Because that whan thou go

est to study in holy scripture, thou shuldest do it with reuerence, ther
fore for thy instruction & louynge admonicion therto, the Reue=
rende father in god, Nicolas, Bisshoppe of Salisbury hath
prescribed the this prayer folowynge, taken
out of the same.

Jacob. 1.

O Lorde God almyghtye whiche longe agoo saydest by the
mouthe of James thyn Apostle: If any of you lacke wys=
dom, let hym aske it of God whiche geueth it plenteously
to all men, and casteth no man in the tethe, and it shalbe
geuen hym. Heare my peticion for this thy promes sake.

Ps. 140. Ps. 129. Gen. 9.

Let my prayer ascende luckely in to thy syght lyke incense. Let thyne
eare be attent vnto my depe desyre. Geue me wysdome which is euer
assistent about thy seate. And put me not out from amonge the chyl=
dren, for I am thy seruaunt and ẏ sonne of thy handmayde. Sende
her (I meane thy godly wysedome) out of thyne holy heauens, and
from the trone of thy maiestye, that she maye be with me, and laboure
with me, ẏ I may knowe what is acceptable in thy syght. Oh lerne

Ps. 118.

me goodnes, nurtoure, and knowlege, for I beleue thy commaunde=
mentes. Thou art good and gracyous, instructe me in thyne ordy=
naunces. Let myne hertie beseechynge ascende in to thy presence. Geue
me vnderstondynge accordynge to thy worde. Oh geue me vnderstõ=
dynge, and I shall kepe thy lawe, yee I shall kepe it with all myne

Ps. 24.

herte. Shewe me thy wayes o Lorde, & teache me thy patthes. Leade
me in to thy trueth and lerne me, for thou art the God of my helth.

Ps. 26.

And on the do I depende alway. Heare now my voyce O Lorde with
which I haue cryed vnto the. Haue mercy vpon me, and gracyously
heare me for Jesus Christes sake oure Lorde, which lyueth and reyg=
neth with the his father & the holy goost worlde without ende. Amen.

After the ende of any Chapter (yf thou wylt) thou
mayest saye these verses folowynge.

Ps. 118.

LEade me (o Lorde) in thy waye, and let me walke in thy trueth.
Oh let myne herte delyte in fearynge thy name.

Order my goynges after thy worde, that no wyckednes reygne
in me.

Kepe my steppes within thy patthes, lest my fete turne in to any
contrary waye.

20,20

55-1275,6

Miles Coverdale's Translation

Unto the moſt victorious Prynce

and oure moſt gracyous ſoueraigne Lorde, kynge Henry the eight
kynge of Englonde and of Fraunce, lorde of Irlonde, &c.
Defendour of the fayth, and vnder God
the chefe and ſuppreme
heade of the
Church of Englonde. 1535

¶ The rycht & iuſt adminiſtracyon of the lawes that God gaue vnto Moſes and vnto Joſua: the teſtimonye of faythfulnes that God gaue of Dauid: the plenteous abundaunce of wyſdome that God gaue vnto Salomon: the lucky and proſperous age with the multiplicacyon of ſede whiche God gaue vnto Abraham and Sara his wyfe, be geué vnto you moſt gracyous Prynce, with your deareſt iuſt wyfe, and moſt vertuous Prynceſſe, Quene Anne, Amen.

CAiphas beynge byſſhope of that yeare, lyke a blynde prophete (not vnderſtandyng what he ſayd) prophecied, that it was better to put Joh. 11. e
Chriſt vnto death, then that all the people ſhulde perysſhe: he meanyng, that Chriſt was an heretike, a deceauer of the people, & a deſtroyer of the lawe, and that it was better therfore to put Chriſt vnto death, thã to ſuffre hym for to lyue, and to deceaue the people. &c. where in very dede Chriſt was the true prophete, the true Meſſias, and the onely true Sauiour of the worlde, ſent of his heauenly father to ſuffre the moſte cruell, moſt ſhamefull, and moſt neceſſary death for our redempcyon: accordyng to ỹ meanynge of the prophecie truely vnderſtonde.

Euen after the ſame maner ỹ blynde byſſhoppe of Rome, (that blynde Baalam I ſaye) not vnderſtondynge what he dyd, gaue vnto your grace this tytle: Defendour of the fayth, onely becauſe your hyghnes ſuffred your byſſhoppes to burne Gods worde the rote of fayth, and to perſecute the louers and myniſters of ỹ ſame. where in very dede the blynde byſſhoppe (though he knewe not what he dyd) prophecied, that by the ryghteous admyniſtracyon and contynuall diligence of youre grace, the fayth ſhulde ſo be defended, that Gods worde the mother of Fayth with the frutes therof, ſhulde haue his fre courſe thorowe out all Chriſtendome, but ſpecyally in your realme.

¶ Your hyghneſſe now of your pryncely benignite wyll pardon me to compare theſe two byſſhoppes (I meane byſſhoppe Caiphas and the byſſhoppe of Rome) & their prophecies together, I doute not but we ſhal fynde them agree lyke bretheren, though the one be a Jewe and the other a counterfayte Chriſtian. Fyrſt, Caiphas prophecied that it was better to put Chriſt vnto death, then that the people ſhulde perysſhe. The byſſhoppe of Rome alſo, not knowynge what he prophecied, gaue youre grace this tytle: Defendour of the fayth. The trueth of both theſe prophecies is of the holy gooſt (as was Baalams prophecie) though they that ſpake thẽ, knewe not what they ſayd. The trueth of Caiphas prophecie is, that it was neceſſary for mans ſaluacyon, that Chriſt by his death ſhulde ouercome death, and redeme vs. And the trueth of oure Baalams prophecie is, ỹ your grace in very dede Nume.
ſhulde defende the Fayth, yee euen the true fayth of Chriſt, no dreames, no fables, 24. c.
no hereſie, no papiſticall inuencions, but the vncorrupte fayth of Gods moſt holy worde, which to ſet forth (prayſed be the goodnes of God, and increace youre gracyous purpoſe) your hyghnes with youre moſt honorable councell, applyeth all his ſtudye and endeuoure.

Theſe two blynde byſſhopes now agree in ỹ vnderſtãdyng of their prophecies: for Caiphas taketh Chriſt for an heretike, Oure Balaã taketh the worde of Chriſt for hereſie. Caiphas iudgeth it to be a good dede to put Chriſt vnto death, that he

LIBR. ACAD. CANTAB.

shulde not deceaue the people. Oure Balaam calleth defendynge of the fayth, the suppressyng, keepyng secrete, and burnyng of the worde of fayth: lest the lyght there of shulde vtter his darknes: lest his owne Decretales & Decrees, his owne lawes and constitucions, his owne statutes and inuencions shulde come to none effecte: lest his intollerable exactions and vsurpacions shulde lose theyr strengthe: lest it shulde be knowen what a theefe and murtherer he is in the cause of Christ, and how haynous a traytoure to God and man in defraudynge all Christen kynges & prynces of theyr due obedience: lest we youre graces subiectes shulde haue eyes in the worde of God, at the last to spye out his crafty conueyaūce and iuglynges: and lest men shulde se, how sore he and his false Apostles haue deceaued all Christendome, specyally youre noble realme of Englonde.

Thus your grace seyth how brotherly the Jewysh bysshoppe and oure Balaam agree together, not onely in myter and outwarde appearaunce: but as the one persecuted the Lorde Jesus in his owne persone, so doth the other persecute his worde and resysteth his holy ordynaunce in the auctorite of his anoynted kynges. For so moche nowe as the worde of God is the onely trueth that dryueth awaye all lyes, and discloseth all iuglyng and disceate, therfore is oure Balaam of Rome so lothe that the scripture shulde be knowē in the mother tonge: lest yf kynges and prynces (specially aboue all other) were exercysed therin, they shulde reclame and chalenge agayne theyr due auctorite, which he falsely hath vsurped so many yeres, and so tye hym shorter: and lest the people beyng taught by the worde of God, shulde fall from ẏ false fayned obedīēce of hym and his disguysed Apostles, vnto the true obedience commaunded by Gods owne mouthe: as namely, to obey theyr prynce, to obey father and mother. &c. and not to steppe ouer father and mothers bely to enter in to his paynted religions, as his ypocrites teache: For he knoweth well ynough, that yf the cleare Sonne of Gods worde come ones to the heate of the daye, it shal dryue awaye all the foule myst of his deuelysh doctrines. Therfore were it more to the mayntenaunce of Antichristes kyngdome, that the worlde were styll in ignoraunce and blyndnes, and that the scripture shulde neuer come to lyghte. For the scripture (both in the olde testament and in the new) declareth moste aboūdauntly that the office, auctorite and power geuen of God vnto kynges / is in earth aboue all other powers: let them call thē selues Popes, Cardynalles, or what so euer they
Ro.13.a will, the worde of god declareth them (yee and commaundeth them vnder payne of dampnacion) to be obedient vnto the temporall swerde: As in the olde Testament
Math. 17.d, all the Prophetes, Preestes and Leuites were. And in the new Testament Christ &
Tit.3.a his Apostles both were obedient them selues, and taught obedience of all men vn-
Exod. to theyr prynces āde temporall rulers: which here vnto vs in the worlde present the
22.d. persone of God, and are called Goddes in the scripture, bycause of the excellēcy of
Psal. theyr office. And though there were no mo auctorities but the same, to proue the p̄-
81.a. eminence of the temporall swerde, yet by this the scripture declareth playnly, that as there is nothyng aboue God, so is there no man aboue the kynge in his realme but that he onely vnder God is the chefe heade of all the cōgregacyon and church of the same. And in token that this is true, there hath ben of olde antiquite (and is yet vnto this daye) a louynge ceremonye vsed in your realme of Englonde, ẏ whā your graces subiectes reade your letters, or begynne to talke or comē of your hyghnes, they moue theyr bonettes for a signe & token of reuerence vnto your grace, as to theyr most soueraigne lorde & heade vnder God. which thyng no man vseth to do to eny bysshoppe. wherby (yf oure vnderstondyng were nat blynded) we myght euydently perceaue, that euen very nature teacheth vs the same, that scripture cōmaūdeth vs: and that lyke as it is agaynst Gods worde that a kynge shulde not be the chefe heade of his people, euen so (I saye) is it agaynst kynde that we shulde knowe any other heade aboue hym vnder God.

And that no preest nor bysshoppe is exempte (nor can be lawfully) from the obedience of his prynce, the scripture is full both of strayte cōmaundemētes, & practises

of the

of the holyest men. ✠ Aaron was obedient vnto Moses, and called hym his lorde, though he was his owne brother. Eleasar and Phinees were vnder the obedience of Josua. ✠ Nathan the prophete fell downe to the grounde before kynge Dauid, he had his Prynce in such reuerence (He made not the kynge for to kysse his fote as the bysshoppe of Rome maketh Emperours to do) Notwithstondynge he spared not to rebuke hym, and that right sharply whan he fell from the worde of God to adultery and manslaughter. For he was not afrayed to reproue hym of his sinnes, nomore than Helyas the prophete stode in feare to saye vnto kynge Achab: ✠ It is thou and thy fathers house that trouble Israel, because ye haue forsaken ỹ commaundementes of the Lorde, and walke after Baal. And as Johan Baptyste durst saye vnto Kynge Herode: It is not lawful for the to take thy brothers wyfe. But to my purpose I passe ouer innumerable mo ensaples both of the olde Testament and of the new, for feare lest I be to tedyous vnto your grace. Sūma, in all godly regimentes of olde tyme the kynge and tēporall iudge was obeyed of euery man, and was alwaye vnder God the chefe and supreme heade of the whole congregacyon, and deposed euen prestes whan he sawe an vrgent cause, as Salomon dyd vnto Abiathar. who coulde than stonde agaynst the godly obedience of his prynce (excepte he wolde be at defyaunce with God and all his holy ordinances) that were well acquaynted with the holy scripture, which so earnestly cōmendeth vnto euery one of vs the auctorite and power geuen of God vnto kynges and temporall rulers. Therfore doth Moses so strately forbyde the Israelites to speake so moche as an euell worde agaynst the prynce of ỹ people, moche lesse than to disobeye hym, or to withstonde hym. Doth not Jeremy the prophete and Baruc also exhorte the people in captiuite, to praye for the prosperous welfare of the kynge of Babilon, and to obeye hym, though he was an infidele. In the new Testament whā oure sauioure Christ (beyng yet fre ✠ Lorde of al kynges ✠ prynces) shewed his obedience in payenge the trybute to oure ensample, ✠ dyd he not a miracle there in puttynge the pece of money in the fysshes mouth (that Peter myght paye the custo mer therwith) and all to stablysshe the obedience due vnto prynces. ✠ Dyd not Joseph and Mary the mother of our sauiour Christ departe frō Nazareth vnto Bethleē, so farre from home, to shewe theyr obedience in payenge the taxe to the prynce. And wolde not oure Sauioure be borne in the same obedience. ✠ Doth not Paule pronounce hym to resyste God hym selfe, that resysteth the auctorite of his prynce. And (to be shorte) the Apostle Peter dothe not onely stablysshe the obedience vnto prynces and temporall rulers but affirmeth playnly the kynge (and no bysshoppe) to be the chefe heade. Innumerable places mo are there in scripture, which bynde vs to the obedience of oure prynce, and declare vnto vs, that no man is nor can be lawfully excepte from the same: but that all the mynisters of Goddes worde are vnder the tēporall swerde: ✠ Prynces onely to owe obedience vnto God ✠ his worde.

Num. 12.b
Ios. 4.c
3. Reg. 1.c.
3. Reg. 18.b.
Leuit. 18.b.
Math. 14.a.
3. Reg. 2.d.
Exod. 22.d.
Jerem. 29.b.
Bar. 2.c
Math. 17.d.
Lu. 2.a
Ro. 13.a
1. Pet. 2.b.

And where as Anthichrist vnto youre graces tyme dyd thrust his heade into ỹ imperiall crowne of your hyghnes (as he doth yet with other noble prynces mo) that lerned he of Sathā the authour of pryde, and therin doth he both agaynst the doctryne ✠ also agaynst ỹ ensample of Christe: whiche because his kyngdome was not of this worlde, medled with no temporal matters, as it is euydent both by his wordes and practyse: Luc. xii. Math. xxvi. Joh. vi. Joh. xviii. where he ỹ hath eyes to se, maye se: ✠ he ỹ hath eares to heare, maye heare, ỹ Christes admynistracion was nothyng tēporall, but playne spirituall, as he hym selfe affirmeth ✠ proueth in the fourth chapter of saynt Luke out of the prophete Esay: where all bysshoppes and prestes maye se, how farre theyr byndynge and lowsynge extendeth, and where in theyr office consisteth, namely in preachynge the Gospell. ✠c.

wherfore (most gracyous prynce) there is no tonge I thynke, that can fully expresse and declare the vntollerable iniuries, which haue bene done vnto God, to al prynces and to the comynalties of all christen realmes, sence they which shulde be onely the ministers of Gods worde, became lordes of the worlde, and thrust ỹ true

and iust prynces out of theyr rowmes. whose herte wolde not pitie it (yee euē with lamentacyon) to remember but onely the vntollerable wronge done by that Antychrist of Rome vnto youre graces most noble predecessoure kynge Johñ? I passe ouer his pestilent pykynge of Peter pens out of youre realme: his stealynge awaye of youre money for pardons: benefices and bysshoprykes: his disceauyng of youre subiectes soules with his deuelyshe doctrynes and sectes of his false religions: his bloudsheddyng of so many of your graces people, for bokes of the scripture, whose herte wolde not be grieued (yee and that out of measure) to call to remēbraūce, how obstinate and disobedient, how presumptuous & stubburne that Antychrist made the bysshoppes of youre realme agaynst your graces noble predecessours in tymes past, as it is manyfest in ỹ Cronicles? I trust verely there be no suche now within youre realme. yf there be, let them remembre these wordes of scripture: Presumptuousnes goeth before destrucciō, & after a proude stomacke there foloweth a fall.

Proue. 16.

what is now the cause of all these vntollerable and nomore to be suffred abhominacions? Truely euen the ignoraunce of the scripture of God. For how had it els ben possyble, that such blyndnes shulde haue come in to ỹ worlde, had not ỹ lyghte of Gods worde bene extyncte? How coulde men (I saye) haue bene so farre from the true seruyce of God, and from the due obedience of theyr prynce, had not the lawe of God bene clene shut vp, depressed, cast aside, and put out of remembraunce? As it was afore the tyme of that noble kynge Josias, and as it hath bene also amonge vs vnto youre graces tyme: by whose most ryghteous admynistracyon (thorowe the mercyfull goodnes of God) it is now founde agayne, & as it was in the dayes of that most vertuous kynge Josias. And praysed be the father, the sonne, and the holy goost worlde without ende, which so excellently hath endewed youre Prynce ly hert with such feruentnes to his honoure, and to the welth of youre louyng subiectes, that I maye ryghtuously (by iust occasyons in youre persone) cōpare youre hyghnes vnto that noble and gracyous kynge, ỹ lanterne of lyghte amonge prynces, that feruent protectour and defender of the lawes of God: which cōmaunded straytly (as youre grace doth) that the lawe of God shulde be redde and taught vnto all ỹ people: set the prestes to theyr office in the worde of god: destroyed Idolatry and false ydols: put downe all euell customes and abusyons: set vp the true honoure of God: applyed all his studye and endeuoure to the ryghtuous admynistracyon of the most vncorrupte lawe of God. &c. O what felicite was amonge ỹ people of Jerusalem in his dayes? And what prosperous health both of soule & body foloweth the lyke mynistracion in youre hyghnes, we begynne now (praysed be God) to haue experience. For as false doctryne is the orygenall cause of all euell plages and destruccyon, so is ỹ true executynge of the lawe of God ād the preachyng of the same, the mother of all godly prosperite. The onely worde of god (I saye) is the cause of all felicite, it bryngeth all goodnes with it, it bryngeth lernynge, it gēdreth vnderstondynge, it causeth good workes, it maketh chyldren of obedience, breuely, it teacheth all estates theyr office and duety. Seynge then that the scripture of God teacheth vs euery thynge sufficiently, both what we oughte to do, and what we oughte to leaue vndone: whome we are bounde to obey, and whome we shulde not obeye: therfore (I saye) it causeth all prosperite, and setteth euery thyng in frame: and where it is taught and knowen, it lyghteneth all darkenesses, cōforteth all sory hertes, leaueth no poore man vnhelped, suffreth nothynge amysse vnamended, letteth no prynce be disobeyed, permytteth no heresie to be preached: but refourmeth all thinges, amēdeth that is amysse, and setteth euery thynge in order. And why? because it is geuen by the inspiracyon of God, therfore is it euer bryngynge profyte and frute, by teachynge, by improuynge, by amendynge and refourmyng all thē ỹ wyl receaue it, to make them parfecte & mete vnto all good workes.

Jerem. 44.d

Sapie. 7.b.

2. Tim. 3.b.

Consyderynge now (most gracyous prynce) the inestimable treasure, frute & prosperite euerlastynge, that God geueth with his worde, and trustynge in his infynite goodnes that he wolde bryng my symple and rude laboure herin to good ef-

fecte, therfore as the holy goost moued other me to do the cost herof, so was I boldened in God, to laboure in the same. Agayne, consyderynge youre Imperiall maiestye not onely to be my naturall soueraigne liege Lorde & chefe heade of ỳ churche of Englōde, but also the true defender and mayntayner of Gods lawes. I thought it my dutye and to belonge vnto my allegiaunce, whan I had translated this Bible, not onely to dedicate this translacyon vnto youre hyghnesse, but wholy to commytte it vnto the same: to the intent that yf any thynge therin be translated amysse (for in many thynges we fayle, euen whan we thynke to be sure) it may stode in youre graces handes, to correcte it, to amende it, to improue it, yee & cleane to reiecte it, yf youre godly wysdome shall thynke it necessary. And as I do with all humblenes submitte myne vnderstondynge and my poore translacyon vnto ỳ spirite of trueth in your grace, so make I this protestacyon (hauyng God to recorde in my cōscience) that I haue nether wrested nor altered so moch as one worde for the mayntenaūce of any maner of secte: but haue with a cleare conscience purely & faythfully translated this out of fyue sundry interpreters, hauyng onely the manyfest trueth of the scripture before myne eyes: Trustynge in the goodnes of God, that it shalbe vnto his worshippe: quietnes and tranquilite vnto your hyghnes: a perfecte stablyshment of all Gods ordynaunces within youre graces dompnion: a generall comforte to all Christen hertes, and a continuall thankfulnesse both of olde and yonge vnto god, and to youre grace, for beynge oure Moses, and for bringynge vs out of this olde Egypte from the cruell handes of our spirituall Pharao For where were the Jewes (by ten thousande partes) so moch bounde vnto kynge Dauid, for subduynge of greate Goliath and all theyr enemyes, as we are to your grace, for delyuerynge vs out of oure olde Babylonycall captiuyte: For ỳ which delyueraunce and victory I beseke oure onely mediatoure Jesus Christ, to make soch meanes for vs vnto his heauenly father, ỳ we neuer be vnthankfull vnto hym nor vnto youre grace: but that we euer increace in the feare of him, in obedience vnto your hyghnesse, in loue vnfayned vnto oure neghbours: and in all vertue that commeth of God. To whom for ỳ defendynge of his blessed worde (by your graces most rightfull administracyon) be honoure and thankes, glory and dominyon, worlde without ende, Amen.

1. Reg. 17. g.

ỳ youre graces humble subiecte and dayly orator,
Myles Couerdale.

A prologe.

Myles Couerdale Unto the Christen reader.

Onsiderynge how excellent knowlege and lernynge an interpreter of scripture oughte to haue in the tongues, and ponderyng also myne owne insufficiency therin, & how weake I am to perfourme ỳ office of a translatoure, I was the more lothe to medle with this worke Notwithstondynge whan I cõsydered how greate pytie it was that we shulde wante it so longe, & called to my remembraunce ỳ aduersite of them, which were not onely of rype knowlege, but wolde also with all theyr hertes haue perfourmed ỳ they beganne, yf they had not had impediment: considerynge (I saye) that by reason of theyr aduersyte it coulde not so soone haue bene brought to an ende, as oure most prosperous nacyon wolde fayne haue had it: these and other reasonable causes consydered, I was the more bolde to take it in hande. And to helpe me herin, I haue had sondrye translations, not onely in latyn, but also of the Douche interpreters: whom (because of theyr synguler gyftes & speciall diligence in the Bible) I haue ben the more glad to folowe for the most parte, accordynge as I was requyred. But to saye the trueth before God, it was nether my laboure ner desyre, to haue this worke put in my hande: neuertheles it greued me ỳ other nacyõs shulde be more plenteously prouyded for with ỳ scripture in theyr mother tongue, then we: therfore whan I was instantly requyred, though I coulde not do so well as I wolde, I thought it yet my dewtye to do my best, and that with a good wyll.

Where as some men thynke now ỳ many translacyons make diuysyon in ỳ fayth and in the people of God, ỳ is not so: for it was neuer better with the congregacion of god, then whan euery church allmost had ỳ Byble of a sondrye trãslacion. Amonge the Grekes had not Origen a specyall translacyon? Had not Vulgarius one peculyar, & lykewyse Chrysostom? Beside the seuentye interpreters, is there not the translacyon of Aquila, of Theodotio, of Symachus, and of sondrye other? Agayne amonge the Latyn men, thou findest ỳ euery one allmost vsed a specyall & sondrye translacyon: for in so moch as euery bysshoppe had the knowlege of ỳ tongues, he gaue his diligence to haue the Byble of his awne translacion. The doctours, as Hireneus, Cyprianus, Tertullian, S. Jherome, S. Augustine, Hylarius & S. Ambrose vpon dyuerse places of the scripture, reade not ỳ texte all alyke.

Therfore oughte it not to be taken as euel, ỳ soch men as haue vnderstondynge now in oure tyme, exercyse them selues in ỳ tongues, & geue their diligence to translate out of one language in to another. yee we ought rather to geue god hye thankes therfore, which thorow his spyrite stereth vp mẽs myndes, so to exercise them selues therin. wolde god it had neuer bene left of after ỳ tyme of S. Augustine, then shulde we neuer haue come in to soch blindnes & ignorauce, in to soch errours & delusyons. For as soone as the Byble was cast asyde, & nomore put in exercyse, then beganne euery one of his awne heade to wryte what so euer came in to his brayne and ỳ semed to be good in his awne eyes: and so grewe ỳ darknes of mẽs traditiõs And this same is ỳ cause ỳ we haue had so many wryters, which seldome made mẽcyon of ỳ scripture of the Byble: & though they some tyme aleged it, yet was it done so farre out of season & so wyde from ỳ purpose, that a mã maye well perceaue, how that they neuer sawe the ryght ordynall.

Seynge then ỳ this diligent exercyse of translatynge doth so moch good & edifyeth in other languages, why shulde it do euell in ours? Doutles lyke as all nacyons in ỳ dyuersite of speaches maye knowe one God in the vnyte of fauth, and be one in loue: euen so maye dyuerse translacyons vnderstonde one another, & that in the head articles & grounde of oure most blessed fauth, though they vse sondrye wordes. wherfore me thynke we haue greate occasyon to geue thankes vnto God, that he hath opened vnto his church the gyfte of interpretacyon & of pryntyng, and that there are now at this tyme so many, which with soch diligẽce and faithfulnes inter

pzete ỹ ſcripture to the honoure of god and edifyenge of his people, where as (lyke as whan many are ſhutynge together) euery one doth his beſt to be nyeſt the marke. And though they can not all attayne therto, yet ſhuteth one nyer then another, and hytteth it better then another, yee one can do it better thē another. who is now then ſo vnreaſonable, ſo deſpytefull, oꝛ enuyous, as to abhoꝛre him ỹ doth all his diligence to hytte ỹ pzycke, and to ſhute nyeſt it, though he myſſe & come not nyeſt the marke? Ought not ſoch one rather to be commēded, and to be helped foꝛwarde, that he maye exercyſe himſelfe the moꝛe therin?

Foꝛ the which cauſe (acoꝛdyng as I was deſyꝛed) I toke the moꝛe vpon me to ſet foꝛth this ſpeciall tranſlacyon, not as a checker, not as a repꝛouer, oꝛ deſpyſer of other mens tranſlacyons (foꝛ amonge many as yet I haue founde none without occaſyon of greate thankeſgeuynge vnto god) but lowly & faythfully haue I folowed myne interpꝛeters, & that vnder coꝛrecyon. And though I haue fayled eny where (as there is noman but he myſſeth in ſome thynge) loue ſhall conſtyꝛe all to ỹ beſt without eny peruerſe iudgment. There is noman iyuynge ỹ can ſe all thynges, neither hath god geuen eny man to knowe euery thynge. One ſeyth moꝛe clearly then another, one hath moꝛe vnderſtondyng then another, one can vtter a thynge better then another, but noman ought to enuye, oꝛ diſpyſe another. He that can do better then another, ſhulde not ſet him at naught ỹ vnderſtondeth leſſe: yee he that hath ỹ moꝛe vnderſtondyng, ought to remembꝛe that the ſame gyfte is not his but Gods, and ỹ God hath geuē it him to teach & enfourme the ignoꝛaunt. yf thou haſt knowlege therfoꝛe to iudge where eny faute is made, I doute not but thou wilt helpe to amende it, yf loue be ioyned with thy knowlege. Howbeit wherin ſo euer I can perceaue by my ſelfe, oꝛ by the infoꝛmacyon of other, that I haue fayled (as it is no wonder) I ſhall now by the helpe of God ouerloke it better & amende it.

Now wil I exhoꝛte the (who ſo euer thou be ỹ readeſt ſcripture) yf thou fynde oughte therin ỹ thou vnderſtondeſt not, oꝛ that apeareth to be repugnaunt, geue no temerarious ner haſtye iudgmēt therof: but aſcrybe it to thyne awne ignoꝛaunce, not to the ſcrypture, thynke ỹ thou vnderſtondeſt it not, oꝛ ỹ it hath ſome other meanynge, oꝛ ỹ it is happlye ouerſene of ỹ interpꝛeters, oꝛ wꝛonge pꝛynted. Agayne, it ſhall greately helpe ỹ to vnderſtonde ſcripture, yf thou marke not onely what is ſpoken oꝛ wꝛytten, but of whom, & vnto whom, with what woꝛdes, at what tyme where, to what intent, with what circumſtaunce, conſyderynge what goeth beꝛoꝛe, and what foloweth after. Foꝛ there be ſome thynges which are done & wꝛyttē, to the intente ỹ we ſhulde do lykewyſe: as whan Abꝛaham beleueth God, is obedient vnto his woꝛde, & defendeth Loth his kynſman from violent wꝛonge. There be ſome thynges alſo which are wꝛyttē, to the intente ỹ we ſhulde eſchue ſoch lyke. As whan Dauid lyeth with Vrias wyfe, & cauſeth him to be ſlayne. Therfoꝛe (I ſaye) whan thou readeſt ſcripture, be wyſe & circumſpecte: & whan thou commeſt to ſoch ſtraunge maners of ſpeakynge & darke ſentences, to ſoch parables & ſimilitudes, to ſoch dꝛeames oꝛ viſionsas are hyd from thy vnderſtondynge, cōmytte them vnto God oꝛ to the gyfte of his holy ſpꝛete in them ỹ are better lerned then thou.

As foꝛ the commendacyon of Gods holy ſcripture, I wolde fayne magnifye it as it is woꝛthy, but I am farre vnſufficiēt therto. & therfoꝛe I thoughte it better foꝛ me to holde my tonge, then with few woꝛdes to pꝛayſe oꝛ commēde it: exhoꝛtynge ỹ (moſt deare reader) ſo to loue it, ſo to cleue vnto it, & ſo to folowe it in thy daylye conuerſacyon, ỹ other men ſeynge thy good woꝛkes & the frutes of ỹ holy gooſt in the, maye pꝛayſe the father of heauen, & geue his woꝛde a good repoꝛte: foꝛ to liue after the lawe of God, & to leade a vertuous conuerſacyon, is the greateſt pꝛayſe ỹ thou canſt geue vnto his doctryne.

But as touchynge the euell repoꝛte and diſpꝛayſe that the good woꝛde of God hath by the coꝛrupte and euell conuerſacyon of ſome, ỹ daylye heare it and pꝛofeſſe it outwardly with theyꝛ mouthes, I exhoꝛte ỹ (moſt deare reader) let not ỹ offende thee ner withdꝛawe thy mynde frō the loue of ỹ trueth, nether moue ỹ to be partaker in lyke

vnthankfulnes: but seynge ỹ lighte is come in to the worlde, loue nomore the workes of darknes, receaue not the grace of god in vayne. Call to thy remembraunce how louynge & mercifull God is vnto the, how kyndly and fatherly he helpeth the in al trouble, teacheth thyne ignoraunce, healeth the in all thy sycknesse, forgeueth the all thy synnes, fedeth ỹ, geueth the drynke, helpeth ỹ out of prison, norysheth the in straunge countrees, careth for the, & seyeth ỹ thou wante nothynge. Call this to mynde (I saye) & that earnestly, and consydre how thou hast receaued of god all these benefites (yee and many mo then thou canst desyre) how thou art bounde lykewise to shewe thy selfe vnto thy neghboure as farre as thou canst, to teach him yf he be ignoraunt, to helpe him in all his trouble, to heale his sycknes, to forgeue him his offences, and that hartely, to fede him, to cherish him, to care for him, and to se ỹ he wante nothyng. And on this behalfe I beseke the (thou ỹ hast ỹ ryches of this worlde, and louest God with thy harte) to lyfte vp thyne eyes, and se how greate a multitude of poore people renne thorow euery towne: haue pitie on thyne awne flesh, helpe them with a good harte, and do with thy councell all that euer thou canst, that this vnshamefast beggynge maye be put downe, that these ydle folkes maye be set to laboure, & that soch as are not able to get theyr lyuynge, maye be prouyded for. At the leest thou ỹ art of councell with soch as are in auctorite, geue them some occasyon to cast theyr heades together, and to make prouysyon for the poore. But the in remembraunce of those noble citees in other countrees, that by the auctorite of theyr princes haue so richely & well prouided for theyr poore people, to the greate shame & dishonestye of vs, yf we lykewyse receauynge ỹ worde of God, shewe not soch lyke frutes therof. wolde God ỹ those men (whose office is to mayntayne ỹ comon welth) were as diligent in this cause as they are in other. Let vs bewarre by tymes, for after vnthankfulnes there foloweth euer a plage: the mercyful hande of God be with vs, & defende vs that we be not partakers therof.

Go to now (most deare reader) & syt the downe at the Lordes fete and reade his wordes, & (as Moses teacheth the Jewes) take them in to theyr herte, & let thy talkynge & communicacion be of them whan thou sytteste in thyne house, or goest by ỹ waye, whan thou lyest downe, & whan thou ryseth vp. And aboue all thynges fassyon thy lyfe, & conuersacion acordyng to the doctryne of the holy goost therin, that thou mayest be partaker of ỹ good promyses of god in the Bible, & be heyre of his blessynge in Christ. In whom yf thou put thy trust, & be an vnfayned reader or hearer of hys worde with thy hert, thou shalt fynde swetenesse theryn, & spye wonderous thynges, to thy vnderstondynge, to the auoydynge of all seditious sectes, to the abhorrynge of thy olde synfull lyfe, & to the stablyshynge of thy godly conuersacyon. Deute. 6. a.

In the first boke of Moses (called Genesis) thou mayest lerne to knowe the almightye power of god in creatynge all of naught, his infinite wysdome in ordrynge the same, his ryghteousnes in punyshynge ỹ vngodly, his loue & fatherly mercy in comfortynge the righteous with his promes. &c.

In the seconde boke (called Exodus) we se the myghtye arme of god, in delyuerynge his people from so greate bondage out of Egypte, and what prouysyon he maketh for them in the wildernes, how he teacheth them with his wholsome worde and how the Tabernacle was made and set vp.

In the thyrde boke (called Leuiticus) is declared what sacrifices the prestes & Leuites vsed, and what theyr office & ministracyon was.

In the fourth boke (called Numerus) is declared how the people are nombred and mustred, how the captaynes are chosen after ỹ trybes & kynreds, how they wente forth to ỹ battayll, how they pitched theyr tentes, & how they brake vp.

The fyfth boke (called Deuteronomium) sheweth how that Moses now beynge olde, rehearseth the lawe of god vnto ỹ people, putteth them in remembraunce agayne of all the wonders & benefices that god had shewed for them, and exhorteth them earnestly to loue ỹ Lorde theyr god, to cleue vnto him, to put their trust in him and to herken vnto his voyce.

After the death of Moses doth Josue bryng the people in to the lõde of promes where God doth wonderous thynges for his people by Josue, which distributeth ỹ londe vnto them, vnto euery trybe theyr possession. But in theyr wealth they forgat the goodnes of God, so that oft tymes he gaue thẽ ouer in to the hande of theyr enemies. Neuertheles whan so euer they called faithfully vpon him, and conuerted, he delyuered them agayne, as the boke of Judges declareth.

In the bokes of the kynges, is described the regiment of good and euell prynces, and how the decaye of all nacions commeth by euel kynges. For in Jeroboam thou seyst what myschefe, what ydolatrye & soch like abhominacyon foloweth, whã the kynge is a mayntayner of false doctryne, ãd causeth the people to synne agaynst God, which fallinge awaye from gods worde, increased so sore amonge them, that it was the cause of all theyr sorowe and misery, & the very occasion why Israel first and then Juda, were caryed awaye in to captyuite. Agayne, in Josaphat, in Ezechias and in Josias thou seyst the nature of a vertuous kynge. He putteth downe the houses of ydolatrye, seyth that his prestes teach nothynge but ỹ lawe of God, cõ naundeth his lordes to go with them, and to se that they teach the people. In these kynges (I saye) thou seyst the cõdicyon of a true defender of ỹ fayth, for he spareth nether cost ner laboure, to mantayne the lawes of God, to seke the welth & prosperite of his people, and to rote out the wicked. And where soch a prince is, thou seyst agayne, how God defendeth him and his people, though he haue neuer so many enemyes. Thus wente it with thẽ in the olde tyme, and euen after ỹ same maner goeth it now with vs: God be praysed therfore, ãd graunte vs of his fatherly mercy, that we be not vnthankfull: lest where he now geueth vs a Josaphat, an Ezechias, yee a very Josias, he sende vs a Pharao, a Jeroboam, or an Achab. 2. Par. 17. b.

In the two first bokes of Esdras & in Hester thou seyst the delyueraunce of the people, which though they were but fewe, yet is it vnto vs all a speciall cõforte, for so moch as God is not forgetfull of his promes, but bryngeth them out of captiuite, acordynge as he had tolde them before.

In the boke of Job we lerne comforte and pacience, in that God not onely punysheth the wicked, but proueth & tryeth the iust and righteous (howbeit there is noman innocent in his sighte) by dyuerse troubles in this lyfe, declaryng therby, ỹ they are not his bastardes, but his deare sonnes, and that he loueth them.

In the Psalmes we lerne how to resorte onely vnto God in all oure troubles, to seke helpe at him, to call onely vpon him, to satle oure myndes by pacẽce, & how we ought in prosperite to be thankfull vnto him,

The Prouerbes and the Preacher of Salomon teach vs wysdome, to knowe God, oure owne selues, and the worlde, and how vayne all thynges are, saue onely to cleue vnto God.

As for the doctryne of the Prophetes, what is it els, but an earnest exhortacion to eschue synne, & to turne vnto God: a faythfull promes of the mercy ãd pardon of God, vnto all them ỹ turne vnto him, and a threatenyng of his wrath to the vngodly: saynge that here and there they prophecye also manifestly of Christ, of ỹ expulsion of the Jewes, and callynge of the Heythen.

Thus moch thought I to speake of ỹ olde Testament, wherin almyghtie God apeneth vnto vs his myghtye power, his wysdome, his louynge mercy & righteousnesse: for the which cause it oughte of no man ts be abhorred, despysed, or lyghtly regarded, as though it were an olde scripture ỹ nothyng belõged vnto vs, or ỹ now were to be refused. For it is Gods true scripture & testimony, which the Lorde Jesus commaundeth the Jewes to search. who so euer beleueth not the scripture, beleueth not Christ, and who so refuseth it, refuseth God also. Jo. 5. d

The New Testament or Gospell, is a manyfest and cleare testymony of Christ how God performeth his ooth and promes made in the olde Testament, how the New is declared and included in the Olde, and the Olde fulfylled and verifyed in the New.

Now where as the moſt famous interpreters of all geue ſondrye iudgmentes of the texte (ſo farre as it is done by ỹ ſpirete of knowlege in the holy gooſt) me thynke noman ſhulde be offended there at, for they referre theyr doinges in mekenes to the ſpirete of trueth in the congregacyon of god: & ſure I am, that there commeth more knowlege and vnderſtondinge of the ſcripture by theyr ſondrie tranſlacyons, then by all the gloſes of oure ſophiſticall doctours. For that one interpreteth ſomthynge obſcurely in one place, the ſame tranſlateth another (or els he him ſelfe) more manifeſtly by a more playne vocable of the ſame meanyng in another place. Be not thou offended therfore (good Reader) though one call a ſcrybe, that another calleth a lawyer: or elders, that another calleth father & mother: or repentaunce, that another calleth pennaunce or amendment. For yf thou be not diſceaued by mens tradicõs, thou ſhalt fynde nomore dyuerſite betwene theſe termes then betwene foure pens and a grote. And this maner haue I vſed in my tranſlacyon, callyng it in ſome place pennaunce, that in another place I call repentaunce, and that not onely becauſe the interpreters haue done ſo before me, but that the aduerſaries of the trueth maye ſe, how that we abhorre not this worde pẽnaunce (as they vntruly report of vs) no more then the interpreters of latyn abhorre penitere, whan they reade reſipiſcere. Onely oure hertes deſyre vnto God, is, that his people be not blynded in theyr vnderſtondyng, leſt they beleue pennaunce to be ought ſaue a very repẽtaunce, amẽdment, or conuerſyon vnto God, and to be an vnfayned new creature in Chriſt, and to lyue accordyng to his lawe. For yf ſhall they fal in to the olde blaſphemy of Chriſtes bloude, and beleue, that they thẽ ſelues are able to make ſatiſfaccion vnto God for theyr awne ſynnes, from the which erroure god of his mercy and plẽteous goodnes preſerue all his.

Now to conclude: for ſo moch as all the ſcripture is wrytten for thy doctryne & enſample, it ſhalbe neceſſary for the, to take holde vpon it, whyle it is offred the, yee and with ten handes thankfully to receaue it. And though it be not worthely miniſtred vnto the in this tranſlacyon (by reaſon of my rudnes) yet yf thou be feruẽt in thy prayer, God ſhal not onely ſende it the in a better ſhappe, by the myniſtracyon of other that beganne it afore, but ſhall alſo moue the hertes of them, which as yet medled not withall, to take it in hande, and to beſtowe the gifte of theyr vnderſtondynge theron, as well in oure language as other famous interpreters do in other languages. And I praye God, that thorow my poore miniſtracyon here in, I maye geue them that can do better, ſome occaſyon ſo to do: exhortyng the (moſt deare reader) in the meane whyle on Gods behalfe, yf thou be a heade, a Iudge, or ruler of ỹ people, that thou let not the boke of this lawe departe out of thy mouth, but exerciſe thyſelfe therin both daye and nyghte, and be euer readyng in it as longe as thou lyueſt: that thou mayeſt lerne to feare the Lorde thy God, & not to turne aſyde from the commaundement, nether to the right hande ner to the lefte: leſt thou be a knower of perſonnes in iudgmẽt, and wreſt the righte of the ſtraunger, of the fatherles or of the wedowe, and ſo ỹ curſe to come vpon the. But what office ſo euer thou haſt wayte vpon it, and execute it, to the mayntenaunce of peace, to the welth of thy people, defendynge the lawes of God, and the louers therof, and to the deſtruccyon of the wicked.

Ioſ. 1. a
Deute. 17. d
Deute. 24.
Roma. 12. b.
1. Pet. 4. b.
Actu. 20. d
1. Petr. 5. a.
1. Tim. 4. b.
Ti. 2. a

yf thou be a preacher, and haſt the ouerſighte of the flocke of Chriſt, awake and fede Chriſtes ſhepe with a good herte, & ſpare no laboure to do them good, ſeke not thy ſelfe, & bewarre of fylthy lucre/but be vnto ỹ flocke an enſample, in ỹ worde, in cõuerſacyon, in loue, in feruentnes of ỹ ſpirete, and be euer readynge, exhortynge, & teachynge in Gods worde, that the people of God renne not vnto other doctrynes and leſt thou thy ſelfe (whan thou ſhuldeſt teach other) be founde ignoraunt therin And rather then thou woldeſt teach the people eny other thynge then Gods worde take the boke in thyne hande, & reade the wordes cuẽ as they ſtonde therin (for it is no ſhame ſo to do, it is more ſhame to make a lye) This I ſaye for ſoch, as are not yet experte in the ſcripture, for I reproue no preachyng without the boke as longe as they ſaye the trueth.

yf thou be a man that hast wyfe and childre, first loue thy wyfe, accordynge to the ensample of the loue, wherwith Christ loued the cõgregacion, and remembre that so doynge, thou louest euen thyselfe: yf thou hate her, thou hatest thine awne flesh: yf thou cherishe her and make moch of her, thou cherisest & makest moch of thyselfe for she is bone of thy bones, & flesh of thy flesh. And who so euer thou be that hast childre, bryng them vp in the nurtour and informacion of the Lorde. And yf thou be ignorant, or art otherwyse occupied lawfully that thou canst not teach them thy selfe, then be euen as diligent to seke a good master for thy childre, as thou wast to seke a mother to beare them: for there lieth as great weight in the one as in ỹ other. yee better it were for thẽ to be vnborne, then not to feare God, or to be euel brought vp. which thynge (I meane bryngynge vp well of childre) yf it be diligently loked to, it is the vpholdinge of all comon welthes: and the negligence of the same, the very decaye of all realmes. Ephe. 5.c. Ephe. 6.a.

Fynally, who so euer thou be, take these wordes of scripture in to thy herte, and be not onely an outwarde hearer, but a doer therafter, and practyse thyselfe therin: that thou mayest fele in thine hert, the swete promyses therof for thy consolacion in all trouble, & for the sure stablyshinge of thy hope in Christ, and haue euer an eye to ỹ wordes of scripture, that yf thou be a teacher of other thou mayest be within the boundes of the trueth, or at the leest though thou be but an hearer or reader of another mans doynges, thou mayest yet haue knowlege to iudge all spretes, and be fre from euery errour, to the vtter destruccion of all sedicious sectes & straunge doctrynes, that the holy scrypture maye haue fre passage, and be had in reputacion, to the worshippe of the author therof, which is euen God himselfe: to whom for his most blessed worde be glory & dompnion now & euer.

Amen.

The bokes of the hole Byble,

how they are named in Englysh and Latyn / how longe they are wrytten in the allegacions, how many chapters euery boke hath, and in what leafe euery one begynneth.

¶ The bokes of the fyrst parte.

Abbreuiacion.	Boke.	Chapters.	Leafe.
Gen.	Genesis, the fyrst boke of Moses.	l.	fyrst.
Exo.	Exodus, the seconde boke of Moses.	xl.	xxiiii.
Leui.	Leuiticus, the thyrde boke of Moses.	xxvii.	xlii.
Num.	Numerus, the fourthe boke of Moses.	xxxvi.	lv.
Deut.	Deuteronomion, the fyfth boke of Moses.	xxxiiii.	lxxiiii.

¶ The bokes of the seconde parte.

Abbreuiacion.	Boke	Chapters.	Leafe.
Jos.	Josue, the boke of Josua.	xxiiii.	ii.
Jud.	Judicum, the boke of the Judges.	xxi.	xiii.
Ruth.	Ruth, the boke of Ruth.	iiii.	xxiiii.
I.Reg.	Regum, the fyrst boke of the kynges.	xxxi.	xxvi.
II.Reg.	Regum, the seconde boke of the kynges.	xxiiii.	xl.
III.Reg.	Regum, the thyrde boke of the kynges.	xxii.	lii.
IIII.Reg.	Regum, the fourth boke of the kynges.	xxv.	lxvi.
I.Par.	Paralipomenon, ꝑ. I. boke of ꝯ Cronicles.	xxx.	lxxix.
II.Par.	Paralipomenon, ꝑ. II. boke of ꝯ Cronicles.	xxxvi.	xci.
I.Esd.	Esdre, the fyrst boke of Esdras.	x.	cviii.
II.Esd.	Esdre, the seconde boke of Esdras.	xiii.	cxi.
Hester.	Hester, the boke of Hester.	x.	cxvii.

¶ The bokes of the thyrde parte.

Abbreuiacion.	boke.	Chapters.	Leafe.
Job.	Job, the boke of Job.	xlii.	fyrst
Psal.	Psalterium, the Psalter.	cl.	xii.
Pro.	Prouerbia, the prouerbes of Salomon.	xxxi.	xxxviii.
Eccle.	Ecclesiastes, the preacher of Salomon.	xii.	xlvii.
Cant.	Cantica Canticoꝝ, Salomons balettes.	viii.	l.

¶ The Prophetes.

Abbreuiacion.	Boke.	Chapters.	Leafe.
Esa.	Esaias, Esay the prophete.	lxvi.	ii.
Jere.	Jeremias, Jeremy the prophete.	lii.	xxiiii.
Tren.	Treni, the lamentacions of Jeremy.	v.	xlix.
Bar.	Baruc, Baruc the prophete.	vi.	li.
Eze.	Ezechiel, Ezechiel the prophete.	xlviii.	lv.
Dan.	Daniel, Daniel the prophete.	xii.	lxxvii.
Ose.	Oseas, Oseas the prophete.	xiiii.	lxxxiiii.
Joel.	Joel, Joel the prophete.	iii.	lxxxvii.
Amo.	Amos, Amos the prophete.	ix.	lxxxviii
Abd.	Abdias, Abdy the prophete.	i.	xc.
Jon.	Jonas, Jonas the prophete.	iiii.	xci.
Mich.	Micheas, Micheas the prophete.	vii.	xcii.
Na.	Naum, Naum the prophete.	iii.	xciiii.
Aba.	Abacuc, Abacuc the prophete,	iii,	xcv.
Soph.	Sophonias, Sophony the prophete.	iii.	xcvi.
Agg.	Aggeus, Aggeus the prophete.	ii.	xcvii.
Zacha.	Zacharias, Zachary the prophete.	xiiii.	xcvii.
Mal,	Malachias, Malachy the prophet.	iii.	ci.

The Apocrypha.

Abbreuiacion.	Boke.	Chapters.	Leafe
III. Esdre.	Esdre, the thyrde boke of Esdras.	ix	ii.
IIII. Esdre.	Esdre. the fourth boke of Esdras.	xvi.	viii.
Tob.	Tobias. the boke of Tobias.	xiiii.	xx.
Judith.	Judith. the boke of Judith.	xvi.	xxiiii.
Certayne Chapiters of Hester.		ii.	xxx.
Sap.	Sapientia. the boke of wysdome.	xix.	xxxii.
Eccli.	Ecclesiasticus, Jesus Syrac.	li.	xxxix.
Sus.	Susanna, the storye of Susanna.	i	lvii.
Bel.	Bel. the storye of Bell.	i.	lviii.
I. Mac.	Machabeorum, the fyrst boke of the Mach	.xvi.	lix.
II. Mac.	Machabeorũ, The secõde boke of the Mac.	xv.	lxxiii.

The new Testament.

Abbreuiacion.	Boke.	Chapters.	Leafe
Math.	Mathew the Euangelist.	xxviii.	ii.
Mar.	Marke the Euangelist	xvi.	xvi.
Luc.	Luke the Euangelist.	xxiiiii.	xxv.
Joh.	Jhon the Euangelist.	xxi.	xl.
Act.	The Actes of the Apostles	xxviii.	li.
Rom.	The Epistle to the Romaynes.	xvi.	lxvi.
I. Cor.	The fyrst epistle to the Corinthians.	xvi.	lxxii.
II. Cor.	The seconde epistle to the Corinthians.	xiii.	lxxviii.
Gal.	The epistle to the Galathians.	vi.	lxxxii.
Ephe.	The Epistle to the Ephesians	vi.	lxxxiiii.
Phil.	The epistle to the Philippians.	iiii.	lxxxvi.
Col.	The epistle to the Collossians	iiii.	lxxxvii.
I. Tess.	The fyrst Epistle to the Tessalonians.	v.	lxxxix.
II. Tess.	The seconde Epistle to the Tessalonians.	iii.	xc.
I. Timo.	The fyrst Epistle vnto Timothy.	vi.	xci.
II. Tim.	The seconde Epistle vnto Timothy.	iiii.	xciii.
Tit.	The epistle vnto Tytus	iii.	xciiii.
Phile.	The epistle vnto Philemon	i.	xciiii.
I. Pet.	The fyrst epistle of S. Peter	v.	xcv.
II. Pet.	The seconde epistle of S. Peter.	iii.	xcvi.
I. Joh.	The fyrst epistle of S. Jhon.	v.	xcviii.
II. Joh.	The seconde epistle of S. Jhon	i.	xcix.
III. Joh.	The thirde epistle of S. Jhon	i.	xcix.
Heb.	The epistle vnto the Hebrues	xiii.	c.
Jac.	The epistle of S. James	v.	ciiii.
Jud.	The epistle of S. Jude.	i.	cvi.
Apo.	The Reuelacion of S. Jhon.	xxii.	cvi.

The firſt boke of Moſes / called Geneſis

what this boke conteyneth.

Chap. i. The creacion of the worlde in fire dayes / and of man.

Chap ii. The reſt of the ſeuenth daye.
The tre of knowlege of good & euell is forbydde &c.
Of the creacion of Eua.

Chap. iii. The ſerpent deceaueth the woman: they tranſgreſſe and are dryuen out of paradyſe.

Chap. iiii. Abels offeryng pleaſeth God: therfore doth his brother Cayn hate hym: murthureth hym: & is curſed. Of the chyldren of Cayn.

Chap. v. Of the generacion, age & death of Adã: Seth and his ſonnes vnto Noe.

Chap. vi. The occaſion of the floude: and of the preparyng of the arcke.

Chap. vii. Noe with his houſholde is preſerued in the arcke: where as all the worlde periſheth thorowe the floude.

Chap. viii. The floude abateth. Noe goeth out of arcke. &c.

Chap. ix. God bleſſeth Noe and his ſonnes: forbyddeth to eate the blonde of beeſtes, and to ſhed mãs blonde: maketh a conuenaunt (and geueth the raynbowe for a token of the ſame) that he wyll deſtroye the worlde no more by watre. Noe is dronken. Ham vnco uereth hym, and getteth his curſe.

Chap. x. The increace of mãs generatiõ by Noes thre ſonnes: which go abrode and begynne to buylde.

Chap. xi. The buyldynge of the towre of Babel is hyndreth thorowe the confuſyon of the tonges. The generacion of Sem vntyll Abram: whiche goeth with Loth vnto Haran.

Chap. xii. Abram goeth with Loth into a ſtraunge londe at the worde of the Lord: which appeareth vnto hym in Canaan: and promiſeth to geue the ſame londe vnto his ſede. Afterwarde goeth Abram into Egypte and fayneth Saray to be his ſyſter.

Chap. xiii. Abram and Loth departe agayne out of Egypte: and haue ſo many cattell that they can not dwell together. Abram receaueth the bleſſynge and promes.

Chap. xiiii. Loth is taken priſoner: Abram deliuereth hym: Melchiſedech fedeth Abram at his returnynge: Abram geueth hym tythes of the ſpoyles: and holdeth nothinge of the hynge of Sodome goodes.

Chap. xv. God conforteth Abram and promyſeth hym ſede: he beleueth and is iuſtified.

Chap. xvi. Sarai geueth Abram leue to take hyr mayde whiche heareth hym Ismaell.

Chap. xvii. The cõuenaunt of circumciſyon. &c.

Chap. xviii. Thre mẽ appeare vnto Abrahã to whom the deſtruction of Sodome is declared.

Chap. xix. Loth receaueth the two angels the men of Sodome go about to abuſe them: Loth is delyuered Sodome is deſtroyed: Loths wyfe is turned to a pyller of ſalt: and his doughters beare chyldren vnto hym.

Chap. xx. Abraham departeth as a ſtraunger in to Gerar: and fayneth Sarai to be his ſyſter: the kynge taketh her and geueth hym her agayne.

Chap. xxi. The byrth of Iſaac: Agar is put out with hyr ſonne. Abraham and Abimelech are ſworne frendes.

Chap. xxii. God tryeth Abraham whiche at his word wolde offre his owne ſonne. The promes is confirmed vnto hym with an ooth.

Chap. xxiii. The death of Sara: for whom Abraham byeth a pece of londe to burye her in.

Chap. xxiiii. Abraham wyll haue his ſonne to mary in his owne kynred: the ſeruaunt bryngeth Rebecca: whõ Iſaac taketh to wyfe.

Chap. xxv. Abraham begetteth mo chyldren by another wyfe: geueth his good vnto Iſaac and dyeth. Iſaac begynneth to growe: Eſau ſelleth his byrth righte.

Chap. xxvi Iſaac goeth into Gerar: fayneth Rebecca to be his ſyſter: increaſeth in ryches: The Philiſtines ſtoppe his welles. Abimelech & he are ſworne frendes.

Chap. xxvii. Jacob is bleſſed before Eſau: and Eſau threateneth hym: but he flyeth into Aram to Laban his mothers brother.

Chap. xxviii. Iſaac ſendeth Jacob awaye to mary among Labans doughters, Jacob ſeyth a viſion, God confyrmeth hym the promes made vnto Abrahã: wherupon Jacob maketh a vowe.

Chap. xxix. Jacob geueth Labans ſhepe to drynke: ſeruyeth ſeuen yeare for Rachell: Lea is geuen hym: & yet ſeruyth he ſeuen yeare mo for Rachell.

Chap. xxx. Rachel geueth Jacob hyr mayden and ſo doeth Lea: they brynge hym chyldren: his reward is appoynted with a condicion: wherby he is made ryche.

Chap. xxxi. Jacob goeth home ward. Rachell ſtealeth hyr fathers ymages. Laban ouertaketh them and fyndeth not his ymages: they ſweare together: the angell meteth Jacob.

Chap. xxxii. Jacob ſendeth preſentes vnto Eſau: Wreſteleth God in remembraunce of his promes: and wreſteleth with the angell: whiche chaungeth his name and bleſſeth hym.

Chap. xxxiii. Jacob and Eſau are agreed. &c.

Chap. xxxiiii. Dyna Jacobs doughter is forced by Sychem: wherof there commeth great bloodſheddynge.

Chap. xxxv. Rachell dyeth at the byrth of Beniamin. Ruben lyeth with his fathers concubyne.

Chap. xxxvi. Of the princes that came of Eſau: and how Eſau departeth from his brother.

Chap. xxxvii. Joſeph is hated of his brethren: and ſolde in to Egypte.

Chap. xxxviii. Juda lyeth with his doughter in lawe which beareth hym two ſonnes.

Chap. xxxix. Joſeph is beloued: & becauſe he wyll not conſente to the inordinate deſyre of his maiſtreſſe, he is put in pryſon.

Chap. xl. Joſeph expoſideth the dreames of the two priſoners.

Chap. xli. Joſeph declareth Pharaos dreame: and is made a Lorde of Egypte. The derth begynneth.

Chap. xlii. Joſephs brethren come in to Egypte to bye corne: and are troubled of hym.

Chap. xliii. They come agayne for corne: bryngе Beniamyn with them: and are put to more trouble.

Chap. xliiii. Ye they go home he cauſeth the be brought agayne: and put to more feare.

Chap. xlv. Joſeph wreeteth hym ſelfe to his brethren: and ſendeth for his father.

Chap. xlvi. Jacob commeth in to Egypte with all his people: Joſeph receaueth hym.

Chap. xlvii. Pharao geueth them the londe of Goſen: & derth is great in Egypte. &c.

Chap. xlviii. Jacob is ſycke: & bleſſeth Joſephs ſonnes.

Chap. xlix. Jacob before his death telleth his ſonnes what ſhall happen vnto them, and dyeth.

Chap. l. Joſeph burieth his father: and chargeth his brethren concernynge his bones: and dyeth in Egypte.

lege of good and euell, shalt thou not eate. For loke in what daye so euer thou eatest therof, thou shalt dye the death.

And the LORDE God sayde: It is not good ẏ mā shulde be alone. I wil make him an helpe, * to beare him cōpany. And whan God the LORDE had made of the earth all maner beastes of the felde, & all maner soules vnder the heauē, he brought them vnto man, to se what he wolde call thē: For as mā called all maner of liuinge soules, so are their names. And man gaue names vnto all maner catell, & vnto the soules vnder the heauē, and vnto all maner beastes of ẏ felde. But vnto man there was founde no helpe, to beare him company.

Some reade: To be nere by him.

D

Then the LORDE God caused an herde slepe to fall vpon man, and he slepte. And he toke out one of his rybbes, and (in steade therof) he fylled vp ẏ place with flesh. And the LORDE God made a woman, of ẏ ryb he that he toke out of man, and brought her vnto him. Then sayde man: This is once bone of my bones, and flesh of my flesh. She shalbe called woman, because she was takē of man. For this cause shal a man leaue father and mother, and cleue vnto his wife, & they two shalbe one flesh. And they were both naked, the man and his wife, and were not ashamed.

Cor. 11. a

Matt. 19. a
Mar 10. a
Ephe. 5. c
1. Cor. 6. c
Gen. 3. b

The III. Chapter.

A Ecclī. 25. d

BVt the serpent was sotyller then all the beastes of the felde (which ẏ LORDE God had made) and sayde vnto the woman: Yee, hath God sayde in dede: Ye shall not eate of all maner trees in the garden? Then sayde the woman vnto the serpent: We eate of the frute of the trees in the garden: But as for the frute of the tre that is in the myddes of the garden, God hath sayde: Eate not ye of it, and touch it not, lest ye dye.

2. Cor. 11. a

Then saide the serpent vnto the woman: * Tush, ye shall not dye the death. For God doth knowe, that in what daye so euer ye eate of it, youre eyes shalbe opened, and ye shal be as God, and knowe both good and euell. And the woman sawe that ẏ tre was good to eate of, and lustye vnto the eyes, and a pleasaunt tre * to make wyse, and toke of the frute of it, and ate, and gaue vnto hir husbande also therof, and he ate. Then were the eyes of them both opened, and they perceaued that they were naked, and sowed fygge leaues together, and made them apurns.

* Iere. 44. b and 23. c

Some reade: * whyle it made wyse.

B

Gene. 2. d

And they herde the voyce of the LORDE God, which walked in the garden in the coole of the daye. And Adam hyd him self with his wyfe, from the presence of ẏ LORDE God amonge the trees of the garden. And ẏ LORDE God called Adam, and sayde vnto him: Where art thou? And he saide: I herde thy voyce in the garden, and was afrayed, because I am naked, and therfore I hyd my self. And he sayde: who tolde the, that thou art naked? Hast thou not eaten of the tre, wherof I commaunded the, ẏ thou shuldest not eate?

Then sayde Adam: The woman which thou gauest me (to beare me company) gaue me of the tre, and I ate. And the LORDE God sayde vnto the woman: wherfore hast thou done this? The woman sayde: the serpent disceaued me so, that I ate. Then sayde the LORDE God vnto the serpent: Because thou hast done this, cursed be thou aboue all catell and aboue all beastes of the felde. Vpon thy bely shalt thou go, & earth shalt thou eate all the dayes of thy life. And I wyll put enemyte betwene the and the woman, and betwene ẏ sede and hir sede. * The same shal treade downe thy heade, and thou shalt treade him on the hele.

C

Apo. 12. c

Matt. 4. a
* Col. 2. b

And vnto the woman he sayde: I will increase thy sorow, whan thou art with childe: with payne shalt thou beare thy childē, and * thy lust shal pertayne vnto ẏ hußban de, and he shal rule the.

Some reade: * Thou shalt

And vnto Adam he sayde: For so moch as

bowe downe thy self before thy husbande. D

thou hast herkened vnto the voyce of thy wyfe, and hast eaten of the tre, wherof I commaunded the, sayenge: thou shalt not eate of it. Cursed be ye earth for thy sake. With sorowe shalt thou eate therof, all the dayes of thy life. Thornes and thistles shalt it bere vnto the, and thou shalt eate the herbes of the felde. In the sweate of thy face shalt thou eate thy bred, tyll thou be turned agayne vnto earth, whēce thou art take: for earth thou art, and vnto earth shalt thou be turned agayne.

Eccl. 40. b
Iob 34. b

And Adam called his wyfe Heua, because she is the mother of all lyuynge. And the LORDE God made Adam & his wyfe garmentes of skynnes, & those he put on them. And the LORDE God sayde: lo, Adam is become as it were one of vs, & knoweth good & euell. But now lest he stretch his hande, and take also of the tre of life, and eate, and lyue for euer. Then the LORDE God put him out of the garden of Eden, to tyll ye earth, whēce he was take. And he cast Adam out. And before the garden of Eden he set Cherubes, and a naked fyrie swerde, to kepe ye waye vnto the tre of life.

The IIII. Chapter.

A MOreouer Adam laye with Heua his wyfe, which cōceaued & bare Cain, and sayde, I haue opteyned ye man of the LORDE. And she proceaded forth, & bare his brother Abell. And Abell became a shepherde, but Cain became an husbande man.

And it fortuned after certaine daies, that Cain brought of the frute of the earth, an offrynge vnto ye LORDE. And Abell brought also of the firstlinges of his shepe, and of ye fat of them. And the LORDE had respecte vnto Abell and to his offerynge: but vnto Cain and his offerynge he loked not. Then was Cain exceadinge wroth, and his countenaunce chaunged. And the LORDE sayde vnto Cain: Why art thou angrie? and why doth thy countenaunce chaunge? Is it not so? that yf thou do well, thou shalt receaue it: but and yf thou do euell, thy synne lyeth open in the dore? *Shal he then be subdued vnto the? and wilt thou rule him? And Cain talked with Abell his brother.

Heb. 11. a

Some reade: *Let it be subdued vnto the, & rule thou it.

And it happened, that whan they were in the felde, Cain arose agaynst Abell his brother, and slew him. Then sayde the LORDE vnto Cain: Where is Abell thy brother? He sayde: I can not tell. Am I my brothers keper? And he sayde: What hast thou done? The voyce of thy brothers bloude crieth vn

B

Sap. 10. a
1. Ioh 3. b
Heb. 12. d

to me out of the earth. And now shalt thou be cursed vpon the earth, which hath opened hir mouth, and receaued thy brothers bloude of thine hande. Whan thou tyllest ye grounde, she shall henßforth not gene hir power vnto the. A vagabunde and a rennagate shalt thou be vpon ye earth. And Cain sayde vnto ye LORDE: my synne is greater, then that it maye be forgeuen me. Beholde, thou castest me out this daye from out of ye londe, and from ye sight must I hyde my self, and must be a vagabunde and a rennagate vpon ye earth. And thus shal it go with me: that who so fyndeth me, shal slaye me.

Pro.
Iob

But the LORDE sayde thus vnto him: Who so euer slayeth Cain, it shalbe auenged seuenfolde. And the LORDE put a marck vpon Cain, that no man which founde him, shulde kyll him. So Cain wente out from ye face of the LORDE, and dwelt in the lande Nod, vpon the east syde of Eden.

C
Gen.

And Cain laye with his wyfe, which conceaued and bare Henoch. And he buylded a cite, and called it after the name of his sonne Henoch. And Henoch begat Irad, Irad begat Mahuiael. Mahuiael begat Mathusael. Mathusael begat Lamech.

And Lamech toke him two wynes: ye one was called Ada, & the other Zilla. And Ada bare Jabel, of whom came they that dwelt in tentes and had catell. And his brothers name was Juball: Of him came they that occupied harpes & pypes. And Zilla she also bare Tubalcain, a worker in all connynge poyntes of metall & yron. And Tubalcains sister was called Naema.

D

And Lamech sayde vnto his wynes Ada and Zilla: Heare my voyce (ye wynes of Lamech) and herken vnto my wordes: for I haue slayne a man, and wounded my selfe: and (haue kylled) a yonge man, and gottē my self strypes. Cain shalbe auēged seuē tymes: but Lamech seuen and seuentie tymes.

Adam laye yet with his wyfe agayne, & she bare a sonne, and called him Seth. For

God (sayde she) hath apoynted me another sede, for Abell, whom Cain slew. And Seth begat a sonne also, and called him Enos. At the same tyme beganne men to call vpon the name of the LORDE.

The V. Chapter.

A THis is the boke of the generacion of man, in the tyme whan God created man, and made him after the symilitude of God. Male and female made he them, and blessed thē, & called their names Man, in the tyme whan they were created. And Par.1.a Adam was an hundreth and thirtie yeare olde, and begat a sonne, which was like his owne ymage, and called his name Seth: & lyued therafter eight hūdreth yeare, and begat sonnes and doughters. And his whole age was nyne hundreth and thirtie yeares, and so he dyed.

Pro. Iob

Seth was an hundreth and fyue yeare olde, and begat Enos: & lyued therafter eight hundreth and seuen yeare, and begat sonnes and doughters. And his whole age was nyene hūdreth and twolue yeares, and so he dyed.

B Enos was nyentie yeare olde, and begat Kenan: and lyued therafter eight hundreth & fyftene yeare, and begat sonnes & doughters. And his whole age was nyene hūdreth and fyue yeares, and so he dyed.

C Gen.

Kenan was seuētie yeare olde, and begat Mahalaliel: and lyued therafter eight hundreth and fourtie yeare, and begat sonnes & doughters. And his whole age was nyene hundreth and ten yeares, and so he dyed.

Mahalaliel was thre score yeare olde & fyue, and begat Jared: and lyued therafter eight hundreth and thirtie yeare, and begat sonnes and doughters. And his whole age was eight hundreth, nyentie and fyue yeares, and so he dyed.

C Jared was an hundreth and two & sirtie yeare olde, and begat Henoch: & lyued therafter eight hūdreth yeare, and begat sonnes & doughters. And his whole age was nyene hundreth and two and sixtie yeare, and so he dyed.

D

cli. 44.b Henoch was fyue and thre score yeare olde, and begat Mathusalah: and led a godly
b.11.a conuersacion thre hundreth yeares therafter, and begat sonnes & doughters. And his whole age was thre hundreth and fyue and
Sap.4.b thre score yeares.* And for so moch as he lyued a godly life, God toke him awaye, & he
Gē.2.a was nomore sene.

Mathusalah was an hūdreth & seuē and foure score yeare olde, & begat Lamech: and lyued therafter seuen hundreth and two and foure score yeare, and begat sonnes & doughters. And his whole age was nyene hundreth and nyene and tre score yeares, and so he dyed.

Lamech was an hundreth and two and foure score yeare olde, and begat a sonne, & called him Noe, and sayde: This same shall cōforte vs in oure workes, and in the sorowe of oure hondes vpon the earth, which the LORDE hath cursed. After this he lyued fyue hūdreth and fyue & nyentie yeare, and begat sonnes and doughters. And his whole age was seuen hundreth seuen and seuentie yeares, and so he dyed. Gen.3.d

Noe was fyue hundreth yeare olde, and begat Sem, Ham and Japhet.

The VI. Chapter.

SO whan men beganne to multiplie vpon the earth, and had begot them doughters, the children of God sawe the doughters of men, that they were fayre, and toke vnto thē wyues soch as they liked. Then sayde ỳ LORDE: My sprete shal not allwaye stryue with man, for he is but flesh also. I wil yet geue him respyte an hundreth and twēty yeares. There were giauntes also in the worlde at that tyme. For whan the children of God had lyen with the doughters of men, and begotten them children, ỳ same (children) became mightie in the worlde, and men of renowne. A 1.Pet.3.c

But whan the LORDE sawe ỳ the wickednes of man was increased vpon ỳ earth, and that all ỳ thought and imaginacion of their hert was but onely euell contynually, it repented him, that he had made man vpon the earth, and he sorowed in his hert, and sayde: I wyll destroye man kynde which I haue made, from the earth: both man, beest, worme, and foule vnder the heauen: for it repenteth me, that I haue made them. Neuertheles Noe founde grace in the sight of the LORDE. B 1.Re.15.c Esa.42.c

This is ỳ generacion of Noe. Noe was a righteous and parfecte mā, and led a godly life in his tyme, and begat thre sonnes: Sem, Ham and Japhet. Notwithstondinge ỳ earth was corrupte in ỳ sight of God, and full of myscheue. Then God loked vpon ỳ earth: and lo, it was corrupte (for all flesh had corrupte his waye vpon the earth.) Eccl.44.b

Then sayde God vnto Noe: Then ende of all flesh is come before me, for the earth is full of myscheue before them. And lo, I wyll destroye them with the earth. Make the an Arcke of pyne tre, and make chambers in it, C

and pitch it within and without with pitch and make it after this fashion: The length shal be thre hundreth cubites, the bredth fiftie cubites, and the heyght thirtie cubites. A wyndow shalt thou make aboue of a cubyte greate: but the dore shalt thou set in the myddest in the syde of it: And the Arke shalt thou make with thre lofte one aboue another. For lo, I wyll bringe a floude of water vpon the earth, to destroye all flesh (wherin the breth of life is) vnder the heauē: All that is vpon earth, shal perisshe.

D But with the wyll I make a couenaunt, and thou shalt go in to the Arcke with thy sonnes, with thy wyfe, and with thy sonnes wyues. And of all creatures what so euer flesh it be, thou shalt bringe in to the Arcke, euen a payre: the male and the female, that they maye lyue wt the: Of foules after their kynde, of beastes after their kynde, and of all maner wormes of the earth after their kinde. Of euery one of these shal there a payre go in vnto the, that they maye lyue. And thou shalt take vnto the all maner of meate that maye be eaten, and shalt laye it vp in stoare by the, that it maye be meate for the and them. And Noe dyd acordinge to all that God commaunded him.

The VII. Chapter.

A AND ỹ LORDE sayde vnto Noe: Go in to the Arcke thou & thy whole house: for the haue I sene righteous before me at this tyme. Of all cleane beastes take vnto the seuen and seuen, the male and his female. And of vncleane beastes a payre, the male and his female. Like wyse of the foules vnder the heauen, seuen and seuen, the male and his female, that there maye be sede left a lyue vpon the whole earth.

a. Pet. 2. b
Leuit. 11. a

For yet after seuen dayes, I wil sende raine vpon the earth fourtie dayes and fourtie nightes, and wyll destroye all maner of thinges that I haue made, from of the face of the earth.

And Noe dyd all that the LORDE com B
maunded him. Sixe hūdreth yeare olde was he, whan the water floude came vpon earth. And he wente in to the Arcke, with his sonnes, his wyfe, and his sonnes wyues, for the waters of the floude. Of cleane beastes and of vncleane, of all fethered foules, & of all that crepeth vpon earth, wente in vnto him to the Arcke by pares, a male and a female, as ỹ LORDE cōmaunded him. And whan the seuen dayes were past, the water floude came vpon the earth. Matt. Luc.

In the sixe hundreth yeare of Noes age, vpon the seuentene daye of the seconde moneth, that same daye were all ỹ fountaynes of the greate depe broken vp, and the wyndowes of heauen were opened, and there came a rayne vpon ỹ earth fourtie dayes and fourtie nightes.

Vpon the selfe same daye wēte Noe in to C
the Arcke, with Sem, Ham and Japhet his sonnes, and with his wyfe, and the thre wyues of his sonnes, and all maner of beastes after their kynde, all maner of catell after their kynde, all maner of crepynge thinges (that crepe vpō the earth) after their kynde, and all maner of foules (what so euer coude flye & what so euer had fethers) after their kynde: These wente all vnto Noe in to the Arcke by cooples, of all flesh in whom was the breth of life. And these were the male & the female of all maner of flesh, and wente in, acordinge as God commaūded him. And the LORDE shut (the dore) vpon him.

Then came the water floude fourtie dayes vpon the earth, and the water increased, and bare vp the Arcke, and lift it vp ouer ỹ earth. Thus the water preuayled, and increased sore vpon the earth, so that the Arcke wente vpon the waters. Yee the waters preuayled and increased so sore vpon earth, that all the hye mountaynes vnder the whole heauen were couered. Fyftene cubytes hye preuayled ỹ waters ouer the mountaynes, which were couered. D Eccli.

Then all flesh that crepte vpon earth, perisshed, both foules, catell, beastes, and all ỹ moued vpon earth, and all men. What so euer had the breth of life vpon the drye londe, dyed. C

Thus was destroyed all that was vpon the earth, both man and beast, both wormes and foules vnder ỹ heauē: all these were destroyed from the earth, Saue Noe onely remayned, and they that were with him in the Arcke. And the waters preuayled vpon the earth, an hundreth and fiftie dayes. Sap. xi

The VIII. Chapter.

A THen God remembred Noe and all the beastes, and all the catell that were with him in the Arcke, and caused a wynde to come vpon the earth: and ỳ waters ceassed, and the fountaynes of the depe and the wyndowes of heauen were stopte, and therayne of heauē was forbydden, and the waters ranne styll awaye from ỳ earth, and decreased after an hundreth and fiftye dayes.

Vpon the seuentene daye of the seuenth moneth rested the Arcke vpon the mountaynes of Ararat. And the waters wēte awaye and decreased vntyll the tenth moneth: for the first daye of the tenth moneth, the toppes of the mountaynes appeared.

Afcer fourtie dayes Noe opened ỳ wyndow of the Arcke which he had made, & sent forth a rauen, which flew out, and + came agayne, vntyll the waters were dryed vp vpō the earth.

B Then sent he forth a doue from him, to wete, whether the waters were fallē vpon the earth. But when ỳ doue coude fynde no restynge place for hir fete, she came agayne vnto him in to the Arcke, for the waters were yet vpon the face of all the earth. And he put out his hande, and toke her to him in to the Arke.

Then he abode yet seuen dayes mo, & sent out the doue agayne out of the Arke: & she returned vnto him aboute the euen tyde: and beholde, she had broken of a leaf of an olyue tre, & bare it in hir nebb. Then Noe perceaued, that the waters were abated vpon the earth. Neuertheles he taried yet seuen other dayes, and sent forth the doue, which came nomore to him agayne.

In the sixte hundreth and one yeare of Noes age, vpon the first daye of ỳ first moneth, the waters were dryed vp vpon the earth. Then Noe toke of the hatches of the Arke, and sawe ỳ the face of the earth was drye. So vpon the seuen and twentye daye of the seconde moneth the whole earth was drye.

Then spake God vnto Noe, and sayde:

C Go out of the Arke, thou and thy wyfe, and thy sonnes, and thy sonnes wyues with the. As for all the beastes that are with the, what so euer flesh it be (both foule & catell and all maner of wormes that crepe vpon the earth) let them go out with the, and be ye occupied vpon the earth, growe and multiplye vpon the earth.

So Noe wente out, with his sonnes, and with his wife, and with his sonnes wyues. All the beastes also and all the wormes, and all the foules, and all that crepte vpon the earth, wente out of the Arke, euery one vnto his like.

And Noe buylded an altare vnto ỳ LORDE, and toke of all maner of cleane beastes & of all maner of cleane foules, and offred brēt sacrifices vpon ỳ altare. And ỳ LORDE smelled the swete sauō, & sayde in his hert: I wyl hence forth curse the earth nomore for mās sake, for the ymaginacion of mans hert is euell, euen from the very youth of him. Therfore from hēce forth I wil nomore smyte all that lyueth, as I haue done. Neuer shall sowynge tyme and harueste, colde & heate Sommer and wynter, daye and nyght ceasse so longe as the earth endureth.

D Leui. 11.

The IX. Chapter.

AND God blessed Noe and his sonnes, and sayde vnto them: increace & multiplye, and fyll the earth. The feare also and drede of you be vpon all beastes of the earth, vpon all foules vnder the heauen, and vpon all that crepeth on the earth, and all fyshes of the see be geuen in to youre hādes. All that moueth and hath life, be youre meare. Euen as the grene herbe, so haue I geuē you all. Onely eate not the flesh with the blonde, wherin the soule is. For the blonde of you wherin youre soule is, wyll I requyre of the hande of all beastes: and the soule of mā wyll I requyre of mans hande, yee euery mans soule of anothers hande.

A

Gen. 1.d

Leui. 7.c and 17.d

Exo. 21.d

He that sheddeth mās blonde, his blonde shal be shed by man agayne, for God made man after his owne lickneſſe. As for you, be ye frutefull, and increase, and be occupied vpon the earth, that ye maye multiplye therin.

Tren. 4.b Mat. 26.d Apo. 13.b

Gen. 1.d

Farthermore, God sayde vnto Noe and to his sonnes wt him: Beholde, I make my couenaunt with you, and with youre sede

B Isa. 54.a

after you, and with euery lyuynge creature that is with you, both foule, catell, and all beastes vpon the earth with you, of all that is gone out of the Arke, what so euer beast of the earth it be: And thus I make my co-
ecclesiast. xli. 44. b uenaunt with you, that hence forth all flesh shal not be destroyed with the waters of eny floude, and from hence forth there shall come no floude to destroye the earth.

And God sayde: This is the token of my couenaunt which I haue made betwene me and you, and all lyuynge creatures amonge you for euermore: My bowe will I set in the cloudes, and it shal be the token of my couenaunt betwene me and ỹ earth: so that whā I bringe cloudes vpon the earth, the bowe shal appeare in the cloudes. And then wyll I thynke vpon my couenaunt betwixte me and you and all lyuynge creatures in all maner of flesh: so that from hence forth there C shall nomore come eny floude of water to destroye all flesh. Therfore shall my bowe be in the cloudes, that I maye loke vpon it, and remembre the euerlastynge couenaunt, betwixte God and all liuynge creatures in all flesh that is vpon earth. God sayde also vnto Noe: This is the tokē of the couenaunt, which I haue made betwene me and all flesh vpon earth.

The sonnes of Noe which wente out of the Arke, are these: Sem, Ham and Japhet. As for Ham, he is the father of Canaā. These are Noes thre sonnes, of whom all londes were ouerspred.

D Noe beganne to take hede vnto ỹ tyllinge of the grounde, & planted a vyniarde. And
Psa. 4. a matt. 21. ā dranke of the wyne, and was dronken, and laye vncouered in his tente. Now when Hā the father of Canaan sawe his fathers preuities, he tolde his two brethren without. Thē tooke Sem and Japhet a mantell and put it vpō both their shulders, and wente backwarde, and couered their fathers secretes: & their faces were turned aside, ỹ they shulde not se their fathers preuyties.

So whan Noe awaked from his wyne, and perceaued what his yonger sonne had done vnto him, he sayde: Cursed be Canaan, and a seruaunt of seruauntes be he vnto his brethren. He sayde moreouer: Prayse be the LORDE God of Sem, and Canaan be his seruaunt. God increase Japhet, and let him dwell in the tentes of Sem, and Canaan be his seruaunt.

And Noe lyued after the floude thre hundreth & fiftie yeare, so ỹ his whole age was ix. hūdreth and fyftie yeare, and so he dyed.

The X. Chapter.

THis is the generacion of the childrē of Noe, Sem, Ham, and Japhet, & they begat children after the floude. A

The children of Japhet are these: Gomer, Magog, Madai, Jauan, Tubal, Mesech and Thyras. The childrē of Gomer are these: Ascenas, Riphat and Togarma. The children of Jauan are these: Elisa, Tharsis, Cithim and Dodanim: Of these are deuided the Iles of ỹ Heithen in their countrees, euery one after his speach, kynred and people. 1. Par.

The childrē of Ham are these: Chus, Misraim, Phut and Canaan. The children of Chus are these: Seba, Heuila Sabtha, Reyma and Sabthecha.

The children of Reyma are these: Sheba B and Dedā. Chus also begat Nemrod, which beganne to be mightie in the earth, and was a mightie hunter in the sight of the LORDE. Therof commeth the prouerbe: This is a mightie hunter before the LORDE like as Nemrod. And the origenall of his kyngdome was Babel, Erech, Acad & Chalne in ỹ londe of Synear. Out of that lōde came Assur, and buylded Ninive, and ỹ stretes of ỹ cite, and Calah, and Ressen betwene Ninyue & Calah: This is a greate cite. Mizraim begat Ludim, Enamim, Leabim, Naphtuhim, Pathrusim & Casluhim, from whence came the Philistynes and Capthorims. Canaā also begat Zidon his eldest sonne, & Heth, Jebusi, Emori, Girgosi, Hiui, Arki, Sini, Arnadi, Zemari & Hamati: frō whence ỹ kynreds of ỹ Cananites are dispersed abrode. And ỹ Coastes of ỹ Cananites were frō Sidō forth thorow Gerar vnto Gasa, tyll thou cōmest vnto Sodoma, Gomorra, Adama, Zeboim, & vnto Lasa. These are the children of Ham in their kynreds, tunges, londes & people. And Sem which is ỹ father of all the children of Eber, & the elder brother of Japhet, begat childrē also. And thesē are his children: Elā, Assur, Arphachad, Lud & Aram. The childrē of Aram are these: Vz, Hul, Gether & Mas.

Gene. Deu. 32. a

Ionas

D And Arphachsad begat Sala, and Sala begat Eber. Eber begat two sonnes: the name of the one was Peleg, because that in his tyme the worlde was deuyded, and his brothers name was Jaketan. And Jaketan begat Almodad, Saleph, Hazarmaphet, Jarah, Hadoram, Vsal, Dikela, Obal, Abimael, Seba, Ophir, Heuila & Jobab: All these are ỹ childrē of Jaketan. And their dwellynge was from Mesa, tyll thou come vnto Sephar a mountayne of ỹ east. These are ỹ children of Sem in their generacions, tunges, londes and people.

This is now ỹ generacion of ỹ children of Noe in their kynredes & people. Of these were ỹ people vpon earth spred a brode after ỹ floude. The XI. Chapter.

A MOreouer all the worlde had one tonge & language. Now as they wente* towarde the East, they founde a playne in ỹ londe of Synear, & there they dwelt, & saide one to another: Come on, let vs make bryck & burne it. And they toke bryck for stone, & slyme for morter. And sayde: Come, let vs buylde a cite & a tower, whose toppe maye reach vnto heauē, ỹ we maye make vs a name, afore we be scatred abrode in all londes. Then came ỹ LORDE downe, to se ỹ cite & tower, ỹ ỹ childrē of mē had buylded. And ỹ LORDE saide: Beholde, the people is one, & haue one maner of language amōge thē all, & this haue they begonne to do, & wil not leaue of from all ỹ they haue purposed to do. Come on, let vs go downe, & cōfounde their tonge euē there, ỹ one vnderstonde not what another saieth. Thus ỹ LORDE scatred thē frō thēce in all lōdes, so ỹ they left of to buylde the cite. Therfore is it called Babell, because the LORDE cōfounded there the language of all the worlde, and from thēce scatred them abrode in to all londes.

These are ỹ generacions of Sem. Sem was an hundreth yeare olde, and begat Arphachsad two yeare after the floude, and lyued therafter fyue hūdreth yeare, and begat sonnes and doughters.

Arphachsad was fiue & thirtie yeare olde, and begat Salah, and lyued therafter foure hundreth and thre yeare, and begat sonnes & doughters.

C Salah was thirtie yeare olde, and begat Eber, & lyued therafter foure hūdreth & thre yeare, & begat sonnes and doughters.

Eber was foure and thirtie yeare olde, & begat Peleg, and lyued therafter foure hundreth and thirtie yeare, and begat sonnes & doughters.

Peleg was thirtie yeare olde, and begat Regu, and lyued therafter two hūdreth and nyene yeare, and begat sonnes & doughters.

Regu was two and thirtie yeare olde, and begat Serug, and lyued therafter two hundreth and seuen yeare, and begat sonnes and doughters.

Serug was thirtie yeare olde, and begat Nahor, and lyued therafter two hundreth yeare, and begat sonnes & doughters.

Nahor was nyene and twentye yeare olde, and begat Terah, and lyued herafter an hundreth and nyentene yeare, and begat sonnes and doughters.

Terah was seuentie yeare olde, and begat Abram, Nahor and Haran. D

These are the generations of Terah: Terah begat Abram, Nahor and Haran. And Haran begat Lot, but Harā dyed before Terah his father in ỹ londe where he was borne, at Vr in Chaldea. Iosu. 24. a 1. Par. 1. b

Then Abram and Nahor toke them wynes. Abrams wife was called Sarai, & Nahors wyfe Milca the doughter of Haran, which was father of Milca and Jisca. But Sarai was baren, and had no childe. Gen. 20. c Gen. 22. d

Then toke Terah Abrā his sonne, & Lot his sonne Harans sonne, & Sarai his doughter in lawe, his sonne Abrams wife, & caried them wt him from Vr in Chaldea, to go in to the lande of Canaan. And they came to Haran, & dwelt there. And Terah was two hundreth & fyue yeare olde, and dyed in Haran. Iosu. 24. a 2. Esd 9. b Iudit 5. b

The XII. Chapter.

AND ỹ LORDE sayde vnto Abram: Get the out of thy countre, and from thy kynred, and out of thy fathers house, in to a londe which I wil shew the. And I wil make of the a mightie people, and wyll blesse the, and make the a greate name, yee thou shalt be a very blessynge. I wil blesse them that blesse the, and curse them that curse the: and in the shal all the generacions of the earth be blessed. A Actō. 7. a Gen. 27. c Gene. 18. Gen. 22. c Actō. 3. c

Then wente Abram out, as the LORDE commaunded him, and Lot wente with him. Fyue & seuentie yeare olde was Abrā, whan he wente out of Haran. So Abram toke Sarai his wife, and Lot his brothers sonne, wt all their goodes which they had gotten, and soules which they begat in Harā, and departed to go in to ỹ londe of Canaan. And wht they were come in to the same londe, he wente thorow, tyll he came vnto the place of Sichem, and vnto the Okegroue of More: for ỹ Cananites dwelt in ỹ lōde at ỹ same tyme. Gen. 12. b

Then the LORDE appeared vnto Abrā, B

Gen.17.a

ꝛ sayde: This londe wil I geue vnto ẏ sede. And there he buylded an aulter vnto ẏ LORDE, which appeared vnto him. Thē brake he vp frō thēce, vnto a mountayne ẏ laye on ẏ east syde of the cite of Bethel, ꝛ pitched his tent: so ẏ he had Bethel on the west side, and Ay on ẏ east syde: ꝛ there buylded he an altare also vnto the LORDE, ꝛ called vpon the name of the LORDE. Afterwarde departed Abram farther, ꝛ toke his iourneye southwarde. But there came a derth in the londe.

C Then wente Abram downe in to Egipte to kepe himself there as a straunger, for the derth was sore in the londe. And whan he was come nye for to entre in to Egipte, he sayde vnto Sarai his wife: Beholde, I knowe ẏ thou art a fayre woman to loke vpon.

Gen. 20.a and 26.a

Now whan the Egipcians se the, they wil saye: She is his wife, and so shal they slaye me, and saue the alyue. Therfore (I pray ẏ) saye thou art my sister, that I maye fare the better by reason of the, and that my soule maye lyue for thy sake.

D Now whan he came in to Egipte, ẏ Egipcians sawe ẏ woman, ẏ she was very faire: ꝛ Pharaos princes sawe her also, ꝛ praysed her before him. Then was she brought in to Pharaos house, and Abram was well intreated for hir sake: and he had shepe, oxē, and he Asses, seruauntes, maydēs, she Asses and Camels.

Esa.43.a

But ẏ LORDE plaged Pharao ꝛ his house wt greate plages, because of Sarai Abrās wife. Then Pharao called Abrā vnto him, and sayde: Why hast thou dealt thus wt me? Wherfore toldest thou not me at the first, ẏ she was thy wife? Why saydest thou then, that she was ẏ sister? Wherfore I toke her to my wife. And now lo, there is ẏ wife, take her, and go thy waye. He gaue his officers also a charge ouer him, to conveye him out, and his wife, and all that he had.

The XIIII. Chapter.

A SO Abrā departed out of Egipte, wt his wife, ꝛ with all ẏ he had, ꝛ Lot wt him also, towarde ẏ south. Abram was very rich in catell, siluer ꝛ golde. And he wente on forth from the south vnto Bethel, vnto the place where his tent was at ẏ first, betwene Bethel and Ay: euen vnto ẏ place where he had made the altare before, ꝛ where he called vpon the name of the LORDE Lot also which wente with him, had shepe, greate catell ꝛ tentes: so ẏ the londe was not able to receaue them, that they might dwell together: for the substaunce of their riches was so greate, that they coude not dwell together. And there fell a strife betwene the hirdmen of Abrams catell, and the hirdmen of Lots catell. The Cananites also and the Pheresites dwelt at that tyme in the londe.

Gen.13.b

Gen.13.a

Then sayde Abram vnto Lot: O let there be no strife betwene me and the, and betwene my hyrdmen and thine, for we are brethrē. Is not all the whole londe open before the? Departe fro me, I praye the. Yf thou wilt go to the left hande, I wil take the right: Or yf thou wilt go to the right hande, I wil take the left. Then Lot lift vp his eyes, and beheld all the countre rounde aboute Jordā, that it was a plenteous countre of water. For before the LORDE destroyed Sodoma and Gomorra, it was rounde aboute Zoar, euen as the pleasaunt garden of the LORDE, and as the londe of Egipte.

Then Lot chose all the coastes of Jordā, C and toke his iourney towarde ẏ East. And so the one brother departed from the other. Abram dwelt in the lande of Canaan, and Lot in the cities of the same coastes, and pitched his tent towarde Sodome. But ẏ men of Sodome were wicked, and synned exceadingly agaynst the LORDE.

Ezz

Now whan Lot was departed from Abram, the LORDE saide vnto Abram: Lift vp thine eyes, and loke from the place where thou dwellest, northwarde, southwarde, D eastwarde, and westwarde: for all the londe that thou seist, wyll I geue vnto the and to thy sede for euer, and wyll make thy sede as the dust of the earth: so that yf a man can nombre the dust of the earth, he shall nombre thy sede also. Arise, and go thorow the londe, in the length and bredth, for I wyl geue it vnto the.

Act

So Abram remoued his tent, and wente and dwelt in ẏ Okegroue of Mamre, which is in Ebron, and buylded there an altare vnto the LORDE.

Gen.

The XIIII. Chapter.

AND it chaunsed in the tyme of Amraphel the kynge of Synear, Arioch A

the kynge of Ellasar, Kedorlaomer the kinge of Elam, & Thydeal the kynge of ỹ heithen, That they made warre wt Bera ỹ kynge of Sodome, and wt Birsa the kynge of Gomorra, & with Sineab the kynge of Adama, & with Semeaber the kynge of Zeboim, and with the kynge of Bela, which is called Zoar. These came all together in to the brode valley, where now the salt see is: for twolue yeares were they subiectes vnto kinge Kedorlaomer, & in the thirteenth yeare they fell from him. Therfore in the fourteenth yeare came Kedorlaomer, and the kynges ỹ were with him, & smote the Giauntes in Astaroth Karnaim, & Susim at Ham, & Emim in the felde of Kiriathaim, and ỹ Horites in their owne mount Seir vnto the playne of Pharan, which bordreth vpō the wildernes. And then they turned, & came to the well of iudgment (which is Cades) & smote all the countre of the Amalechites, and also the Amorites, that dwelt in Hazezon Thamar.

B Then wente out the kynge of Sodome, & the kynge of Gomorra, & the kynge of Adama, and the kynge of Zeboim, and the kynge of Bela (called Zoar) & prepared them selues to fight in the brode valley wt Kedorlaomer the kynge of Elam, & with Thideal ỹ kynge of the heithen, & with Amraphel ỹ kynge of Synear, & with Arioch the kynge of Ellasar: foure kynges wt fyue. And ỹ brode valley had many slyme pyttes. But the kynge of Sodoma and Gomorra were put to flight, & fell there, & the residue fled vnto ỹ mountaynes. Then toke they all the goodes at Sodoma and Gomorra, & all their vytales, & wente their waye. They toke Lot also Abrams brothers sonne, & his good (for he dwelt at Sodome) and departed.

C Then came one that had escaped, and tolde Abram the Aleaunt, which dwelt in the Okegrone of Mamre the Amorite, which was the brother of Escol & Aner: for these were confederate with Abram.

Now whan Abram herde ỹ his brother was taken, he harnessed his bonde seruauntes borne in his owne house, three hundreth & eightene, & folowed after them vntill Dan, & deuyded thē, & fell vpō them by night wt his seruauntes, and smote thē, and chased them awaye vnto Hoba, which lieth on ỹ left hande of the cite of Damascos, and brought agayne all the goodes, and also his brother Lot, and his goodes, ỹ wemen also and the people. And as he came agayne from the slaughter of Kedorlaomer & of the kinges that were with him, the kynge of Sodome wente to mete him in to the playne felde, which is called kynges dale. Num 31.b

D But Melchisedech the kynge of Salem brought forth bred and wyne. And he beynge the prest of the most hye God, blessed him and sayde: Blessed be thou Abram vnto the most hye God possessor of heauen and earth. And praysed be God the Hyest, which hath delyuered thine enemies in to thy handes. And Abram gaue him tythes of all. Hebr. 7.a

Then sayde the kynge of Sodome vnto Abram: Geue me the soules, and take ỹ goodes vnto thy self. But Abram sayde vnto the kinge of Sodome: I lift vp my honde vnto the LORDE the most hye God, possessor of heauen and earth, that I wyll not take of all that is thyne, so moch as a threde or a shue lachet, lest thou shuldest saye: I haue made Abram ryche: Saue onely that which the yonge men haue spent, and the men Aner Escol and Mamre, that wente with me, let them take their parte.

The XV. Chapter.

A IT happened after these actes, ỹ the worde of ỹ LORDE came vnto Abrā in a vysion, and sayde: Feare not Abram, I am thy shylde and thy exceadinge greate reward. But Abram sayde: LORDE LORDE, what wilt thou geue me? I go childles, and the seruaunt of my house (this Eleasar of Damascos) hath a sonne. And Abram sayde moreuer: Beholde, vnto me hast thou geuen no sede: and lo, the sonne of my housholde shal be myne heyre. And beholde, the worde of the LORDE spake vnto him, and saide: He shal not be thine heyre, but one that shal come out of thine owne body, he shal be thine heyre. And he bad him go forth, and sayde: Loke vp vnto heauen, and tell ỹ starres: Canst thou nombre them? And he sayde vnto him: *Euen so shal thy sede be. Deu. 10.d Esa. 49.d Iere. 33.d *Ro. 4.d

B Abram beleued the LORDE, and ỹ was counted vnto him for rightcousnes. And he sayde vnto him: I am ỹ LORDE, * ỹ brought the from Vr out of Chaldea, to geue ỹ this londe to possesse it. But Abram sayde: LORDE LORDE, Wherby shall I knowe, that I shall possesse it? And he sayde vnto him: Take a cow of three yeare olde, and a she goate of three yeare olde, and a ramme of three yeare olde, and a turtyll doue, and a yonge pigeon. And he toke all these, and deuyded them in the myddes, and layde the one parte ouer agaynst the other, but the foules deuyded he not. And the foules fell vpō the flesh, but Abram droue them awaye. Pſal. 105.d Rom. 4.a Gala. 3.a Iaco. 2.c *Gen. 11.d Iere. 24.d

Now whan the Sonne beganne to go C

downe, there fell an heuy slepe vpō Abram. And lo, feare and greate darcknes fell vpon him. And he sayde vnto Abram: knowe this of a suertye, that thy sede shalbe a straūger, in a londe that is not theirs. And they shall make bondemen of them, and intreate them euell foure hundreth yeares. But the people whō they shal serue, wyl I iudge. Afterwarde shall they go forth with greate substaunce: and thou shalt departe vnto thy fathers in peace, and shalt be buried in a good age. And after the fourth generacion they shall come hither agayne, for the wickednes of ỳ Amorites is not yet full.

Act. 7.a
Exod. 12.f
Iudit. 5.b
Gala. 3.c
Exo. 12.e
Gene. 25.a
Deut. 20.c

So whan the Sonne was downe, and it was wared darcke: Beholde, there smoked a fornace, and a fyre brande wente betwene ỳ partes. The same daye made the LORDE a couenaūt with Abram, and sayde: Vnto thy sede wil I geue this lōde, from the water of Egipte, vnto the greate water Euphrates: the Kenytes, the Kenizites, the Kydmonites, the Hethites, the Pherezites, the Giaūntes, the Amorites, the Cananites, the Gergesites, and the Iebusites.

Gen. 24.a
3. Re. 4.b

The XVI. Chapter.

A SArai Abrams wife bare him no children: but she had an handmayde an Egipcian, whose name was Agar, and sayde vnto Abram: Beholde, the LORDE hath closed me, that I can not beare. Go in (I praye the) vnto my mayde: peraduenture I shalbe multiplied by her, more then by myself. And Abram herkened vnto the voyce of Sarai. Than Sarai Abrams wife toke Agar hir mayde ỳ Egipcian (after they had dwelt ten yeare in the londe of Canaan) and gaue her vnto hir hußbande Abrā, to be his wife. And he wente in vnto Agar, and she conceaued. Now whan she sawe ỳ she had conceyued, she despysed hir mastresse.

Eph. 6.b
Gen. 30.a

B Then sayde Sarai vnto Abram: I must suffre wronge for thy sake. I laydemy mayde by the: but now because she seyth, that she hath conceaued, I must be despysed in hir sight: the LORDE be iudge betwene me and the. And Abram sayde vnto Sarai: Beholde, thy mayde is vnder thine auctorite, do with her, as it pleaseth the.

Now whan Sarai dealt hardly wt her, she fled from her. But the angell of the LORDE founde her besyde a well of water in the wilderneße (euen by the well in the waye to Sur) and sayde vnto her: Agar Sarais maide, whence commest thou? & whyther wylt thou go? She sayde: I flie from my mastresse Sarai. And the angel of the LORDE sayde vnto her: Returne to thy mastresse agayne, and submitte thyselfe vnder hir hande.

C

And the angel of the LORDE sayde vnto her: Beholde, I wil so encreace ỳ sede, that it shall not be nembred for multitude. And the angel of the LORDE sayde further vnto her: Beholde, thou art with childe, & shalt bringe forth a sonne, and shalt call his name Ismael, because the LORDE hath herde ỳ trouble. He shal be a wylde man. His hande agaynst euery man, and euery mans hande agaynst him: and he shal dwel ouer agaynst all his brethren.

And she called the name of the LORDE ỳ spake vnto her: Thou art the God that seist me. For she sayde: Of a suertye I haue sene the backe partes of him that sawe me. Therfore called she the well: The well of the liuinge that sawe me. Which (well) is betwene Cades and Bared.

D

And Agar bare Abram a sonne, and Abram called his sonnes name which Agar bare him, Ismael. And Abram was foure score yeare olde and sixe, whan Agar bare him Ismael.

Gal.

The XVII. Chapter.

NOw whan Abram was nyentye yeare olde and nyene, the LORDE appeared vnto him, & sayde vnto him: * I am the allmighty God, walke before me, & be vncorrupte. And I wyll make my couenaunt betwene me & the, and wyl multiplye the exceadyngly. Then fell Abram vpon his face.

A

And God talked furthur with him, and sayde: Beholde, It is I, and haue my couenaūt with the, and thou shalt be a father of many people. Therfore shalt thou nemore be called Abram, but thy name shal be Abraham: For I haue made the a father of many nacions, & I wil multiplye the exceadingly, and wil make people of ỳ, * yee and kynges also shal come out of the. Moreover I wil make my couenaūt betwene me and the,

Rom.
* Mat.

and thy sede after the thorow out their posterities, that it maye be an euerlastinge couenaunt, so that I wyll be the God of the, and of thy sede after the. And vnto the and to thy sede after the, will I gene the lande, wherin thou art a straunger: euen all the lande of Canaan for an euerlastinge possession, and will be their God.

B And God sayde moreover vnto Abraham: Kepe my couenaunt then, thou and they sede after the. This is my couenaunt which ye shal kepe betwene me and you, and thy sede after ỳ thorow out their posterites. Euery manchilde that is amonge you, shalbe circumcyded: and ye shall circumcyde the foreskynne of yo flesh. This same shalbe a token of the couenaunt betwene me and you. Enery manchilde whan it is eight dayes olde, shalbe circũcyded thorow out youre posterities: In like maner all houßholde folkes borne at home, or bought, or eny other also that is a straũger and not of thy sede. Thus shall my couenaunt be in youre flesh for an euerlastinge couenaunt. And yf there shalbe any manchilde vncircumcided in the foreskinne of his flesh, his soule shalbe roted out from his people, because he hath broken my couenaunt.

C And God sayde vnto Abraham: Sarai thy wyfe shall nomore be called Sarai, but Sara shal be hir name: for I will blesse her, and gene the a sonne of her. I wil blesse her, and people shall come of her, yee and kynges of many people. Then fell Abrahã vpõ his face, and laughed, and sayde in his hert: Shal a childe be borne vnto me that am an hundreth yeare olde? And shall Sara ỳ is nyentie yeare olde, beare? And Abrahã sayde vnto God: O that Israel might lyue in thy sight. Then sayde God: Yee euen Sara thy wyfe shall beare the a sonne, and thou shalt call his name Isaac: for with him wil I make my euerlastinge couenaunt, and with his sede after him. And as concernynge Ismael also, I have herde thy request: Beholde, I have blessed him, and will increase him, and multiplye him exceadingly. Twolue princes shal he beget, and I wyll make a greate nacion of him.

D But my couenaunt wyll I make wt Isaac, whom Sara shal beare vnto the, euẽ this tyme twolue moneth. And he left of talkynge with him, and God wente vp from Abraham. Than toke Abraham his sonne Ismael, and all the seruauntes borne in his house, and all that were bought, (as many as were men childre in his house,) and circumcyded the foreskynne of their flesh, euen the same daye, as God had sayde vnto him. And Abraham was nyentie yeare olde and nyne, whan he cut of the foreskynne of his flesh. As for Ismael, he was thirtene yeare olde, whan the foreskynne of his flesh was circumcyded. Euen vpon one daye were they all circumcyded: Abraham, and Ismael his sonne, and all the men in his house, (whether they were borne at hom, bought, or eny other straunger:) they were all circumcyded with him.

The XVIII. Chapter.

AND the LORDE apeared vnto him in the Okegrope of Mamre, as he sat in his tent dore in the heate of ỳ daie. A Gen. 13.a
And as he lift vp his eyes, and loked, beholde, there stode thre men ouer agaynst him. And whan he sawe them, he ranne to mete them from his tent dore, and bowed him self downe vpon the grounde, and sayde: LORDE, yf I have founde fauoure in thy sight, 1.Re.18.c
go not by ỳ seruaũt. There shalbe brought you a litle water, & ye shall wash yo fete, & rest youre selues vnder the tre. And I wyll Iudi.19.b
fet you a morsell of bred, to comforte youre hertes withall, and then shall ye go youre wayes, for therfore are ye come to youre seruaunt. They sayde: do euen so as thou hast spoken: Psal.103.b

Abraham wente a pace in to the tent to Sara, and sayde: Make haist, & mengle thre Matt.13.c
peckes of fyne meele, knede it, and bake cakes. And he ranne to the beastes, & fet a calf Luc.15.b
that was tender and good, and gaue it vnto a yonge man, which made it redy at once. And he toke butter and mylke and of the calfe that he had prepared, and set it before the, stode him self by them vnder the tre, & they Tob.12.b
ate. Then saide they vnto him: where is Sara thy wyfe? He answered: with him in ỳ tent. Iud.13.c
Then sayde he: about this tyme twolue moneth, (yf I lyue) I will come to the agayne, B Some reade:
and Sara thy wyfe shal haue a sonne. And

As soo-eas the true ch yue.

Sara herde that out of the tent doze, which was behynde his backe. And Abraham and Sara were both olde, & well stryken in age: so that it wente nomoze with Sara after ỹ maner of wemen: therfore laughed she with in hir self, and sayde: Now that I am olde & my lorde olde also, shal I yet gene my self to lust?

1.Pet.3.a
Gen.18.a

Then sayde ỹ LORDE vnto Abraham: Wherfore doth Sara laugh, and saye: Is this true in dede, that I shal beare, and yet am olde? Shulde eny soch thinge be to harde for the LORDE? Aboute this tyme (yf I lyue) I wil come to the agayne, & Sara shal haue a sonne. Then Sara denyed it, and sayde: I laughed not, for she was afrayed. But he sayde: It is not so, thou dyddest laughe. Then the men stode vp from thence, and turned them towarde Sodome: and Abraham wente with them, to bringe them on their waye.

1.Re.4.b
Ro.9.a

C Then sayde the LORDE: How can I hyde fro Abraham, ỹ thinge that I wil do? seynge he shal be a greate and mightie people, and all ỹ people vpō earth shalbe blessed in him? For I knowe him that he wil cōmaunde his children and his housholde after him, to kepe the waye of ỹ LORDE, and to do after right and conscience, that the LORDE maye bringe vpō Abraham what he hath promised him. And the LORDE sayde: There is a crie at Sodome and Gomorra, which is greate, & their synnes are exceadinge greuous: therfore will I go downe & se, whether they haue done all together, acordinge to that crye, which is come before me, or not, that I maye knowe. And the men turned their face, and wēte towarde Sodome. But Abraham stode still before ỹ LORDE, and stepte vnto him, and sayde:

Eze.16.e
Ion.1.a

Wilt thou then destroye the righteous with the vngodly? peraduēture there maye be fiftie righteous within ỹ cite: wilt thou destroye those, and not spare the place, for fiftie righteous sake that are therin? That be farre frō the, ỹ thou shuldest do this, and to slaye the righteous with the vngodly, and that the righteous shulde be as the vngodly. That be farre from the. Shulde not the iudge of all the worlde do acordinge to

D right? And the LORDE sayde: Yf I fynde fiftie righteous at Sodome in the cite, I wil spare all the place for their sakes.

Abraham answered, and sayde: O se, I haue taken vpon me to speake vnto the LORDE, howbeit I am but dust and asshes.

Gen.2.b

Peraduenture there maye be fyue lesse then fiftie righteous therin: Wilt thou then destroye the whole cite because of those fyue? He sayde: yf I fynde fyue and fourtie therin, I will not destroye them.

And he proceded further to speake vnto him, and sayde: Peraduenture there might be fourtie founde therin. And he sayde: I wil do nothinge vnto them for those fourtyes sake. Abraham sayde: Oh let not my LORDE be angrie, that I speake yet more. Peraduēture there might be thirtie founde therin. And he sayde: Yf I fynde thirtie therin, I will do nothinge vnto them. And he sayde: O se, I haue taken vpon me to speake vnto my LORDE.

Peraduēture there might be twētie founde therin. He answered: I wyll not destroye them for those twentyes sake. And sayde: O let not my LORDE be angrie, that I speake yet once more. Peraduenture there might be ten founde therin. He saide: I wil not destroye them for those ten sake.

And the LORDE wente his waye, whan he had left talkynge with Abraham. And Abraham returned vnto his place.

The XIX. Chapter.

AT the euenynge came the two angels vnto Sodome. And Lot sat vnder the gate of the cide. And whē he sawe them, he rose vp for to mete them, and bowed him self downe to the grounde vpon his face, & sayde: Se lordes, turne in (I praye you) in to youre seruauntes house, and tarye all night: let youre fete be waßhen, so maye ye ryse tomorow by tymes, and go youre waye. Neuertheles they sayde: Nay, but we wyll byde in the stretes all night. Then compelled he them sore: and they turned in vnto him, and came in to his house. And he made them a feast, and baked swete cakes, and they ate.

A

Luc. and.

But before they wente to rest, the men of the cite of Sodome came and compased the house rounde aboute, yonge and olde, all the people from all quarters, and called Lot, and sayde vnto him: Where are the mē that came vnto the to night? Bringe them out here vnto vs, that we maye knowe them.

v. Ia

B Ind.

And Lot wente out at the doze vnto thē, and shut the doze after him, and sayde: O brethren, do not so wickedly. Beholde, I haue two doughters, which yet haue knowne no man: them will I bringe out vnto you, do with them as it liketh you. Onely do nothinge vnto these men of God, for therfore are they come vnder the shadowe of my rofe. But they sayde: Come thou hither. Then

sayde they: Camest not thou onely herin as
o.i.b a straunger, and wilt thou now be a iudge?
Wel, we will deale worse with the thē with
them.
C And they pressed sore vpon ỳ man Lot.
Pet.2.b And whan they ranne to, and wolde haue
broken vp the dore, the men put out their
hondes, and pulled Lot vnto them in to the
Re.6.d house, and shut to the dore. And the men at
p.19.d ỳ dore of the house were smyttē with blynd
nesse both small and greate, so that they cou
de not fynde the dore.
And ỳ men saide vnto Lot: Hast thou yet
here eny sonne in lawe, or sonnes or doughters? Who so euer belongeth vnto the in the
cite, bringe him out of this place: for we
must destroye this place, because the crye of
them is greate before the LORDE, which
hath sent vs to destroye them. Then wente
Lot forth, and spake to his sonnes in lawe,
which shulde haue maried his doughters,
and sayde: O stonde vp, and get you out of
this place, for the LORDE wyll destroye
this cite. Neuertheles they toke it but for a
sporte.
Now whan the morninge arose, the an-
A gels caused Lot to spede him, and sayde:
p.10.b Stonde vp, take thy wife & thy two doughters which are at hande, that thou also pe-
D rishe not in the synne of this cite. But whyle he prolonged the tyme, the men caught
him and his wife, and his two doughters
by the hande (because the LORDE was mer
cifull vnto him,) and brought him forth, & set him without the cite.
And whē they had brought him out, they
sayde: Saue thy soule, and loke not behynde
the, nether stonde thou in all this countre:
Saue thy self vpon the mountayne, that
thou perish not. Then sayde Lot vnto thē:
Oh no my LORDE, beholde, in as moch as
thy seruaūt hath founde grace in thy sight,
& makest ỳ mercy greate, which thou hast
shewed vnto me, in that thou sauest my soule alyue. I can not saue my self vpon the
mountayne. There might some myshappen
fall vpon me, that I shulde dye. Beholde, he
re is a cite by, that I maye flye vnto, and it
is a litle one: let me saue myself there in. Is
it not a litle one, that my soule maye lyue?
E Then sayde he vnto him: Beholde, I ha-
ue loked vpon the in this poynte also, that
I will not ouerthrowe the cite, wherof thou
hast spoken. Haist the, and saue thy self there: for I can do nothinge tyll thou be come thither. Therfore is the cite called Zoar.
And the Sonne was vp vpon the earth,
whan Lot came in to Zoar.
Then the LORDE caused brymstone Esa.13.d
and fyre to rayne downe from the LORDE Iere.50.g
out of heauen vpon Sodoma and Gomor- Ose.11.b
ra, and ouerthrew those cities, the whole Amos 4.
region, and all that dwelt in the cities, and
that that grew vpon the earth. And his wi Lu.17.d
fe loked behynde her, and was turned into Sap.10.b
a pillar of salt.
Abraham rose vp early in the morninge, Gen.18.
and gat him vnto the place, where he had
stonde before the LORDE, and turned his
face toward Sodoma and Gomorra, and F
all ỳ londe of that countre, and loked. And
beholde, there rose vp a smoke from ỳ coun
tre, as it had bene ỳ smoke of a fornace. For
whan God destroyed ỳ cities of the region,
he thought vpon Abraham, and conueyed
Lot out of the cities which he ouerthrew,
wherin Lot dwelt.
And Lot departed out of Zoar, and
dwelt in the mountaynes with both his
daughters (for he was afrayed to tary at
Zoar) and so remayned he in a caue wt both
his daughters.

Then sayde ỳ elder vnto the yonger: Our
re father is olde, and there is not a man more vpon earth, that can come in vnto vs after the maner of all the worlde. Come therfore, let vs geue oure father wyne to drynke, and lye with him, that we maye saue sede of oure father. So they gaue their fa- G
ther wyne to drynke that same night. And
the elder doughter wente in, and laye with Leui. 18.
hir father: and he perceaued it not, nether
when she laye downe, ner when she rose
vp.
On the morow the elder sayde vnto the
yonger: Beholde, yesternight laye I with
my father: let vs geue him wyne to drynke
this night also: that thou mayest go in and
lye with him, that we maye saue sede of ou-
re father. So they gaue their father wyne

to drynke that nyght also: And the yonger arose like wyse, and laye with him: & he perceaued it not, nether when she laye downe, ner when she rose vp.

Thus were both the doughters of Lot with childe by their father. And the elder bare a sonne, and called him Moab, of whom come ỹ Moabytes vnto this daye. And ỹ yonger bare a sonne also, and called him the sonne Ammi, of whom come the children of Ammon vnto this daye.

The XX. Chapter.

A AS for Abraham, he departed thence, into the south countre, and dwelt betwixte Cades and Sur, and was a straunger at Gerar, and sayde of Sara his wife: She is my sister. Then Abimelech the kinge of Gerar sent for her, and caused her be fett awaye.

Gen. 12. c
and. 26. a

But God came to Abimelech by nyght in a dreame, & sayde vnto him: Beholde, thou art but a deed man, for the womans sake which thou hast taken, for she is a mans wife. Nevertheles Abimelech had not yet touched her, and sayde: LORDE, wilt thou sley a righteous people? Sayde not he vnto me: she is my sister? Yee and sayde not she her self also: he is my brother? With a pure hert & with innocent handes haue I done this.

B And God sayde vnto him in a dreame: I knowe that thou dyddest it wt a pure hert, and therfore I kepte the, that thou shuldest not synne agaynst me, nether haue I suffred the to touch her. Now therfore delyuer the man his wife ageyne, for he is a prophet: and let him pray for ỹ, and thou shalt lyue. But and yf thou delyuer her not ageyne, be sure, that thou shalt dye the death, and all that is thine.

Then Abimelech rose vp by tymes in the mornynge, and called all his seruauntes, and tolde all these thinges in their eares, and the men were sore afrayed, and Abimelech called Abraham, and sayde vnto him: Wherfore hast thou done this vnto vs? And what haue I offended ỹ, that thou shuldest bryng on me and on my kyngdome so greate a C synne? Thou hast not dealt with vs, as a man shulde deale. And Abimelech saide moreouer vnto Abraham: What sawest thou, ỹ thou hast done this thinge?

Abraham sayde: I thought: peraduenture there is no feare of God in this place, & they shall sleye me for my wifes sake, And of a trueth she is my sister, for she is my fathers doughter, but not my mothers doughter, and is become my wife. So whan God charged me to wadre out of my fathers house, I sayde vnto her: Shew this kyndnes vpon me, that, where so euer we come, thou Gen. 12
saye of me, that I am thy brother.

Then toke Abimelech shepe and oxen, ser D
nauntes and maydens, and gaue them vnto Abraham, and delyuered him Sara his wife agayne, and sayde: Beholde, my londe stondeth open before the, dwell where it liketh the. And vnto Sara he sayde: Beholde, I haue geuen thy brother a thousande syluer pens: lo, he shalbe vnto the a couerynge of the eyes, for all that are with the, and euery where, and a sure excuse.

As for Abraham, he prayed vnto God: Then God healed Abimelech, and his wyfe, and his maydens, so that they bare childre. For afore the LORDE had closed all the matrices of Abimelechs house, because of Sara Abrahams wife.

The XXI. Chapter.

THe LORDE also vysited Sara, accor A
dinge * as he had promysed: & dealt * Gen
with her, euen as he had sayde. And Hebr
Sara was with childe, and bare Abraham a sonne in his olde age, euen in the tyme appoynted, like as God had spoken vnto him afore. And Abraham called his sonne which was borne vnto him (whō Sara bare him) Isaac, and circumcided him the eight daye, Matt
* like as God commaunded him. An hun Iosu
dreth yeare olde was Abrahā, whan his son * Gen
ne Isaac was borne vnto him.

And Sara sayde: God hath prepared a ioye for me, for who so euer heareth of it, wyll reioyse with me. She sayde moreouer: Who wolde haue saide vnto Abraham, that Sara shulde gene children sucke, and beare him a sonne in his olde age: And the childe grew, and was weened. And Abraham made a greate feast, in ỹ daye whan Isaac was weened.

And Sara sawe the sonne of Agar the B
Egipcian (whom she had borne vnto Abraham) that he was a mocker, and sayde vnto Abraham: Caste out this bonde mayden and D
hir sonne, for this bonde maydēs sonne shall Iudic
not be heyre wt my sonne Isaac. This wor Gala
de displeased Abraham sore, because of his sonne.

Nevertheles God sayde vnto him: let it not displease the because of the childe and the hand mayde: What so euer Sara hath sayde vnto the, folowe it, for in Isaac shall Rom

the sede be called vnto the. As for the bonde maydens sonne, I wyll make a people of him also, because he is of thy sede.

Then Abraham rose vp early in the mornynge, and toke bred and a botell with water, and put it vpon Agars shulders, and gaue her the childe, and sent her awaye. Then departed she, and wandred out of the waye in ỹ wyldernes beside Berseba. Now whan the water in the botell was out, she layed the childe vnder a bush, and wente, and sat hir downe ouer on ỹ other syde, a bowe shote of. For she sayde: I can not se the childe dye. And she sat hir downe ouer on ỹ other syde, and lifte vp hir voyce, and wepte.

C Then God herde the voyce of the childe, and the angell of God called vnto Agar out of heauen, and sayde vnto her: What ayleth the, Agar? Feare not, for God hath herde ỹ voyce of the childe, where he lyeth. Aryse and take the childe, and holde him by the hande, for I wyll make a greate people of him. And God opened hir eyes, that she sawe a well of water.

Then wente she and fylled ỹ botell with water, and gaue ỹ childe drynke. And God was with the childe, which grew vp, and dwelt in ỹ wildernes, and became a connynge archer, and dwelt in ỹ wildernes of Pharan, and his mother toke him a wyfe out of the londe of Egipte.

At the same tyme talked Abimelech and Phicol his chefe captayne with Abraham, and sayde: God is with the in all that thou doest. Therfore sweare now vnto me by God, that thou wilt not hurt me, ner my children, ner my childers children: but that thou shalt shewe vnto me (and to the londe wher in thou art a straunger) the same kyndnesse that I haue done vnto the.

Then sayde Abraham: I wyll sweare. And Abraham rebuked Abimelech for the well of water, which Abimelechs seruauntes had taken awaye by violence. Then answered Abimelech: I knewe not who dyd it, nether dyddest thou tell me, and I haue not herde of it but this daye.

D Thē toke Abraham shepe and oxen, and gaue them vnto Abimelech, and they both made a bonde together. And Abraham set seuen lambes by them selues. Then sayde Abimelech vnto Abrahā: What meane those seuen lambes, which thou hast set by them selues? He answered: seuē lambes shalt thou take of my hande, that they maye be wytnes vnto me, that I haue dygged this well. Therfore is the place called Berseba, because they sware there both together. And so they made the bonde at Berseba.

Then rose Abimelech and Phicol his chefe captayne, and departed agayne into the londe of ỹ Philistynes. And Abraham planted trees at Berseba, and called vpon the name of the LORDE ỹ euerlastinge God, and was a straunger in ỹ londe of the Philistynes a longe season.

The XXII. Chapter.

A Ludit. 6. Eccl. 44. Heb. 11. d

After these actes God tempted Abraham, and sayde vnto him: Abraham. And he answered: I am here. And he sayde: Take ỹ sonne, this onely sonne of thine, euē Isaac whom thou louest, and go thy waye in to the londe of Moria, & offre him there for a burntofferynge, vpon a mountayne that I shal shew the. Then Abraham stode vp by tymes in the mornynge, and sadled his Asse, and toke with him two yonge men, and his sonne Isaac, and cloue wodd for the brentofferynge, gat him vp, and wente on vnto the place, wherof the LORDE had sayde vnto him.

Vpon the thirde daye Abraham lift vp his eyes, and sawe the place a farre of, and sayde vnto his yonge mē: Tary ye here with the Asse: as for me and the childe, we wyl go yonder: and whan we haue worshipped, we wyll come to you againe. And Abrahā toke the wodd to the brentofferynge, and layed it vpon Isaac his sonne. As for him self, he B toke the fyre and a knyfe in his hande, and wente on both together.

Then sayde Isaac vnto his father Abraham: My father. Abraham answered: here I am, my sonne. And he sayde: lo, here is fyre and wodd, but where is the shepe for the brentofferynge? Abraham answered: My sonne, God shall prouyde him a shepe for the brentofferynge. And they wente both together.

And whan they came to the place which

God shewed him, Abraham buylded there an altare, and layed the wodd vpon it, and bande his sonne Isaac, layed him on the altare, aboue vpō the wood, and stretched out his hande, and toke the knyfe, to haue slayne his sonne.

C Then the angell of the LORDE called from heauen vnto him, and sayde: Abraham Abraham. He answered: here am I. He sayde: Laye not thy handes vpon the childe, & do nothinge vnto him: for now I knowe Mac. 2 f Ro. 8. d that thou feareste God, and hast not * spared thine onely sonne for my sake. Then Abraham lift vp his eyes, and sawe behynde him a ramme, holdē fast by the hornes in the breres, and wente, and toke the ramme, and offred him for a brent sacrifice, in steade of his sonne. And Abraham called the place. The LORDE shall prouyde. Therfore it is a comon sayenge yet this daye: Vpon the mountayne shal the LORDE prouyde.

And the angell of the LORDE cryed vnto Abraham from heauen the seconde tyme, and sayde: I haue sworen by myne owne self (sayeth the LORDE) that for so moch as thou hast done this, and hast not spared thine onely sonne, I wyll prospere and multiplye thy sede as the starres of heauen, and as the sonde vpon the see shore. And thy sede shall possesse the gates of his enemies: and * in thy sede shal all the nacions of the earth be blessed, because thou hast herkened vnto my voyce. Eccl. 6. b Ecclesiast. 44. c Gen. 24. g Gen. 12. a Galat. 3. b Act. 3. d

D So Abraham turned a geyne to the yonge men, and they gat vp, and wente together vnto Berseba, and dwelt there.

After these actes it fortuned, that it was tolde Abraham: Beholde, Milca hath borne children also vnto thy brother Nahor: namely, * Hus the eldest, and * Bus his brother, and Kemuel, of whom came the Syrians: and Cesed, and Haso, and Pildas, and Jedlaph and Bethuel. And Bethuel begat Rebecca. These eight dyd Milca beare vnto Nahor Abrahams brother. And his concubyne called Rehuma, bare also: namely, Theba, Sahan, Thahas, and Maacha. Iob 1. a Iob 32. a

The XXIII. Chapter.

A SAra was an hundreth and sene and twentye yeare olde: so longe lyued she, and dyed in the head cite which is called Hebron, in the lande of Canaan. Then wente Abraham, to mourne and wepe for her. Afterwarde he stode vp from his coarse, and talked with the Hethites, & sayde: I am a straūger and an indweller amonge you, geue me a possession to bury in with you, that I maye bury * my coarse by me. Act. 8. a Some read * my carsen lyeth foren

Then the Hethites answered Abraham, and sayde vnto him: O heare lorde, thou art a prynce of God amonge vs: bury thy dead in the best of oure sepulcres, there shall none of vs forbyd the, that thou shuldest not bury thy deed in his sepulcre. Then Abraham stode vp, and thanked the people of the londe: namely the Hethites.

And he talked with them, and sayde: If B it be youre wyll that I burye my coarse by me, heare me thē, & speake for me to Ephron the sonne of Zoar, that he maye geue me the dubble caue, which he hath in the ende of his felde. For a reasonable money let him geue it me, for a possession to burye in amōge you. For Ephron dwelt amonge the Hethites.

Then answered Ephron the Hethite vnto Abraham, that the Hethites might heare, before all that wente out and in at the gates of his cite, and sayde: No my lorde, but heare me: As for the felde, and the caue also that is therin, I geue it the: and in the sight of my people I geue it the, to burye thy dead in.

Then Abraham thanked the people of the londe, and talked with Ephron, that the people of the londe might heare, and sayde: Heare me then, Receaue of me the money that I geue the for the felde, and so wyll I burye my deed there.

Ephron answered Abraham, and sayde C vnto him: Heare me my lorde: The felde is worth foure hundreth Sycles of syluer: but what is that betwixte me and the? Burye thy deed. Abraham herkened vnto Ephron, and weyed him the money which he had sayde, that the Hethites might heare: namely foure hundreth syluer sycles of currant money amonge marchaumtes.

Thus Ephrons felde (where in the dubble caue is) which lyeth ouer before Mamre, euen the felde and the caue, was made sure for Abrahams owne good, with all the trees of the felde also rounde aboute, in the sight of the Hethites, and of all that go out and in at the gates of his cite. Then Abraham buried Sara his wife in the dubble caue of the felde, that lyeth ouer before Mamre (that is, Hebron) in the londe of Canaan. So the felde and the caue therin was made sure of the Hethites vnto Abraham, for a possession to bury in.

The XXIIII. Chapter.

ABraham was olde and well stricken A in age, and the LORDE had blessed

him in all thinges. And he sayde vnto his eldest seruaunt of his house, which had the rule of all his goodes: Laye thine hãde vnder my thye, that I maye make the sweare by ẏ LORDE the God of heauen and earth, that thou take no wife vnto my sonne amonge ẏ doughters of ẏ Cananites, (amonge whom I dwell) but that thou go in to my countre and * to myne owne kynred, and bringe my sonne Isaac a wife.

The seruaunt sayde: What and the woman wyl not folowe me in to this countre: shal I then cary thy sonne agayne in to yonder londe, where thou camest out of? Abraham sayde vnto him: Beware of that, that thou bringe not my sonne thither agayne. The LORDE, the God of heauen, which toke me fro my fathers house and from the londe of my kynred, and that talked with me, and sware also vnto me, and sayde: Vnto ẏ sede wyll I geue this londe: Euen he shall sende his angell before the, that thou maiest bringe my sonne a wife from thence. But yf the woman wyll not folowe the, thou art discharged of this ooth: onely bringe not my sonne thither agayne. Then ẏ seruaunt layed his hãde vnder his master Abrahams thye, and sware the same vnto him.

So the seruaunt toke ten Camels of the Camels of his master and departed, and had wt him of all maner of goodes of his master, and gat him vp, and departed vnto Mesopotamia, to the cite of Nahor. Then let he the Camels lye downe without before the cite besyde a well of water in the euenynges, aboute the tyme that the wemen vsed to go forth, and to drawe water. And he sayde:

O LORDE, thou God of my master Abraham, mete me to daye, and shew mercy vnto my master Abraham. Lo, I stonde here besyde the well of water, & the mens doughters of this cite wyll come forth to drawe water: Now yf there come a damsell, to whom I saye: bowe downe thy pytcher, & let me drynke, and yf she saye: drynke, and I wyll geue ẏ Camels drynke also: That ẏ same be she, whom thou hast prouyded for thy seruaunt Isaac: & that I maye knowe by ẏ same that thou hast shewed mercy vpon my master.

And or euer he had left of speakynge, beholde, Rebecca the doughter of Bethuel (which was the sonne of Milca, that was the wyfe of Nahor Abrahams brother) came forth, and bare a pytcher vpon hir shulder, and she was a very fayre damsell of face, and yet a virgin, and vnknowne of eny man: She wente downe to the well, and fylled hir pitcher, and came vp agayne. Then ranne the seruaunt to mete her, and sayde: Let me drynke a litle water out of ẏ pitcher. And she sayde: drynke syr.

And haistely let she downe the pitcher in hir hande, and gaue him drynke. And whan she had geuen him drynke, she sayde: I wyll drawe for thy Camels also, tyll they haue dronke ynough. And she made haist, and poured out hir pitcher in to the trough, and ranne agayne to the well to drawe, and drew for all his Camels. The mã marueyled at her, and helde his tonge, tyll he knewe whether the LORDE had prospered his iourney or not.

Now whan the Camels had all dronken, he toke a goldẽ earynge of half a Sycle weight, and two bracelettes for hir handes, weynge ten Sycles of golde, and sayde: Doughter, whose art thou? tell me. Is there rowme for vs in thy fathers house to lodge in? She sayde vnto him: I am the doughter of Bethuel, the sonne of Milca, whom she bare vnto Nahor. And sayde moreuer vnto him: We haue plentye of litter and prouender, and rowme ynough to lodge in.

Then the man bowed himself, and thanked the LORDE, and sayde: Praysed be the LORDE the God of my master Abraham, which hath not withdrawen his mercy and his trueth fro my master, for the LORDE hath brought me the waye to my masters brothers house. And the damsell ranne and tolde all this in hir mothers house. And Rebecca had a brother called Laban.

And Laban ranne to the man without by the well syde: and that came by the reason that he sawe the earynges, and the bracelettes vpon his sisters handes, and herde the wordes of Rebecca his syster, that she sayde: thus spake the man vnto me.

And whan he came to the man, beholde, he stode by the Camels at the well syde. And he sayde: Come in * thou blessed of the LORDE, wherfore stondest thou without? I haue dressed the house, and made rowme for ẏ Camels. So he brought the man in to ẏ house, and vnbridled the Camels, and gaue them litter and prouender, and water to wash his fete, and the mens that were with him, and set meate before him.

Nevertheles he sayde: I wil not eate, tyll I haue fyrst tolde myne erãde. They answered: Tell on. He sayde: I am Abrahams ser-

Gen. 22. d

Some reade * thou beloued.

1. Re. 16. c

vaunt, and the LORDE hath prospered my master richely, so ỳ he is become greate: and he hath geuen him shepe and oxē, syluer and golde, seruauntes and maidens, Camels and Asses: yee and Sara my masters wife hath
Gen.21.a borne my master a sonne in hir olde age: vnto him hath he geuen all that he hath.

And my master hath taken an ooth of me and saide: Thou shalt not take a wife for my sonne amonge the doughters of the Cana/nites, in whose lande I dwell, but go ỳ waye to my fathers house and to myne owne kynred, and there take a wyfe for my sonne. But I sayde vnto my master: What and the wo man wyl not folowe me? Then sayde he vnto me: The LORDE (before whom I walke) shall sende his angell with the, and prospere thy iourney, that thou mayest take a wife for my sonne of myne owne kynred, and of my fathers house. And so whan thou commest to my kynred, yf they geue her not vnto ỳ, thou shalt be discharged of myne oothe.

S So I came this daye vnto the well of water, and sayde: O LORDE thou God of my master Abraham, Yf thou hast prospered my iourney that I go: Beholde, I stonde here by the well of water: Now yf there come forth a virgin to draw water, and I saye vnto her: geue me a litle water to drinke out of thy pitcher, and she saye vnto me: Drynke thou, and I wyll drawe water for thy Ca/mels also that the same be the womā, which the LORDE hath prouyded for my masters sonne. Now or euer I had spoken out these wordes in my hert, beholde, Rebecca commeth forth with a pitcher vpon hir shulder, and goeth downe to the well, and draweth.

Then sayde I: geue me a drynke. And immediatly she toke downe the pitcher frō hir shulder, and sayde: drynke, and I wyll geue thy Camels drynke also. So I dranke, and she gaue the Camels also to drynke. And I axed her, and sayde: Doughter, who se art thou? She answered: I am ỳ dough ter of Bethuel the sonne of Nahor, whom Milca bare vnto him. Then layed I the earinge vpon hir face, and the bracelettes vpon hir handes, and bowed myself, and thanked the LORDE, and praysed the God of my master Abraham, which had brought me ỳ right waye, to take my masters brothers doughters vnto his sonne.

Yf ye be they then that shew mercy and faithfulnes vnto my master, tell me: Yf not, yet tell me, that I maye turne me to ỳ right hande or to the left.

Then answered Laban and Bethuel, and sayde: This is come of the LORDE, therfore can we saye nothinge agaynst the, ne ther euell ner good. There is Rebecca before the, take her, and go thy waye, that she maye be thy masters sonnes wife, as the LORDE hath sayde. When Abrahams seruaunt herde these wordes, he bowed him self vnto the LORDE flat vpon the earth, and toke forth Jewels of syluer and golde, and rayment, and gaue them vnto Rebecca. But vnto hir brethren and the mother, he gaue spyces. Then he ate and dronke, and the men also that were with him, and ta ried there all night.

But in the mornynge he arose, and G
sayde: Let me departe vnto my master. Neuertheless hir brother and hir mother sayde: Let the damsell tary with vs at the leest ten dayes, and then shall she go. Then sayde he vnto them: holde me not, for the LORDE hath prospered my iourney: let me go, that I maye departe vnto my master. Then sayde they: let vs call the damsell, and axe her, what she sayeth therto. And they called Rebecca, and sayde vnto her: Wilt thou go with this man?

And she answered: Yee I wyll go with him. So they let Rebecca their syster go with hir norse and Abrahams seruaunt, and his men. And they blessed Rebecca, and sayde vnto her: Thou art oure syster, growe in to many thousande tymes thousan des, and thy sede possesse the gates of his Gen.
enemies.

So Rebecca gat hir vp wt hir damsels, and satt them vpon the Camels, and wente their waye after the man. And the seruaunt toke Rebecca, and departed.

As for Isaac, he was commynge from 17.c
* the well of ỳ liuynge & seynge, for he dwelt 6.Ca
in the south countre, and was gone forth to his meditacions in the felde aboute the euen tyde. And he lift vp his eyes, and sawe, that there were Camels commynge. And Rebecca lift vp hir eyes, and sawe Isaac. Then lighted she of the Camell, and sayde vnto ỳ seruaunt: What man is this, that commeth agaynst vs in the felde? The seruaūt sayde: The same is my master.

Then toke she hir cloke, and put it aboute her. And the seruaunt tolde Isaac all the earande that he had done. Then Isaac brought her in to his mother Saras tent, and toke Rebecca, and she became his wife, and he loued her. So Isaac was comforted ouer his mother.

The XXV. Chapter.

A Braham toke another wife called Ketura, which bare him Simram & Jakſan, Medan & Midian, Jeßbak and Suah. Jakſan begat Seba and Dedan. The children of Dedan were Aſſurim, Latuſim, and Leummim. The children of Midian were Epha, Epher, Hanoch, Abida and Eldaa. All theſe are the children of Ketura. And Abraham gaue all his goodes vnto Iſaac: As for the children that he had of the concubynes, he gaue them giftes, and (whyle he yet lyued) he ſent thē awaye from his ſonne Iſaac, eaſtwarde in to the eaſt countre.

This is the age of Abraham which he lyued: euen an hundreth and fyue and ſeuentye yeare, and fell ſicke and dyed in a good age, whan he was olde, & had lyued ynough and was gathered vnto his people. And his ſonnes Iſaac and Iſmael buried him in the dubble caue in the felde of Ephron the ſonne of Zoar the Hethite, which lyeth ouer before Mamre, in the felde that Abraham bought of the Hethites. There was Abraham buried with Sara his wife. And after the death of Abraham God bleſſed his ſonne Iſaac. And he dwelt by the well of the lyuynge and ſeynge.

This is the generacion of Iſmael Abrahams ſonne, whom Agar Saras mayde the Egipcian bare vnto him. And theſe are the names of Iſmaels children, of whom their kynredes are named. The eldeſt ſonne of Iſmael, Nebaioth, Cedar, Abdeel, Mibſam, Miſma, Duma, Maſa, Hadar, Thema, Jethur, Naphis and Kedma. Theſe are the children of Iſmael with their names in their courtes and cities * twolue londeprynces. And this is the age of Iſmael, euen an hundreth and ſeuen and thirtie yeare, and he fell ſicke and dyed, and was gathered vnto his people. He dwelt from Heuila vnto Sur eowarde Egipte, as men go to the Aſſirians And he dyed in the preſence of all his brethren.

This is the generacion of Iſaac the ſonne of Abrahā. Abraham begat Iſaac. Iſaac was fourtye yeare olde, whan he toke to wyfe Rebecca the doughter of Bethuel ỹ Syrian of Meſopotamia, & Sister of Laban the Syrian.

Iſaac beſought the LORDE for his wyfe (becauſe ſhe was baren) and the LORDE was intreated, and Rebecca his wyfe conceaued. And the children ſtroue together in her wombe. Then ſayde ſhe: Yf it ſhulde go ſo with me, why am I then with childe? And ſhe wente for to aſke the LORDE. And the LORDE ſayde vnto her: Two maner of folke are in thy wombe, and two maner of people ſhall be deuyded out of thy body, and the one nacion ſhall ouercome the other, and the greater ſhall ſerue the leſſe. 2. Reg. 8. c Rom. 9. b

Now whan the tyme came that ſhe ſhulde be delyuered, beholde, there were two twyns in hir wombe. The firſt that came forth, was reed, all rough as an hyde, and they called him Eſau. Anone therafter came his brother forth, which helde the hele of Eſau with his hāde, and they called him Jacob. Thre ſcore yeare olde was Iſaac, whan they were borne. And whan the boies were growne vp, Eſau became an hunter, & an huſbande man. As for Jacob, he was a ſymple man, and dwelt in the tentes. And Iſaac loued Eſau, becauſe he ate of his veniſon. But Rebecca loued Jacob. Ioſu. 24. a Oſe. 12. a D

And Jacob dight a meace of meate. Thē came Eſau from the felde, and was weery, and ſayde vnto Jacob: Let me proue of ỹ reed meace of meate, for I am fayntie (therfore is he called Edom.) But Jacob ſayde: Sell me this daye thy byrthright. Eſau anſwered: Lo, I muſt dye neuertheleſſe, what good then ſhall my byrthright do me? Jacob ſayde: Then ſweare vnto me euen this ſame daye. And he ſware vnto him, and ſo he ſolde his byrthright vnto Jacob. Then Jacob gaue him bred and that meace of ryſe. And he ate and dronke, and ſtode vp, and wente his waye. And ſo Eſau regarded not his byrthright. Hebr. 12. c

The XXVI. Chapter.

There came a derth in the londe, paſſynge the other that was in Abrahams tyme. And Iſaac wente to Gerar, vnto Abimelech the kynge of ỹ philiſtynes. Then the LORDE appeared vnto him, and ſayde: Go not downe in to Egipte, but tary in the lande that I ſhall ſaye vnto the. Be thou a ſtraūger in this lande, and I wil be with the and bleſſe the. For vnto the and thy ſede wyll I geue all this londe, and wyll perfourme myne ooth that I ſware to thy father Abraham. And I wyll multiplye thy ſede as the ſtarres of heauen, and vnto thy ſede wyll I geue all this londe, and thorow thy ſede ſhall all nacions be bleſſed, becauſe Abraham was obedient vnto my A Gen. 12. c Eccleſiaſticj 44. d Gen. 15. c and 22. c

voyce, and kepte myne ordinaunces, my cõmaundementes, my statutes, and my lawes.

So Isaac dwelt at Gerar. And whan the men of the same place axed him of his
Gen.12.c and 20.a wife, he sayde: she is my sister. For he was afrayed to saye: she is my wife, (thinkinge thus:) they might slaye me for Rebeccas sake, for she was beutifull to loke vnto. Now whan he had bene there a longe season, Abimelech the kynge of the phylistynes loked out at a wyndow, and sawe Isaac sportinge with Rebecca his wife.

B Then Abimelech called Isaac, and sayde: Beholde, she is thy wyfe, why saydest thou then: She is my sister? Isaac answered him: I thought, I might peraduenture haue died because of her. Abimelech saide: Why hast thou then done this vnto vs? It coude lightly haue come to passe, that some of the people might haue lyen with thy wyfe, and so haddest thou brought synne vpõ vs. Thẽ Abimelech commaunded all the people, and sayde: Who so toucheth this man or his wyfe, shal dye the death.

And Isaac sowed in that londe, and founde the same yeare an hundreth buschels, for the LORDE blessed him. And he became a greate man, wente forth, and grew, tyll he was exceadinge greate, so that he had moch good in shepe and greate catell, and a greate housholde. Therfore had the philistynes
Gen.21.c envye at him, and stopped all the welles, that his fathers seruauntes had dygged in the tyme of Abraham his father, and fylled them with earth, In so moch that Abimelech also himself sayde vnto him: Departe from vs, for thou art farre mightier then we.

C Then departed Isaac from thence, and pitched his tent in the valley of Gerar, and dwelt there. And whan he was satled, he caused to dygge vp the welles agayne, that they had dygged vp in his father Abrahãs tyme, which the philistynes had stopte after the death of Abraham, and he called thẽ after ẏ same names that his father had named them withall.

Isaacs seruauntes also dygged in the valley, and there they founde a well of lyuinge water. But the hyrdmen of Gerar stroue
Gen.19.a with Isaacs hyrdmen, and saide: The water is ours. Then called he the well Esek, because they had done him wronge.

Then dygged they another well, and stroue for that also: therfore called he it Sytena. So he gatt him from thence, and dygged another well, for the which they stroue not: therfore he called it Rehoboth, and sayde: Now hath the LORDE made vs rowme, and letten vs growe in the londe. Afterwarde he departed thence vnto Berseba. D

And the LORDE appeared vnto him the same night, and sayde: I am the God of thy father Abraham, feare thou not, for I am with the, and wyll blesse the, and multiplye thy sede for my seruaunt Abrahams sake. Then buylded he an altare there, and called vpon the name of the LORDE, and pitched his tent there, and there his seruauntes dygged a well. Ge

And Abimelech wente vnto him from Gerar, and Ahusath his frende, and Phicol his chefe captayne. But Isaac sayde vnto Ia them: Wherfore come ye to me? seynge ye hate me, and haue put me awaye from you? They sayde: We se with open eyes, that the LORDE is with the, therfore we deuysed that there shulde be an ooth betwixte vs and the, and that we wolde make a bonde with the, that thou do vs no harme, like as we haue not hurte the, and as we haue done nothinge vnto the, but all good, and let the departe in peace.

As for the, thou art ẏ blessed of the LORDE. Then Isaac made them a feast, and they ate and dronke. And on the morow they arose, and sware one to the other. And Isaac let them go, and they departed from him in peace.

The same daye came Isaacs seruauntes, and tolde him of the well that they had digged, and sayde vnto him: We haue founde water. And he called it Saba. Therfore is ẏ cite called Bersaba vnto this daye.

The XXVII. Chapter.

WHan Esau was fourtye yeare olde, A he toke wyues: Judith the doughter of Beri the Hethite, and Basmath the doughter of Elon the Hethite: both these were disobedient vnto the spirite of Isaaac and Rebecca.

And it came to passe when Isaac was olde, his eyes waxed dymme of sight, and he called Esau his greater sonne, and sayde vnto him: My sonne. He answered him: Here am I. And he sayde: Beholde, I am olde, and knowe not whan I shal dye. Now therfore take thy geer, thy quyuer and thy bowe, and get the forth to the felde, and take me some venyson, and make me meate (soch as I loue) and brynge it me herein, that I may eate, ẏ

my soule maye blesse the, before I dye.

But Rebecca herde these wordes, that Isaac sayde vnto his sonne. And Esau went his waye in to the felde, to hunte venyson, and to bringe it home. Then sayde Rebecca vnto Jacob hir sonne: beholde, I haue herde thy father talkinge with Esau thy
B brother, and sayenge: Bringe me venyson, and make me meate, that I maye eate, and blesse the before ỹ LORDE, yer I dye. Nowe therfore my sonne, heare my voyce, what I commaunde the: Go thy waye to the flocke, and fetch me two good kyddes, that I maye make meate of them for thy father, soch as he loueth: this shalt thou bringe in vnto thy father, that he maye eate, that he maye blesse the before his death.

Neuertheles Jacob sayde vnto Rebecca his mother: Beholde, my brother Esau is rough, and I am smooth: then might my father peraduenture fele me, and I shulde seme vnto him as though I begyled him, and so bringe a curse vpon me and not a blessynge. Then sayde his mother vnto him: That curse be vpon me my sonne, folowe thou my voyce: go thy waye and fetch it me. So he wente his waye, and fetched it, and brought it vnto his mother.

C Then his mother made meate, accordinge as his father loued, and toke Esaus hir elder sonnes costly rayment (which she had with her in ỹ house) and put them vpon Jacob hir yonger sonne. But the kyddes skynnes put she aboute his handes, and where he was smooth aboute the neck: and so she put the meate with bred (as she had made it) in hir sonne Jacobs hande.

And he brought it in vnto his father, and sayde: My father. He answered: here am I, who art thou my sonne? Jacob sayde: I am Esau thy firstborne sonne, I haue done as thou saydest vnto me: arise, syt vp, and eate of my venyson, that thy soule maye blesse me. But Isaac sayde vnto his sonne: My sonne, how hast thou founde it so soone? He answered: The LORDE ỹ God brought it to my hande.

Thē sayde Isaac vnto Jacob: Come neare my sonne, that I maye fele the, whether thou be my sonne Esau or not. So Jacob wēte vnto Isaac his father. And whan he had felt him, he sayde: The voyce is Jacobs voyce, but the handes are the handes of Esau. And he knew him not, for his handes were rough like as ỹ handes of his brother Esau. And he blessed him.

D And he sayde vnto him: art thou my sonne Esau? He answered: Yee I am. Then sayde he: Bringe me here then to eate of thy venyson my sonne, *that my soule maye blesse the. Then he brought it him, and he ate: and he brought him wyne also, and he dranke. And Isaac his father sayde vnto him: Come nye, and kysse me my sonne. So he came nye, and he kyssed him.

*that my hert maye wysh the good.

Then smelled he the sauoure of his clothes, and blessed him, and sayde: Beholde, the smell of my sonne is as ỹ smell of the felde, which ỹ LORDE hath blessed. God gene the of the dew of heauen, and of the fatnesse of the earth, and plenteousnes of corne and wyne. Nacions be thy seruauntes, and people fall downe at ỹ fote. Be thou lorde ouer thy brethren, and thy mothers children fall downe at thy fote. Cursed be he, that curseth the: and blessed be he, that blesseth the.

Heb. 11.d
Eccli. 3.b
Gen 12.a

E Now whan Isaac had made an ende of blessynge, and Jacob was scace gone out from his father Isaac, his brother Esau came from his huntinge, and made meate also, and brought it vnto his father, and sayde vnto him: Arise my father, and eate of ỹ sonnes venyson, that thy soule maye blesse me. Then answered him Isaac his father: Who art thou? He sayde: I am Esau thy firstborne sonne. Then was Isaac exceadingly amased above measure, and saide: Who? Where is then the hunter that brought me, and I haue eaten of all afore thou camest, and haue blessed him? And he shall be blessed still.

Whan Esau herde these wordes of his father, he cried loude, and was exceadynge sory, and sayde vnto his father: O blesse me also my father. But he sayde: Thy brother came with sotyltie, and hath taken thy blessinge awaye. Then sayde he: He maye well be called Jacob, for he hath vndermined me now two tymes. My byrth right hath he awaye, and beholde, now taketh he awaye my blessynge also.

And he sayde: Hast thou not kepte one
F blessynge for me? Isaac answered, and sayde vnto him: I haue made him lorde ouer ỹ, and all his brethren haue I made his seruāutes. With corne & wine haue I prouyded him. What shal I do vnto the now my sonne? Esau sayde vnto his father? Hast thou not one blessynge more my father? O blesse me also my father.

And he lift vp his voyce, & wepte. Then Isaac his father answered and sayde vnto him: Beholde, thou shalt haue a fat dwellinge vpon earth, & of ỹ dew of heauen from

Heb. 12.c
Heb. 11.d

above: with thy swerde shalt thou get thy lyuynge, and shalt serue thy brother. And it shall come to passe, ỹ thou shalt put of his yock, * and plucke it from thy neck.

*4. Re. 8. c

G And Esau bare euell wyll vnto Jacob, because of the blessynge that his father had blessed him withall, and sayde in his herte: The tyme wyll come shortly, that my father shal mourne, for I wil slaye my brother Jacob. Thē was it tolde Rebecca of these wordes of hir elder sonne, and she sent, and bad call for Jacob hir yonger sonne, and sayde vnto him: Beholde, thy brother Esau threateneth the, that he wil slaye the. And now my sonne heare my voyce: Get the vp, and flye vnto my brother Laban in Haran, and tary there with him a whyle, * tyll the furiousnes of thy brother be swaged, and till his wrath agaynst ỹ be turned from the, and he forget what thou hast done vnto him. So wyll I then sende for the, and cause the be fetched from thēce. Why shulde I be robbed of you both in one daye?

Abd. 1. a

*Gen. 31. a

And Rebecca sayde vnto Jsaac: I am weery of my life, because of the doughters of Heth: Yf Jacob take a wife of the doughters of Heth, * which are as the doughters of this londe, what shall this life then profit me?

*Gen. 10. c

The XXVIII. Chapter.

A Some rede: * talked louingly with him.

Then called Jsaac his sonne Jacob and * blessed him, and charged him, & sayde vnto him: Take not a wife of the doughters of Canaan, but get the vp, and go in to Mesopotamia vnto the house of Bethuel thy mothers father, and take ỹ there a wife of ỹ doughters of Laban ỹ mothers brother. And the Allmightie God blesse the, and make the frutefull, and multiplye the, (that thou mayest be a multitude of people) and geue the the blessynge of Abraham vnto ỹ & thy sede with the, that thou mayest possesse the lande, wherin thou art a straunger, * which God gaue vnto Abraham. So Jsaac let Jacob departe, that he might go in to Mesopotamia vnto Laban the sonne of Bethuel of Siria, ỹ brother of Rebecca, his and Esaus mother.

*Gen. 15. d and 24. a

B Now when Esau sawe that Jsaac had blessed Jacob, and let him departe in to Mesopotamia, that he might take a wife there: and ỹ, as he blessed him, he charged him, & sayde: Thou shalt not take a wife of the doughters of Canaan, and that Jacob obeyed his father and his mother, and was gone vnto Mesopotamia: seynge also that Jsaac his father loked not gladly vpon the doughters of Canaan, he wente his waye vnto Jsmael, and besyde the wyues that he had afore, he toke Mahaloth the doughter of Jsmael (Abrahās sonne) the sister of Nebaioth, to wife.

C As for Jacob, he departed from Bersaba, and wente vnto Haran and came to a place, where he taried all night: for the Sonne was downe. And he toke a stone of ỹ place, & put it vnder his heade, and layed him downe in ỹ same place to slepe. And he dreamed, and beholde, there stode vpon ỹ earth, a ladder, whose toppe reached vnto the heauen. And beholde, the angels of God wente vp and downe vpon it, and the LORDE stode vpon it, and sayde:

I am the LORDE God of thy father Abraham, and the God of Jsaac: The londe ỹ thou lyest vpon, wyl I geue vnto the, and to thy sede: and thy sede shal be as ỹ dust of ỹ earth. And thou shalt sprede forth towarde the west, east, north, and south: and thorow the and thy sede shall all the kynreds vpon earth be blessed. And beholde, I am with ỹ, and wyll kepe the where so euer thou goest, & wyl brynge the hither agayne in to this lande: for I wil not leaue the, tyll I haue made good, all that I haue promysed the.

D Now whan Jacob awaked from his slepe, he sayde: Surely the LORDE is in this place, and I knew not. And he was afraied, and sayde: How fearfull is this place: here is no thinge els but an house of God, & a gate vnto heauē. And Jacob arose early in the morynge, and toke the stone that he had layed vnder his heade, and set it vp, and powred oyle vpon it. And he called the place Bethel, but afore the cite was called Lus. And Jacob made a vowe, and sayde: Yf God wyll be with me, and kepe me in this iourney ỹ I go & geue me bred to eate, and clothinge to put on, and brynge me peaceably home agayne vnto my father: Thē shall the LORDE be my God, and this stone that I haue set vp, shal be an house of God: and all that thou geuest me, I wyl geue the the tenth therof.

The XXIX. Chapter.

A Then Jacob gat him vp vpon his fete; and wente in to the east countre, & loked aboute him, and beholde, there was a well in the felde, and ỹ flockes of shepe therby, for the flockes dranke of the well. And there laye a greate stone at the welles mouth, and thyther they vsed to brynge the flockes, and to roule the stone from ỹ mouth of the well, and to geue the shepe drynke, &

so they put the stone agayne vpon the welles mouth in to his place.

And Jacob sayde vnto them: Brethren, whēce be ye? They answered: we are of Haran. He sayde vnto them: Knowe ye Laban the sonne of Nahor? They answered: We knowe him well. He sayde: Is he in good health? They answered: he is in good health. And lo, there commeth his doughter Rachel with the shepe. He sayde: It is yet hye daye, & is not yet tyme to dryue in the catell: geue the shepe to drynke, & go youre waye, & fede them. They answered: We can not, tyll all the flockes be brought together, and tyll we roule the stone from the welles mouth, & so geue the shepe drynke.

B Whyle he yet talked with them, Rachel came with hir fathers shepe, for she kepte ẏ shepe. Whan Jacob sawe Rachel ẏ doughter of Laban his mothers brother, and the shepe of Laban his mothers brother, he wēte, & rouled the stone from the welles mouth, and gaue his mothers brother shepe to drynke, and kyssed Rachel, lift vp his voyce, and wepte, and tolde her, ẏ he was hir fathers brother, and ẏ sonne of Rebecca. Then ranne she, and tolde her father.

Whā Laban herde of Jacob his sisters sonne, he ranne to mete him, and enbraced him, and kyssed him, and brought him in to his house. And so he tolde him all this matter. Thē sayde Laban vnto him: Wel, thou art my bone and my flesh. Abyde with me a moneth longe. But after that saide he vnto Jacob: Because thou art my brother, shalt thou therfore serue me for nought? Tell me, what shall thy wages be. Laban had two doughters, the eldest was called Lea, & the yongest Rachel. And Lea was tender eyed, but Rachel was beutyfull & well fauoured of face, and Jacob loued her well, and sayde: I will serue the seuen yeare, for Rachel thy yongest doughter. Laban answered: It is better that I geue her the, then vnto another: tary thou with me.

C So Jacob serued seuen yeare for Rachel, and they semed vnto him but few dayes, he loued her so well. And Jacob saide vnto Laban: geue me my wyfe, for the tyme is come that I shulde lye with her. Thē Laban bad all the people of that place, and made a mariage. But at euē he toke his doughter Lea, and brought her in vnto him, and he laye w̄ her. And Laban gaue Zilpa his mayde vnto his doughter Lea to be hir mayde.

But on the morow, beholde, it was Lea. And he sayde vnto Laban: Why hast thou done this vnto me? Haue not I serued ẏ for Rachel? Why hast thou then begyled me? Laban answered: It is not the maner in oure countre, to mary the yongest before the eldest. Holde out this weke, & I will geue the this also, for the seruyce ẏ thou shalt do me yet seuen yeares more. Jacob dyd so, & helde out ẏ weke. Then gaue he him Rachel his doughter to wyfe. And Laban gaue Bilha his mayden vnto Rachel his doughter to be hir mayden. So he laye with Rachel also, & loued Rachel more thē Lea, and serued him yet seuen yeares more.

But when the LORDE sawe, that Lea D
was nothinge regarded, he made her frutefull, and Rachel baren. And Lea cōceaued, and bare a sonne, whom she called Ruben, 1. Para. 2
and sayde: The LORDE hath loked vpon my aduersite. Now wyll my hußbande loue me. And she conceaued agayne, and bare a sonne, and sayde: The LORDE hath herde that I am despysed, and hath geuē me this also, and she called him Symeon. She cōceaued yet agayne, and bare a sonne, and sayde: Now wyll my hußbande kepe me company agayne, for I haue borne him thre sonnes, therfore called she his name Leui. She conceaued ẏ fourth tyme, and bare a sonne, and sayde: Now wyll I geue thankes vnto the LORDE, therfore called she him Juda, and left bearynge.

The XXX. Chapter.

When Rachel sawe that she bare no A
children vnto Jacob, she had enuye at hir sister, & saide vnto Jacob: Geue me childrē also, or els I am but deed. But Jacob was very wroth at Rachel, & sayde: Am I then in Gods steade, which kepeth ẏ frute of ẏ wombe from ẏ? Neuertheles she sayde: Beholde, there is Bilha my mayden, lye w̄ her, ẏ she maye beare vpon my lappe, & that I maye be increased by her. And so she gaue him Bilha hir mayden to wyfe.

And Jacob laye with her. So Bilha conceaued, and bare Jacob a sonne. Then say-

C

de Rachel: God hath geuen sentence on my syde, and herde my voyce, and geue me a son
B ne, therfore called she him Dan. Bilha Rachels mayde cõceaued agayne, and bare another sonne vnto Jacob. Then sayde Rachel: God hath turned it with me, and my sister, and I have gottē the vpperhande. And she called him Nephthali.

Now whan Lea sawe that she had left bearynge, she toke Silpa hir mayde, and gaue her vnto Jacob to wyfe. So Silpa Leas mayde bare Jacob a sonne. Then saide Lea: This is good lucke, & she called him Gad. After this Silpa Leas mayde bare Jacob another sonne. Then sayde Lea: Well is me, for the doughters will call me blessed, and she called him Asser.

Ruben wente out in the tyme of ỹ wheate harueste, and founde Mandragoras in the felde, and brought them home vnto his mother Lea. Then sayde Rachel vnto Lea: Ge
C ue me some of ỹ sonnes Mãdragoras. She answered: Hast thou not ynough that thou hast taken awaye my hußbande, but wilt take awaye my sonnes Mandragoras also? Rachel saide: Wel, let him lye with the this night for thy sonnes Mandragoras. Now whan Jacob came home at euen from the felde, Lea wente forth to mete him, and sayde: Thou shalt lye w̄ me, for I haue bought the for my sonnes Mandragoras.

And he slepte with her that night. And God herde Lea, and she conceaued, and bare Jacob the fifth sonne, & sayde: God hath rewarded me, because I gaue my mayden vnto my hußbande, and she called him Issachar. Lea conceaued yet agayne, and bare Jacob the sixte sonne, and sayde: God hath endewed me with a good dowry. Now wyll my hußbande dwell with me agayne, for I haue borne him sixe sonnes, & she called him Zabulon. After that she bare a doughter,
a Ge.34.a whom she called *Dina.

D Neuertheles God thought vpõ Rachel, and herde her, and made her frute full. Then she conceaued, and bare a sonne, and sayde: God hath taken awaye my rebuke, and she
1.Par.2.a called him Joseph, and sayde: God geue me yet another sonne.

Now whan Rachel had borne Joseph, Jacob sayde vnto Laban: Let me go, & departe in to my place and vnto myne owne lande: geue me my wyues and my children, (for the which I haue serued the) ỹ I maye go: for thou knoweste, what seruyce I haue done the. Laban sayde vnto him: Can I not fynde fauoure in thy sight? I perceaue, that
2.Re.11.d God hath blessed me for thy sake. Appoynte thou the reward, ỹ I shal geue the. But he saide vnto him: Thou knoweste how I haue serued the, and what maner of catell thou hast vnder me. Thou haddest but litle afore I came hither, but now is it growne into a multitude, and the LORDE hath blessed ỹ for my sake. And now whan shall I loke to
E myne owne house also? He saide: What shal I then geue the?

Jacob sayde: Thou shalt geue me nothinge at all, but yf thou wilt do this for me ỹ I saye, then wyll I fede and kepe thy shepe agayne. I wyll go thorow all thy flockes to daye, and separate thou from amonge them all the shepe that be spotted and partye coloured, and all blacke shepe amonge the lambes. Now loke what shalbe partie coloured and spotted amõge the kyddes, the same shal be my rewarde: so shal my righteousnes testifie with me to daye or tomorow, whan it cõmeth vnto my rewarde before the, so that, what so euer is not spotted and partye coloured amonge the kyddes, and blacke amõge the lambes, let that be theft with me.

F Then sayde Laban: Beholde, let it be so as thou hast sayde. And that same daye he sundered out the speckled and partye coloured goates, and all the spotted and partye coloured kyddes (where there was eny whyte vpon them) and all that was black amonge the lambes, and put them vnder the hande of his children, and made rowme of thre dayes iourney wyde betwixte him and Jacob. So Jacob kepte the residue of Labans flocke.

But Jacob toke staues of grene wyllies, hasell and of chestnottrees, and pylled whyte strekes in them, and layed the staues that he had pylled, in the drynkinge troughes before the flocke, which came there to drynke,
Ge.31.d that they shulde conceaue, whan they came to drynke. So the flockes conceaued ouer ỹ staues, and brought forth speckelde, spotted and partye coloured.

G Then Jacob parted ỹ lambes, and put them to the flocke vnto the spotted: and all that was blacke in Labans flocke, that put he vnto the spotted. And he made him a flocke of his owne, which he put not vnto Labans flocke. Neuertheles in the first buckynge tyme of the flockes, he layed the staues in the drynkinge troughes before the eyes of the flockes, that they shulde conceaue ouer the staues. But in the latter buckynge tyme he layed them not in. So the later were Labans, but the firstlinges were Jacobs.

Thus the man became exceadinge riche, so that he had many shepe, maydens & seruaun tes, Camels and Asses.

The XXXI. Chapter.

A HE herde also of ỳ wordes of Labans children, that they sayde: Jacob hath brought all o' fathers good vnto him self, & of oure fathers good hath he gotten these riches. And Jacob behelde Labans countenaunce, & beholde, it was not towarde him as yesterdaye and yeryesterdaye.

Gen. 28.b And the LORDE sayde vnto him: * Departe agayne to thy fatherlãde, and to thy kynred, I wyll be with the. Then sent Jacob and bad call Rachel and Lea into the felde to his flockes, and sayde vnto them: I se youre fathers countenaunce, that it is not towarde me like as yesterdaye and yeryesterdaye: but the God of my father hath bene with me. And ye knowe, that I haue serued youre father with all my power.

B And he hath disceaued me, and chaunged my wages now ten tymes. But God hath not suffred him, to do me harme. Yf he sayde: The partye coloured shalbe thy reward, then the whole flocke bare partye coloured. Yf he sayde: The speckelde shalbe thy reward, thẽ the whole flocke bare speckelde. Thus hath God with drawen youre fathers goodes from him, and geuen them vnto me. For whan the buckynge tyme came, I lift vp myne eyes and sawe in a dreame, and beholde, the rammes leapte vpon the flocke that was speckelde, spotted, & partye coloured.

And the angel of God sayde vnto me in a dreame: Jacob. And I answered: here am I. He sayde: lift vp thine eyes, and beholde, the rammes leape vpon the speckelde, spotted, and partie coloured flocke: for I haue sene all ỳ Laban doth vnto the. I am ỳ God Gen.28.d at Bethel, * where thou dyddest anoynte the stone, & maydest a vowe there vnto me. Get the vp now, & departe out of this londe, & go agayne in to the londe of thy kynred.

C Then answered Rachel and Lea, and sayde vnto him: As for vs, we haue no porcion ner inheritãce more in oure fathers house, & he hath cõsted vs as straũgers, for he hath solde vs, & spent vp o' wages. Therfore hath God withdrawẽ o' fathers riches from him vnto vs & oure children. What so euer now God hath sayde vnto the, that do.

So Jacob gat vp, and set his children and wyues vpon Camels, and caried awaye all his catell and all his substaunce, that he had gotten at Mesopotamia, ỳ he might come vnto Jsaac his father in the lande of Canaan. Labã was gone to clyppe his flocke, and Rachel stale hir fathers * ymages. Thus dyd Jacob steale awaie ỳ hert of Laban ỳ Syrian, in ỳ he tolde him not that he fled. So he fled, & all that was his, gat vp, and passed ouer the water, & went straight towarde the mount Gilead. Gen. 31. 1.Re.13. *Gen 35.

D Vpon the thirde daye it was tolde Laban, that Jacob fled. And he toke his brethrẽ vnto him, and folowed after him seuen dayes iourney, and ouertoke him vpon the mount Gilead. But God came vnto Laban the Syrian in a dreame by nyght, & sayde vnto him: Bewarre, that thou speake no thinge to Jacob but good. And Labã drewnye vnto Jacob. As for Jacob, he had pyched his tente vpon the mount. And Laban with his brethrẽ pytched his tent also vpon the same mount Gilead.

Then sayde Laban vnto Jacob: What hast thou done, that thou hast stollen awaie my hert, and caried awaye my doughters, as though they had bene taken captyue wt ỳ swerde. Wherfore kepte st thou that secrete, that thou woldest flye, and hast stollen awaye from me, and toldest me not, that I might haue brought the on the waye with myth, with synginge, with tabrettes and harpes: and hast not suffred me to kysse my children and doughters. Thou hast done foolishly, and so moch might I haue made, that I coude haue done you euell: but youre fathers God saide yesterdaye vnto me: Bewarre, that thou speake nothinge vnto Jacob but good. And for so moch then as thou woldest nedes departe, and longedest sore after ỳ fathers house, why hast thou stollen away my goddes?

E Jacob answered and sayde vnto Laban: I was afrayed, that thou shuldest haue taken away thy doughters from me: but loke by whom thou fyndest thy goddes, let the same dye here before oure brethren. Seke that thine is by me, and take it awaye. (But he knew not, that Rachel had stollen them.) Then wente Laban in to Jacobs tent and in to Leas tent, and in to both the maydens tẽtes, and founde nothinge: and out of Leas tente he wente in to Rachels tent. Then toke Rachel the ymages, and layed them vnder the Camels strawe, and sat downe vpon them. But Laban searched the whole tent, and founde nothinge. Then sayde she vnto hir father: Be not angrie my lorde, that I can not ryse vp vnto the: for it goeth wt me after the maner of wemen. So he sought,

and founde not the ymages.

And Jacob was wroth, and chode with Laban, answered & sayde vnto him: What haue I trespased or offended, þ thou art so whote vpon me? Thou hast searched all my housholde stuff, & what hast thou founde of thy housholde stuff? Laye it here before my brethren & thyne, þ they maye iudge betwene vs both. Twentye yeare haue I bene wt the: thy shepe & goates haue not bene vnfrutefull, the rammes of thy flocke haue I not
lx.22.b eaten: Loke what was * torne of beastes, I brought it not vnto þ, I was fayne to paie it my self: thou requyredest it of my hande, whether it were stollen fro me by daye or by nyght. On the daye tyme the heate cõsumed me, and the frost on the nyght, and my slepe departed fro myne eyes.

E Thus haue I serued twentye yeare in thy house, fourtene yeares for thy doughters, & sixe for thy flocke, and ten tymes hast thou chaunged my reward: & yf the God of my father the God of Abraham, and the feare of Isaac had not bene on my syde, thou haddest latten me go awaye emptye. But God hath loked vpon myne aduersite and labour, and rebuked the yesterdaye.

Laban answered and sayde: The doughters are my doughters, & the children are my childrẽ, and the flockes are my flockes, & all that thou seist is myne. What can I do this daye vnto these my doughters, or to their children whom they haue borne? Now therfore come on, let vs make a couenaunt (I & thou) which maye be a wytnesse betwene me and the. Then toke Jacob a stone, & set it vp (for a piler or marckstone) and sayde vnto his brethren: Gather stones. And they toke the stones, and made an heape, & ate vpon the same heape. And Labã called it Jegar Sahadutha, but Jacob called it Gilead: (either of them after the properte of his language.)

G Then sayde Laban: * This heape be wyt-
Iosu.22.f nesse betwene me and the this daye (therfore is it called Gilead) and a testimony, for he
Ps.34.f sayde: The LORDE loke betwene me and þ, whan we are departed þ one from þ other: yf thou vexe my doughters, or take other wynes vnto them. There is no mã with vs, but lo, God is the wytnesse betwene me and the. And Laban sayde moreouer vnto Jacob: Beholde, this is the heape, and this is the marckstone that I haue set vp betwixte me and the: the same heape be wytnesse, and the same marckstone also be wytnesse, yf I passe ouer vnto the, or yf thou passe ouer this heape & marckstone vnto me, to do eny harme. The God of Abraham, and the God of Nahor, and the God of their fathers, be iudge betwene vs.

And Jacob sware vnto him by the feare of his father Isaac. And Jacob offred an offeryng vpon the mount, and called his brethrẽ to eate bred. And whan they had eaten, they taried vpon the mount all nyght. But vpon the morow Laban rose vp early, & kyssed his childrẽ & doughters, & blessed thẽ, & departed, and came agayne vnto his place. As for Jacob, he wente on his iourney, & the angels of God met him. And whan he sawe them, he sayde: It is Gods hoost, & called the same place Mahanaim.

The XXXII. Chapter.

JAcob sent messaungers before him A
* Iosu. to his brother Esau * in to the lande of Seir, of the felde of Edom, & commaunded thẽ, & sayde: Saye thus vnto my lorde Esau: Thy seruaunt Jacob sendeth þ this worde: I haue bene out wt Laban, & haue bene hither to amonge straungers, & haue oxen & Asses, shepe, seruauntes & maydẽs, & haue sent forth to shewe it the my lorde, þ I might fynde fauoure in thy sight.

The messaungers came agayne vnto Jacob, and sayde: We came vnto thy brother Esau, & he commeth forth also agaynst the with foure hundreth men. Then was Jacob sore afrayed, and wyst not what waye to turne him self, & deuyded the people that was with him, and the shepe, and the oxen, & the Camels in to two droues, & sayde: Yf Esau come vpon the one droue, and smyte it, the other shal escape.

Jacob sayde moreouer: O God of my fa- B E
ther Abrahã, God of my father Isaac, LORDE thou that saydest vnto me: * Departe a- • Ca
gayne to thine owne londe and to thy kynred, and I wyl do the good: I am to litle for Gen. 31.b
all the mercies and all the trueth that thou Re.18.d
hast shewed vnto thy seruaunt (for I had no more but this staff whan I wente ouer this Iordan, and now am I become two droues) delyuer me from þ hande of my brother, fro the hãde of Esau, for I am afrayed of him, lest he come and smyte me the mother with the children. Thou saydest: I wyll do the good, and wyll make thy sede as the sonde of þ see, which can not be nombred for multitude. Gen.13.e

And there he taried that nyght, and toke C
of soch as came to hande, a present vnto his 1.Re.
brother Esau, two hũdreth she goates, twentye he goates, two hundreth shepe, twentye rammes and thirtie mylck camels wt their

foales, fourtye kyne, ten bullockes, twentye she Asses with ten foales, and put them in the handes of his seruauntes, euery flock by them selues, & sayde vnto them: Go ye forth before me, & put a space betwixte one flocke after the other, and commaunded the first and sayde:

When my brother Esau meteth the, and axeth the: Whose art thou? & whyther goest thou? and whose are these that thou dryuest before the? Thou shalt saye: They be thy seruaunt Jacobs, which sendeth a present vnto his lorde Esau, and commeth behynde vs him self.

D Thus commaunded he the seconde also, and the thirde, and all them that folowed the flockes, and sayde: Like as I haue tolde you, so speake ye vnto Esau, whan ye mete him, and saye vnto him also: Beholde, ỳ seruaũt Jacob is behynde vs. For he thought: I wyll reconcyle him with the present that goeth before me, after warde wyll I se him my self, peraduenture he shall receaue me to grace.

So the present wente before him, but he taried in the tente the same night, and rose vp in ỳ night, and toke his two wyues and the two maydens and his eleuen sonnes, and wente vnto the foorde of Jacob, toke them and caried them ouer the water, so that all that he had came ouer, and taried him self alone on this syde.

Then wrestled there a man with him vntyll the breake of ỳ daye. And whan he sawe ỳ he might not ouercome him, he touched the senowe of his thye, and ỳ senowe of his thye shrancke in wrestlinge with him. And he sayde: Let me go, for ỳ daye breaketh on. But he answered: I will not let ỳ go, except thou blesse me. He sayde: What is thy name? He answered: Jacob. He sayde: Thou shalt nomore be called Jacob, but Israel, for thou hast stryuen with God and with men, and hast preuayled. And Jacob axed him, & sayde: Tell me, what is ỳ name? But he sayde: Why axest thou what my name is? And he blessed him there. And Jacob called the place Peniel, for I haue sene God face to face, & my soule is recouered. And as he came ouer frō Peniel, ỳ Sonne rose vpō him, & he halted vpon his thye. Therfore eate the children of Israel no vane vpon the senow of ỳ thye vnto this daye, because ỳ vane vpon the senow of Jacobs thye was touched.

The XXXIII. Chapter.

A JAcob lift vp his eyes, & sawe his brother Esau cōmynge with foure hundreth men: and he deuyded his children vnto Lea vnto Rachel, and to both the maydēs, and set the maydens with their children before, and Lea with hir childrē after, and Rachel with Joseph hynder most. And he went before them, and bowed him self to the grounde seuen tymes, tyll he came to his brother. * But Esau ranne to mete him, and embraced him, and fell aboute his neck, & kyssed him, and wepte, and lift vp his eyes, and sawe the wyues with the children, and sayde: What are these with the? He answered: They are the children, which God hath geuen vnto thy seruaunt. And the maydens came forth with their children, and dyd their obeysaunce vnto him. * Ge. 27. g

Lea came forth also with hir childrē, and B kneled vnto him. Afterwarde came Joseph and Rachel forth, and kneled vnto him likewyse. And he sayde: What meanest thou wt all the droue that I met? He answered: that I might fynde grace in the sight of my lorde, Esau sayde: I haue ynough my brother, kepe that thou hast. Jacob answered: Oh nay, but yf I haue founde grace in ỳ sight, receaue my present of my hande (for I sawe thy face, as though I had sene the face of God) and be at one with me. Take this present in good worth, that I haue brought ỳ, for God hath geuen it me, & I haue ynough of all thinges. So he compelled him to take it. 2. Re. 19. c Hest. 15. b

And he sayde: Let vs go on and take oure C iourney, I wyll go in thy company. But he sayde vnto him: My lorde, thou knowest that I haue tender children by me, and small and greate catell also, which are yet but yonge: yf they shulde be dryuē ouer in one daye, the whole flocke wolde dye. Let my lorde go on before his seruaũt. I wyll dryue after fayre and softly, (there after as the catell & the children can go,) tyll I come to my lorde in Seir. Esau sayde: Yet wil I leaue some of my people with the. He answered: What nede is it? Let me but onely fynde grace in the sight of my lorde.

So Esau departed againe the same daye D towarde Seir, and Jacob toke his iourney towarde Sucoth, and buylded him an house, and made tētes for his catell. Therfore is the place called Sucoth.

Afterwarde came Jacob peaceably vnto the cite of Sichem, which lyeth in ỳ lande of Canaan, after that he was come agayne out of Mesopotamia, and pitched before the cite, and bought a pece of londe of the children of Hemor ỳ father of Sichem for Gen. 28. c Iosu. 24.

Some reade: *an hundreth lambes.

*an hundreth pens. There pitched he his tent, and there he set vp an altare, and called vpon the name of the mighty God of Israel.

The XXXIIII. Chapter.

A Dina ỳ doughter of Lea, which she bare vnto Jacob, wente out to beholde the doughters of the londe. Whan Sichem the sonne of Hemor the Hevite (which was lorde of the lōde) sawe her, he toke her, and laye with her, and forced her, and his hert hanged vpon her, and he loued ỳ damsell, and talked louyngly with her, and spake to his father Hemor: Get me this mayden to wife.

And Jacob vnderstode, that Dina his doughter was defyled, and his sonnes were with the catell in the felde, and Jacob held his tonge tyll they came. Then Hemor the father of Sichem wente forth vnto Jacob to comen with him. In the meane season came Jacobs sonnes from ỳ felde. And whan they herde it, it greved the men, and they were very wroth, that he had wrought foly in Israel, and lyen with Jacobs doughter: for so was not the vse to do.

B Then comened Hemor with thē, and sayde: My sonne Sichems hert longeth for youre doughter, O geue hir him to wife: make frendshipe with vs, geue vs youre doughters, and take ye oure doughters, and dwell with vs, the londe shall be open vnto you, dwell and occupie, and haue youre possessions therin. And Sichem sayde vnto hir father and brethren: Let me fynde grace with you: loke what ye appoynte me, I will geue it: requyre the dowrye and gift of me hardely, I wyll geue it acordinge as ye wyll axe, onely geue me the damsell to wife.

Then Jacobs sonnes answered Sichem and Hemor his father (and spake disceatfully, because their sister Dina was defyled) & sayde vnto them: That can we not do, to geue oure sister to an vncircumcided man: for that were a shame vnto vs.

C Neuertheles we wyll consente vnto you, yf ye wylbe like vnto vs, and be circumcided as many as are males amonge you: then will we geue you oure doughters, and take youre doughters vnto vs, and dwell with you, and be one people. But yf ye wyll not herken vnto vs, to be circumcided, then wyl we take oure doughter, and go oure waye.

These wordes pleased Hemor and his sonne wel, and the yongeman defarde not to do the same, for he had lust to Jacobs doughter: and he was holden in honoure aboue all in his fathers house. Then came Hemor and Sichem his sonne vnder ỳ gate of cite, and comened with the citisens of the cite, and saide: These men are peaceable with vs, and will dwell in the lande and occupye: now is the londe brode of both the sydes, we wyl take their doughters vnto vs, and geue them oure doughters.

But then wyll they consent vnto vs, to D dwell by vs, and to be one people with vs, yf we circumcyse all the men children amonge vs, like as they are circumcysed: their catell and goodes, and all that they haue, shal be ours, yf we consent vnto them, that they maye dwel with vs.

And they herkened vnto Hemor and Sichem his sonne, as many as wente out and in at ỳ gate of his cite, and circumcided all the males, that wente out and in at his cite. And vpon the thirde daye (whan it was payne full to them) the two sonnes of Jacob Simeon and Leui Dinas brethren, toke euery man his swerde, and wente boldly in to the cite, * and slew all the males, and slew Hemor also and Sichem his sonne with the edge of the swerde, and toke their sister Dina out of Sichems house, and wente their waye.

Then came Jacobs sonnes ouer the slayne, and spoyled the cite (because they had defyled their sister) and toke their shepe, oxen, Asses, and what so euer was in the cite and in the londe, and all maner of goodes: All their children and wynes toke they captyne, and spoyled all ỳ was in the houses.

And Jacob sayde vnto Symeon and Leui: Ye haue brought it so to passe, ỳ I stynke before the inhabiters of this lande, ỳ Canamites and Pherezites, & I am but a small nombre: Yf they gather them selues now together against me, they shal slaye me, so shal I be destroyed with my house. But they answered: Shulde they thē deale with oure sister as with an whoore?

The XXXV. Chapter.

A ANd God sayde vnto Jacob: Get the vp, and go vnto Bethel, & dwell there, and make there an altare vnto the God, that appared vnto the, * whan thou fleddest from thy brother Esau. Then sayde Jacob vnto his housholde and to all ỳ were with him: Put awaye from you ỳ straunge * goddes, that are amonge you, and clense youre selues, and chaunge youre clothes, and let vs get vp, and go vnto Bethel, that I maye there make an altare vnto the God,

28.c which herde me in the tyme of my trouble, and hath bene with me in the waye that I haue gone.

B Then gaue they him all the straunge goddes that were vnder their handes, and their earynges, and he buried them vnder an Oke that stode beside Sichem, & departed. And there came a feare of God vpon the cities that laye roūde aboute, so that they folowed not after ỳ sonnes of Jacob. So came Jacob vnto Lus in ỳ lande of Canaan (which is called Bethel) and all the people that were with him, and there he buylded an altare, and called ỳ place Bethel, because the LORDE appeared vnto him there, whan he fled
35.7.g from his brother. Then dyed *Debora Rebeccas norse, and was buried beneth Bethel vnder the Oke, and it was called the Oke of lamentacion.

11.a And God appeared agayne vnto Jacob, after that he was come out of Mesopotamia, and blessed him, & saide vnto him: Thou
n.32.e art called Jacob, nevertheles thou shalt no
e.18.d more be called Jacob, but Israel shal be ỳ name. And so was he called Israel.

C And God sayde vnto him: * I am the Almightie God, be frutefull and multiplye: people and a multitude of people shal come of
Ge.17.a the, and * kynges shall come out of thy loynes: and the lande that I gaue vnto Abraham and Isaac, wyll I geue vnto the, & wyl gene it vnto thy sede after the. So God departed from him, from ỳ place where he talked wh him. And Jacob set vp a piler of stone, in the place where he talked with him, & poured drynkofferynges theron, and poured oyle vpon it. And Jacob called ỳ place where God talked with him, Bethel.

D And he departed from Bethel: and whan he was yet a felde brode from Ephrath, Rachel traueyled, & the byrth came harde vpon
Re.4.d hir. But whan she had soch payne in traue-
lynge, ỳ myd wife sayde vnto her: feare not, for thou shalt haue this sonne also. But as
en.42.b hir soule was departynge, ỳ she must dye, she called him Ben Oni: nevertheles his father called hi Bē Jamin. So Rachel died, & was buried in the waye towarde Ephrath, which now is called Bethlehē. And Jacob set vp a piller vpon hir graue, there is Rachels grauestone vnto this daye. And Israel departed, and pitched his tent beyonde the
ich.4.b tower of * Eder.

E And it chaunsed, that when Israel dwelt
Ge.49.a in that londe, Ruben wente * and laye with Bilha his fathers concubyne, and that came to Israels eares.

And Jacob had twolue sonnes. The sonnes of Lea were these: Ruben Jacobs first borne sonne, Simeon, Leui, Juda, Isachar, & Zabulō. The sonnes of Rachel, were Joseph and Ben Jamin. The sonnes of Bilha Raches mayde: Dan, and Nepthali. The sonnes of Silpa Leas mayde: Gad and Aser. These are ỳ sonnes of Jacob, which were borne vnto him in Mesopotamia. And he came to his father Isaac to Mamre in to the head cite which is called Hebron, wherein Abrahā & Isaac were straūgers. And Isaac was an hundreth & foure score yeare olde, & fell sicke, and dyed, & was gathered vnto his people, whan he was olde, & had lyued ynough: and his sonnes Esau & Jacob buried him.

The XXXVI. Chapter.

This is the generacīō of Esau, which A
is called Edom. Esau toke wynes of
the doughters of Canaan. * Ada the *Ge. 27.a
doughter of Elō the Hethite: & Aholibama the doughter of Ana, the childes childe of Zibeon the Heuyte: And Basmath * Ismaels *Ge. 28.b
doughter, the sister of Nebaioth. And Ada bare Eliphas vnto Esau, Basmath bare Reguel. Aholibama bare Jeus, Jaelam, & Korah. These are the childrē of Esau, ỳ were borne vnto him in the lande of Canaan.

And Esau toke his wines sonnes & doughters, and all the soules of his house, his substaunce, and all the catell with all the goodes that he had gotten in the lande of Canaan, and wente in to a countre awaye frō his brother Jacob: for their substaunce was so greate, that they coude not dwell together: and the londe wherin they were straungers, might not holde them because of their goodes. So Esau dwelt vpon mount Seir. And Esau is Edom.

This is ỳ generacīō of Esau, of whō are B
come ỳ Edomites vpon ỳ mount Seir. And these are ỳ names of the childrē of Esau: Eliphas ỳ sonne of Ada Esaus wife: Reguel ỳ sonne of Basmath Esaus wife: The sonnes of Eliphas were these: Theman, Omar, Zepho, Gaetham & Kenas. And * Thimna *Ge. 36.d
was a concubyne of Elyphas ỳ sonne of Esau, and bare him Amaleck. These are ỳ children of Ada Esaus wyfe.

The children of Reguel are these: Nahath Serah, Samma, Misa. These are the children of Basmath Esaus wife.

The children of Aholibama Esaus wife, the doughter of Ana, that was the childes childe of Zibeon (which she bare vnto Esau) are these: Jeus, Jaelam and Korah.

Some reade: *an hundreth lambes.

*an hundreth pens. There pitched he his tent, and there he set vp an altare, and called vpon the name of the mightie God of Israel.

The XXXIIII. Chapter.

A DIna ỳ doughter of Lea, which she bare vnto Jacob, wente out to beholde the doughters of the londe. Whan Sichem the sonne of Hemor the Hemite (which was lorde of the lōde) sawe her, he toke her, and laye with her, and forced her, and his hert hanged vpon her, and he loued ỳ damsell, and talked louyngly with her, and spake to his father Hemor: Get me this mayden to wife.

And Jacob vnderstode, that Dina his doughter was defyled, and his sonnes were with the catell in the felde, and Jacob helde his tonge tyll they came. Then Hemor the father of Sichem wente forth vnto Jacob to comen with him. In the meane season came Jacobs sonnes from ỳ felde. And whan they herde it, it greued the men, and they were very wroth, that he had wrought foly in Israel, and lyen with Jacobs doughter: for so was not the vse to do.

B Then comened Hemor with thē, and sayde: My sonne Sichems hert longeth for youre doughter, O geue hir him to wife: make frendshipe with vs, geue vs youre doughters, and take ye oure doughters, and dwell with vs, the londe shall be open vnto you, dwell and occupie, and haue youre possessions therin. And Sichem sayde vnto hir father and brethren: Let me fynde grace with you: loke what ye appoynte me, I will geue it: requyre the dowrye and gift of me hardely, I wyll geue it accordinge as ye wyll axe, onely geue me the damsell to wife.

Then Jacobs sonnes answered Sichem and Hemor his father (and spake disceatfully, because their sister Dina was defyled) & sayde vnto them: That can we not do, to geue oure sister to an vncircumcided man: for that were a shame vnto vs.

C Nevertheles we wyll consente vnto you, yf ye wylbe like vnto vs, and be circumcided as many as are males amonge you: then will we geue you oure doughters, and take youre doughters vnto vs, and dwell with you, and be one people. But yf ye wyll not herken vnto vs, to be circumcided, then wyl we take oure doughter, and go oure waye.

These wordes pleased Hemor and his sonne wel, and the yongeman defer de not to do the same, for he had lust to Jacobs doughter: and he was holden in honoure aboue all in his fathers house. Then came Hemor and Sichem his sonne vnder ỳ gate of cite, and comened with the citisens of the cite, and saide: These men are peaceable with vs, and will dwell in the lande and occupye: now is the londe brode of both the sydes, we wyl take their doughters vnto vs, and geue them oure doughters.

But then wyll they consent vnto vs, to D dwell by vs, and to be one people with vs, yf we circumcyse all the men children amonge vs, like as they are circumcysed: their catell and goodes, and all that they haue, shal be ours, yf we consent vnto them, that they maye dwel with vs.

And they herkened vnto Hemor and Sichem his sonne, as many as wente out and in at ỳ gate of his cite, and circumcided all the males, that wente out and in at his cite. And vpon the thirde daye (whan it was pa ne full to them) the two sonnes of Jacob Si Ind. meon and Leui Dinas brethren, toke euery man his swerde, and wente boldly in to the cite, * and slew all the males, and slew He- *Ca. mor also and Sichem his sonne with the edge of the swerde, and toke their sister Dina out of Sichems house, and wente their waye.

Then came Jacobs sonnes ouer the slay E ne, and spoyled the cite (because they had defyled their sister) and toke their shepe, oxen, Asses, and what so euer was in the cite and in the londe, and all maner of goodes: All their children and wyues toke they captyue, and spoyled all ỳ was in the houses.

And Jacob sayde vnto Symeon and Leui: Ye haue brought it so to passe, ỳ I stynke before the inhabiters of this lande, ỳ Cananites and Pheresites, & I am but a small nombre: Yf they gather them selues now together against me, they shal slaye me, so shal I be destroyed with my house. But they answered: Shulde they thē deale with oure sister as with an whoore?

The XXXV. Chapter.

AND God sayde vnto Jacob: Get the A vp, and go vnto Bethel, & dwell there, and make there an altare vnto the God, that appared vnto the, * whan thou *Ca. fleddest from thy brother Esau. Then sayde Jacob vnto his housholde and to all ỳ were with him: Put awaye from you ỳ straunge * goddes, that are amonge you, and clen- *Ca. se youre selues, and chaunge youre clothes, and let vs get vp, and go vnto Bethel, that I maye there make an altare vnto the God,

28.a which herde me in the tyme of my trouble, and hath bene with me in the waye that I haue gone.

B Then gaue they him all the straunge goddes that were vnder their handes, and their earynges, and he buried them vnder an Oke that stode beside Sichem, & departed. And there came a feare of God vpon the cities that laye rounde aboute, so that they folowed not after ỳ sonnes of Jacob. So came Jacob vnto Lus in ỳ lande of Canaan (which is called Bethel) and all the people that were with him, and there he buylded an altare, and called ỳ place Bethel, because the LORDE appeared vnto him there, whan he fled from his brother. Then dyed * Debora Rebeccas norse, and was buried beneth Bethel vnder the Oke, and it was called the Oke of lamentacion.

35.24.g

12.a And God appeared agayne vnto Jacob, after that he was come out of Mesopotamia, and blessed him, & saide vnto him: Thou art called Jacob, neuertheles thou shalt no more be called Jacob, but Jsrael shal be ỳ name. And so was he called Jsrael.

C And God sayde vnto him: * I am the Almightie God, be frute full and multiplye: people and a multitude of people shal come of the, and * kynges shall come out of thy loynes: and the lande that I gaue vnto Abraham and Jsaac, wyll I geue vnto the, & wyl gene it vnto thy sede after the. So God departed from him, from ỳ place where he talked wh him. And Jacob set vp a piler of stone, in the place where he talked with him, & poured drynkofferynges theron, and poured oyle vpon it. And Jacob called ỳ place where God talked with him, Bethel.

17.a

Mat.1.a

D And he departed from Bethel: and whan he was yet a felde brode from Ephrath, Rachel traueyled, & the byrth came harde vpon hir. But whan she had soch payne in trauelynge, ỳ myd wife sayde vnto her: feare not, for thou shalt haue this sonne also. But as hir soule was departynge, ỳ she must dye, she called him Ben Oni: neuertheles his father called hi Bē Jamin. So Rachel died, & was buried in the waye towarde Ephrath, which now is called Bethlehē. And Jacob set vp a piller vpon hir graue, there is Rachels grauestone vnto this daye. And Jsrael departed, and pitched his tent beyonde the tower of * Eder.

Re.4.d

Gen.48.b

Mich.4.b

E And it chaunsed, that when Jsrael dwelt in that londe, Ruben wente * and laye with Bilha his fathers concubyne, and that came to Jsraels eares.

Ge.49.a

And Jacob had twolue sonnes. The sonnes of Lea were these: Ruben Jacobs first borne sonne, Simeon, Leui, Juda, Jsachar, & Zabulō. The sonnes of Rachel, were Joseph and Ben Jamin. The sonnes of Bilha Raches mayde: Dan, and Nepthali. The sonnes of Silpa Leas mayde: Gad and Aser. These are ỳ sonnes of Jacob, which were borne vnto him in Mesopotamia. And he came to his father Jsaac to Mamre in to the head cite which is called Hebron, wherein Abrahā & Jsaac were straūgers. And Jsaac was an hundreth & foure score yeare olde, & fell sicke, and dyed, & was gathered vnto his people, whan he was olde, & had lyued ynough: and his sonnes Esau & Jacob buried him.

The XXXVI. Chapter.

A This is the generacio of Esau, which is called Edom. Esau toke wynes of the doughters of Canaan. * Ada the doughter of Elō the Hethite: & Ahalibama the doughter of Ana, the childes childe of Zibeon the Heuyte: And Basmath * Jsmaels doughter, the sister of Nebaioth. And Ada bare Eliphas vnto Esau. Basmath bare Reguel. Ahalibama bare Jeus, Jaelam, & Korah. These are the childrē of Esau, ỳ were borne vnto him in the lande of Canaan.

*Ge.27.a

*Ge.28.b

And Esau toke his wiues sonnes & doughters, and all the soules of his house, his substaunce, and all the catell with all the goodes that he had gotten in the lande of Canaan, and wente in to a countre awaye frō his brother Jacob: for their substaunce was so greate, that they coude not dwell together: and the londe wherin they were straungers, might not holde them because of their goodes. So Esau dwelt vpon mount Seir. And Esau is Edom.

B This is ỳ generacio of Esau, of whō are come ỳ Edomites vpon ỳ mount Seir. And these are ỳ names of the childrē of Esau: Eliphas ỳ sonne of Ada Esaus wife: Reguel ỳ sonne of Basmath Esaus wife: The sonnes of Eliphas were these: Theman, Omar, Zepho, Gaetham & Kenas. And * Thimna was a concubyne of Elyphas ỳ sonne of Esau, and bare him Amaleck. These are ỳ children of Ada Esaus wyfe.

*Ge.36.d

The children of Reguel are these: Nahath Serah, Samma, Misa. These are the children of Basmath Esaus wife.

The children of Ahalibama Esaus wife, the doughter of Ana, that was the childes childe of Zibeon (which she bare vnto Esau) are these: Jeus, Jaelam and Korah.

C These are the princes amōge the childrē of Esau. The children of Eliphas the first sonne of Esau, were these: The prynce Theman, ỳ prynce Omar, the prynce Zepho, the prynce Kenas, the prynce Korah, the prynce Gaethan, the prynce Amaleck. These are the princes of Eliphas in the lāde of Edō, and are the children of Ada.

And these are the children of Roguel Esaus sonne: ỳ prynce Nahath, ỳ prynce Serah, ỳ prynce Sāma, ỳ prynce Misa. These are ỳ princes of Reguel in ỳ londe of ỳ Edomites, & they are ỳ children of Basmath Esaus wife. These are the children of Ahalibama Esaus wife: The prynce Jeus, ỳ prince Jaelam, the prynce Korah. These are the princes of Ahalibama, ỳ doughter of Ana Esaus wife. These are ỳ childrē of Esau and
D their princes. He is Edom. The children of Seir ỳ Horite ỳ dwelt in the londe, are these: Lothan, Sobal, Zibeon, Ana, Dison, Ezer & Disan. These are the princes of the Horites, all children of Seir in the londe of Idumea. But ỳ childrē of Lothan were these: Hori, & Hemā, & Lothās sister was called * Thimna.

* Ge. 36.b

The children of Sobal were these: Alnā, Manahat, Ebal, Sepho & Onā. The childrē of Zibeō were: Aia & Ana. This is the same Ana ỳ foūde * Mules in ỳ wyldernes, whā he kepte his fathers Zibeons Asses. The children of Ana were: Dison: & Ahalibama, ỳ is ỳ doughter of Ana. The childrē of Dison were: Hemdan, Eßban, Jethrā & Charan. The children of Ezer were: Bilhan, Seauā, & Ackan. The children of Disan were: Uz & Aran.

* Leu. 19.c

These are ỳ prices of ỳ Horites: The prince Lothan, ỳ prynce Sobal, ỳ prynce Zibeō, ỳ prynce Ana, ỳ prynce Dison, ỳ prince Ezer, ỳ prynce Disan. These are the princes of the Horites, which ruled in ỳ londe of Seir.

E The kynges that reigned in the londe of Edumea (before the childrē of Jsrael had eny kynge) are these: Bela ỳ sonne of Beor was kynge in Edumea, & ỳ name of his cite was Dinhaba. And whā Bela died, Jobab ỳ sonne of Serah of Bosra was kinge in his steade. When Jobab dyed, Husam out of ỳ lōde of the Themanites was kynge in his steade. Whan Husam dyed, Hadad ỳ sonne of Bedad (which slewe ỳ Madianites in ỳ Moabites felde) was kinge in his steade, & the name of his cite was Anith. Whan Hadad dyed, Samla of Masreck was kinge in his steade. Whā Samla died, Saul of Rehoboth by ỳ water syde, was kinge in his steade. Whan Saul dyed, Baal Hanā the sonne of Achbor was kynge in his steade. Whā Baal Hanā

1. Par. 1.d

the sonne of Achbor dyed, Hadad was kinge in his steade, & the name of his cite was Pagu, & his wifes name was Mehet Abeel, the doughter of Matred, the doughter of Mesahab. Thus are the princes of Esau called in their kynreds, places & names: The prynce Thymna, ỳ prynce Alua, ỳ prynce Jetheth, the prynce Ahalibama, the prynce Ela, the prynce Pynon, the prynce Kenas, ỳ prynce Theman, ỳ prince Mibzar, the prince Magdiel, ỳ prynce Jrā. These are the princes in Edumea, like as they dwelt in ỳ lāde of their possessions. And Esau is ỳ father of ỳ Edomites.

The XXXVII. Chapter.

A Jacob dwelt in ỳ lande, wherin his father was a straunger, namely in the lāde of Canaā. And these are ỳ generacōs of Jacob. Joseph was seuētene yeare olde, whā he became a keper of the catell wt his brethren, & the lad was wt the children of Bilha & Silpa his fathers wyues, and tolde their father of ỳ euell reporte ỳ was of thē. Jsrael loued Joseph more thē all his childrē because he had begottē him in his olde age, and he made him a cote of many coloures.

Now whā his brethrē sawe, ỳ his father loued him more thē all his brethrē, they had euell wyll at him, & coude not speake a frēdly worde vnto hī. * Joseph also had once a dreme, and tolde his brethrē therof. Thē hated they him ỳ more, for he sayde: Heare J praye you what J dreamed. Me thought we were byndinge sheeues vpō ỳ felde, & my shefe arose, and stode vp, and youre sheeues rounde aboute made obeysaunce vnto my shefe.

Then sayde his brethrē vnto him: Shalt thou be ō kinge, and haue domyniō ouer vs? And they hated him yet ỳ more, because of his dreame, & his wordes. And he had yet another dreame, which he tolde his brethrē, & saide: Beholde, J had yet another dreame: Me thought ỳ Sonne & ỳ Moone & eleuen starres made obeisaūce to me. And whā this was tolde his father and his brethrē, his father reproued him, & sayde vnto him: What maner of dreame is this, ỳ thou hast dreamed? Shall J & thy mother, & thy brethren come & fall before ỳ vpon the groūde? And his brethrē had envie at him. But his father marcked this sayenge.

B

Now whā his brethren were gone forth C to kepe their fathers catell in Sichē, Jsrael sayde vnto Joseph: Do not ỳ brethren kepe the catell in Sichem? Come, J wil sende the vnto thē. He answered: * Here am J. And he v.b sayde: Go thy waye, and loke whether it be well wt thy brethren and with ỳ catell, and

bringe me worde agayne how it is. And he sent him out of the valley of Hebron, to go vnto Sichem.

Then a certayne man founde him, wandringe out of his waye in the felde, which axed him, and sayde: Whom sekest thou? He answered: I seke my brethren: tell me I pray the where they kepe. The man sayde: They are gone from hence, for I herde them saye: let vs go vnto Dothan. Then folowed Joseph after his brethren, and founde them at Dothan.

D Now whan they sawe him a farre of, afore he came at the, they deuysed to sleye him, and sayde one to another: Lo, there cometh the dreamer, * come on, and let vs sley him, & cast him in a pytt, and saye: a wicked beast hath deuoured him: the shal it be sene, what his dreames are.

When Ruben herde that, he wolde haue delyuered him out of their handes, & sayde: * O let vs not sley a soule. Ruben sayde moreouer vnto him: Shed no blonde, but cast him into this pytt ẏ is in the wyldernes, & laye ye no hades vpon him. (He wolde haue delyuered him out of their hades, ẏ he might haue brought him agayne vnto his father.)

E Whan Joseph now came to his brethre, they stryped him out of his cote, that partye coloured cote which he had vpon him, & toke him and cast him in to a pytt. But the same pytt was emptye, and no water in it, & they sat them downe to eate. In the meane season they lift vp their eyes, and sawe a cōpany of Ismaelites cōmynge from Gilead, with their camels, which bare spyces, balme, and myrre, and were goinge downe into Egipte.

Then saide Juda vnto his brethre: what helpeth it vs, that we sleye oure brother, and hyde his blonde? Come, let vs sell him vnto the Ismaelites, that oure handes be not defyled vpon him, for he is oure brother, oure flesh and blonde. And they herkened vnto him.

And as the Madianites marchaunt men wente by, they drew Joseph out of the pytt, and solde him vnto the Ismaelites (for twēty syluer pens) which brought him in to Egipte. Act. 7.b

F Now whan Ruben came agayne vnto the pytt, & founde not Joseph therin, he rent his clothes, and came agayne to his brethre and sayde: The lad is not yonder, whyther shal I go? Then toke they Josephs cote & slewe a goate, and dypped the cote in ẏ blonde, and sent awaye that partie coloured cote, and caused it be brought vnto their father and sayde: This haue we founde, loke, whether it be thy sonnes coate, or no.

But he knewe it, and sayde: It is my sonnes coate, * a wicked beast hath deuoured him, a rauyshinge beast hath rauyshed Joseph. And Jacob rēte his clothes, and put a sackcloth aboute his loynes, & mourned for his sonne a longe season. And all his sonnes & doughters came vnto him to cōforte him. But he wolde not be cōforted, & saide: With sorowe wil I go downe in to the graue vnto my sonne. And his father wepte for him. But the Madianites solde him in Egipte vnto potiphar pharaos chefe Marshall. *Ge. 44.d

Pſa. 104.c

The XXXVIII. Chapter.

A IT fortuned at the same time, ẏ Juda wente downe frō his brethren, & gat him to a man called Hyra at Odollam. And there Juda sawe a mā of Canaās doughter called Sua, and toke her. And whē he had lyen with her, she conceaued and bare a sonne, whom she called Er.

And she conceaued agayne, & bare a sonne whō she called Onā. She proceaded yet further, & bare a sonne, whō she called Sela. And whā she had borne him, she left of bearinge.

And Juda gaue his first sonne Er a wife, whose name was Thamar. But he was wicked before the LORDE, therfore the LORDE slew him. Then sayde Juda vnto his sonne Onan: Go lie with thy brothers wife, and marye thyself with her, that thou mayest rayse vp sede vnto thy brother. But when B Onan knewe that the sede shulde not be his owne, whan he laye with his brothers wife, he let it fall vpon the earth and destroyed it, ẏ he shulde not geue sede vnto his brother. This thinge that he dyd displeased the LORDE sore, and he slewe him also. Deut. 25.a

Then sayde Judas vnto Thamar his sonnes wyfe. Remayne a wyddow in thy fathers house, tyll my sonne Sela be growne: for he thought: peraduenture he might dye also like as his brethren. So Thamar went

hir waye, and remained in hir fathers house. Now whā many dayes were past, ỳ doughter of Sua Judas wife dyed. And whan Juda had left mournynge, he wente vp vnto
*Ge. 31. c Thimnath * to clyppe his shepe with his
2. Re. 13. e shepherde Hyra of Odollam.

C Then was it tolde Thamar: beholde, thy father in lawe goeth vp vnto Thimnath, to clyppe his shepe. Then put she of ỳ wyd dowes garmentes that she had vpon her, covered and dysgysed hir self, ꝛ sat hir downe without the porte by the waye syde towarde Thymnath. For she sawe that Sela was growne, and she was not geuen vnto him to wife.

Now whan Juda sawe her, he thought it had bene an whoore, for she had covered hir face: and he gat him to her in the waye, and saide: I praye the let me lye with the, for he knewe not that it was his doughter in lawe. She answered: What wilt thou geue me, that thou mayest lie with me? He sayde: I wil sende the a kydd from the flocke. She answered: Geue me a pledge then, tyll thou sende it me. He sayde: What pledge wilt thou that I geue the?

D She answered: Thy signet, and thy bracelet, and thy staff that thou hast in thy hā/de. Then he gaue it her, and laye with her, and she was with childe of him. And she gat hir vp, and wente hir waye, and layed of hir cloke, and put on hir wyddowes garmētes agayne.

Juda sent the kydd by his shepherde of Odolla, to fetch the pledge agayne from the woman, and he founde her not. Then axed he the men of the same place, ꝛ sayde: Where is the whoore ỳ sat without in the waye? They answered: There hath no whoore bene here. And he came agayne vnto Juda, and saide: I haue not founde her, moreover ỳ men of the same place saide: that there hath no whoore bene there. Juda sayde: Let her take it vnto her, lest we happly be shamed, for I haue sent the kydd, and thou hast not founde her.

E After thre monethes it was tolde Juda: Thamar thy doughter in lawe hath plaied the whoore: and beholde, by whordome is she gotten with childe. Juda sayde: bringe her forth, that she maye be brent. And whan she was brought forth, she sent vnto hir father in lawe, and sayde: By the man ỳ owneth these, am I ẅ childe. And she sayde: Knoweest thou whose is this signet, this bracelet ꝛ this staff? Juda knewe thē, ꝛ sayde: She is more righteous thē I, for I gaue hir not my sonne Sela: But he laye nomore with her.

Whan the tyme came that she shulde be delyuered, there were two twyns founde in hir wombe. And as she was now in trauelynge, the one put out his hande. Then the mydwife toke and boūde a reed threde about it, and saide: This shal come out first. But whan he pluckte in his hande agayne, his brother came forth. And she sayde: Wherfore is there a rent mayde for thy sake? And he was called * Phares. Afterwarde came his brother forth, which had ỳ reed threde about his hande, and he was called Zarah.

The XXXIX. Chapter.

JOseph was brought downe in to Egipte, ꝛ Potiphar an Egipcia̅ pha- 2 C
raos chefe marshall bought him of ỳ Ismaelites, ỳ brought him downe. And ỳ LORDE was ẅ Joseph, in so moch ỳ he became a luckye mā, ꝛ was in his master ỳ Egipcians house. And his master sawe ỳ the LORDE was ẅ him: for what so euer he dyd, the LORDE made it to prospere in his hāde: so ỳ he founde fauō in his masters sight, ꝛ was his seruaunt. He made him ruler of his house, and put all that he had, vnder his hande. And from the tyme forth that he had made him ruler of his house and all his goodes, ỳ LORDE blessed the Egipcians house for Josephs sake: and there was nothynge but the very blessynge of the LORDE in all ỳ he had in ỳ house ꝛ in the felde, therfore left he all ỳ he had, in Josephs hande. And medled with nothinge himself, saue onely the bred that he ate. And Joseph was fayre of bewtye, and well fauoured of face.

And it fortuned after these actes, that his B
masters wife cast hir eyes vpon Joseph, and sayde: Slepe with me. But he denyed, and saide vnto her: Beholde, my master knoweth not what is in ỳ house, and all that he hath, that hath he put vnder my hande. And there is no man so greate in the house as I, and he hath kepte nothinge fro me, excepte the: for thou art his wife. How shulde I then do so greate euell, and synne agaynst God? But she spake soch wordes vnto Joseph daylie. Neuertheles he herkened not vnto her, to slepe by her, or to be in her company.

It fortuned vpon a tyme, that Joseph C
wente in to the house to do his busynesse, and there was none of ỳ folkes of the house there by. And she caught him by his garment, ꝛ sayde: Slepe with me. But he left the garment in hir hande, and fled, and gat him out of the house.

Now whā she sawe that he had left his garmēt in hir hande, and fled out, she called the folkes in the house, and sayde vnto thē: Lo, he hath brought vs in the Hebrue, to do vs shame. He came in here vnto me, to slepe by me: but I cried with loude voyce. And whan he herde that I made a noyse & cried, he left his garmēt here by me, and fled, and ranne out.

D And she layed vp his garmēt by her, tyll his master came home, and tolde him euen the same wordes, and sayde: The Hebrue seruaunt whom thou broughtest here vnto vs, came in here to me, for to do me shame. But whan I made a noyse and cried, he left his garment here by me, and fled out. Whan his master herde the wordes of his wyfe which she tolde him, and sayde: Thus hath the Hebrue seruaunt done vnto me, he was very wroth.

E Then his master toke him, and put him in 4.c the preson, wherin the kinges presoners laie. And there he laye in preson. But the LORDE was with him, and had mercy vpon him, & caused him to fynde fauo' in the sight of the officer of ỳ preson, so that he committed all the presoners of the preson vnto his hādes: that what so euer were done, might be done by him. For the officer of the preson sawe, ỳ the LORDE was with him in all ỳ was vnder his handes, and that what so euer he dyd, the LORDE made it to come prosperously to passe.

The XL. Chapter.

A AND it fortuned after this, that ỳ kynge of Egiptes chefe butlar and ỳ chefe baker offended their lorde the kynge of Egipte. And Pharao was angrie wt them, & caused them be put in preson in ỳ chefe marshals house, where Joseph laye preso ner. And the chefe marshall put Joseph vnto them, ỳ he might serue them. And so they were in preson for a season.

And they dreamed, both the butlar & the baker in one night, euery mā his owne drea me, and euery dreame had his interpretaciō. Now in the mornynge whan Joseph came in vnto them, and sawe that they loked sadly, he axed them and sayde: Why loke ye so sadly to daye? They answered: We haue dreamed, and haue no man to declare it vnto vs. Joseph sayde: Interpretinge belongeth vnto God, but tell it me yet.

B Then the chefe butlar tolde Joseph his dreame, and saide vnto him: I dreamed that there was a vyne before me, which had thre braunches, and it budded, grewe and bare blossoms, and the grapes therof were rype. And I had Pharaos cuppe in my hande, & toke (the grapes) and wronge thē in to ỳ cup pe, and gaue Pharao the cuppe in his hāde.

Joseph sayde: This is the interpretaciō: The thre braunches are thre dayes, and ouer thre dayes shall Pharao take the, and putt the in thine office agayne, that thou mayest geue him the cuppe in his hande after the olde maner, whā thou wast his butlar. But whan thou art in thy prosperite, thynke vpon me, and shewe me kyndnesse, that thou mayest certifie Pharao of me, ỳ he maie bringe me out of this house: for I was preuely caried out of the lande of the Hebrues, and here also haue I done nothinge, that they shulde haue put me in this dongeon.

Whan the chefe baker sawe, that the in- C terpretacion was good, he sayde vnto Joseph: I dreamed, that I bare thre wyker baskettes vpon my heade, and in ỳ vppermost basket all maner of bakē meates vnto Pharao, and the foules ate out of the basket vpon my heade.

Joseph answered, and sayde: This is the interpretacion: The thre basketes are thre dayes, and after thre dayes shall Pharao take the, and hange the vpon the galowe, and the foules shal eate thy flesh from of ỳ.

And vpon the thirde daye it came to passe, that Pharao helde his * byrth daye, and made a feast vnto all his seruauntes, and to ke the chefe butlar and the chefe baker before all his seruauntes, and restored the chefe butlar to his butlarshipe agayne, so that he reached the cuppe in to Pharaos hande. As for the chefe baker, he caused him be hanged like as Joseph had interpretated vnto him. Neuertheless the chefe butlar thought not on Joseph, but forgat him. * Mat. 14.2

The XLI. Chapter.

AND after two yeares Pharao had a A dreame, how that he stode by a water syde: and beholde, out of the water there came seuen goodly kyne, and fatfleshed, and wente fedinge in the medowe. After these he sawe other seuen kyne come out of the water, which were euell fauoured and leane fleshed, and wente by the kyne vpon ỳ water syde: and the euell fauoured leene kyne ate vp the seuen goodly and fatt kyne. Then Pharao awaked.

And he slepte agayne, and dreamed the seconde tyme. And he sawe that seuen eares of corne grewe vpon one stalke, full and good. Afterwarde he sawe seuē thynne and

hir waye, and remained in hir fathers house. Now whā many dayes were past, ẏ doughter of Sua Judas wife dyed. And whan Juda had left mournynge, he wente vp vnto
* Ge. 31. c Thimnath * to clyppe his shepe with his
2. Re. 13. c shepherde Hyra of Odollam.

C Then was it tolde Thamar: beholde, thy father in lawe goeth vp vnto Thimnath, to clyppe his shepe. Then put she of ẏ wyd dowes garmentes that she had vpon her, covered and dysgysed hir self, & sat hir downe without the porte by the waye syde towarde Thymnath. For she sawe that Sela was growne, and she was not geuen vnto him to wife.

Now whan Juda sawe her, he thought it had bene an whoore, for she had covered hir face: and he gat him to her in the waye, and saide: I praye the let me lye with the, for he knewe not that it was his doughter in lawe. She answered: What wilt thou geue me, that thou mayest lie with me? He sayde: I wil sende the a kydd from the flocke. She answered: Geue me a pledge then, tyll thou sende it me. He sayde: What pledge wilt thou that I geue the?

D She answered: Thy signet, and thy bracelet, and thy staff that thou hast in thy hā/de. Then he gaue it her, and laye with her, and she was with childe of him. And she gat hir vp, and wente hir waye, and layed of hir cloke, and put on hir wyddowes garmētes agayne.

Juda sent the kydd by his shepherde of Odolla, to fetch the pledge agayne from the woman, and he founde her not. Then axed he the men of the same place, & sayde: Where is the whoore ẏ sat without in the waye? They answered: There hath no whoore bene here. And he came agayne vnto Juda, and saide: I haue not founde her, moreouer ẏ men of the same place saide: that there hath no whoore bene there. Juda sayde: Let her take it vnto her, lest we happly be shamed, for I haue sent the kydd, and thou hast not founde her.

E After thre monethes it was tolde Juda: Thamar thy doughter in lawe hath plaied the whoore: and beholde, by whoredome is she gotten with childe. Juda sayde: brynge her forth, that she maye be brent. And whan she was brought forth, she sent vnto hir father in lawe, and sayde: By the man ẏ owneth these, am I wt childe. And she sayde: Knoweest thou whose is this signet, this bracelet & this staff? Juda knewe thē, & sayde: She is more righteous thē I, for I gaue hir not my sonne Sela: But he laye nomore with her.

Whan the tyme came that she shulde be delyuered, there were two twyns founde in hir wombe. And as she was now in trauelynge, the one put out his hande. Then the mydwife toke and bounde a reed threde about it, and saide: This shal come out first. But whan he pluckte in his hande agayne, his brother came forth. And she sayde: Wherfore is there a rent mayde for thy sake? And he was called * Phares. Afterwarde came his brother forth, which had ẏ reed threde about his hande, and he was called Zarah.

The XXXIX. Chapter.

IOseph was brought downe in to Egipte, & Potiphar an Egipcia Pharaos chefe marshall bought him of ẏ Ismaelites, ẏ brought him downe. And ẏ LORDE was wt Joseph, in so moch ẏ he became a luckye mā, & was in his master ẏ Egipcians house. And his master sawe ẏ the LORDE was wt him: for what so euer he dyd, the LORDE made it to prospere in his hāde: so ẏ he founde fauō in his masters sight, & was his seruaunt. He made him ruler of his house, and put all that he had, vnder his hande. And from the tyme forth that he had made him ruler of his house and all his goodes, ẏ LORDE blessed the Egipcians house for Josephs sake: and there was nothynge but the very blessynge of the LORDE in all ẏ he had in ẏ house & in the felde, therfore left he all ẏ he had, in Josephs hande. And medled with nothinge himself, saue onely the bred that he ate. And Joseph was fayre of bewtye, and well fauoured of face.

And it fortuned after these actes, that his B masters wife cast hir eyes vpon Joseph, and sayde: Slepe with me. But he denyed, and saide vnto her: Beholde, my master knoweth not what is in ẏ house, and all that he hath, that hath he put vnder my hande. And there is no man so greate in the house as I, and he hath kepte nothinge fro me, excepte the: for thou art his wife. How shulde I then do so greate euell, and synne agaynst God? But she spake soch wordes vnto Joseph daylie. Neuertheles he herkened not vnto her, to slepe by her, or to be in her company.

It fortuned vpon a tyme, that Joseph C wente in to the house to do his busynesse, and there was none of ẏ folkes of the house there by. And she caught him by his garment, & sayde: Slepe with me. But he left the garment in hir hande, and fled, and gat him out of the house.

Now whā she sawe that he had left his garmēt in hir hande, and fled out, she called the folkes in the house, and sayde vnto thē: Lo, he hath brought vs in the Hebrue, to do vs shame. He came in here vnto me, to slepe by me: but I cried with loude voyce. And whan he herde that I made a noyse & cried, he left his garmēt here by me, and fled, and ranne out.

And she layed vp his garmēt by her, tyll his master came home, and tolde him euen the same wordes, and sayde: The Hebrue seruaunt whom thou broughtest here vnto vs, came in here to me, for to do me shame. But whan I made a noyse and cried, he left his garment here by me, and fled out. Whan his master herde the wordes of his wyfe which she tolde him, and sayde: Thus hath the Hebrue seruaunt done vnto me, he was very wroth.

Then his master toke him, and put him in the preson, wherin the kinges presoners laie. And there he laye in preson. But the LORDE was with him, and had mercy vpon him, & caused him to fynde fauo in the sight of the officer of ỳ preson, so that he committed all the presoners of the preson vnto his hādes: that what so euer were done, might be done by him. For the officer of the preson sawe, ỳ the LORDE was with him in all ỳ was vnder his handes, and that what so euer he dyd, the LORDE made it to come prosperously to passe.

The XL. Chapter.

And it fortuned after this, that ỳ kynge of Egiptes chefe butlar and ỳ chefe baker offended their lorde the kynge of Egipte. And Pharao was angrie w them, & caused them be put in preson in ỳ chefe marshals house, where Joseph laye presoner. And the chefe marshall put Joseph vnto them, ỳ he might serue them. And so they were in preson for a season.

And they dreamed, both the butlar & the baker in one night, euery mā his owne dreame, and euery dreame had his interpretacio. Now in the mornynge whan Joseph came in vnto them, and sawe that they loked sadly, he axed them and sayde: Why loke ye so sadly to daye? They answered: We haue dreamed, and haue no man to declare it vnto vs. Joseph sayde: Interpretinge belongeth vnto God, but tell it me yet.

Then the chefe butlar tolde Joseph his dreame, and saide vnto him: I dreamed that there was a vyne before me, which had thre braunches, and it budded, grewe and bare blossoms, and the grapes therof were rype. And I had Pharaos cuppe in my hande, & toke (the grapes) and wronge thē in to ỳ cuppe, and gaue Pharao the cuppe in his hāde.

Joseph sayde: This is the interpretacio: The thre braunches are thre dayes, and ouer thre dayes shall Pharao take the, and putt the in thine office agayne, that thou mayest geue him the cuppe in his hande after the olde maner, whā thou wast his butlar. But whan thou art in thy prosperite, thynke vpon me, and shewe me kyndnesse, that thou mayest certifie Pharao of me, ỳ he maie bringe me out of this house: for I was preuely caried out of the lande of the Hebrues, and here also haue I done nothinge, that they shulde haue put me in this dongeon.

Whan the chefe baker sawe, that the interpretacion was good, he sayde vnto Joseph: I dreamed, that I bare thre wyker baskettes vpon my heade, and in ỳ vppermost basket all maner of bakē meates vnto Pharao, and the foules ate out of the basket vpon my heade.

Joseph answered, and sayde: This is the interpretacion: The thre baskettes are thre dayes, and after thre dayes shall Pharao take the, and hange the vpon the galowe, and the foules shal eate thy flesh from of ỳ.

And vpon the thirde daye it came to passe, that Pharao helde his * byrth daye, and made a feast vnto all his seruauntes, and toke the chefe butlar and the chefe baker before all his seruauntes, and restored the chefe butlar to his butlarshipe agayne, so that he reached the cuppe in to Pharaos hande. As for the chefe baker, he caused him be hanged like as Joseph had interpretated vnto him. Neuertheles the chefe butlar thought not on Joseph, but forgat him. * Mat. 14.a

The XLI. Chapter.

And after two yeares Pharao had a dreame, how that he stode by a water syde: and beholde, out of the water there came seuen goodly kyne, and fatfleshed, and wente fedinge in the medowe. After these he sawe other seuen kyne come out of the water, which were euell fauoured and leane fleshed, and wente by the kyne vpon ỳ water syde: and the euell fauoured leene kyne ate vp the seuen goodly and fatt kyne. Then Pharao awaked.

And he slepte agayne, and dreamed the seconde tyme. And he sawe that seuen eares of corne grewe vpon one stalke, full and good. Afterwarde he sawe seuē thynne and

blasted eares come vp, and the seuen thynne eares deuoured the seuen greate and full eares. Then Pharao awaked, and sawe that it was a dreame. And whan it was daye, his spriete was troubled, and he sente out, & caused to call all the soythsayers in Egipte & all the wyse men, and tolde them his dreame. But there was none, that coude tell Pharao the interpretacion of it.

B Then spake the chefe butlar vnto Pharao, and saide: This daye do I remembre my fawte. Whan Pharao was angrie with his seruauntes, and put me in preson with ỹ chefe baker in ỹ chefe marshals house, we dreamed both in one night euery mā his dreame, hauinge his owne interpretacion. Then was there with vs a yonge man an Hebrue, the chefe marshals seruaunt, vnto whom we tolde it, and he declared oure dreames vnto vs, vnto euery mā acordinge to his dreame. And as he declared it vnto vs, so came it to passe. For I was restored vnto myne office, and he was hanged.

Then Pharao sent and called for Joseph and they let him out of the dongeon. And he let himself be shauen, and chaunged his clothes, and came in vnto Pharao. Then saide Pharao vnto him: I haue dreamed a dreame, and there is no man that can interprete it: but I haue herde tell of the, that whā thou heareste a dreame, thou declareste it. Joseph answered Pharao, and sayde: God shall geue Pharao a prosperous answere, yee well without me.

C Pharao sayde vnto Joseph: I dreamed that I stode by a water syde, and beholde, out of the water there came seuen kyne, fatfleshed and goodly, and wente fedinge in ỹ medowe. And after them I sawe other seuē kyne come out, thynne, euell fauoured, and leenfleshed. So euell fauoured sawe I neuer in all the lande of Egipte. And the seuen leene and euell fauoured kyne, ate vp the seuen first fat kyne. And whan they had eatē them vp, a man coude not perceaue that they had eaten them, & were as euell fauoured as they were afore. Then I awaked.

And I sawe agayne in my dreame seuen eares of corne, growinge vpō one stalke, full and good. Afterwarde there spronge vp seuen wythred eares, thynne and blasted, and the seuen thynne eares deuoured the seuen good eares. And I haue shewed it vnto my soithsayers, but they can tell me nothinge therof.

D Joseph answered Pharao: Both Pharaos dreames are one. God sheweth Pharao what he wil do. The seuen good kyne are seuen yeares, and the seuen good eares are seuen yeares also. It is one dreame. The seuen leene and euell fauoured kyne, that came vp after them, are seuen yeares. And the seuen thynne and blasted eares, shalbe seuen yeares of derth. This is now the thinge which I tolde Pharao, that God sheweth Pharao, what he wyll do.

Beholde, there shal come seuen yeares of greate plenteousnes in ỹ whole lande of Egipte, and after the same there shall come seuen yeares of derth, so that all this plenteousnes shalbe forgotten in ỹ lande of Egipte: and the derth shall consume the lande, so that the plenteousnes shal not be perceaued in the lande, because of the derth that commeth therafter, for it shall be very greate. Where as Pharao dreamed the seconde tyme, it signifieth that this thinge is surely prepared of God, and that God wil shortly bringe the same to passe.

Let Pharao now prouyde for a man of E vnderstondinge & wysdome, whom he maye set ouer the lande of Egipte, and se that he ordene officers in the londe, and take ỹ fifth (parte) of the lande of Egipte in the seuen plenteous yeares, and gather all ỹ foode ỹ shal come of the plenteous yeares, that they maye laye vp corne vnder Pharaos power for sustenaunce in the cities, and kepe it, ỹ there maye be foode founde prepared for the lande in the seuen deare yeares, which shall come vpon the lande of Egipte, that the lande be not destroyed of honger. The sayenge pleased Pharao well and all his seruaūtes. And Pharao sayde vnto his seruauntes: How might we fynde soch a man, in whom is the spriete of God? And sayde vnto Joseph: For so moch as God hath shewed ỹ all this, there is none of soch vnderstondinge & wysdome as thou.

Thou shalt be ouer my house, and acordinge vnto thy worde shall all my people obeye: onely in the kynges seate wyll I be more then thou. And he sayde: Beholde, I haue set the ouer the whole lande of Egipte. And he toke of his ringe from his hāde, and gaue it Joseph in his hāde, and clothed him with whyte sylke, and honge a cheyne of golge aboute his neck, and made him ryde vpō the seconde charet: and caused it be proclamed before him, that men shulde bowe their knees vnto him, as to him whō Pharao had set ouer the whole lande of Egipte.

And Pharao sayde vnto Joseph: I am Pharao: without thy wyll shall no man mo

ne his hande or his fote in all the lãde Egipte. And he called him * Zaphnath Paena, & gaue him a wife, euen Asnath the doughter of Potiphar the prest of On. So Joseph wente out, for to vyset the lande of Egipte. (And he was thirtie yeare olde, whan he stode before Pharao.) And he departed from Pharao, and wente thorow all the lande of Egipte.

* Zaphnath paenathat is the hyer expoſition of ſecret thinges, or a reuelation to ſeere thinges hope-

And the londe dyd so those seuen plenteous yeares, and they gathered all the foode of the seuen yeares that were in the lande of Egipte, & layed it in the cities. Loke what foode grewe in the felde rounde aboute euery cite, they put it therin. So Joseph layed vp the corne in store, and that moch aboue measure, as the sonde of the see: in so moch ỹ he left of nombrynge of it, for it coude not be nombred.

G And vnto Joseph there were borne two sonnes (before ỹ derth came) whom Asnath the doughter of Potiphar prest of On bare vnto him. And the first called he Manasses: for God (sayde he) hath caused me to forget all my laboure, and all my fathers house. The seconde called he Ephraim: for God (sayde he) hath caused me to growe in ỹ lande of my trouble.

Gen.46.c

Now whan ỹ seuen plenteous yeares were ended in Egipte, then begamne the seuen deare yeares to come, wherof Joseph had sayde. And there was derth in all landes, but in all the lãde of Egipte there was foode. Now whan the lande of Egipte beganne to suffre honger also, the people cryed vnto Pharao for bred. But Pharao sayde vnto all ỹ Egipcians: Go vnto Joseph, what he sayeth vnto you, ỹ doo. So whan there was derth in all ỹ lãde, Joseph opened all ỹ was by him, & solde vnto the Egipcians. Thus ỹ derth prenayled in the lande, & all countrees came to Egipte to bye at Joseph: for the derth was mightie in all landes.

Act.7.b

The XLII. Chapter.

A When Jacob sawe that there was moch corne in Egipte, he sayde vnto his sonnes: Why gape ye? Beholde, I heare that there is moch corne in Egipte, go downe & bye vs corne, ỹ we maie lyue, & not dye. So Josephs ten brethrẽ wente downe to bye corne in Egipte. As for Ben Jamyn Josephs brother, Jacob wolde not let him go wt his brethrẽ, for he sayde: Some myssortune might happen vnto him. So ỹ childrẽ of Jsrael came to bye corne, amonge other ỹ came wt them: for there was derth also in ỹ lande of Canaan. But Joseph was gouernoure in the lande, and solde corne vnto all the people in the lande.

Now whã his brethrẽ came to him, they fell downe to the grounde before him vpon their faces. And he sawe them, & knewe thẽ, and helde him self straunge towarde them, and talked roughly with them, and saide vnto them: Whence come ye? They sayde: Out of the lande of Canaan to bye vytayle. Neuertheles though he knewe them, yet knewe they not him. And Joseph thought vpon ỹ dreames that he had dreamed of them, and sayde vnto them: Ye are spyes, and are come to se where the lande is open. Gen. 37.ã

B They answered him: No my lorde, thy seruauntes are come to bye vytayle: we are all one mans sonnes, we are vnfayned, and thy seruauntes were neuer spyes. He sayde vnto thẽ: No, but ye are come to se where the lande is open. They answered him: We thy seruauntes are twolue brethren, the sonnes of one man in the lãde of Canaan, and the yongest is with oure father: as for one, he is awaye.

Joseph sayde vnto them: This is it that I sayde vnto you: spyes are ye. Here by wyll I proue you: By the life of Pharao ye shall not get hence, except youre yongest brother come hither. Sende awaye one of you to fetch youre brother, but ye shalbe in preson. Thus wyll I trye out yo wordes, whether ye go aboute wt trueth or not: for els, by the life of Pharao ye are spyes. And he put thẽ together in warde thre dayes longe.

C Vpon the thirde daye he sayde vnto thẽ: Yf ye will lyue, thẽ do thus, for I feare God: Yf ye be vnfayned, let one of youre brethren lye bounde in youre preson: but go ye youre waye, and cary home the necessary foode, & bringe me youre yongest brother, so wyll I beleue youre wordes, that ye shall not dye. And so they dyd.

And they sayde one to another: This haue we deserued against oure brother, in that we sawe the anguysh of his soule, whan he besought vs, and we wolde not heare him: therfore cõmeth now this trouble vpon vs. Ruben answered them, and saide: Tolde not I you ỹ same, whan I sayde: * Offende not agaynst ỹ lad, but ye wolde not heare. Now is his blonde requyred. But they knew not that Joseph vnderstode it, for he spake vnto thẽ by an interpreter. And he turned him from them, and wepte. Now whan he had turned him to them agayne, and talked wt them, he toke Symeon from amonge them, & bounde him before their eyes, and commaun-

* Ge. 37.d

ded to fyll their sackes wt corne, and to put
euery mans money in his sack, and to geue
euery one his expenses by the waye. And so
was it done vnto them.

D And they laded their corne vpon their Asses, and departed thence. But whan one opened his sacke to gene his Asse prouender in the Inne, he spyed his money in his sack mouth, and sayde vnto his brethren: My money is restored me agayne: lo, it is in my sack. Then their hertes fayled them, and they were afrayed amonge them selues, and sayde: Wherfore hath God done this vnto vs?

Now whan they came home to Jacob their father in the lāde of Canaan, they tolde him all that had happened vnto them, & sayde: The man that is lorde of the londe, spake roughly to vs, and toke vs for spyes of the countre. And whan we answered: we are vnfayned, & were neuer spyes, but are twolue brethren the sonnes of oure father: one is awaye, and the yongest is yet this daye wt oure father in the lande of Canaan, he sayde: Hereby wyl I marke, that ye are vnfayned: Leaue one of youre brethren with me, & take foode necessary for youre houses, & go youre waye, and brynge youre yongest brother vnto me: so shal I knowe that ye are no spyes, but vnfayned: thē shal I delyuer you youre brother also, and ye maye occupie in the lande.

E And whan they opened their sackes, euery man founde his boundell of money in his sacke. And whā they and their father sawe, that it was the bundels of their money, they were afrayed.

Then sayde Jacob their father: Ye haue robbed me of my children. Joseph is awaye, Simeon is awaye, and ye will take Ben Jamin awaye: It goeth all ouer me. Ruben answered his father & sayde: Yf I brynge him not to the againe, then slaye my two sonnes: delyuer him but in to my hande, I wyl brynge him agayne vnto the. He sayde: my sonne shal not go downe with you: for his brother is deed, and he is left alone. Yf eny myssfortune shulde happen vnto him by the waye ye go, ye shulde bringe my graye hayre with sorowe downe vnto the graue.

The XLIII. Chapter.

A BVt the derth oppressed ye lande. And whan all the vytales that they had brought out of Egipte were spent, Jacob their father sayde vnto them: Go agayne, and bye vs a litle foode.

Thē Juda answered him, and sayde: The man sware vnto vs, and sayde: ye shal not se my face, excepte youre brother be with you. Yf so be now that thou wilt sende oure brother with vs, we wil go downe, and bye the foode. But yf thou wilt not sende him, we wyl not go downe. For the man sayde vnto vs: Ye shal not se my face, excepte youre brother be with you.

Israel sayde: Wherfore haue ye done this B euell vnto me, to tell ye man, that ye had yet a brother? They answered: The man enquered so straitely of vs and of oure kynrede, & sayde: Is youre father yet a lyue? Haue ye yet a brother? Then tolde we him, as he axed vs. How coulde we knowe, that he wolde saye: brynge youre brother downe wt you? Then sayde Juda vnto Israel his father: Let the lad go with me, that we maye get vs vp and take oure iourney, and lyue, and not dye, both we and thou, and oure childrē.

* I wyll be suertye for him, of my handes shalt thou requyre him. Yf I brynge him not vnto the agayne, & set him before thine eyes, I wil beare ye blame my life longe. For yf we had not made this tarienge, we had now bene come agayne twyse.

Then sayde Israel their father vnto thē: Yf it must nedes be so, then do this: take of the best frutes of the lande in youre sackes, and brynge the man a present: a curtesy balme, and hony, and spyces, and myrre, and dates, and almondes. Take other money with you also, and the money that was brought agayne in youre sacke mouthes, cary it agayne with you: peraduenture it was an ouersight. And take youre brother, get you vp, & C go agayne vnto the man. The Allmightie God geue you mercy in the sight of ye man, that he maye let you haue youre other brother, and Ben Jamin. As for me, I must be as one, that is robbed of his children.

Then they toke the present, and other money with them, and Ben Jamin, gat thē vp, and wente in to Egipte, and stode before Joseph. Then Joseph beheld them with Ben Jamin, and sayde vnto the ruler of his house: Bringe these men in, and sley, & make ready, for they shal dyne with me at noone. And the man dyd as Joseph bad him, & brought the men in to Josephs house.

Whan they were brought in to Josephs house, they were afrayed, and sayde: We are brought hither because of the money, that came agayne in oure sackes at the first, to pyke a quarell with vs, and to laye sometinge to oure charge, and to take vs for bonde seruauntes with oure Asses.

Therfore came they to ye man, that was D

ruler of Josephs house, and talked w̄ him
Gen.42.c at the doore, and sayde: Syr, we came downe at the first to bye foode, and whan we came in the Inne, and opened oure sackes, beholde, euery mans money was in his sack mouth with full weight: therfore haue we brought it with vs agayne, & haue brought other money with vs also, to bye foode: but we can not tell, who put oure money in oure sackes.

He sayde: Be content, feare you not, youre God euen ỹ God of youre fathers hath gen̄ you ỹ treasure in youre sackes, I had youre money. And he brought forth Simeon vnto them, and led them in to Josephs house, and gaue them water to wash their fete, & gaue their Asses prouender.

And they made readye ỹ present, ageynst Joseph came at noone: for they herde, ỹ they shulde dyne there. Now whan Joseph went in to the house, they brought him home ỹ present that they had, and fell downe to the grounde before him. But he welcomed them curteously, and sayde: Is youre father, (that olde man which ye tolde me of) in good health? Is he yet alyue? They answered: Thy seruaunt oure father is in good health, and is yet alyue. And they bowed them selues, and fell downe before him.

And he lift vp his eyes, and sawe his brother Ben Jamin his mothers sonne, and sayde:
Gen.43.b Is this youre yongest brother, that ye tolde me of? And he sayde moreouer: God be mercifull vnto the my sonne. And Joseph
1.Re.3.d made haist (for the grounde of his hert was kyndled towarde his brother) and sought how he might wepe, & wente in to his chamber, and wepte there.

And whan he had washed his face, he wente out, and refrayned him self, and sayde: set bred (on the table.) And they brought vnto him by him self, and vnto them by thē selues, and to the Egipcians also that ate w̄ them, by them selues. (For the Egipcians darre not eate bred with the Ebrues, that is an abhominacion vnto them.) And they were set ouer agaynst him, the first borne acordinge to his first byrth, and the yongest after his youth. They marueled at it amonge them selues, and there were brought them sundrye meates from his table. But Ben Jamins parte was fyue tymes more then the other. And they dronke, and were mery with him.

The XLIIII. Chapter.

AND Joseph commaunded the ruler of his house, and sayde: Fyll the mens sackes with foode, as moch as they maye carye, and put euery mans money in his sacke mouth, & put my syluer cuppe in the sack mouth of the yongest with the money for ỹ vytayles. He dyd as Joseph had sayde. And on the morow whan it was daye, they let ỹ men go with their Asses.

But whan they were out of the cite, and not come farre, Joseph sayde to the ruler of his house: Vp, and folowe after the mē, and whan thou ouertakest them, saie vnto them: Wherfore haue ye rewarded euell for good? Is not that it, that my lorde drynketh out of? and that he prophecieth withall? Ye haue euell done of you, that ye haue done.

And whan he had ouertaken them, he sayde the same wordes vnto them. They answered him: Wherfore saieth my lorde soch wordes? God forbyd, that thy seruauntes shulde do eny soch thinge? Beholde, the money that we foūde in oure sackes mouthes, that brought we vnto the agayne, out of the lande of Canaan: how shulde we then haue stollen either syluer or golde out of thy lordes house? Loke by whom it shall be founde amonge thy seruauntes, let him dye: yee and we also wyll be my lordes bondmen. He sayde: let it so be, as ye haue spoken. Loke by whom it shall be founde, let him be my seruaunt, but ye shalbe harmlesse.

And they made haist, and toke downe euery man his sack to the grounde, and euery man opened his sack: And he searched & begame at the greatest vnto the yongest, and the cuppe was founde in Ben Jamins sacke. Then rente they their clothes, and euery man lade the burthen vpon his Asse, & wente agayne vnto the cite. And Juda wente with his brethren vnto Josephs house (for he was there yet) and they fell before him on the groūde. Joseph sayde vnto them: What maner of dede is this, that ye haue done? Knewe ye not, that soch a man as I am, can prophecy?

Juda sayde: What shall we saye vnto my lorde? or how shal we speake? and what excuse shal we make? God hath founde out ỹ wickednesse of thy seruauntes. Beholde, we and he, by whom the cuppe is founde, are my lordes seruauntes. But he sayde: God forbyd that I shulde do so. The man by whom the cuppe is founde, shall by my seruaunt, but go ye vp in peace vnto youre father.

Thē stepte Juda vnto him, and sayde: My lorde, let thy seruaunt speake one worde in thine eares my lorde, be not displesed at

ỳ seruaunt also, for thou art euē as pharao. My lorde axed his seruauntes, and sayde: Haue ye yet a father or brother? Then answered we: We haue a father, which is olde, and a yonge lad begotten in his age, and his brother is deed, & he is left alone of his mother, and his father loueth him.

D Then saydest thou: Bringe him downe vnto me, and I wil se him. But we answered my lorde: The lad can not come from his father, yf he shulde come from him, he were but a deed man. Then saydest thou vnto thy seruauntes: Yf youre yongest brother
Gen.43.a come not hither with you, ye shall se my face nomore. Then wente we vp vnto thy seruaunt my father, and tolde him my lordes wordes. Then sayde oure father: Go youre waye agayne, and bye vs a litle foode. But we sayde: We can not go downe, excepte oure yongest brother be with vs, then wyll we go downe: for we darre not loke the man in the face, yf oure yongest brother be not with vs. Then sayde thy seruaunt my father vnto vs: Ye knowe that my wife bare me two sonnes, one wente out fro me, and I sayde:
Gen.37.f he is torne in peces. Yf ye take this fro me also, and eny myssfortune happē him, then shal
Gen.42.e ye bringe my gray heer with sorowe downe vnto the graue.

E Yf I now come home vnto my father, & the lad be not with me (seynge his soule hangeth by the soule of this) then shall it come to passe, that yf he se not the lad there, he shal dye. So shal we thy seruauntes bringe the gray heer of thy seruaunt oure father with sorowe downe to the graue. For I thy
Gen.43.b seruaunt became suertye for the lad vnto my father, and sayde: yf I bringe him not agayne, I will beare the blame all my lyfe longe. Therfore let thy seruaunt byde here in steade of ỳ lad, to be my lordes bondeman, and let the lad go vp with his brethren. For how can I go vp vnto my father, yf the lad be not with me? Then shulde I se the mysery that shulde happen vnto my father.

The XLV. Chapter.

A Then coude not Joseph refrayne him self before all them that stode aboute him: and he cōmaunded euery man to go out from him, and there stode no man by him, whan Joseph vttred him self vnto his brethren. And he wepte loude, so that ỳ Egipcians and Pharaos housholde herde
Act.7.b it. And he sayde vnto his brethren: I am Joseph, is my father yet alyue? And his brethren coulde not answere him, they were so abashed before his face. But he sayde: Come nye vnto me. And they came nye. And he sayde: I am Joseph youre brother, * whom * G.
ye solde in to Egipte. And now vexe not youre selues, & thinke not ỳ there is eny wrath, because ye solde me hither. * For God sent * G.
me hither before you, for yo' lyues sake. For these are now two yeares, that ỳ derth hath bene in the lande, and there are yet fyue yeares behynde, wherin there shalbe no plowinge ner harvest.

But God sent me hither before you, ỳ he B
might let you remayne vpon earth, and to saue youre lyues by a greate delyueraunce. And now, it was not ye then that sent me hither, but God which hath made me a father vnto Pharao, & lorde ouer all his house, and a prynce in the whole lande of Egipte. Haist you therfore, and go vp vnto my father, and saye vnto him: Thy sonne Joseph sendeth the this worde: God hath made me lorde in all Egipte, come downe vnto me, & tarye not, thou shalt dwel in the lande of Gosen, and be with me: thou and thy children, and thy childers childrē, thy small and greate catell, and all that thou hast. There wyll I make prouysion for the (for there are yet fyne yeares of derth) that thou perishe not & thine house, and all that is thyne. Beholde, youre eyes and the eyes of my brother Ben Jamin se, that I myne owne self speake vnto you by mouth. Shewe my father all my worshipe in Egipte, and all that ye haue sene: haist you, and come downe hither with my father.

And he fell aboute his brother Ben Ja- C
myns neck, and wepte, and Ben Jamin wepte vpon his neck also. And he kyssed all his brethren, and wepte vpon them. And afterwarde talked his brethren & him. And this tydinges came in to Pharaos house: Josephs brethren are come, which pleased Pharao well, and all his seruauntes.
Esa.52.a

And Pharao spake vnto Joseph: Saye vnto thy brethren: Do thus, lade youre beastes, go youre waye, and whan ye come in to the lande of Canaan, take youre father and youre housholdes, and come vnto me, I wyl geue you of the goodes in the lāde of Egipte, so that ye shall eate the fatt in the lande.
Nu.26.a
1.Par.5.a
And he commaunded them, Do thus, Take you charettes out of ỳ lande of Egipte for youre children and wyues, and bringe youre father, and come, and regarde not youre housholde stuff: for the goodes of all the lāde of Egipte shalbe yours.

The children of Jsrael dyd so, and Jo- D
seph gaue thē charettes acordynge to pha-
1.Par.8.a

raos commaundement, and expenses by the waye, and gaue them all, vnto euery one a chaunge of rayment: but vnto Ben Jamin he gaue thre hundreth syluer pens, and fyue chaunge of rayment. As for his father, he sent him ten Asses laden with goodes out of Egipte, and ten Asses with corne and bred, and vytayles for his father by ỹ waye. So he sent awaye his brethren, and sayde vnto them: Stryue not by the waye.

E Thus they departed out of Egipte, and came to the lande of Canaan vnto Jacob their father, and tolde him, and sayde: Thy sonne Joseph is yet alyue, and is a lorde in all the lande of Egipte. But his hert waue red, for he beleued them not. Thē tolde they him all the wordes of Joseph, which he had sayde vnto them. And whan he sawe ỹ charettes that Joseph had sent to fetch him, his spirite reuyued, & he sayde: I haue ynough, that my sonne Joseph is yet a lyue I wil go, and se him, before I dye.

The XLVI. Chapter.

A ISrael toke his iourney with all that he had. And whan he came to Berseba, he offred offerynges vnto ỹ God of his father Isaac. And God spake vnto him in a vision by night: Jacob Jacob. He sayde: here am I. And he saide: I am ỹ mighty God of thy father, be not afrayed to go into Egipte, for there wyl I make a greate people of the. I wyll go downe with the, & wil bringe the vp also. And Joseph shal laye his hande vpon thine eyes.

Iosu.24.a
Act.7.b

Then Jacob gat him vp from Berseba, and ỹ children of Israel caried Jacob their father with their children and wyues vpon the charettes that Pharao had sent to cary him. And they toke their catell & substaunce which they had gotten in the lande of Canaan, and so came in to Egipte: * Jacob & all his sede with him, his children & his childers children with him, his doughters, and the doughters of his children, & all his sede.

Esa.52.a

B These are ỹ names of the children of Israel, which came in to Egipte, Jacob & his sonnes. * The first borne sonne of Jacob: Ruben. The children of Ruben: Hanoch, Pallu, Hezron and Charmi. The children of Simeon: Jemuel, Jamin, Ohad, Jachim, Zohar and Saul the sonne of the Canamitish woman. The children of Leui: Gerson, Cahath & Merari. The children of Juda: Er, Onan, Sela, Phares & Serah. But Er and Onan dyed in the lande of Canaan. The children of Phares: Hesron and Hamul. The children of Issachar: Thola, Phua, Job & Semron. The

Nu.26.a
1.Par.5.a
1.Par.8.a

children of Zabulon: Sered, Elon and Jahleel. These are the children of Lea, which she bare vnto Jacob in Mesopotamia with his doughter Dina. These all together with sonnes & doughters make thre & thirtie soules.

The children of Gad: Zipheon, Haggi, Suni, Ezbon, Eri, Arodi and Areli. The children of Asser: Jemna, Jesua, Jesui, Bria & Sera their sister. The children of Bria: Heber and Malchiel. These are the children of Silpa, * whom Laban gaue vnto Lea his doughter, and she bare vnto Jacob these sixtene soules. C

* Ge.29.c

The children of Rachel Jacobs wife: Joseph and Ben Jamin. And vnto Joseph in ỹ lande of Egipte * were borne Manasses and Ephraim, whom Asnath the doughter of Potiphar prest of On bare vnto him. The children of Ben Jamin: Bela, Becher, Asber, Gera, Naamā, Ehi, Ros, Mupim, Hupim and Ard. These are the children of Rachel, which were borne vnto Jacob, fourtene soules alltogether.

* Ge.41.g

The children of Dan: Husim. The children of Nephtali: Jahzeel, Guni, Jezer, Sillem. These are the children of Bilha, whom Laban gaue vnto his doughter Rachel, & she bare Jacob these seuen soules. All the soules ỹ came wt Jacob in to Egipte, which proceaded out of his loynes (beside the wyues of his children) are alltogether fire & sixtie soules. And Josephs children which were borne vnto him in Egipte, were two soules: so that all the soules of the house of Jacob which came in to Egipte, were seuentye. D

Deut.10.c

And he sent Juda before him vnto Joseph, to shew him the waye to Gosen, & they came in to the lande of Gosen. Then Joseph bended his charett fast, and wente vp to mete Israel his father vnto Gosen. And whan he sawe him, he fell aboute his neck, & wepte sore vpon his neck. Then sayde Israel vnto Joseph: Now am I content to dye, for so moch as I haue sene thy face, that thou art yet alyue.

Joseph sayde vnto his brethren, & to his fathers house: I will go vp, & tell Pharao, & saye vnto him: My brethren and my fathers house are come vnto me out of the lande of Canaan, and are kepers of catell (for they are men that deale with catell:) their small & greate catell, and all that they haue, haue they brought with them. Now yf Pharao call you, and saye: what is youre occupacion? then ye shal saye: Thy seruauntes are men ỹ haue dealt wt catell from oure youth vp hytherto, both we & oure fathers, that ye maye E

dwell in the lande of Gosen: for the Egipcians abhorre all kepers of catell.

The XLVII. Chapter.

A Then came Joseph, and tolde Pharao & sayde: My father and my brethren, their small & greate catell, & all ỳ they have, are come out of ỳ lande of Canaan: & beholde, they are in the lande of Gosen. And he toke fyue of his brethren, & presented them vnto Pharao. Then sayde Pharao vnto his brethren: What is youre occupacion? They answered: Thy seruauntes are kepers of catell, we and oure fathers also. And they sayde moreouer vnto Pharao: We are come to dwell with you in the lande, for ỳ seruauntes have no pasture for their catell, so sore doth the derth oppresse the lande of Canaan. Now therfore let ỳ seruauntes dwell in the lande of Gosen.

B Pharao sayde vnto Joseph: Thy father and thy brethren are come vnto the: the lande of Egipte is open before the, let them dwell in the best place of the lande, & se ỳ they dwell euen in the lande of Gosen. And yf thou knowest that there be men of actiuyte amõge thẽ, make thẽ rulers of my catell.

Joseph brought in Jacob his father also, & set him before Pharao. And Jacob thanked Pharao. But Pharao axed Jacob: How olde art thou? Jacob sayde: The tyme of my * pylgremage is an hũdreth and thirtie yeares: litle and euell is the tyme of my pilgremage, and attayneth not vnto the tyme of my fathers in their pylgremages. And Jacob thanked Pharao, and wẽte out from him.

Iob 14.c
Psal. 118.c

C So Joseph prepared dwellinges for his father and his brethren, & gaue them a possession in the lande of Egipte, euen in the best place of the lande, namely, in the lande of Raemses, as Pharao cõmaunded. And he made prouysion for his father and his brethren, and all his fathers house with bred, euen as yonge children.

There was no bred in all the londe, for the derth was very sore: so ỳ the lande of Egipte & the lande of Canaan were fameshed by ỳ reason of the derth. And Joseph brought together all the money that was founde in Egipte and Canaan, for ỳ corne that they bought. And he layed vp all the money in Pharaos house.

Now whan money sayled in the lande of Egipte and Canaan, all the Egipcians came vnto Joseph, & saide: Geue vs bred. Why suffrest thou vs to dye before ỳ, because we are without money? Joseph saide: Bringe hither youre catell, so wil I geue you for youre catell, seynge ye are without money. Then brought they their catell vnto Joseph. And he gaue them bred for their horses, shepe, oxen and Asses. So he fed them with bred ỳ yeare, for all their catell.

D

Whan ỳ yeare was ended, they came vnto him the next yeare, & sayde vnto him: We wil not hyde it from o' lorde, ỳ not onely the money, but all the catell also is spent vnto o' lorde: & there is nothinge left more for o' lorde, but onely o' body & oure lande. Wherfore suffrest thou both vs to dye, and oure londe? Take vs and oure lãde for bred, that we and oure lande maye be bonde vnto Pharao: gene vs sede, that we maye lyue and not dye, & ỳ the lande become not a wildernesse.

E Ge. 25.c

So Joseph toke all the lande of Egipte in for Pharao: for the Egipcians solde euery man his lande, because ỳ derth was so mighty vpon them: and so the lõde became Pharaos, with the people that wente out and in at his cities, from one syde of Egipte vnto the other, excepte the prestes londe, that toke he not in: For it was ordened of Pharao for the prestes, that they shulde eate that which was appoynted them, which he gaue them, therfore they neded not to sell their londes.

Gen. 41.g

Gen. 25.d

F Then sayde Joseph vnto the people: Beholde, I haue taken possession of you and youre lande this daye for Pharao, Beholde, there haue ye sede, sowe the londe, and of the corne ye shall geue the fifth parte vnto Pharao: foure partes shalbe youres, to sowe the londe for youre sustenaunce, and for youre houses and children.

They sayde: Let vs but lyue, & fynde grace before the oure lorde, we wyl gladly be pharaos seruauntes: So Joseph made thẽ a lawe vnto this daye ouer the Egipcians londe, to geue Pharao the fifth parte, excepte the prestes londe, which was not bonde vnto Pharao.

G So Israel dwelt in Egipte in the londe of Goſen, and had it in poſſeſſion, and grew and multiplied exceadingly. And Jacob lyued ſeuentene yeare in the lande of Egipte, ſo that his whole age was an hūdreth and ſeuen and fourtye yeares.

Now whan the tyme came that Israel ſhulde dye, he called Joſeph his ſonne, and ſayde vnto him: Yf I haue founde grace in
Ge.24.a thy ſight, * then laye thine honde vnder my thye, ẏ thou ſhalt ſhewe mercy and faithfulnes vpon me, and not burye me in Egipte, but I will lye by my fathers, and thou ſhalt carye me out of Egipte, & burye me in their buryall. He ſayde: I wil do as thou haſt ſayde. But he ſayde: * Then ſweare vnto me.
Ge.25.d And he ſware vnto him. Thē Israel bowed him ſelf towarde the bed heade.

The XLVIII. Chapter.

A AFter this it was tolde Joſeph: Beholde, ẏ father is ſicke. And he toke with him his two ſonnes Manaſſes and Ephraim. Then was it tolde Jacob: beholde, ẏ ſonne Joſeph cōmeth vnto ẏ. And Israel toke a corage vnto him, & ſat vp vpō ẏ bed, & ſayde vnto Joſeph: The Allmighty
Ge.28.c God appeared vnto me * at Lus in ẏ lāde of Canaan, & bleſſed me, & ſaide vnto me: Beholde, I wil cauſe ẏ to growe & increaſe & wyll make a multitude of people of ẏ, & wil geue this lāde vnto ẏ ſede after ẏ for an euerlastinge poſſeſſion. Therfore ſhal now thy two
Gen.41.g ſonnes Manaſſes & Ephraim (which were borne vnto the in Egipte, before I came hither vnto the) be myne, like as Ruben & Simeon. As for thoſe that thou begetteſt after thē, they ſhal be thine owne. But theſe ſhal be named with the names of their brethren in their inheritaunce.

B And whā I came out of Meſopotamia,
Gen.35.d Rachel dyed by me in the lande of Canaan, by the waye, whan there was yet but a feldes brede vnto Ephrath: and I buryed her in the waye towarde Ephrath, which now is called Bethleem.

And Israel loked vpon Joſephs ſonnes, & ſayde: What are theſe? Joſeph anſwered: They are my ſonnes, which God hath geuen me here. He ſayde: Bringe thē hither to me, ẏ I maye bleſſe thē. (For Israels eyes were heuy for age, & he coude not well ſe.) And he brought thē vnto him. So he kyſſed them, & embraced thē, & ſaide vnto Joſeph: Beholde, I haue ſene ẏ face, which I thought not: & lo, God hath cauſed me to ſe ẏ ſede alſo. And Joſeph toke them from his lappe, and they fell downe to the grounde vpon their face.

Then Joſeph toke them both, Ephraim C
in his right hande towarde Israels left hāde, and Manaſſes in his left hande towarde Israels righte hāde, & brought the vnto him. But Israel ſtretched out his right hande, & layed it vpō ẏ heade of Ephraim ẏ yōgeſt & his left hande vpō Manaſſes heade, & did ſo wyttingly wt his handes, for Manaſſes
Ioſu.17.a was ẏ firſtborne. And * he bleſſed Joſeph, &
*Hebr.11.d ſaide: The God before whō my fathers Abrahā & Isaac haue walked: ẏ God ẏ hath fed me my lyfe longe vnto this daye: the angell which hath delyuered me frō all euell, bleſſe theſe laddes, ẏ they maye be called after my name, & after ẏ name of my fathers Abrahā & Isaac, ẏ they maye growe & multiplye vpon earth. But whā Joſeph ſawe ẏ his fa- D
ther layed ẏ right hāde vpō Ephraims heade, it diſpleaſed him, & he lifte vp his fathers hande, to remoue it frō Ephraims heade vnto ẏ heade of Manaſſes, & ſayde vnto him: Not ſo my father, this is ẏ firſtborne, laye ẏ right hāde vpō his heade. Nevertheles his father wolde not, & ſaide: I knowe it well my ſonne, I knowe it well, this ſhall be a people alſo, & ſhal be greate: but his yonger brother ſhal be greater thē he, & his ſede ſhal be full of people. So he bleſſed them the ſame daye & ſaide: In ẏ ſhal Israel bleſſe, ſo ẏ it ſhal be ſayde: God ſet the as Ephraim & Manaſſes.
Iere.31.b And ſo he ſet Ephraim aboue Manaſſes.

And Israel ſaide vnto Joſeph: Beholde, I dye, & God ſhall be wt you, & bringe you agayne into ẏ lande of youre fathers. * I ha-
*Ioh.5.a ue geuen the a pece of londe, without ẏ brethren, which I gat with my ſwerde and my bowe out of the hande of the Amorites.

The XLIX. Chapter.

AND Jacob called his ſonnes, & ſayde: A
Gather you, ẏ I maie tell you, what ſhal happen vnto you in ẏ laſt times: Come together, and heare ye childrē of Jacob: herken vnto Israel youre father.

Rubē my firſt ſonne, * thou art my power
Gen.29.f and the begynnynge of my ſtrengeth, cheſe * in gouernaunce, & cheſe in auctorite. Thou
*Deu.21.c paſſeſt forth ſwiftly as ẏ water. Thou ſhalt
*Gen.35.e not be the cheſeſt: for * thou haſt clymmed
1.Par.5.a vp vpon thy fathers bed, euen than defyledeſt thou my couch with goynge vp.

Symeon and Leui brethren, their deedly weapens are perlous inſtrimentes. In to their ſecretes come not my ſoule, and my worſhipe be not ioyned with their congregacion: * for in their wrath they ſlew a
Gen.34.d man, and in their ſelfwyll they houghen an ore. Curſed be their wrath, becauſe

it is so fearce: and their indignacion, because it is so rigorous. I wil devyde them in Jacob, and scater them in Jsrael.

B * Juda, thou art he. Thy brethren shall
1.Pa.6.a prayse the: for thy hãde shal be in thine enemies neck: thy fathers children shall stoupe
Mich.5.b vnto the. * Juda is a yonge lyon, thou art come vp hye my sonne, frõ the spoyle. * He kneled downe and couched himself as a lyon
Nu.23.d & as a lioness: who wil rayse him vp? The cepter shal not be removed frõ Juda, ner a master frõ his fete, tyll the Worthye come, and vnto him shal the people fall. He shall bynde his foale vnto the vyne, and his Asses colte to ỹ noble braunch. He shal wash his garment in wyne, and his mantell in the blonde of grapes. His eyes are roudier then wyne, and his teth whyter then mylck.

C Zabulon shal dwell in the hauen of the see,
Of.19.a and in the porte of shippes, and shal border vpon Sydon.

Jssachar shal be a stronge Asse, & laye him downe betwixte ỹ borders. And he saw rest, that it was good, and the lande, that it was pleasaunt. And bowed downe his shulder to beare, and became a seruaũt vnto trybute.

Jud.13.14. Dan shal be iudge in his people, as well
5.16.17.18 as a trybe in Jsrael. Dan shalbe a serpent in the waye, and an edder in the path, and byte the horse in the heles, that his ryder maye fall backwarde. LORDE Jloke for thy salvacion.

As for Gad, a wapened hooste of men shal fall violently vpon him, but he shall hurte them in the hele.

Of Asser cõmeth his fat bred, and he shal
Jud.4.5 geue delicates vnto kynges.

Nepthali is a swift hynde, and geueth goodly wordes.

D The fruteful sonne Joseph, that flourshinge sonne to loke vpon, the doughters go vpõ the wall. And though the shoters angered him, strove with him, and hated him, yet his bowe bode fast, and the armes of his hãdes were made stroge by the handes of ỹ Mighty in Jacob. Of him are come herdmen & stones in Jsrael. Of ỹ fathers God art thou helped, & of the Allmightie art thou blessed, wt blessynges of heauen from aboue, with blessinges of ỹ depe ỹ lyeth vnder, with blessynges of brestes & wombes. The blessinges promised vnto thy father and my fore elders go mightely, after the desyre of the hyest in the worlde: these shal light on Josephs heade, and on the toppe of his heade, that was separate from his brethren.

Ben Jamin, a rauyshinge wolfe. In the mornynge shal he deuoure the praye, but in the euenynge he shal devyde the spoyle.

All these are the twolue trybes of Jsrael: and this is it that their father spake vnto them, whan he blessed them, euery one wieh a sundrye blessynge.

And he commaunded them, and sayde vn E to them: I shal be gathered vnto my people, * burye me with my fathers in ỹ caue which is in the felde of Ephron the Hethite, in the dubble caue that lyeth ouer against Mamre in ỹ lande of Canaã, which Abrahã bought with the felde, of Ephron the Hethite for a Ge. possession to burye in. There buryed they Abrahã & Sara his wife, there buried they Jsaac also & Rebecca his wife: & their buried I Lea, in the good of the felde & of the caue therin, which was bought of the Hethites.

And whan Jacob had ended this commaundement vnto his children, he pluckte his fete together vpon the bed, and died, and was gathered vnto his people. Thẽ fell Joseph vpon his fathers face, and wepte, and kyssed him. Ad.

The L. Chapter.

AND Joseph cõmaũded his seruaũtes A ỹ phisicias, to embawme his father. And the phisicians embawmed Jsrael, tyll fourtye dayes were ended (for so longe endured the dayes of embawminge) & the Egipcians bewayled him seuentye dayes.

Now whan the mournynge dayes were ended, Joseph spake vnto Pharaos housholde, & sayde: Jf I haue founde fauõ in youre sight, thẽ speake vnto Pharao and saie: My father hath taken an ooth of me, & sayde: Behold, I dye, burye me in myne owne graue, Ge. which I dygged for myself in the lãde of Canaan. Therfore wyl I now go vp, and burye my father, and come agayne. Pharao saide: Go thy waye vp, and burye thy father, accordinge as thou hast swoine vnto him.

So Joseph wẽte vp, to burye his father. B And there wẽte wt him all Pharaos seruaũtes ỹ were the elders of his courte, and all ỹ elders of the lande of Egipte, & all Josephs housholde, and his brethren, and his fathers housholde. Onely their children, shepe & oxen left they in ỹ lãde of Gosen, & toke their iourney vp with him, vpõ charettes and horses, and the company was exceadinge greate.

Now whan these came to the playne of Atad ỹ lyeth beyonde Jordane, they made there a very greate and bytter lamentacion, & * he mourned for his father seuẽ dayes. And * Eccl. whã the people in the lande (the Cananites) sawe the mournynge in the playne of Atad,

they sayde: The Egipcians make there grea te lamētacion. Therfore is the place called: The lamentacion of the Egipcians, which lyeth beyonde Jordane.

And his children dyd as he had cōmaunded them, and caried him to ỹ lande of Canaan, and buried him in ỹ dubble caue, that Abraham bought with the felde for a possession to bury in, of Ephron ỹ Hethite ouer ageynst Mamre. So Joseph toke his iourney agayne in to Egipte with his brethren, and with all those that wente vp with him to burye his father, whan they had buried him.

C But Josephs brethrē were afrayed, whā their father was deed, and sayde: Joseph might happly haue indignacion at vs, and recompense vs all the euell that we dyd vnto him, therfore let they saye vnto him: Thy father commaunded before his death, and sayde: Thus shal ye saye vnto Joseph: O forgeue thy brethren the offence and their synne, that they dyd so euell vnto the. O forgeue now this trespace of vs the seruauntes of thy fathers God. But Joseph wepte, whan they spake so vnto him.

And his brethren wente, and fell downe before him, and sayde: Beholde, here are we thy seruauntes. Joseph sayde vnto thē: Feare ye not, for I am vnder God. Ye thought euell ouer me, but God hath turned it vnto good, to do as it is come to passe this daye, for the sauynge of moch people. Therfore be not ye now afrayed, I wyl care for you and yours children. And he comforted them, and spake louyngly vnto them.

Thus dwelt Joseph in Egipte with his fathers house, and lyued an hūdreth and ten yeare, and sawe Ephrayms children, vnto ỹ thirde generacion: In like maner the children of Machir the sonne of Manasses, begat children also vpon Josephs lappe. D

Tob. 14. a
Iob 42. c
Psal. 127. a

And Joseph sayde vnto his brethren: I dye, and God wyl vyset you, and bringe you out of this lande, to the lande that he sware vnto Abraham, Isaac and Jacob. Therfore toke he an ooth of the childrē of Israel, and sayde: Whan God shal vyset you, * thē cary my bones frō hence. So Joseph dyed, whā he was an hūdreth and ten yeare olde, and they embawmed him, & layed him in a chest in Egipte.

Hebr. 11. d

* Exo. 13. d
Iosu. 24. f

The ende of the first boke of Moses, called Genesis.

The seconde boke of Moses, called, Exodus.

What this boke conteyneth.

Chap. I. The childrē of Israel increase in Egipte. The kynge commaundeth to slaye thē, and to drowne them.

Chap. II. The byrth of Moses, which is layed vpō the water. Pharaos doughter taketh him and bringeth him vp. He slayeth one of the Egipcians, and flyeth his waye in to Madian, where he marieth. The children of Israel crye vnto the LORDE.

Chap. III. God appeareth vnto Moses in the bush, and sendeth him vnto the kynge and the people.

Chap. IIII. Moses is loth to go, & excuseth himself. But the LORDE enfourmeth him, maketh him stronge, and comforteth him. Moses taketh leue of his father in lawe, to go vnto his people.

Chap. V. Moses and Aaron go vnto the kynge, which oppresseth the people the more.

Chap. VI. God geueth Moses more instrucciō and sendeth him vnto the people. The trybes are nombred.

Chap. VII. Moses and Aaron go vnto the kynge, and shewe tokens before him: but the kynge wareth hard harted.

Chap. VIII. After many tokens Pharao graunteth to let the people go: but assone as the plage ceaseth, he is as vngodly as afore.

Chap. IX. There commeth a death amōge all the catell: thē commeth the sores, blaynes, and the hayle.

Chap. X. The gresshoppers and darcknes in Egipte. Pharao forbyddeth Moses to come eny more in his sight.

Chap. XI. The LORDE promiseth to bringe yet another plage vpon Egipte, and cōmaundeth the Israelites to borowe Jewels of syluer and golde of the Egipcians.

Chap. XII. The vse of the Easterlambe. God slayeth all the firstborne. Pharao dryueth all the people out of the lande.

Chap. XIII. God commaundeth to sanctifie all the firstborne vnto him, and carieth them to warde the lande of promyse, not the next waye but thorow the wyldernes, by a clowde in the daye tyme, and a pyler of fyre in the nyght.

Chap. XIIII. Pharao foloweth vpō the people of God, which delyuereth his owne, carieth them thorow the reed see, & drowneth the enemies therin.

Chap. XV. Moses and the people synge a songe of thankesgeuynge vnto the LORDE, and come to Marath, where the bytter water is made swete.

Chap. XVI. The LORDE sendeth quayles and the Manna to the vnpacient people.

Chap. XVII. Water cōmeth out of the stonye rocke. They fight agaynst Amalek.

Chap. XVIII. Jethro bryngeth Moses his wife and children, and geueth him a good counsell.

Chap. XIX. The LORDE appeareth vnto Moses vpon mount Sinai. Moses sheweth the people.

Chap. XX. The LORDE geueth Moses the two tables of the commaundementes vnto the people.

Chap. XXI. Lawes and statutes concernynge bodely thinges. Of murthur, theft and other mo.

Chap. XXII. Of theft. Of hurte that is done with wyll or vnawarres. Of thinges geue to kepe. Of borowynge and pledges.

Chap. XXIII. Many dyuerse lawes & statutes.

Chap. XXIIII. Of the boke and bloude of the couenaunt.

Chap. XXV. XXVI. The LORDE cōmaundeth Moses to make the Sanctuary, and the thinges belonginge therto.

Chap. XXVII. Of the altare and the apparell therof. Of the courte of the habitaciō. Of the oyle and lampes.

Chap. XXVIII. How the prestes were arayed and consecrated.

Chap. XXIX. The consecratinge of Aaron, of his sonnes, and of the altare.

Chap. XXX. Of the altare of incense, and the beasen lauer, the anoyntinge oyle and incense.

Chap. XXXI. The workmen are called. The kepynge of the Sabbath. The two tables of wyttnes are geuen Moses.

Chap. XXXII. They make the golden calf. Moses in his displeasure breaketh the tables, and punysheth the transgressours.

Chap. XXXIII. The people mourne. Moses pitcheth the tabernacle, and the LORDE talketh with him.

Chap. XXXIIII. Moses receaueth other tables of the LORDE with certaine lawes. The people are afrayed at the brightnes of his face.

Chap. XXXV. Certaine statutes cōcerninge the Tabernacle. The workemen are appoynted.

Chap. XXXVI. What the thinges be that they made.

Chap. XXXVII. The tabernacle of witnesse with the staues, Cherubins, the table, candelsticke.

Chap. XXXVIII. The altare of brotsofferiges with the thinges belonginge therto.

Chap. XXXIX. Of the prestes garmentes.

Chap. XL. The LORDE commaundeth Moses to set vp the tabernacle, & to order the apparell therof.

The first Chapter.

THese are ỳ names of the childrē of Israel, that came with Jacob in to Egipte: euery one came in wt his house, Ruben, Simeon, Leui, Juda, Isachar, Zabulō, Ben Jamin, Dan, Nephtali, Gad and Aser. And of all the soules that came out of the loynes of Jacob, there were seuentie.

As for Joseph, he was in Egipte all ready. Now whā Joseph was deed, and all his brethren, and all they that lyued at that tyme, the children of Israel grewe, and increased, and multiplied, and became exceadinge mightie, so ỳ the lande was full of them.

Thē came there a new kynge ouer Egipte, which knewe nothinge of Joseph, and sayde vnto his people: Beholde, the people of the children of Israel are many, & mightier then we: Vp, let vs deale wysely with them, ỳ there be not so many of them. For yf there shulde ryse vp eny warre agaynst vs, they might ioyne them selues also vnto oure enemies, and ouercome vs, & so get them out of the lande.

And he set worke masters ouer them, to kepe them vnder with burthens. (For they buylded the cities Phiton and Raemses, for treasuries vnto Pharao.) But the more they vered them, the more they multiplied and grew.

Therfore had they indignaciō at the children of Israel, and the Egipcians compelled the children of Israel without mercy to do seruyce, and made their lyues bytter vnto them with grenous laboure in claye and brycke, and with allmaner of bondage in ỳ felde, and with allmaner of laboure, which they layed vpon them without mercy.

And the kynge of Egipte sayde vnto the mydwyues of the Hebrue wemen. (Of the which one was called Siphra, and the other Pua:) Whan ye helpe the wemen of the Hebrues, and se vpon the stole, that it is a sonne, then slaye him: but yf it be a doughter, let her lyue. Neuertheles the mydwyues feared God, & dyd not as the kinge of Egipte commaunded them, but let the children lyue.

Then the kynge of Egipte called the mydwyues, and sayde vnto them: Wherfore do ye this, that ye let the children lyue? The mydwyues answered Pharao: The wemen of the Hebrues are not as the wemen of Egipte, for they are sturdy wemen: or euer the mydwyues come at them, they are delyuered.

Therfore God dealt well with the mydwyues. And the people multiplied, and became exceadinge mightie. And for so moch as the mydwyues feared God, * he made them houses. Then Pharao commaūded all his people and sayde: All the sonnes that are borne, cast in to the water, but let all the doughters lyue. * Psalmo 126.a

The II. Chapter.

A ANd there wente forth a man of the house of Leui, and toke a doughter of Leui. * And the wife conceaued and bare a sonne. And whan she sawe ỳ it was a proper childe, she hyd him thre monethes. And whan she coude hyde him no longer, she toke an Arke of redes, and dawbed it ouer with slyme and pitch, and layed the childe therin, and set it amonge the redes by the waters brynke. But his sister stode a farre of, to wete what wolde come of him. Exod. 6.c * Act. 7.c Heb 11.d

And Pharaos doughter came downe, to wash herself in the water: And hir maydens walked by the water syde: and whan she sawe the Arke amonge the redes, she sent one of hir maydens, and caused it to be fett. And whan she opened it, she sawe ỳ childe: and beholde the babe wepte. Then had she pytie vpon it, and sayde: It is one of the Hebrues children.

B Then sayde his syster vnto Pharaos doughter: Shal I go, and call the a nurse of the Hebrues wemen, to nurse ỳ the childe? Pharaos doughter sayde vnto her: Go thy waye. The mayde wente, and called the childes mother. Then sayde Pharaos doughter vnto her: Take this childe, and nurse it for me, I wyll geue ỳ thy rewarde. The woman toke the childe, and nursed it.

And whan the childe was growne, she brought it vnto Pharaos doughter, and it became hir sonne, and she called him Moses. For she sayde: I toke him out of the water.

Vpon a tyme whan Moses was greate, he wente forth vnto his brethren, and loked vpon their burthens, and sawe, that an Egipciā smote one of his brethren ỳ Hebrues. And he loked rounde aboute him: and whan he sawe that there was no man, he slew the Egipcian, and buried hīn in the sonde.

The next daye he wente forth also, and sawe two men of the Hebrues stry-

vnnge together, and sayde to the vngodly: Wherfore smytest thou thy neghboure? But
a Ge. 19.b Mat. 21.c Act. 7.c he sayde: * Who made the a ruler or iudge ouer vs? Wilt thou slaye me also, as thou slewest the Egipcian? Thē was Moses afrayed, and sayde: How is this knowne? And Pharao herde of it, and sought for Moses, to slaye him. But Moses fled from Pharao, and kepte him in the lande of Madian, and sat him downe by a wells syde.

C The preist Madian had seuen doughters, which came to drawe water, and fylled the troughes, to geue their fathers shepe to drinke. Then came the shepherdes, and droue thē awaye. But Moses gat him vp, and helped them, and gaue their shepe to drynke. And whan they came to Reguel their father, he saide: How came ye so soone to daie? They sayde: A man of Egipte delyuered vs from ỳ shepherdes, and drew vnto vs, and gaue the shepe to drynke. He sayde vnto his doughters. Where is he? Wherfore let ye the man go, that ye called him not to eate with vs?

D And Moses was content to dwell with
Nu. 12.a * Exo 18.a the man. And he gaue Moses his doughter Zipora, which bare him a sonne, and he * called him Gerson, for he sayde: I am become a straunger in a straunge lande. And she bare him yet a sonne, whom he called Elieser, and sayde: The God of my father is my helper, and hath delyuered me from Pharaos hāde.

But after this in processe of tyme, the kynge of Egipte dyed. And the childrē of Israel sighed ouer their laboure, and cried. And
Iudic. 2.c Gen. 15.c their crye ouer their labō, came before God. And God herde their cōplaynte, & remēbred his couenaunt * with Abraham Isaac and Jacob. And God loked vpon the childrē of Israel, and God knew it.

The III. Chapter.

A MOses kepte the shepe of Jethro his father in lawe preist of Madian, & droue the shepe on the backsyde of the wyldernes, and came to the mountayne
4. Esa. 14.a Act. 7.d of God, Horeb. And the angell of ỳ LORDE appeared vnto him in a flāme of fyre out of the bush. And he sawe that ỳ bush brent wt fyre, and yet was not consumed, and saide: I wil go hence, and se this greate sight, why ỳ bush is not brent.

Whan the LORDE sawe, that he wente his waye to se, God called vnto him out of the bush, and sayde: Moses, Moses. He answered: Here am I. He sayde: Come not hither, put thy shues of thy fete, for the place
Iosu. 5.d where vpon thou stondest, is an wholy grou-

de. And he sayde moreouer: I am the God of thy father, the God of Abraham, ỳ God of Isaac, and the God of Jacob. And Moses couered his face, for he was afrayed to loke vpon God.

And the LORDE sayde: I haue sene the trouble of my people in Egipte * & haue herde their crye ouer those that oppresse them. I knowe their sorowe, and am come downe to delyuer them from the power of the Egipcians, and to carye them out of that lande, in to a good and wyde londe, euen in to a londe that floweth with mylke and hony, namely, vnto the place of the Cananites, Hethites, Amorites, Pheresites, Heuytes & Jebusites, For so moch now as the complaynte of the childrē of Israel is come before me, & I haue sene their oppression wherwith the Egipcians oppresse them: Go now ỳ waye therfore, I wil sende the vnto Pharao, that thou mayest brynge my people the childrē of Israel out of Egipte. Moses sayde vnto God: Who am I, ỳ I shulde go vnto Pharao, and brynge the childrē of Israel out of Egipte?

He sayde: I wyll be with the: & this shall be the token, ỳ I haue sent the. Whan thou hast brought my people out of Egipte, ye shal serue God vpon this mountayne. Moses sayde vnto God: Beholde, whan I come to the childrē of Israel, and saye vnto them: The God of youre fathers hath sent me vnto you, & they saye vnto me: What is his name? what shal I saye vnto them? God saide vnto Moses: I wyl be what I wyll be. And he sayde: Thus shalt thou saye vnto ỳ childrē of Israel: * I wyl be hath sent me vnto you. And God sayde moreouer vnto Moses: Thus shalt thou saye vnto the childrē of Israel: The LORDE God of youre fathers, the God of Abraham, the God of Isaac, ỳ God of Jacob hath sent me vnto you, this is my name for euer, and my memoriall from childe to childes childe. Go thy waye therfore, and gather the elders of Israel together, and saye vnto them: The LORDE God of youre fathers, the God of Abraham, the God of Isaac, the God of Jacob hath appeared vnto me, and sayde: I haue vysited you, and sene what is done vnto you in Egipte, and haue sayde: I wil brynge you out of the trouble of Egipte, in to ỳ lande of ỳ Cananites, Hethites, Amorites, Pheresites, Heuites & Jebusites: in to a lōde ỳ floweth with mylke and hony. And yf they heare ỳ voyce, then shalt thou and the elders of Israel go in to the kynge of Egipte, and saye

vnto him: The LORDE God of ỹ Hebrues hath called vs: Let vs go now ther fore thre dayes iourney in the wyldernes, ỹ we maye do sacrifice vnto the LORDE oure God.

But I knowe, that the kynge of Egipte wil not let you go, but thorow a mightie hãde. For I will stretch out myne hande, & smyte Egipte wt all maner of wonders which I will do therin: after ỹ shal he let you go. And I wil geue this people fauoure in the sighte of the Egipcians: so that whan ye go forth, ye shal not go forth emptie: but euery wife shall borowe of hir neghboures & of her that sogeourneth in hir house, Jewels of syluer and golde and rayment: those shal ye put vpon youre sonnes and doughters, and spoyle the Egipcians.

The iiij. Chapter.

MOses answered, & sayde: Beholde, they shall not beleue me, ner heare my voyce, but shal saye: The LORDE hath not appeared vnto the. The LORDE sayde vnto him: What is ỹ, that thou hast in thine hande? He saide a staff. He sayde: Cast it from the vpon the grounde. And he cast it frõ him: then was it turned to a serpent. And Moses fled frõ it. But ỹ LORDE saide vnto him: Stretch forth thine hande, & take it by the tayle. Then stretched he forth his hande, and toke it, and it became a staff agayne in his hande. Therfore shal they beleue that ỹ LORDE God of their fathers, the God of Abraham, the God of Jsaac & God of Jacob hath appeared vnto the.

And the LORDE sayde furthermore vnto him: Thrust thine hãde in to ỹ bosome. And he thrust it in to his bosõme, & toke it out: beholde, thẽ was it leper like snowe. And he saide: Put it in to ỹ bosome agayne. And he put it agayne in to his bosome, & toke it out: beholde, thẽ was it turned againe as his flesh. Yf they wil not beleue the, ner heare ỹ voyce of the first token, yet shal they beleue the voyce of the seconde token. But yf they wil not beleue these two tokens ner heare thy voyce, then take of the water of the ryuer, and poure it vpon the drye londe: so shall the same water ỹ thou hast takẽ out of ỹ ryuer, be turned vnto bloude vpõ ỹ drye londe.

But Moses sayde vnto the LORDE: Oh my LORDE, I am a man ỹ is not eloquẽt, from yesterdaye & yeryesterdaye, & sence the tyme ỹ thou hast spoken vnto thy seruaunt: for I haue a slowe speach, & a slowe tunge. The LORDE sayde vnto him: Who hath made the mouth of man? Or who hath made the domme, or the deaf, or the seynge or ỹ blynde? Haue not I the LORDE done it? Go now thy waye therfore, I wil be wt thy mouth, & teach the what thou shalt saye.

But Moses sayde: My LORDE, sende whom thou wilt sende. Then was the LORDE very angrie at Moses, and saide: Do not I knowe then, ỹ thy brother Aaron the Leuite is well spoken? And beholde, he shal go forth to mete ỹ: & whan he seyth the, he shal reioyse from his hert. Thou shalt speake vnto him, & put the wordes in his mouth: & I wil be with thy mouth & his, and teach you what ye shall doo: & he shall speake vnto the people for the. He shal be thy mouth, & thou shalt be his God. And take in thine hande this staff, wher with thou shalt do tokens. Exod. 4.e

Moses wẽte, and came agayne vnto Jethro his father in lawe, and sayde vnto him: Let me go (I praye the) that I maye turne agayne vnto my brethrẽ, which are in Egipte, and se whether they be yet alyne. Jethro sayde vnto him: Go thy waye in peace. The LORDE sayde also vnto him in Madian: Go ỹ waye, turne againe in to Egipte, for ỹ mẽ are deed, that sought after thy life. So Moses toke his wife, and his sonnes, and caried them vpon an Asse, & wente againe in to the lande of Egipte, & toke the staff of God in his hande. And the LORDE saide vnto Moses: When thou cõmest agayne in to Egipte, se ỹ thou do all the wonders (before Pharao) which I haue put in ỹ hãde. But I wil harde his hert, ỹ he shall not let the people go. And thou shalt saie vnto pharao: Thus sayeth ỹ LORDE: Jsrael is my firstborne sonne, & I saye vnto the: Let my sonne go, ỹ he maye serue me: Yf thou wilt not let him go, then wil I slaye thy firstborne sonne. Exod. 7.a Exod. 12.e

And as he was by the waye in the Jnne, the LORDE met him, and wolde haue slayne him. Then toke Zipora a stone, and circumcyded the foreskynne of hir sonne, and touched his fete, and sayde: A bloudy brydegrome art thou vnto me. Thẽ let he him go. But she sayde: A bloudy brydegrome, because of the circumcision. a Iosu. 5.a

And the LORDE sayde vnto Aaron: Go mete Moses in the wildernes. And he wẽte, & met him on the mount of God, and kyssed him. And Moses tolde Aaron all the wordes of the LORDE, which had sent him: & all the tokens ỹ he had charged him withall. And they wẽte, & gathered all the elders of the childrẽ of Jsrael. And Aaron tolde all ỹ wordes, ỹ the LORDE had spokẽ vnto Moses: & dyd the tokens before the people, & the people beleued. And whan they herde ỹ the

LORDE vysited the children of Israel, and loked vpon their trouble, they bowed them selues, and worshipped.

The V. Chapter.

A Afterwarde wente Moses & Aaron, & spake vnto Pharao: Thus sayeth the LORDE the God of Israel: let my people go, ỳ they maye kepe holy daye vnto me in the wildernes. Pharao answered: * What felowe is the LORDE, that I must heare his voyce, and let Israel go? I knowe not the LORDE, nether wil I let Israel go.

* Iob 21.b

They sayde: The God of the Hebrues hath called vs. Let vs go nowtherfore thre dayes iourney in the wildernes, & do sacrifice vnto the LORDE o' God, ỳ there happen not vnto vs pestilẽce or swerde. Thẽ sayde ỳ kynge of Egipte vnto thẽ: Why make ye ỳ people (thou Moses & Aaron) to leaue their worke? Get you hẽce to yo' laboure. Pharao saide moreouer: Beholde, ỳ people are to many in ỳ lande, and yet wil ye byd them ceasse from their laboure.

B The same daye therfore dyd Pharao cõmaunde the workmasters of the people, and their officers, and sayde: Ye shal not gather and geue the people eny more strawe, to burne bryck, as yesterdaye and yeryesterdaye. Let them go, and gather them strawe them selues. And the nombre of the brycke which they made yesterdaye & yeryesterdaye, shall ye laye vpon them neuertheles, and mynish nothinge therof: for they are ydle. Therfore crye they and saye: We wil go, and do sacrifice vnto oure God. Let the men be kepte downe wt laboure, ỳ they maye haue to do, & not to turne them selues to false wordes.

Then wente the workmasters of the people & their officers out, & spake vnto the people: Thus sayeth Pharao: There shall no strawe be geuen you, go youre waye youre selues, and get you strawe, where ye can fynde it. But of youre labo' there shall nothinge be mynished. Then were the people scatred in all ỳ lande of Egipte, to gather stubble, that they might haue strawe.

C And the workmasters haistied them forwarde, & sayde: Fulfill yo' daye worke, like as whan ye had strawe. And the officers of ỳ children of Israel, whom Pharaos workmasters had set ouer them, were beaten, & it was saide vnto them: Wherfore haue ye not fulfilled yo' appoynted daye worke to daye and yesterdaye, like as in tymes past?

Than wente the officers of the children of Israel, & cõplayned vnto Pharao: Wherfore wilt thou deale thus wt thy seruauntes? Thy seruauntes haue no strawe geuen the, & yet must we make the brycke that are appoynted vs. And beholde, thy seruauntes are beaten, & thy people are euell intreated. Pharao sayde: Ye are ydle, ydle are ye, therfore saye ye: we will go, and do sacrifice vnto the LORDE. Go now yo' waye therfore, & worke: there shall no strawe be geuen you, but the nombre of brycke shal ye delyuer.

Then sawe the officers of the children of Israel, ỳ it was not amended, for it was sayde: ye shal mynish nothinge of the daye worke of the brycke. And whan Moses & Aaron wente from Pharao, they came forth to mete them, & sayde vnto them: The LORDE loke vpon you, & iudge it, for ye haue made the sauoure of vs to stynke before Pharao and his seruauntes, and haue geuen them a swerde in their handes, to slaye vs.

But Moses came agayne vnto the LORDE, and sayde: LORDE, wherfore dealest thou so euell wt this people? Wherfore hast thou sent me? For sence the tyme that I wente in vnto Pharao, to speake vnto him in thy name, he hath dealt euell with this people, and thou hast not delyuered ỳ people. The LORDE sayde vnto Moses: Now shalt thou se, what I will do vnto Pharao, for thorow a mightie hande must he let them go, thorow a mightie hande must he dryue them from him out of his londe.

The VI. Chapter.

AND God spake vnto Moses, & sayde vnto him: I am ỳ LORDE, & I appered vnto Abraham, Isaac & Jacob, an Allmightie God: but * my name, LORDE, haue I not shewed vnto them: My couenaunt also haue I made with them, that I wil geue them the londe of Canaan, the londe of their pilgremage, wherin they haue bene straungers. Moreouer I haue herde the complaynte of the children of Israel, whom ỳ Egipcians oppresse with laboure, and haue remembred my couenaunt.

* v3.

Therfore saye vnto the childrẽ of Israel: I am the LORDE, & wil brynge you out from yo' burthens in Egipte, & wil rydd you from youre laboure, and wil delyuer you thorow a stretched out arme & greate iudgmẽtes, and will receaue you for my people, & will be yo' God: so that ye shal knowe, that I the LORDE am yo' God, which brynge you out from the burthen of Egipte, and will brynge you in to the lande, ouer the which I haue lift vp my hande, to geue it vnto Abraham, Isaac and Jacob, ỳ same wil I geue vnto you for a possession. I the LORDE.

Moses tolde this vnto the childrē of Israel. But they herkened not vnto him, for very anguysh of spirete, & for sore laboure. Thē spake the LORDE vnto Moses, & sayde: Go thy waye, & speake vnto Pharao the kynge of Egypte, þ he let the childrē of Israel go out of his lande. But Moses spake before þ LORDE, & saide: Beholde, þ childrē of Israel herkē not vnto me, how shulde Pharao thē heare me? And I am also of vncircumcised lyppes.

So the LORDE spake vnto Moses & Aaron, & gaue thē a commaundemēt vnto the childrē of Israel, & vnto Pharao the kynge of Egipte, þ they shulde brynge the childrē of Israel out of Egipte.

These are þ heades of the house of their fathers. The children of Ruben the first sonne of Israel, are these: Hanoch, Pallu, Hezron, Charmi: These are the generacions of Ruben.

The children of Simeon are these: Jemuel, Jamin, Ohad, Jachin, Zophar, and Saul the sonne of the Cananitish woman: These are the generacions of Symeon.

These are the names of the childrē of Leui in their generaciōs: Gerson, Kahath and Merari: Leui was an hundreth and seuen & thirtie yeare olde. The children of Gerson are these: Libni and Semei in their generacions. The childrē of Kahath are these: Amram, Jezear, Hebron, Vsiel. Kahath was an hundreth & three & thirtie yeare olde. The children of Merari are these: Maheli and Musi. These are þ generacions of Leui in their kynreds.

And Amram toke his vncles doughter Jochebed to wife, which bare him Aaron & Moses. Amram was an C. & vij. & thirtie yeare olde. The childrē of Jezear are these: Korah, Nepheg, Sichri. The children of Vsiel are these: Misael, Elzaphan, Sithri.

Aaron toke Elizaba þ doughter of Aminadab Nahassons sisters to wife, which bare him Nadab, Abihu, Eleasar, Ithamar.

The childrē of Korah are these: Assir, Elkana, & Abiassaph. These are þ generaciōs of þ Korahites. Eleasar Aarons sonne toke one of the doughters of Putiel to wife, which bare him Phineas. These are the heades amonge the fathers of the generacions of the Leuites.

This is þ Aaron & Moses, vnto whom þ LORDE sayde: Bringe þ childrē of Israel out of the lande of Egipte w̄ their armies. It is they (namely Moses & Aaron) þ spake vnto Pharao the kynge of Egipte, þ they might brynge the children of Israel out of Egipte. The same daie spake þ LORDE vnto Moses in þ lande of Egipte, & sayde: I am þ LORDE, speake thou vnto Pharao þ kynge of Egipte, all þ I saye vnto þ. And he answered before þ LORDE: Beholde, I am of vncircumcised lippes, how shall Pharao thē heare me? Exod. 6. b

The VII. Chapter.

The LORDE sayde vnto Moses: Beholde, I haue made the a God ouer Pharao, & Aarō þ brother shal be þ prophet. Thou shalt speake all þ I cōmaūde þ: but Aaron þ brother shal speake vnto Pharao, þ he maye let the childrē of Israel go out of his lande. Nevertheles I wil harden Pharaos hert, þ I maye multiplye my tokens & wonders in the londe of Egipte. And Pharao shal not heare you, þ I maye shewe my hande in Egipte, & brynge myne armyes, euen my people the childrē of Israel out of þ lande of Egipte, by greate iudgmētes. And þ Egipcians shal knowe, þ I am the LORDE, whan I shal stretch out my hande vpon Egipte, and brynge the children of of Israel out from amonge them. Exo. 4. d

Moses and Aaron dyd as the LORDE cōmaūded them. And Moses was foure score yeare olde, & Aaron thre & foure score yeare olde, whan they spake vnto Pharao. And þ LORDE sayde vnto Moses & Aaron: Whan Pharao sayeth vnto you: Shew youre wonders, then shalt thou saye vnto Aaron: Take thy staff, and cast it before Pharao, & it shal turne to a serpent.

Then wēte Moses & Aaron in vnto Pharao, & dyd as the LORDE cōmaunded them. And Aaron cast his staff before Pharao & before his seruauntes, & it turned to a serpēt. Then Pharao called for þ wyse men & Sorcerers. And the Sorcerers of Egipte also dyd like wyse with their Sorceries, and euery one cast his staff before him, & they turned vnto serpentes. But Aarons staff deuoured their staues. So Pharaos hert was hardened, and he herkened not vnto them, euen as the LORDE had sayde.

And the LORDE sayde vnto Moses: The hert of Pharao is hardened, he refuseth to let þ people go. Get þ vnto Pharao in the mornynge, beholde, he shal come vnto þ water, mete thou him vpō the waters brynke, & take þ staff which turned to a serpēt, in thine hande, & saye vnto him: The LORDE God of the Hebrues hath sent me vnto the, & sendeth þ worde: Let my people go, that they maye serue me in the wylderneſſe: but hither to thou woldest not heare. Exod. 3. a

Therfore thus sayeth the LORDE: Hereby shalt thou knowe, ỳ I am ỳ LORDE. Behold, wt the staff ỳ I haue in my hande, wil I smyte the water which is in ỳ ryuer, & it shal be turned in to bloude: so that the fisshes in the ryuer shall dye, & the ryuer shall stynke: & it shall greue the Egipcians to drynke of ỳ water of the ryuer.

D And ỳ LORDE spake vnto Moses: Saye vnto Aaron: Take ỳ staff, & stretch out thine hãde ouer ỳ waters of Egipte, ouer their ryuers & brokes & pondes, & ouer all water poles, ỳ they maye be turned to bloude, & that there maye be bloude in all ỳ lande of Egipte, both in vessels of wodd and stone.

Psal. 77. e Moses & Aaron dyd as ỳ LORDE cõmaunded them, & lift vp the staff, & smote the water ỳ was in the ryuer, before pharao & his seruauntes, & all the water in the ryuer was turned into bloude, & the fysh in the ryuer dyed, & the ryuer stanke, so ỳ the Egipcians coulde not drynke of the water of ỳ ryuer, & there was bloude in all the lande of Egipte. And the Sorcerers also of Egipte, dyd likewyse with their Sorceries. But pharaos hert was hardened, & he herkened not vnto thẽ, * like as the LORDE had sayde. And pharao turned him self, & wente home, & set not his hert there on. All the Egipciãs dygged rõnde aboute ỳ ryuer, for water to drinke: for they coude not drynke of ỳ water out of the ryuer. And this endured seuen dayes longe, that the LORDE smote the ryuer.

The VIII. Chapter.

A THe LORDE sayde vnto Moses: Go ỳ waye to pharao, & speake vnto him: Thus saieth the LORDE: Let my people go, ỳ they maye serue me: Yf thou wilt not let thẽ go, beholde, I wil smyte all ỳ borders of ỳ lõde wt frogges, so ỳ the ryuer shal scraule wt frogges: these shal clymme vp, & come in to thine house, in to ỳ chamber, where thou slepest, vpon thy bed, and in to the houses of thy seruauntes, amonge thy people, in to thine ouens, and vpon thy dowe: and the frogges shall come vp vpon the, and vpon thy people, and vpon all thy seruauntes.

B And the LORDE spake vnto Moses: Saie vnto Aaron: Stretch forth thine hande wt thy staff ouer the streames, & ryuers, & pondes, and let frogges come vpon the londe of Egipte. And Aaron stretched his hãde ouer the waters in Egipte, & there came vp frogges, so ỳ the londe of Egipte was couered.

Psal. 77. e and 104. d The Sorcerers also dyd likewyse, wt their Sorcerirs, & caused frogges to come vpõ ỳ lõde of Egipte. Thẽ called pharao for Moses & Aaron, & sayde: Praye the LORDE for me, ỳ he maye take awaye the frogges fro me & fro my people, & I will let ỳ people go, ỳ they maye do sacrifice vnto the LORDE.

C Moses sayde: Haue thou the honꝰ before me, & appoynte me, whã I shal praye for ỳ, for ỳ seruauntes and for thy people: ỳ the frogges maye be dryuen awaye frõ the & frõ thy house, & remayne onely in the ryuer. He sayde: Tomorow. He sayde: Euen as thou hast sayde, ỳ thou mayest knowe, ỳ there is none like vnto the LORDE ỏ God: And the frogges shal be takẽ from the, & from ỳ house, from thy seruauntes, & from thy people, & remayne onely in the ryuer.

So Moses & Aaron wẽte from pharao, & Moses cried vnto the LORDE for the appoyntment ouer the frogges, which he had promysed vnto pharao. And ỳ LORDE dyd as Moses sayde. And the frogges dyed in ỳ houses, in ỳ courtes, & vpon ỳ felde: & they gathered thẽ together, here an heape, & there an heape, & the lande stanke of them. But whan pharao sawe ỳ he had gotten breth, his hert was hardened, and he herkened not vnto thẽ, euen as the LORDE had sayde.

D And the LORDE spake vnto Moses: Saie vnto Aaron: Stretch out thy staff, & smyte the dust vpon the earth, ỳ there maye be lyse in the whole lõde of Egipte. They dyd so. And Aaron stretched out his hande wt his staff, & smote the dust vpon the earth, & there were lyse vpon men and vpon catell: All the dust of the lande was turned vnto lyse in all the lande of Egipte.

The Sorcerers also assayde likewyse wt their Sorcerirs ỳ they might brynge forth lyse, but they coude not. And ỳ lyse were vpon men & catell. Then sayde ỳ Sorcerers vnto pharao: Jt is the fynger of God. But pharaos hert was hardened, & he herkened not vnto thẽ, euen as the LORDE had sayde.

E And ỳ LORDE saide vnto Moses: Get ỳ vp tomorow by tymes, & stonde before pharao: beholde, he wil go vnto the water, & speake thou vnto him: Thus saieth ỳ LORDE: let my people go, ỳ they maye serue me: yf not, beholde, I wil cause cruell wormes (or flyes) to come vpon the, thy seruauntes, ỳ people, & thy house, so ỳ all the Egipcians houses, & the felde, and what theron is shall be full of cruell wormes: & the same daye wil I separate the londe of * Gosen, wherin my people are, so ỳ no cruell worme shal be there, that thou mayest knowe, that I am ỳ LORDE in the myddest of the earth. And I wil set a deliuerãnce betwene my people and thyne.

Tomorow shal this token come to passe.

And the LORDE dyd so. And there came perlous cruell wormes in to Pharaos house, in to his seruauntes houses, & vpon all the londe of Egipte: and the londe was marred with noysome wormes.

F Thē called Pharao for Moses & Aaron, & sayde: Go yo waye, & do sacrifice vnto yo God in ỹ londe. Moses sayde: It is not mete, ỹ we shulde so do, so shulde we offer ỹ abhominacion of ỹ Egipcians vnto the LORDE o God. Beholde, yf we shulde offer the abhominacion of ỹ Egipcians before their eyes, shulde they not stone vs? Thre dayes iourney will we go in the wyldernes, and do
mod.c sacrifice vnto the LORDE oure God* like as he hath sayde vnto vs.

Pharao sayde: I wil let you go, ỹ ye maie do sacrifice vnto the LORDE yo God in the wyldernes (onely ỹ ye go no farther) & praye for me. Moses sayde: Beholde, whan I am come forth from ỹ, I wil praye vnto ỹ LORDE, ỹ the cruell wormes maye be taken from Pharao, & from his seruaūtes, & frō his people, euen tomorow: onely disceaue me no more, that thou woldest not let the people go to do sacrifice vnto the LORDE.

And Moses wēte out from Pharao, and prayed vnto the LORDE. And the LORDE dyd as Moses sayde, & toke awaye the cruell wormes from Pharao, from his seruauntes, and from his people, so ỹ there remayned not one. But Pharao hardened his hert euē then also, and let not ỹ people go.

The IX. Chapter.

A THe LORDE sayde vnto Moses: Go in to Pharao, and speake vnto him: Thus sayeth the LORDE God of ỹ Hebrues: let my people go, ỹ they maye serue me. Yf thou wilt not, but holde them longer, beholde, the hande of the LORDE shal be vpon thy catell in the felde, vpon horses, vpon Asses, vpon Camels, vpon oxen, vpon shepe with a very sore pestilence. And ỹ LORDE shall make a diuysion betwene the catell of the Israelites & the Egipcians, so ỹ there shal nothinge dye of all that the children of Israel haue. And ỹ LORDE appoynted a tyme, and sayde: Tomorow shal the LORDE do this vpon earth.

B And the LORDE dyd the same on the morow. And there dyed of all maner of catell of the Egipcians: but of ỹ catell of ỹ children of Israel there dyed not one. And Pharao sent thither, & beholde, there was not one of the catell of Israel deed. But Pharaos hert was hardened, so ỹ he let not ỹ people go. Then sayde ỹ LORDE vnto Moses & Aaron: Take youre handes full of aßshes out of the fornace, & let Moses sprenkle it towarde heauen before Pharao, that it maye be dust in all the lande of Egipte, & that there maye be sores & blaynes vpon men & vpon catell in all the lande of Egipte.

And they toke aßshes out of ỹ fornace, & stode before Pharao, & Moses sprenkled it towarde heauē. Then were there sores and blaynes vpon men & vpon catell, so that the Sorcerers might not stōde before Moses by reason of the sores. For there were sores vpō C
the Sorcerers as well as vpon all the Egipcians. But the LORDE hardened Pharaos hert, so that he herkened not vnto them, euē as the LORDE had sayde vnto Moses.

Then sayde the LORDE vnto Moses: Get the vp tomorow by tymes, & stonde before Pharao, & speake vnto him: Thus sayeth ỹ LORDE God of the Hebrues: let my people go, ỹ they maye serue me, els wyll I at this tyme sende all my plages in to thine hert, & vpon thy seruaūtes & vpon thy people: that thou mayest knowe, ỹ there is none like me in all londes. For I will now stretch out my hande, & smyte the & thy people wt pestilence, so ỹ thou shalt be roted out from the earth. Some reade: *I haue holden the vp.
Yet haue I* stered ỹ vp for this cause, euen to shew my power vpon ỹ, and that my name might be declared in all londes.

Thou holdest my people yet, & wilt not let them go, beholde, tomorow about this tyme wyll I cause a mightie greate hayle to rayne, soch as hath not bene in the londe of Egipte, sence the tyme that it was groūded, hither to. And now sende thou, & saue thy catell, & all ỹ thou hast in the felde: for all men & catell that shalbe founde in the felde, & not brought in to the houses, yf the hayle fall vpon them, they shall dye. Now who so feared the worde of the LORDE amonge Pharaos seruauntes, caused his seruauntes & catell to flye in to the houses: but loke whose hertes regarded not the worde of ỹ LORDE, left their seruauntes and catell in the felde.

Then sayde the LORDE vnto Moses: E
Strech out thy hande towarde heauē, that it maye hayle vpon all the lande of Egipte, vpon men, vpon catell, & vpon all herbes of the felde in the lande of Egipte. So Moses Psal. 77. e & 104. d
stretched out his staff towarde heauen, and the LORDE caused it to thonder & hayle, so ỹ the fyre ranne alonge vpon the earth. Thus the LORDE hayled & rayned vpon the londe of Egipte, so that the hayle & fyre wente so horybly together, as neuer was in all the lā

de of Egipte, sens the tyme that there were
F people therin. And the hayle smote the whole lande of Egipte, all that was vpon ẏ felde, both men & catell, & smote all the herbes vpon the felde, & brake all the trees vpon ẏ felde, saue onely in the lande of Gosen, where the childrē of Israel were, there it hayled not. Then sent Pharao & called for Moses & Aaron, & sayde vnto them: Now haue I synned, ẏ LORDE is righteous, but I & my people are vngodly. Pray ye vnto the LORDE, that the thonder & hayle of God maye ceasse, then wyl I let you go, that ye shal tary here no longer. Moses sayde vnto him: Whan I am come out of the cite, I wyll stretch out myne handes vnto the LORDE, so shal the thonder ceasse, & there shal be nomore hayle: that thou mayest knowe, that the earth is the LORDES. But I knowe, ẏ both thou & thy seruauntes feare not yet the LOR
G DE God. Thus the flax and the barlye were smytten: for the barlye was shot vp, & ẏ flax was boulled: but the wheate and ẏ rye were not smytten, for they were late sowen.

So Moses wente from Pharao out of ẏ cite, & stretched out his hādes vnto ẏ LORDE. And ẏ thōder & the hayle ceassed, & the rayne dropped not vpō the earth. But whā Pharao sawe ẏ the rayne & thonder & hayle ceassed, he synned agayne, and herdened his hert, he & his seruauntes. So Pharaos hert was hardened, ẏ he let not the childrē of Israel go, euē as the LORDE had sayde by Moses.

The X. Chapter.

A AND the LORDE saide vnto Moses: Go in vnto Pharao, for I haue hardened his hert & the hertes of his seruaūtes, ẏ I might do these my tokēs amonge thē, & that thou mightest shewe it in the eares of thy childrē & of thy childers childrē, what I haue done in Egipte, and how I haue shewed my tokens amōge thē, that ye maye knowe, how that I am the LORDE.

So Moses & Aaron wente in vnto Pharao, & spake vnto him: Thus sayeth ẏ LORDE God of the Hebrues: How longe refusest thou to submyt thy self vnto me, to let my people go, ẏ they maye serue me? Yf thou wilt not let my people go, beholde, tomorow wil I cause greshoppers to come vpon all places, ẏ they maye couer the lande, so ẏ the lande can not be sene, & they shal eate vp ẏ
B is left you & was delyuered frō the hayle: & shal eate vp all yor grene trees vpon the felde, & shal fyll thy house, all ẏ seruaūtes houses, & all the Egipcians houses: soch as ẏ fathers & ẏ fathers fathers haue not sene, sens the tyme ẏ they were vpon earth vnto this daye. And he turned him, & went out from Pharao. Then saide Pharaos seruauntes vnto him: How longe shall we be snared after this maner? Let the men go, that they may C serue ẏ LORDE their God. Knowest thou not yet, ẏ Egipte is destroyed? Moses & Aaron were brought agayne to Pharao, which saide vnto them: Go yor waye, & serue ẏ LORDE yor God. But who are they ẏ shall go? Moses sayde: We wil go wt yonge & olde, wt sonnes and doughters, with shepe and oxē for we haue a feast of the LORDE. He sayde vnto thē: Let it be so, the LORDE be with you: Shulde I let you go & yor childrē also? loke that ye haue not some myschefe in hāde. Not so, but go ye that are men, and serue the LORDE, for that was youre desyre. And they thrust them out from Pharao.

Thē saide ẏ LORDE vnto Moses: Stretch D out thine hande ouer ẏ londe of Egipte, for the * greshoppers, ẏ they maye come vpō ẏ * Phi. Sap. loc. Apo. londe of Egipte, & eate vp all the herbes in the londe, wt all ẏ escaped the hayle. Moses stretched out his staff ouer ẏ lande of Egipte, & the LORDE brought an east wynde into the londe all ẏ daye & all ẏ night, & in the mornynge, the east wynde brought the greshoppers. And they came ouer the whole lande of Egipte, and lighted in all places of Egipte, so exceadinge many, that before tyme there were neuer soch, nether shalbe here after: for they couered the londe, and made it darcke. And they ate vp all the herbes in ẏ londe, & all the frutes vpon the trees which remayned frem ẏ hayle, & left no grene thinge behinde in the trees & herbes vpon the felde in all the lande of Egipte.

Then Pharao called for Moses & Aaron E in all ẏ haist, & saide: I haue synned against the LORDE yor God, & against you: forgeue me my synne this once also, & pray the LORDE yor God, ẏ he maye take awaye fro me this death onely. And he wēte out from Pharao, & prayed vnto the LORDE. Thē the LORDE turned a maruelous strōge west wynde, and toke vp the greshoppers, & cast them into the reed see, so that there was not one left in all the quarters of Egipte. But the LORDE hardened Pharaos hert, that he let not the childrē of Israel go. The LORDE sayde vnto Moses: Stretch out thine hāde towarde heauen, that it be so darck in the londe of Egipte, ẏ it maye be felt. And Moses stretched out his hāde towarde heauen, thē was there a thicke darckneſſe in all the londe of Sap. Egipte thre dayes, so ẏ in thre dayes no mā

sawe another, nor rose vp from ỹ place where he was. But wt the childrē of Israel there was light in their dwellinges. Then Pharao called for Moses, & sayde: Go yo' waye & serue the LORDE: onely leave yo' shepe & yo' oxen here: let yo' childrē go wt you also. Moses sayde: Thou must geue vs offringes and brentofferynges, that we maye do sacrifice vnto the LORDE o' God. Oure catell shal go wt vs, and there shal not one hooffe be left behynde: for we must take therof for the seruyce of the LORDE o' God. Moreover we knowe not wherwithall we shal serue ỹ LORDE, tyll we come thither. But the LORDE hardened Pharaos hert, ỹ he wolde not let them go. And Pharao sayde vnto him: Get the hence fro me, & bewarre, that thou come nomore in my sight: For loke what daie so euer thou cōmest in my sight, thou shalt dye. Moses answered: Euē as thou hast sayde, I wil come nomore in thy sight.

The XI. Chapter.

AND the LORDE sayde vnto Moses: I wil yet bringe a plage vpon Pharao and Egipte: after ỹ shal he let you go from hence, & shal not onely let all go, but also dryue you hence. Therfore saye now vnto the people, ỹ everyman borowe of his neghboure, & euery woman of his neghboures̄e, Jewels of syluer & golde: for the LORDE shal geue the people fauō in the sight of ỹ Egipcia̅s. And Moses was a very greate man in the lande of Egipte, in ỹ sight of Pharaos seruauntes, & in the sight of the people.

And Moses sayde: Thus sayeth the LORDE: At mydnight wil I go out in the lande of Egipte, & all ỹ first borne in the lande of Egipte shall dye: from Pharaos first sonne (ỹ sytteth vpon his seate) vnto the first sonne of the mayde seruaunte which is behynde ỹ mylle: & all the first borne amonge the catell: & there shalbe a greate crie in all the lande of Egipte, soch as never was, ner shalbe. But amonge all the childrē of Israel there shall not a dogg quatch wt his tonge, fro men vnto catell, ỹ ye maye knowe, how ỹ the LORDE hath put a differēce betwixte Egipte & Israel. Thē shal all these thy seruauntes come downe vnto me, & fal at my fote, & saye: Get the out, thou & all the people that are vnder the. After that wyl I departe. And he wēte frō Pharao wt a wroth full displeasure. The LORDE saide vnto Moses: Pharao herkeneth not vnto you, ỹ many wōders maye be done in ỹ lāde of Egipte. And Moses & Aaron dyd all these wōders before Pharao: but ỹ LORDE hardened his hert, ỹ he wolde not let ỹ childrē of Israel go out of his londe.

The XII. Chapter.

THe LORDE sayde vnto Moses & Aaron in the londe of Egipte: This moneth shal be with you ỹ first moneth & at it ye shall begynne the monethes of the yeare. Speake ye vnto all the congregacion of Israel, & saye: Vpon ỹ tenth daye of this moneth let euery one take a *lābe (or a kydd) where a housholder is, to euery house a lābe. But yf the housholde be to few for a lambe, thē let him & his neghbō ỹ is next vnto his house, take it acordinge to the nombre of ỹ soules, and counte to the lambe, what euery man maye eate. But it shal be a lambe without blemish, a male, & of a yeare olde. From amonge the lambes & goates shal ye take it. *Ioh.1.d

And ye shal kepe it vnto ỹ fourtene daye of the moneth. And euery man of the congregacion of Israel shal slaye it aboute the euenynge. And they shal take of his blonde, and stryke it on both the syde postes of the doore, and on the vpperdoore post of the house, that they eate it in. And so shal they eate flesh ỹ same night, rosted at the fyre, & vnleuended bred, and shal eate it with sowre sawse. Ye shal not eate it rawe, ner sodden with water, but onely rosted at the fyre, his heade wt his fete and pertenaunce. And ye shal leaue nothynge of it ouer vntyll the mornynge: but yf eny thinge be lefte ouer vntyll the mornynge, ye shal burne it with fyre. Exe. 9.a

Of this maner shal ye eate it: Ye shal begyrded aboute youre loynes, and haue youre shues vpon youre fete, and staues in yo' handes, and ye shal eate it with haist: for it is ỹ LORDES passeouer. * For in the same nighte wil I go thorow the londe of Egipte, & smyte all the firstborne in the lande of Egipte, from men vnto catell, & vpon all the goddes of Egipte wyll I do execucion. Euen I the LORDE. And the blonde shal be youre token, vpon the houses wherin ye are: ỹ whan I se the blonde, I maye passe ouer, and that the plage happen not vnto you, to destroye you, whan I smyte the londe of Egipte. *Pla.135.a Heb.11.a

C And this daye shall ye haue for a remembraunce, and ye shall kepe it holy for a feast vnto the LORDE, ye & all youre posterities, for a perpetuall custome. Seuen dayes shall
Exo. 23.b and .34.c ye eate vnleuended bred: namely, vpon the first daie shal ye leaue of with leuended bred in youre houses. Who so euer eateth leuended bred from the first daye vnto ỳ seuenth that soule shall be roted out from Israel. The first daye shall be called holy amonge you, and the seuenth also. No maner of worke shall ye do therin, saue what belongeth to the meate for all maner of soules, that onely maye ye do for you. And kepe you to leuended bred.

For euen vpon that same daye wil I bringe youre armies out of the londe of Egipte, therfore shall ye and all youre posterities kepe this daye for a perpetuall custome. Vpon the fourtene daye of the first moneth,
Leui. 23.a Nu. 28.c at euen, shall ye eate vnleuended bred, vnto the one and twentye daye of the moneth, at euen: so that there be no leuended bred founde in youre houses seuen dayes. For who so euer eateth leuended bred, that soule shall be roted out from the congregacion of Israel, whether it be a straunger or borne in the londe. Therfore eate no leuended bred, but onely vnleuended bred in all youre dwellynges.

D And Moses called all the Elders of Israel, and sayde vnto them: Chose out, and take to euery housholde a shepe, and kyll passeouer vnto the LORDE: and take a bunch of ysope, and dyppe it in the blonde in the basen, and stryke it vpon the vpperposte and vpon the two syde postes, and none of you go out at the dore of his house vntyll ỳ morenynge, for the LORDE wyll go aboute and plage the Egipcians. And whan he seyth the blonde vpō the vpperposte, and vpon the two syde postes, he wyl passe ouer by the dore, and not suffre the destroyer to come in to youre houses to plage. Therfore kepe this custome for the and thy children for euer.

And whan ye be come in to ỳ londe that the LORDE shal geue you, (as he hath sayde) then kepe this seruyce. * And whan youre
* Ios. 4.d children saye vnto you: What seruyce is this, that ye haue? Ye shal saye: It is the sacrifice of the LORDES passeouer, which passed ouer by the children of Israel in Egipte, whan he plaged the Egipcians, and saued oure houses. Then the people bowed them selues, and worshipped. And the children of Israel wente and dyd, as the LORDE had commaunded Moses and Aaron.

And at mydnight the LORDE smote all the firstborne in the lande of Egipte: from pharaos first sonne (which sat vpon his seate) vntyll the first sonne of the presoner that was in the preson, and all the firstborne of the catell. Then pharao arose ỳ same night, and all his seruauntes, and all the Egipcians, & there was a greate crye in Egipte: for there was no house wherin there was not one deed.

And he called for Moses and Aaron in ỳ night, and sayde: Get you vp, and departe out fro my people, ye and the children of Israel: go youre waye, and serue the LORDE, as ye haue sayde: and take youre shepe and youre oxen with you, * as ye haue sayde, and departe, and blesse me also. And the Egipcians were fearce vpon the people, to dryue them haistely out of the londe, for they saide: we are all but deed.

And the people toke the rawe dowe, before it was leuended (for their foode) bounde in their clothes vpon their shulders. And the children of Israel had done * as Moses sayde, and borowed Jewels of syluer and golde, and clothes of the Egipcians: the LORDE also had geuen the people fauoure in the sight of the Egipcians, that they lent them, and so they spoyled the Egipcians.

Thus ỳ children of Israel toke their iourney from Raemses to Suchoth, * sixe hundreth thousande men of fote, besyde childre. There wente with them also moch cemō people, and shepe, and oxen, and exceadinge many catell.

And of the rawe dowe that they brought out of Egipte, they baked vnleuēded cakes: for it was not leuended, in so moch as they were thrust out of Egipte, and coude not tary: nether had they prepared them eny other meate.

The tyme ỳ the children of Israel dwele in Egipte, is foure hondreth and thirtie yeares. Whan the same were ended, the whole hoost of the LORDE wente out of the londe of Egipte in one daye. Therfore shall this night be kepte vnto the LORDE, because he brought them out of the londe of Egipte: And the children of Israel shall kepe it vnto the LORDE, they and their posterities.

And the LORDE sayde vnto Moses and G Aaron: This is the maner of the kepynge of passeouer: There shal no straūger eate of it. But who so is a bought seruaunt let him be circumcysed, & then eate therof. A straun-

ger and an hyred seruaūt shal not eate of it. In one house shal it be eatē. Ye shal cary none of his flesh out of the house, and * ye shal not breake a bone of him. The whole congregacion of Israel shal do it.

But yf there dwel a straunger with the, & wil holde passeouer vnto the LORDE, let him circumcyse euery one that is male, and then let him first come, and do it, and be as one that is borne in the londe: for there shal no vncircumcysed eate therof. One maner of lawe be vnto him yt is borne in the londe, & vnto the straūger yt dwelleth amōge you. And all the childrē of Israel dyd as the LORDE commaunded Moses & Aaron. So vpō one daye the LORDE brought the childrē of Israel out of the lōde of Egipte with their armyes.

The XIII. Chapter.

AND the LORDE spake vnto Moses, & saide: Sanctifie vnto me euery firstborne, yt breaketh all maner of Matrices amonge the childrē of Israel, both of men & catell: for they are myne. Then saide Moses vnto ye people: Thinke vpō this daye, in the which ye are gone out of Egipte from the house of bōdage, how yt ye LORDE brought you out frō thence wt a mightie hāde. Therfore shall ye eate no sowre dowe. This daye are ye gone out, euē in ye moneth of Abib.

Now whā ye LORDE hath brought ye in to ye lande of ye Cananites, Hethites, Amorites, Heuites & Jebusites, which * he sware vnto ye fathers to geue ye (euen a londe that floweth wt mylke & hony) then shalt thou kepe this seruyce in this moneth. Seuē dayes shalt thou eate vnleuended bred, & vpon the seuenth daye is the LORDES feast: therfore shalt thou eate vnleuended bred seuē dayes, that there be no sowre dowe, ner sowred bred sene in all thy quarters.

And thou shalt tell thy sonne at the same tyme, & saye: Because of that, which ye LORDE dyd for me, whan I departed out of Egipte. Therfore shalt it be a signe vnto ye in thine hande, and a token of remembraunce before thine eyes, that the lawe of ye LORDE maye be in thy mouth, how that ye LORDE brought the out of Egipte with a mightie hande: Therfore kepe this maner yearly in his tyme.

Whan the LORDE now hath brought ye in to ye lande of the Cananites (as he hath sworne vnto the and thy fathers) and hath geuen it the, then shalt thou sunder out vnto the LORDE all that breaketh the Matrice, and firstborne amonge thy catell, soch as is male. The firstborne of the Asse shalt thou bye out with a shepe: but yf thou redeme it not, then breake his neck. All the firstborne of men amonge thy childrē shalt thou redeme.

And whan thy childe axeth the to daie or tomorow: What is this? Thou shalt saye vnto him: The LORDE brought vs out of Egipte from the house of bondage wt a mightie hande: for whan Pharao was loth to let vs go, the LORDE slew all the firstborne in the lande of Egipte, from the firstborne of men vnto ye firstborne of the catell: therfore offer I vnto the LORDE all that breaketh ye Matrice, beynge a male, and ye firstborne of my childrē I redeme. And this shal be a signe vnto the in thine hande, and a token to thinke vpon before thine eyes, how that the LORDE brought vs out of Egipte with a mightie hande.

Now whan Pharao had let ye people go, God led them not the waye thorow the lōde of the Philistynes, which was ye nexte: for he thoughte: The people might repēt, whā they se warre, and so turne in agayne into Egipte. Therfore led he the people aboute, euen the waye thorow the wyldernes by ye reed see. And the childrē of Israel went harnessed out of the londe of Egipte. And Moses toke Josephs bones with him, * for he toke an ooth of the children of Israel, and sayde: God wyll surely vyset you, therfore cary awaye my bones with you from hence.

So they toke their iourney frō Suchoth, & pitched their tētes in Ethā in ye edge of the wildernes. And ye LORDE wēte before thē by daye in a piler of a cloude, to lede thē ye righe waye: and by night in a piler of fyre, that he might shewe thē light to walke both by daie and night. The piler of the clonde departed neuer from the people by daye, and the pyler of fyre departed not from thē by nyght.

The XIIII. Chapter.

AND the LORDE spake vnto Moses, and sayde: Speake vnto the children of Israel, and byd them that they turne aboute, & pitch their tentes before the valley of Hyroth, betwixte Migdol & the see towarde Baal Zephō, and there pitch ye tentes right ouer by the see. For Pharao shall saye of the childrē of Israel: They can not tell how to get out of the londe, the wyldernesse hath shut them in. And I wyll harden his hert, ye he shal folowe after them, & I wil get me honoure vpon Pharao, and vpon all his power. And ye Egipcias shal knowe, ye I am

the LORDE. And they dyd so.

B And whan it was tolde ye kinge of Egipte, ye ye people fled, his hert & his seruauntes were turned agaynst ye people, & saide: Why haue we done this, that we haue let Israel go, ye they shulde not serue vs? And he bounde his charettes fast, and toke his people wt him, and toke fyre hundreth chosen charettes, and the other charettes beside that were in Egipte, and the captaynes ouer all his: for the LORDE hardened ye hert of Pharao kynge of Egipte, that he folowed after the children of Israel. And the children of Israel wente out with an hye hande.

C And the Egipcians folowed after the, & ouertoke them (where they had pitched by ye see) with horses and charettes, and horsme, and with his power, in the valley of Hyzath towarde Baal Zephon. And whan Pharao
Iosu.24.b came nye them, the children of Israel lift vp their eyes, and beholde, ye Egipcians wente behinde the, and they were sore afrayed, and cried vnto the LORDE.

And sayde vnto Moses: Were there no
Psal.105.a graues in Egipte, ye thou hast brought vs awaye to dye in the wyldernes? Wherfore hast thou done this vnto vs, that thou hast caried vs out of Egipte? Is not this it, that we sayde vnto the in Egipte? Leaue of, & let vs serue the Egipcians: for it were better for vs to serue the Egipcians, then to dye in the wyldernes? Moses sayde vnto the peo-
Pa.20.c ple: Feare you not, stonde stylll, and behol-
Isa.30.c de, what a saluacion the LORDE shall shewe
Deu.28g vpon you this daye: * for these Egipcians whom ye se this daye, shall ye neuer se more for euer: the LORDE shal fight for you, onely quyete youre selues.

D The LORDE sayde vnto Moses: Wherfore crieste thou vnto me? Speake vnto ye children of Israel, ye they go forwarde. But lift thou vp ye staff, & stretch out thine hade ouer
Exp.14.a ye see, & parte it asunder, ye the children of Israel maye go in thorow ye middest of it vpon the drye grounde. Beholde, I wyll harden ye hert of the Egipcians, ye they shall folowe after you. Thus wyl I get me honoure vpon Pharao, & vpon all his power, vpō his charettes and horsmen: and the Egipcians shal knowe, that I am ye LORDE, whan I haue gotten me honō vpon Pharao, vpon his charettes, and vpon his horsmen.

Then the angell of God ye wente before
Psal.104.c the armies of Israel, remoued, and gat him behynde them: and the cloudy piler remoued also from before them, and stode behinde the and came betwirte the armies of the Egipcians and the armies of Israel. Ie was a darcke cloude, and gaue light that night, so that all the night longe these and they coude not come together.

Whā Moses now stretched forth his hāde ouer ye see, the LORDE caused it to passe awaye thorow a mightie eastwynde all that night, and made the see drye, and ye water deuyded it self a sunder. And the children of Israel wente in thorow the middest of ye see vpon the drye grounde: and ye water was vnto them as a wall, vpon their right hande & vpō their lefte. And ye Egipcias folowed, & wente in after the, all Pharaos horses, & charettes, & horsmē, euē in to ye middest of ye see.

Now whan the mornynge watch came, the LORDE loked vpō the armies of the Egipcians out the piler of fire and ye cloude, & troubled their armies, and smote the wheles from their charettes, & ouerthrew them wt a stomme. Then sayde the Egipcians: Let vs flye from Israel, the LORDE fighteth for the agaynst the Egipcians.

But ye LORDE saide vnto Moses: Stretch
J out thyne hande ouer the see, that ye water maye come agayne vpon the Egipcians, vpon their charettes, and horsmen. Then Moses stretched out his hande ouer the see, and the see came agayne before daye in his course and strength, and the Egipcians fled agaynst it. Thus the LORDE ouerthrew them in the myddest of the see, so that the water came agayne, and couered ye charettes and horsmen, and all Pharaos power which folowed after them in to the see, so that there remayned not one of them. But the children of Israel wente drye thorow ye myddest of the see, and the water was vnto them as a wall vpon their right hande and vpon their lefte.

Thus the LORDE delyuered Israel in ye daye from the hande of the Egipcians. And they sawe the Egipcians deed vpon ye see syde, and the greate hande ye the LORDE had shewed vpon the Egipcians. And ye people

feared ye LORDE, and beleved him, and his seruaunt Moses.

The XV. Chapter.

A Then sange Moses and the childre of Israel this songe vnto the LORDE, and sayde:

I will synge vnto ye LORDE, for he hath done gloriously, horse & charet hath he ouer throwne in the see.

The LORDE is my strength, and my songe, and is become my salvacion.

This is my God, I wil magnifie him: he is my fathers God, I wil exalte him.

The LORDE is the right man of warre, LORDE is his name. The charettes of pharao & his power, hath he cast in to the see.

His chosen captaynes are drowned in the reed see, ye depe hath couered them: they fell to the grounde as a stone.

Thy right hande (O LORDE) is glorious in power: thy right hāde (O LORDE) hath smytten the enemies.

And with thy greate glory thou hast destroyed thine aduersaries: thou sentest out ye wrath, & it cōsumed them, euen as stobble.

In the breth of thy wrath the waters fell together, the flodes went vpon a heape: The depes plomped together in ye mydest of the see.

B The enemie thought: I will folowe vpon them, and ouertake them, and deuyde ye spoyle, and coole my mynde vpon them.

I wil drawe out my swerde, and my hande shal destroye them.

Thou blewest with thy wynde, the see couered them, and they sancke downe as leed in the mightie waters.

LORDE, who is like vnto the amonge ye goddes? Who is so glorious in holynes, fearfull, laudable, and doinge wonders?

Whan thou stretchedest out ye right hande, the earth swalowed them vp.

Thou of ye very mercy hast led this people, whom thou hast delyuered, and with ye strength thou hast brought them vnto the dwellynge of thy Sanctuary.

Whan ye nacions herde this, they raged, sorowe came vpon the philistynes.

Then were ye princes of Edom afrayed, tremblynge came vpō ye mightie of Moab, all the indwellers of Canaan waxed faynte harted.

C Let feare and drede fall vpon them thorow thy greate arme, that they maye be as stylll as a stone, tyll thy people (O LORDE) be gone thorow, tyll ye people whom thou hast gotten, be gone thorow.

Brynge them in, and plante them vpon the mountayne of thy enheritaunce, vnto ye place that thou hast made for thyne owne dwellynge euen to ye tēple (O LORDE) which thy handes haue prepared.

The LORDE shal be kynge for euer & euer. For Pharao wente in to the see with horses, and charettes, and horsmen, and the LORDE made the see fall agayne vpon them.

But the children of Israel wēte drye thorow the mydest of the see.

And Miriam the prophetisse, Aarons sister, toke a tymbrell in hir hande, and all the women folowed out after her with timbrels in a daunse. And Miriam sange before thē: O let vs synge vnto the LORDE, for he hath done gloriously, man and horse hath he ouer throwne in the see. Exo. 15.a

D Moses caused the children of Israel to departe out from the reed see, vnto the wylderne of Sur, & they wente thre dayes in ye wilderness, ye they founde no water. Then came they to Marath, but they coude not drinke ye water for bytternes, for it was very bytter. Therfore was it called Marah, (ye is bytternes.) Then ye people murmured against Moses, & sayde: What shal we drynke? And Moses cried vnto ye LORDE, which shewed him a tre: this he put in ye water, thē was it swete. Num. 33.b Iudith. 7.d Eccli. 17.a 4. Re. 4.f

There he made thē a statute, and a lawe, and tempted them, and sayde: Yf thou wylt herken vnto the voyce of ye LORDE ye God, & do that which is right in his sighte, and geue eare vnto his commaundementes, & kepe all his statutes, then wyl I laye vpon ye none of the sicknesses, that I layed vpon Egipte, for I am the LORDE thy surgione. Deut. 28.f

The XVI. Chapter.

AND they came vnto Elim, where there were twolue welles of water, and seuentie palme trees, and there they pitched by ye water syde. From Elim they toke their iourney, and the whole congregacion of the children of Israel came in to the wylderneſſe of Sin (which lyeth betwene Elim and Sinai) vpon the fyftene daye of the seconde monyth, after that they were departed out of the londe of Egipte. And ye whole multitude of the children of Israel murmured agaynst Moses and Aaron in ye wilderness, and saide vnto them: Wolde God we had dyed in the londe of Egipte by the hande of the LORDE, whan we sat by ye flesh pottes, and had bred ynough to eate: for ye haue brought vs out in to this wylderness, to cause this whole multitude dye of honger. Nu. 11.b

Thē sayde ye LORDE vnto Moses: beholde

I wyl rayne you bred from heauen, and let the people go out, and gather daylie, what they nede, that I maye proue whether they walke in my lawe or not. But vpon the sixte daye they shal prepare thē selues, that they maye bringe in twyse as moch as they gather daylie.

B Moses and Aaron sayde vnto all the children of Israel: At euen ye shall knowe, that the LORDE hath brought you out of the lōde of Egipte, and in the mornynge shall ye se the glory of the LORDE: for he hath herde youre grudginges agaynst the LORDE. For what are we, that ye grudge agaynst vs?

Num.11.d Moses sayde moreuer: At euen shall the LORDE gene you flesh to eate, and in the mornynge bred ynough: because ye LORDE hath herde youre grudginges, that ye haue grudged agaynst him. For what are we? Youre murmuringe is not agaynst vs, but agaynst the LORDE. And Moses sayde vnto Aaron: Speake vnto the whole multitude of ye children of Israel: Come forth before the LORDE, for he hath herde youre murmuringes.

C And whyle Aaron spake thus vnto the whole congegacion of the childrē of Israel, they turned them towarde the wyldernes: and beholde, the glory of the LORDE appeared in a cloude, and the LORDE sayde vnto Moses: I haue herde the murmuringe of ye children of Israel. Tell them: At euen shall ye haue flesh to eate, and in the mornynge shal ye be fylled with bred, & ye shall knowe, that I am the LORDE youre God.

And at euen the quayles came vp, and couered the tentes: and in the mornynge the dewe laye rounde aboute the tentes. And whan the dew was fallē, beholde, there laye a thinge in the wildernes, thynne and small, as the horefrost vpon the grounde.

D And whan the children of Israel sawe it, they sayde one to another: * This is Mā. For they wyst not what it was. But Moses sayde vnto them: It is the bred that ye LORDE hath genē you to eate. This is it that ye LORDE hath commaūded: Euery one gather for himself as moch as he eateth, and take a Gomor for euery heade, acordinge to the nombre of the soules in his tente.

Some reade: * What is this?

And the children of Israel dyd so, and gathered some more, some lesse. But whan it was measured out with ye Gomor, he that gathered moch, had not the more: and he ye gathered litle, wanted nothinge, but euery one gathered for himself, as moch as he ate. And Moses sayde vnto them: Let no mā leaue ought therof vntyll the mornynge. But they harkened not vnto Moses. And some left of it vntill the morninge. Then wared it full of wormes and stanke. And Moses was angrie at them.

And euery mornynge they gathered for them selues, as moch as euery one ate: but assoone as it was whote of the Sonne, it melted awaye. And vpon the sixte daye they gathered twyse as moch of bred, two Gomors for one. And all the rulers of the congregacio came in, and tolde Moses. And he sayde vnto them: This is it, that the LORDE hath sayde: Tomorow is the Sabbath of the holy rest of the LORDE: loke what ye wil bake, that bake: and what ye wyll seeth, that seeth: and that remayneth ouer, let it remayne, ye it maye be kepte vntyll the mornynge. And they let it remayne tyll the morow, as Moses commaunded. Then stanke it not, nether was there eny worme therin. Thē sayde Moses: Eate that to daye, for to daye is ye Sabbath of the LORDE, to daye shal ye fynde none in the felde. Sixe dayes shall ye gather it, but the seuenth daye is the Sabbath, wherin there shal be none.

But vpon the seuenth daye there went out some of the people to gather, and founde nothinge. Then sayde ye LORDE vnto Moses: How longe refuse ye to kepe my commaundementes and lawes? Beholde, ye LORDE hath geuen you the Sabbath, therfore vpon the sixte daye he geueth you bred for two dayes: therfore let euery man now byde at home, and noman go forth of his place vpon the seuenth daye.

So the people rested vpō ye seuenth daye. And the house of Israel called it Man, and it was like Coriander sede, and whyte, & had a taist like synnels with hony.

And Moses sayde: This is it that ye LORDE hath commaunded: Fill a Gomor therof to be kepte for youre posterities, ye they maye se the bred, wherwith I fed you, whan I brought you out of ye lande of Egipte. And Moses sayde vnto Aaron: Take a cruse, and

put a Gomor full of Man therin, and laye it vp before the LORDE, to be kepte for your posterities, as the LORDE commaunded Moses. So Aaron layed it vp there for a testimony to be kepte.

And the children of Israel ate man fourtye yeares, tyll they came vnto a lande, where people dwelt: euen vntyll they came to ỳ borders of the lande of Canaan ate they Man. A Gomor is the tenth parte of an Epha.

The XVII. Chapter.

AND the whole multitude of the children of Israel wēte on their iourneys out of the wyldernes of Sin (as the LORDE cōmaunded thē) & pitched in Raphidim. Then had the people no water to drynke. And they chode w̄ Moses, & sayde: Geue vs water, ỳ we maye drynke. Moses sayde vnto thē: Why chyde ye w̄ me: Wherfore tēpte ye ỳ LORDE: But whan the people thyrsted there for water, they murmured agaynst Moses, & sayde: Wherfore hast thou caused vs to come out of Egipte: to let vs, oure children, and oure catell dye of honger:

Moses cried vnto the LORDE, and sayde: What shal I do w̄ this people: They are all most ready to stone me. The LORDE saide vnto him: Go before the people, & take some of the elders of Israel with ỳ, and take in thine hande thy staff, wherwith thou smotest the water, and go thy waye: Beholde, I wyll stonde there before the vpon a rock in Horeb, there shalt thou smyte the rocke, so shall there water runne out, that the people maye drynke. Moses dyd so before the elders of Israel. Then was that place called Massa Meriba, because of the chydinge of the children of Israel, and because they tempted ỳ LORDE, and sayde: Is the LORDE amonge vs, or not:

Then came Ameleck, & fought agaynst Israel in Raphidim. And Moses sayde vnto Josua: Chose vs out men, go out, & fight against Amaleck, tomorow wil I stōde vpō the toppe of the hyll, & haue ỳ staff of God in my hande. And Josua dyd as Moses bade him, & fought agaynst Amalek. Moses & Aaron & Hur wente vp to ỳ toppe of the hyll. And whā Moses helde vp his hāde, Israel had the victory: but whan he let downe his hande, Amalek had the victory. Iudit. 4. e

But Moses hādes were heuy, therfore toke they a stone, & layed it vnder him, that he might syt vpon it. And Aaron & Hur stayed vp his hādes, the one vpon the one syde, and the other vpon ỳ other syde. So his handes were stedfast vntō ỳ Sonne wente downe. And Josua discomfited Amalek, & his people thorow the edge of the swerde.

And ỳ LORDE sayde vnto Moses: Wryte this for a remēbraunce in a boke, & cōmytte it vnto ỳ eares of Josua: * for I wyll rote out Amalek from vnder heauen, so that he shall nomore be remembred. And Moses buylded an altare vnto the LORDE, and called it: * The LORDE Nissi, for he sayde: The bat tayll of the LORDE shalbe agaynst Amalek thorow an hande vnder the defence of God from childe to childes childe. * Num. 24. d 1. Re. 15. a

* that is: The lorde is he that lifteth me vp.

The XVIII. Chapter.

AND whan Jethro ỳ prest in Madian Moses father in lawe herde of all ỳ God had done w̄ Moses & his people of Israel, how ỳ the LORDE had brought Israel out of Egipte, he toke Zipora Moses wife, whom he had sent backe, with her two sonnes. The one was called Gerson, for he sayde: I am become a straunger in a straunge londe. And the other was called Eliaser, for he sayde: The God of my fathers hath bene my helpe, and hath delyuered me from Pharaos swerde. Exod. 2. d

Now whā Jethro Moses father in lawe, and his sonnes and his wife came vnto him in the wyldernes by the mount of God, where he had pitched his tent, he sent worde vnto Moses: I Jethro thy father in lawe am come vnto the, and ỳ wife and both hir children with her. Then wente Moses forth to mete him, and dyd obeysāce vnto him, and kyssed him. And whan they had salmted ech other, they wente in to the tente.

Then Moses tolde his father in lawe all that the LORDE had done vnto Pharao and the Egipcians for Israels sake, and all the trauayle that had happened them by ỳ waye, and how the LORDE had delyuered them. Jethro reioyced ouer all ỳ good that the LORDE had done for Israel, ỳ he had delyuered them from the hāde of the Egipcians. And Jethro sayde: Praysed be tha

LORDE, which hath delyuered you from the hande of the Egipcians and of Pharao, (and) that knoweth how to delyuer his people from the Egipcians hande. Now I knowe, that the LORDE is greater thē all goddes, because they dealt proudly wt them. And Jethro toke bremoffer ynges, and offered vnto God. Then came Aaron and all ỹ elders of Israel to eate bred with Moses father in lawe before God.

C On the next morow sat Moses to iudge the people, and the people stode rounde about Moses from the mornynge vntyll ỹ euen. But whan his father in lawe sawe all that he dyd with the people, he sayde: What is this, that thou doest with the people? Wherfore syttest thou alone, and all ỹ people stonde rounde aboute from the morninge vntyll the euen? Moses answered him: The people come to me, & axe councell at God: for whan they haue eny thinge to do, they come vnto me, that I maye iudge betwixte euery one & his neighboure, and shewe them the statutes of God, and his lawes.

His father in lawe sayde vnto him: It is not well that thou doest. Thou weeriest thy self, and the people that is with the. This busynesse is to sore for the, thou canst not perfourme it alone. But herken vnto my voyce, I will geue the councell, and God shall be with the. Be thou vnto the people to God warde, and bringe the causes before God, and prouide them with statutes and lawes, that thou mayest shewe thē the waie wherin they shulde walke, and the workes that they shulde do.

But loke out amonge all the people, for honest men, that feare God, soch as are true, & hate couetousnes: make these rulers ouer them, some ouer thousandes, ouer hundredes, ouer fiftie, and ouer ten, that they maye

D allwaye iudge the people. But where there

Deut.1.c is eny greate matter, that they bringe the same vnto the, and iudge the small causes them selues: so shall it be lighter for the, yf they beare the burthen with the. Yf thou shalt do this, then mayest thou endure the thinge that God chargeth the withall, and all this people maie go peaceably vnto their place.

Num.11.d Moses herkened vnto the voyce of his father in lawe, and dyd all that he sayde. And he chose honest men out of all Israel, and made them heades ouer the people, some ouer thousandes, ouer hundredes, ouer fiftie, and ouer ten, that they might allwaye iudge the people. As for soch causes as were harde, they brought them vnto Moses, and iudged the small matters them selues. So Moses let his father in lawe departe into his owne londe.

The XIX. Chapter.

IN the thirde moneth after that the children of Israel were gone out of the londe of Egipte, they came the same daye into the wyldernes of Sinai (for they were departed from Raphidim, and wolde into the wyldernes of Sinai) and there they pitched in the wyldernes ouer against the mounte. And Moses wente vp vnto God.

And the LORDE called vnto him out of the mount, and sayde: Thus shalt thou saye vnto the house of Jacob, and tell the children of Israel: Ye haue sene what I haue done vnto the Egipcians, and how I haue borne you vpon Aegles wynges, & brought you vnto my self. Yf ye wyll harken now vnto my voyce, and kepe my couenaunt, ye shal be myne owne before all people: for the whole earth is myne: and ye shall be vnto me * a presterly kingdome, and an holy people. These are the wordes that thou shalt saye vnto the children of Israel.

Moses came and called for the elders of the people, and layed before them all these wordes, that the LORDE had commaunded. And all the people answered together, and sayde: * All that the LORDE hath sayde, wyll we do.

And Moses tolde the wordes of the people vnto the LORDE agayne. And the LORDE sayde vnto Moses: Beholde, I wyll come vnto the in a thicke cloude, that the people maye heare my wordes, which I speake vnto the, and beleue the for euer. And Moses shewed the wordes of the people vnto the LORDE.

The LORDE sayde vnto Moses: Go vnto the people, and sanctifie thē to daye and tomorow, ỹ they maye wash their clothes, and be ready agaynst the thirde daye: for vpon the thirde daye shall the LORDE come downe vpon mount Sinai before all the people. And set markes rounde aboute the people, and saye vnto them: Beware, that ye go not vp into ỹ mount, ner touch ỹ border of it. * For whosoeuer toucheth ỹ mount, shal dye ỹ death. There shal no hāde touch it, but he shall either be stoned, or shot therow: whether it be beest or man, it shal not lyue. Whan the horne bloweth, then shal they come vp vnto the mounte.

C Moses wente downe from the mount vnto the people, and sanctified them. And they waßhed their clothes. And he sayde vnto them: Be ready agaynst the thirde daye, and no man come at his wife.

Now whan the thirde daye came (and it was early) it beganne to thonder and lighten, and there was a thicke cloude vpon the mount, and a noyse of a trompet exceadinge mightie. And the people that were in the tentes, were afrayde. And Moses brought the people out of the tentes to mete ẏ God, and they stode vnder the mount.

But all mount Sinai smoked, because ẏ LORDE came downe vpō it with fyre. And the smoke therof wente vp as the smoke of a fornace, so that the whole mount was exceadinge terrible. And the noyse of the trompet wēte out, and was mightie. Moses spake, & God answered him loude. Now whan the LORDE was come downe vpon mount Sinai, euen vpon the toppe of it, he called Moses vp vnto ẏ toppe of the mount. And Moses wente vp.

D Then sayde the LORDE vnto him: Go downe, and charge the people, ẏ they preasse not vnto the LORDE to se him, and so many of them perishe. The rulers also that come nye vnto ẏ LORDE, shal sanctifie them selues, lest the LORDE smyte thē. But Moses sayde vnto the LORDE: The people can not come vp vpon mount Sinai, for thou hast charged vs, & sayde: Set markes aboute the mount, and sanctifie it.

The LORDE sayde vnto him: Go thy waye, get ẏ downe, Thou and Aaron with the shalt come vp: but the rulers and ẏ people shal not preasse to come vp vnto ẏ LORDE, lest he smyte thē. And Moses wente downe to the people, and tolde them.

The XX. Chapter.

A AND the LORDE spake all these wordes, and sayde: I am the LORDE thy

God, which * haue brought the out of the londe of Egipte from ẏ house of bondage. * Exo.14.c

Thou shalt haue none other Goddes in my sighe. * Thou shalt make the no grauen ymage ner eny symilitude, nether of it that is aboue in heauen, ner of it that is beneth vpon earth, ner of it that is in the water vnder the earth. Worshipe them not, and serue them not: for I the LORDE thy God am a * gelouse God, vysitinge ẏ synne of the fathers vpon the childien, vnto ẏ thirde and fourth generacion, of them that hate me: And do mercye vpō many thousandes, that loue me, and kepe my commaundementes. * Deu.4.c and 27.b * Nau. 1.a Exo.34.a Deu.7.b

Thou shalt not take the name of ẏ LORDE thy God in vayne. * For the LORDE shal not holde him vngiltie, that taketh his name in vayne. B * Leui.19.c Deu.27.b * Le.24.b

Remembre the Sabbath daie, that thou sanctifie it. Sixe dayes shalt thou labour and do all thy worke: But vpon the seuenth daye is the Sabbath of the LORDE thy God: thou shalt do no maner worke in it, nether thou, ner thy sonne, ner thy doughter, ner thy seruaunt, ner thy mayde, ner thy cattell, ner thy straunger that is within thy gates. For in sixe dayes the LORDE made heauen and earth, and the see, and all that ther in is, and rested vpon the seuenth daye: therfore the LORDE blessed the seuenth daye, & halowed it. Exo. 23.b 34.c.35.a Eze. 20.b Gene.2.a

Honoure thy father and thy mother, that thou mayest lyue longe in the londe, which the LORDE thy God shal geue the. Matt. 15.a Ephe. 6.a

Thou shalt not kyll. C

Thou shalt not breake wedlocke.

Thou shalt not steale.

Thou shalt beare no false wytnesse agaynst thy neghboure.

Thou shalt not * lust after ẏ neghbours house. * Ro.7.b and 13.b

Thou shalt not lust after thy neghbours wife, ner his seruaūt, ner his mayde, ner his oxe, ner his Asse, ner all that thy neghboure hath

And all the people sawe the thonder and the lightenynge, and the noyse of the trompet, and how that the mountayne smoked, and were afrayed, and stackerd, & stode afarre of, and sayde vnto Moses: * Talke thou with vs, we wil heare: and let not God talke with vs, we might els dye. And Moses sayde vnto the people: Be not afrayed, for God is come to proue you, and that his feare maye be before youre eyes, ẏ ye synne not. * Deu.18.c Heb.12.c

And the people stode afarre of. But Moses gat him in to the darcke cloude, where in D

God was. And the LORDE spake vnto him: Thus shalt thou saye vnto the children of Israel: Ye haue sene, that I haue talked wt you from heauen: therfore shal ye make nothinge with me: goddes of syluer and golde shal ye not make you.

Make me an altare of earth, wher vpon thou mayest offer ẏ burntofferynges, & peaceofferynges, thy shepe and thine oxen. For loke in what place so euer I make ẏ remembraunce of my name, there wil I come vnto the, and blesse the.

Deu 27.a Iosu.8.g 1.Mac.4.f And yf thou wilt make me an altare of stone, thou shalt not make it of hewen stone: For yf thou lift vp thy tole vpon it, thou shalt vnhalowe it. Moreover thou shalt not go vp vpon steppes vnto myne altare, that thy shame be not discouered before it.

The XXI. Chapter.

A Leuit.25.f Deu.15.b Iere.34.b THese are the lawes, that thou shalt laye before them. Yf thou bye a seruaunt that is an Hebrue, he shal serue the sixe yeares, in the seuenth yeare shall he go out fre and lowse. Yf he came alone, then shal he go out alone also: but yf he came maried, then shall his wife go out with him. Yf his master haue geuē him a wife, & she haue borne him sonnes or doughters, thē shal the wife and ẏ children be the masters, but he shall go out alone. Nevertheles * yf the seruaunt saye: I loue my master, and my wife and children, I wil not go out fre: then let his master bringe him before the Goddes, and holde him to the dore or post, and bore him thorow the eare with a botkin, and let him be his seruaunt for ever.

* Deu.15.c Yf a man sell his doughter to be an hand mayde, then shal she not go out as the men seruauntes. But yf she please not hir master, and he haue not maried her, then shal he let her go fre: but to sell her vnto a straūge people he hath no auctorite, for so moch as he hath despysed her. Yf he promyse her vnto his sonne, then shal he do vnto her after the lawe of doughters. But yf he geue him another wife, then shall he mynishe nothinge of hir foode, rayment, and dewtye of mariage. Yf he do not these thre, then shal she go out fre, and paye nothinge.

B Leu.14.d Matth.5.c * Nu.35.b Deut.19.a He that smyteth a man that he dye, shall dye the death. * Yf he haue not layed wayte for him, but God let him fall in his hande vnawares, then wil I appoynte the a place, where he shal flye vnto. But yf a man presume vpon his neghboure, and slaye him with disceate, * 3.Re.1.g then shalt thou take the same fro myne altare, that he maye be slayne. Who so smyteth his father or mother, shall dye the death.

He that stealeth a man, and selleth him, so that he be founde by him, the same shall dye the death.

* Who so curseth father and mother, shal dye the death. Yf men stryue together and one smyte another with a stone, or with his fist, so that he dye not, but lyeth in bedd: Yf he ryse, and go forth vpon his staff, thē shall he that smote him, be vngiltie: saue that he shal paye the losse of his tyme, and geue ẏ money for healynge him.

He that smyteth his seruaunt or mayde with a staff, that he dye vnder his handes, the same shall suffre vengeaunce therfore. But yf he endure a daye or two, then shall he suffre no vēgeaunce therfore, for it is his money.

C Yf men stryue, and hytt a woman with childe, so that ẏ frute departe from her, and no harme happen vnto her, then shall he be punyshed for money, as moch as the womans hußbande layeth to his charge, and he shall geue it, accordinge to the appoyntement of the dayes men. But yf there come harme vnto her there thorow, * then shal he paye soule for soule, eye for eye, toth for toth, hande for hande, fote for fote, burnynge for burnynge, wounde for wounde, stripe for stripe.

Yf a man smyte his seruaunt or his mayde in the eye, and destroye it, he shal let them go fre and lowse for the eye sake. In like maner yf he smyte out a tothe of his seruaunt or mayde, he shall let them go fre and lowse for the tothes sake.

* Yf an oxe gorre a man or a woman, that he dye, then shall that oxe be stoned, and his flesh not eaten: so is the master of the oxe vngiltie. But yf the oxe haue bene vsed to pushe in tymes past, & it hath bene tolde his master, and he hath not kepte him, and beside that slayeth a man or a woman, then shal ẏ oxe be stoned, and his master shal dye. But D yf there be money set vpon him, then, loke what is put vpon him, that shall he geue, to delyuer his soule. Likewyse shall he be dealte withall, yf he gorre a sonne or a doughter. But yf he gorre a seruaunt or a mayde, then shall he geue their master thirtie syluer Sycles: and the oxe shalbe stoned.

Yf a man open a well, or dygge a pytt, and couer it not, and there fall an oxe or Asse therin, then shall the owner of the pytt make it good with money, and restore it vnto

his master: but the deed carcase shalbe his owne.

Yf one mans oxe gore another, that he dye, then shall they sell the lyuynge oxe, and deuyde the money, and the deed carcase shal they deuyde also. But yf it be knowne, that the oxe haue bene vsed to gore afore, then shal he paye his oxe for the other, & the deed carcase shal be his owne.

The XXII. Chapter.

A Yf a man steale an oxe or shepe, and slaye it, or sell it, he shall restore fyue oxen for an oxe, and * foure shepe for a shepe.

Yf a thefe be taken breakinge in, & vpon that be smytten that he dye, then shall not he that smote him, be giltie of his bloude. But yf the sonne be gone vp vpō him, then hath he committed manslaughter, and he shal dye.

A thefe shall make restitucion. Yf he haue nothige, thē let him be solde for his theft. But yf ỹ theft be founde by him alyue (from the oxe vnto the Asse or shepe) then shall he restore dubble.

Yf a man hurte a felde or vynyarde, so ỹ he let his catell do harme in another mans felde, the same shall make restitucion euen of the best of his owne felde and vynyarde.

* Yf a fyre come out, and take holde of ỹ thornes, so that the sheeues be consumed, or the corne that stondeth yet vpon the felde, he that kyndled the fyre shall make restitucion.

B * Yf a man delyuer his neghboure money or vessels to kepe, and it be stollen from him out of his house: yf the thefe be founde, he shal restore dubble. But yf the thefe be not founde, then shal the good man of the house be brought before the * Goddes (and shal sweare) that he hath not put his hande vnto his neghbours good.

Yf one accuse another in eny maner of trespace, whether it be for oxe, or Asse, or shepe, or rayment, what so euer it be that is lost: then shall both their causes come before the Goddes: Loke whom the Goddes condempne, the same shal restore dubble vnto his neghboure.

Yf a man delyuer vnto his neghboure an Asse, or oxe or shepe, or eny maner of catell to kepe, and it dye, or be hurte, or dryuen awaye that no man se it, then shall there an ooth of the LORDE go betwene them, that he hath not put his hande vnto his neghbours good: and the owner of ỹ good shal accepte it, so that the other shall not make it good. Yf a thefe steale it from him, then shal he make restitucion vnto the owner therof. But yf it be rauysshed (of beastes) then shal he brynge recorde therof, and not make it good.

Yf a man borowe ought of his neghbou C re, and it be hurte, or dye, so that the owner therof be not by, then shall he make it good. But yf the owner therof be by, then shal he not make it good, yf he hyred it for his money.

Yf a man begile a mayde, that is not yet spoused, and lye with her, the same shal gene her hir dowry, and take her to his wife. But yf hir father refuse to gene her vnto him, thē shall he weye there the money, accordinge to the dowry of virgins. Gen.34. Deu.22.

Thou shalt not suffre a witch to lyue. 1.Re.28.
* Who so lyeth wt a beest, shal dye the death. *Deu.27.
Who so offreth to eny goddes, saue vnto the LORDE onely, let him dye without redempcion.

Thou shalt not vexe ner oppresse a straunger, for ye youre selues were straungers also in the londe of Egipte. Leui.19. Zach.7.

Ye shall truble no wyddowe ner fatherlesse childe. Yf thou shalt trouble them, they shall crie vnto me, and I shall heare their crye: then shal my wrath waxe whote, so ỹ I shal sley you with the swerde, and youre wyues shalbe wedowes, and youre children fatherlesse. Iob 24.

* Yf thou lende money vnto my people that is poore by the, thou shalt not behaue thy self as an vsurer vnto him, nether shalt thou oppresse him with vsury. *Leu.25. Deut.23. Exe.22.b

Yf thou take a garment of thy neghbou D re to pledge, thou shalt gene it him agayne before the Sonne go downe: for his rayment is his onely couerynge of his slynne: wherin he slepeth. But yf he shall crie vnto me, I wyll heare him: for I am mercifull. Deu.24.

Thou shalt not speake euell of the Goddes, * and the ruler of thy people shalt thou not blaspheme. 2.Re.19. *Act.23.

Thy drie and moist frutes shalt thou not kepe backe. Thy first sonne shalt thou gene vnto me. So shalt thou do also with thine oxen and shepe. Seuen dayes let it be with the dame: Vpon the eighe daye shalt thou gene it vnto me. Ye shalbe holy people before me. Therfore shal ye eate no flesh, that is torne of beestes in the felde, but cast it vnto the dogges. Leui.22. Exe.44.

The XXIII. Chapter.

Thou shalt not accepte a vayne tale, A
that thou woldest imagine the vn-

godly, and be a false wytnesse.

Thou shalt not folowe the multitude vn to evell, ner answere at the lawe that thou woldest (to folowe the multitude) turne a syde from the right.

Deu. 22.a Thou shalt not paynte a poore mās cause. Yf thou mete thine enemies oxe or Asse, goinge astraye, thou shalt brynge the same vnto him agayne.

Deu. 22.a Luc. 14.a Yf thou se the Asse of him that hateth the, lye vnder his burthen, thou shalt not let him lye, but shalt helpe him vp.

Thou shalt not wraist the righte of thy poore in his cause. Kepe the farre from false matters. The innocent and righteous shalt thou not sley, for I iustifie not ỳ vngodly.

Susan. g

Deu. 17.a Eccl. 20.d Thou shalt not take giftes: for giftes blinde euen them ỳ are sharpe of sight, & wraist the righteous causes.

Ge. 46.a Ye shall not oppresse a straunger, for ye knowe the hert of straungers, * for so moch as ye youre selues also haue bene straungers in the londe of Egipte.

B Leui. 25.a Sixe yeares shalt thou sowe thy londe, and gather in the frute therof: In the seuenth yeare shalt thou let it rest and lye still, that the poore amonge thy people maye eate therof: and loke what remayneth ouer, let ỳ beestes of the felde eate it. Thus shalt thou do also with thy vynyarde and olyue trees.

Exo. 20.b 34.c 35.a Deut. 5.b Sixe dayes shalt thou do thy worke, but vpon the seuenth daye thou shalt kepe holy daye, that thine oxe and Asse maye rest, and that the sonne of thy handmayden and the straunger maye refresh them selues.

All that I haue sayde vnto you, that kepe. And as for the names of other goddes, ye shall not remembre them, and out of youre mouthes shal they not be herde.

Exo. 23.a Thre tymes in the yeare shalt thou kepe feast vnto me: namely the feast of vnleuended bred shalt thou kepe, that thou eate vnleuended bred seuen dayes (* like as I commaunded ỳ) in the tyme of ỳ moneth Abib, for in the same wentest thou out of Egipte. (But appeare not emptye before me.) And ỳ feast whan thou first reapest thy labours, ỳ thou hast sowen vpon the felde. And the feast of ingatherynge in the ende of ỳ yeare, whan thou hast gathered in thy labours out of the felde. Thre tymes in the yeare shal every male that thou hast, appeare before the LORDE the Gouernoure.

Deu. 16.b

L Deu. 16.c

C Thou shalt not offre the bloude of my sacrifice with sowre dowe, and the fat of my feast shal not remayne tall the mornynge.

The first of the first frutes of thy felde shalt thou brynge in to the house of the LORDE thy God. * And shalt not seeth a kydd, whyle it is in his mothers mylke.

Behold, I sende an angell before the, to kepe the in the waye, and to brynge the vnto the place, that I haue prepared. Therfore be warre of his face, and herken vnto his voyce, and anger him not, for he shall not spare youre myßdedes, & my name is in him. But yf thou shalt herken vnto his voyce, and do all that I shal tell the, then wyl I be enemie vnto thy enemyes, and aduersary vnto thy aduersaries.

Now whā myne angell goeth before the, & bryngeth the vnto ỳ Amorites, Hethites, Pheresites, Cananites, Henites & Jebusites, & I shall haue destroyed them: then * shalt thou not worshipe their goddes, ner serue them, nether shalt thou do as they do, but shalt ouerthrowe their goddes, & breake thē downe. But ỳ LORDE yo God shal ye serue, so shal he blesse thy bred & thy water, and I wyl remoue all sickneße from the.

There shalbe nothinge baren ner vnfrutefull in thy londe, and I wil fulfill the nombre of thy dayes. I wil sende my feare before the, and sley all the people where thou cōmest, & will make all thine enemies to turne their backes vpō the. I wyll sende hornettes before ỳ, and dryue out the Heuytes, Cananites and Hethytes before the:

In one yeare wyl I not cast thē out before the, ỳ the londe become not waist, & wylde beastes multiply agaynst ỳ: By litle & litle wyll I dryue them out before the, tyll thou growe, & haue the londe in possession. * And I wil set the borders of thy londe, euen from the reed see vnto ỳ see of the Philistynes, & from the wyldernes vnto the * water. For I wil delyuer the indwellers of the londe in to thine hande, ỳ thou shalt dryue them out before the. Thou shalt make no couenaunt wt them ner with their goddes, but let thē not dwell in thy lande, that they make the not synne agaynst me. * For yf thou serue their goddes, it wil surely be thy decaye.

The XXIIII. Chapter.

AND he sayde vnto Moses: Come vp vnto the LORDE thou & Aaron, Nadab and Abihu, and the seuētie elders of Israel, & worshipe afarre of. But let Moses onely come nye vnto the LORDE, and let not them come nye, and let not the people also come vp with him.

Moses came and tolde the people all the wordes of the LORDE, & all the lawes. Then

answered all the people with one voyce, and
19.b sayde: All ỳ wordes that the LORDE hath
sayde, wyl we do.

B Then wrote Moses all the wordes of ỳ
LORDE, & gat him vp by tymes in the mor-
nynge, * & buylded an altare vnder ỳ mount
with twolue pilers, accordinge to the twolue
trybes of Israel: & sent twolue yonge mē of
the children of Israel, to offre burntofferyn
ges, and peace offerynges theron of bullock-
kes vnto the LORDE.

And Moses toke the half parte of the
bloude, and put it in a basen, the other half
sprenkled he vpon the altare: & toke the boke
of ỳ couenaunt, & cried in the eares of the
people. And whan they had sayde: All ỳ the
LORDE hath sayde, wil we do, & herken vnto
et.1.a him: * Moses toke the bloude, & sprenkled it
9.c vpon the people, & sayde: Beholde, this is ỳ
10.c bloude of the couenaunt that the LORDE
maketh wt you vpon all these wordes.

C Then wente Moses & Aaron, Nadab &
19.d Abihu, & the seuentye elders of Israel vp, &
sawe ỳ God of Israel. Vnder his fete it was
like a stone worke of Saphyre, & as the fas-
hion of heauē, whā it is cleare, & he put not
his hāde vpō the pryncipall of Israel. And
whan they had sene God, they ate & dronke.
20.11.d And the LORDE sayde vnto Moses: Co-
31.d me vp vnto me vpon the mount, & remayne
there, ỳ I maye geue the tables of stone, &
ỳ lawe & commaundemētes ỳ I haue wryt
ten, which thou shalt teach thē. Then Mo-
ses gat him vp & his myniſter Josua, & wen-
te vp in to the mount of God, & sayde vnto
the elders: Tary ye here, tyll we come to you
agayne: beholde, Aaron and Hur are with
you, yf eny mā haue a matter to do, let him
bringe it vnto them.

Now whā Moses came vp in to ỳ mouñt,
a cloude couered ỳ mount: & the glory of ỳ
LORDE abode vpon mount Sinai, & cou-
ered it wt the cloude sixe dayes, & vpon the se-
uēth daye he called Moses out of ỳ cloude.
And ỳ fashion of ỳ glory of ỳ LORDE was
like a cōsumynge fyre vpon the toppe of ỳ
mount in the sight of the children of Israel.
And Moses wente in to the myddest of the
cloude, and ascēded vp in to the mount, and
20.24.d abode vpon the mount fourtye dayes & four
tye nightes.

The XXV. Chapter.

A And ỳ LORDE talked wt Moses & ay-
20.35.a de: Speake vnto ỳ childrē of Israel,
ỳ they geue me an Heue offerynge, &
take the some of euery man, that hath a fre
wyllynge hert therto. And this is the Heue-
offerynge that ye shal take of them: Golde,
syluer, brasse, yalowe sylke, scarlet, purple,
whyte twyned sylke, goates hayre, reed skyn
nes of rammes, doo skynnes, fyne tre, oyle
for lampes, spyces for the anoyntynge oyle,
and for swete incense. Onyx stones and set sto
nes for the ouerbody cote and for the brest-
lappe.

And they shall make me a Sanctuary,
that I maie dwell amonge them. Like as I
shal shewe ỳ a patrone of the Habitacion,
and of all the ornamentes therof, so shall ye
make it.

Make an Arke of fyne tre two cubytes B
& a half longe, a cubyte & a half brode, and Exo.37.
a cubyte & an half hye: this shalt thou ouer
leye with pure golde within and without, &
make an hye vpō it a crowne of golde roun
de aboute, and cast foure rynges of golde, &
put them in the foure corners of it, so that
two rynges be vpon the one syde, and two
vpon the other syde. And make staues of fyn
re tre, and ouerlaye them with golde, and
put them in the rynges alonge by the sydes
of the Arke, to beare it withall: and they
shal abyde styll in the rynges, & not be takē
out. And in ỳ Arke thou shalt laye the wyt-
nesse, that I wyl geue the. Thou shalt make
a Mercyseate also of pure golde, two cuby-
tes and a half longe, and a cubyte & a half
brode.

And thou shalt make two Cherubyns of
beaten golde vpō both ỳ endes of the Mer
cyseate, ỳ the one Cherub maye be vpon the
one ende, & the other vpon the other ende, &
so to be two Cherubyns vpon the endes of
the Mercyseate. And the Cherubyns shall
spreade out their wynges ouer an hye, ỳ they
maye couer ỳ Mercyseate wt their wynges:
& ỳ either of their faces maye be right ouer
one agaynst another, and their faces shall lo-
ke vnto the Mercyseate.

And thou shalt set ỳ Mercyseate aboue C
vpon the Arke. And in the Arke thou shalt
laye the wytnesse, ỳ I shal geue the. From ỳ Num.7.d
place wyll I testifie vnto ỳ, and talke with
the, namely, from ỳ * Mercyseate (betwixte *Ro.3.c
the two Cherubyns) which is vpon the Arke Heb.4.a
of wytnesse, of all that I wyl cōmaunde ỳ
vnto the children of Israel.

Thou shalt make a table also of fyne Exo.37.b
tre, two cubites longe, and one cubyte brode,
and a cubyte and a half hye, and ouerlaye it
with pure golde, and make a crowne of gol-
de rounde aboute it, and an whope of an hā
de brede hye, and a crowne of golde vnto ỳ
whope rounde aboute.

And vnto it thou shalt make foure rynges of golde, on the foure corners in the foure fete of it: harde vnder the whope shall ỳ rynges be, to put in staues and to beare the table wt all: and thou shalt make the staues of Fyre tre, & ouerlaye them with golde, ỳ the table maye be borne therwith.

Thou shalt make also his disshes, sponnes, pottes, and flat peces of pure golde, to
Leu.24.b poure out and in. And vpon the table thou shalt allwaye set shewbred before me.

D Moreouer thou shalt make a candelsticke
Exo.37.c of fyne beaten golde, where vpon shall be
Num.8.a the shaft with braunches, cuppes, knoppes, and floures. Sixe braunches shall proceade out of the sydes of the candelsticke, out of euery syde thre braunches. Euery braunch shal haue thre cuppes, (like allmondes) thre knoppes, and thre floures. These shalbe the sixe braunches of the candilsticke. But the shaft of the candilsticke it self shal haue foure cuppes, knoppes and floures, and allwaie a knoppe vnder two braunches, of the sixe that proceade out of the candilsticke. For both the knoppes and braunches shall proceade out of the shaft, all one pece of fyne beaten golde.

And thou shalt make seuen lampes & bowethere on, that they maye geue light one ouer agaynst another, and snoffers and out quenchers of pure golde. Out of an hundreth pounde weight of pure golde shalt
a Heb.8.a thou make it, with all this apparell. * And
Acto.7.f se that thou make it after the patrone that thou hast sene in the mount.

The XXVI. Chapter.

A The habitacion shalt thou make of ten curteynes, of whyte twyned sylke, of yalowe sylke, of scarlet and purple. Cherubyms shalt thou make theron of broderd worke. The lenght of one curteyne shalbe eight and twentye cubytes ỳ bredth foure cubytes: and all the ten shalbe like, and shalbe coupled fyne and fyne together, one vnto the other. And thou shalt make loupes of yalowe sylke by the edge of euery curtayne, where they shalbe coupled together, that there maye be euer two and two fastened together vpon their edges: fiftie loupes vpon euery curteyne, that one maye fasten the other together. And thou shalt make fiftie buttons of golde, wherwith the curteynes maye be coupled together, one to the other, that it maye be one couerynge.

B Thou shalt make a coueringe also of goa-
Exo.36.c tes heyer for a tente ouer the habitacion, of eleuen curteynes. The length of one curteyne shalbe thirtie cubytes, the bredth foure cubytes. And all the eleuen shalbe alike greate: fyne shalt thou couple together by the selues, & sixe also by them selues, ỳ thou mayest dubble the sixte curteyne in the fore front of the Tabernacle. And vpon euery curteyne thou shalt make fiftie loupes vpō the edges of them, that they maie be coupled together by the edges. And fiftie buttons of brasse shalt thou make, and put the buttons into the loupes, that the tent maye be coupled together, and be one couerynge.

As for the remnaunt of the curteynes of the tente, thou shalt let the halfe parte hange ouer behynde ỳ tēte, vpon both the sydes a cubyte longe, ỳ the residue maye be vpon the sydes of the Tabernacle, & couer it vpon both the sydes.

Besydes this couerynge thou shalt ma- C
ke a couerynge of reed staynes of rammes. And aboue this a coueringe of doo skinnes.

Thou shalt make bordes also for the habitacion, of Fyre tre, which shall stonde: one borde shalbe ten cubytes longe, & a cubyte & a half brode. Two fete shal one borde haue, that one maye be set by the other.

Thus shalt thou make all the bordes for ỳ Tabernacle: Twentye of them shal stōde towarde the south, which shal haue fourtye sokettes of syluer vnder them, two sokettes vnder euery borde for his two fete.

Likewyse vpon the other syde towarde the north there shall stonde twentye bordes also, and fourtye sokettes of syluer, two sokettes vnder euery borde.

But behynde the habitacion towarde ỳ D
west thou shalt make sixe bordes, and two bordes mo for the two corners of the habitacion, that euery one of them both maye be coupled from vnder vp with his corner borde, and aboue vpon the heade to come eauen together with a clāpe: so that there be eight bordes with their syluer sokettes, wher of there shalbe sixtene, two vnder euery borde.

And thou shalt make barres of fyre tre, E
fyne for the bordes vpon the one syde of the Tabernacle, and fyne for the bordes vpon the other syde of the Tabernacle, and fyne for the bordes behynde ỳ Tabernacle towarde the west. And the barres shalt thou shute thorow ỳ myddest of the bordes, and fastē alltogether from ỳ one corner to ỳ other. And thou shalt ouerlaye the bordes & golde, and make their rynges of golde, that the barres maye be put therin. And the barres shalt thou ouerlaye with golde, and so shalt

thou set vp the Tabernacle, accordinge to ỳ fashion as thou hast sene vpon ỳ mount.

I And thou shalt make a vayle of yalow sylke, scarlet, purple, & whyte twyned sylke. And Cherubyns shalt thou make theron of broderd worke, and shalt hange it vpon foure pilers of Fyrre tre which are ouerlayed with golde, haurynge knoppes of golde, and foure sokettes of syluer. And the vayle shalt thou festen with buttons, and set the Arke of wytnesse within the vayle, that it maye be vnto you a difference betwixte the holy and the Most holy.

G And thou shalt set the Mercyseate vpon the Arke of wytnesse in the Most holy. But set the table without the vayle, and the candilsticke ouer agaynst ỳ table vpon ỳ south syde of the Tabernacle, that the table maie stonde on the north syde.

And in the dore of the Tabernacle thou shalt make an hanginge, of yalow sylke, purple, scarlet and whyte twyned sylke. And for the same hanginge thou shalt make fyue pilers of Fyrre tre, ouerlayed with golde, with knoppes of golde. And shalt cast fyue sokettes of brasse for them.

The XXVII. Chapter.

A Nd thou shalt make an altare of Fir- Exo. 38.a
re tre, fyue cubytes longe & brode, ỳ it Exo. 43.d
maye be foure square, & thre cubytes hye: thou shalt make hornes vpon the foure corners of it, & shalt ouer laye it with brasse. Make ashpānes, shouels, basens, fleshokes, colepānes. All ỳ apparell therof shalt thou make of brasse. Thou shalt make a gredyron also like a nett, of brase, & foure brasen ryngs vpon the foure corners of it: from vnder vp aboute the altare shalt thou make it, so that the gredyron reach vnto ỳ myddest of the altare. Thou shalt make staues also for the altare, of Fyrre tre, ouer layed with golde, and shalt put the staues in the rynges, that the staues maye be on both the sydes of ỳ altare, to beare it withall. And holowe with bordes shalt thou make it, like as it is shewed the in the mount.

B And to ỳ habitacion thou shalt make a courte, an hangynge of whyte twyned sylke: vpō ỳ one syde an C. cubytes lōge towarde the south, & xx. pilers vpon xx. brasen sokettes, & the knoppes & their whopes of syluer. Likewyse vpon ỳ north syde there shal be an hanginge of an C. cubytes lōge, twenty pilers vpon twenty brasen sokettes, and their knoppes & their whopes of syluer.

But vpon the west syde the bredth of ỳ courte shal have an hanginge of fiftie cubites longe, & ten pilers vpon ten sokettes. Vpō the east syde also shal the bredth of the courte haue fiftie cubytes, so that the hangynge haue vpon one syde fyftene cubites, and thre pilers vpō thre sokettes: And vpon ỳ other syde fiftene cubytes also, and thre pilers vpō thre sokettes.

And in the courte gate there shalbe an C
hangynge twenty cubytes brode, of yalowe sylke, scarlet, purple, and whyte twyned sylke, wrought with nedle worke, and foure pilers vpon their foure sokettes. All the pilers rounde aboute the courte shall haue syluer whopes, & syluer knoppes, & sokettes of brasse. And the length of ỳ courte shal be an hūdreth cubytes, the bredth fiftie cubytes, the heygth fyue cubytes, of whyte twyned sylke and ỳ sokettes therof shalbe of brasse. All ỳ vessels also of the habitacion to all maner seruyce, and all the nales of it, and all the nales of the courte shalbe of brasse.

Commaunde ỳ children of Israel, ỳ they Leu. 24.a
bringe vnto ỳ the most cleare & pure oyle olíue beaten, to geue lighte, ỳ it maye all waye be put in the lāpes in the Tabernacle of wytnes without the vayle, that hangeth before the wytnesse. And Aarō and his sonnes shal dresse it from the euenynge vntyll ỳ mornynge before the LORDE. This shalbe vnto you a perpetuall custome for youre posteritie amonge the children of Israel.

The XXVIII. Chapter.

A Nd thou shalt take vnto the Aaron A
thy brother and his sonnes frō amonge the childrē of Israel, that he maye be my preist: namely Aaron & his sonnes Nadab, Abihu, Eleazar and Ithamar: & thou shalt make holy clothes for Aarō ỳ brother, honorable and glorious, & shalt speake vnto all them that are wise of hert, whom I haue fylled with the spirite of wisdome, that they make garmentes to Aaron for his consecracion, that he maye be my preist.

These are ỳ garmentes which they shal make: a brestlappe, an ouerbody cote, a tunycle, an albe, a myter and a girdell. Thus shal they make holy garmentes for ỳ brother Aarō and his sonnes, that he maye be my preist. They shal take therto golde, yalow silke, scarlet, purple, and whyte sylke.

The ouerbody cote shal they make of gol B
de, yalow sylke, scarlet, purple, & whyte twyned sylke of broderd worke, that it maye be festened together vpon both the sydes by ỳ edges therof. And his gyrdell vpō it shall be of ỳ same womās shippe & stuff, euen of golde yalowe sylke, scarlet, purple, & whyte twyned

sylke. And thou shalt take two Onix stones, and graue in them the names of the chil-
dren of Israel. Syx names vpon the one stone, and the sixe other names vpon the o-
ther stone accordinge to the order of their a-
ge. This shalt thou do by the stonegrauers that graue signettes, so that ye stones with the names of the children of Israel to be set rounde aboute with golde: and thou shalt put them vpon the two shulders of the ouer body cote, that that they maye be stones of remembraunce for the children of Israel, that Aaron maye beare their names vpon both his shulders before the LORDE for a remembraunce.

C Thou shalt make hokes of golde also, and two wrethē cheynes of pure golde, and shalt fasten them vnto the hokes.

The brestlappe of iudgment shalt thou make of broderd worke, euen after the worke of the ouerbody cote: of golde, yalow sylke, scarlet, purple, and whyte twyned sylke. Foure square shall it be and dubble, an hande bredth longe, and an handebredth brode. And thou shalt fill it with foure rowes full of stones. Let the first rowe be a Sardis, a Topas, and a Smaragde. The seconde: a Ruby, a Saphyre, and a Dyamonde. The thirde: a Ligurios, an Achatt, and an Ametyst. The fourth: a Turcas, an Onix, and a Jaspis. In golde shall they be sett in all the rowes, and shal stonde accordinge to ye twolue names of the children of Israel, grauen of the stonegrauers, euery one with his name accordinge to the twolue trybes.

D And vpon the brestlappe thou shalt make wrethen cheynes by ye corners of pure golde, and two golde rynges, so, that thou fastē the same two rynges vnto two edges of the brestlappe, and put the two wrethē cheynes of golde in the same two rynges, that are in two edges of the brestlappe. But the two endes of ye two wrethen cheynes shalt thou fasten in the two hokes vpon the ouerbody cote one ouer agaynst another.

And thou shalt make two other rynges of golde, and fasten them vnto ye other two edges of ye brestlappe, namely to ye borders therof, wherwith it maye hange on the ynsyde vpon the ouerbody cote. And yet shalt thou make two rynges of golde, and fasten them vpon the two edges beneth to the o-
uerbody cote, vpon the outsyde one ouer a-
E gaynst another, where the ouerbody cote ioy-
neth together. And the brestlappe shall be fastened by his rynges vnto the rynges of the ouerbody cote with a yalow lace, that it maye lye close vpon the ouerbody cote, and that the brestlappe be not lowsed from the ouerbody cote.

Thus shall Aaron beare the names of the children of Israel in ye brestlappe of iud-
gment vpon his hert, whan he goeth in to the Sanctuary, for a remembraunce be-
fore the LORDE allwaye. And in the brestlap-
pe of iudgment thou shalt put light and perfectnesse, that they be vpon Aarōs hert, whan he goeth in before the LORDE, and that he maye beare the iudgment of the chil-
dren of Israel vpon his hert before the LOR-
DE allwaye.

Thou shalt make the tunykle also to the ouerbody cote all of yalow sylke, and abo-
ue in the myddest there shal be an hole, and a bonde folden together rounde aboute the hole, that it rente not. And beneth vpon the hemme thou shalt make pomgranates of yalow sylke, scarlet, purple rounde aboute, and belles of golde betwixte the same roun-
de aboute: that there be euer a golden bell and a pomgranate, a golden bell and a pom-
granate rounde aboute the hemme of the sa-
me tunycle. And Aaron shall haue it vpon him whā he ministreth, that the soūde ther of maye be herde, whan he goeth out and in at the Sanctuary before the LORDE, that he dye not.

Thou shalt make a foreheade plate also of pure golde, and graue therin (after the workmanshipe of the stone grauer): the holy-
nes of the LORDE, & with a yalow lace shalt thou fasten it vnto the fore front of the my-
ter vpon Aarons fore heade, ye Aaron maie so beare ye synne of the holy thinges, which the childrē of Israel halowe in all their gif-
tes and Sanctuary. And it shall be allwaye vpon his fore heade, that he maye reconcyle them before the LORDE.

Thou shalt make an albe also of whyte G sylke, and a myter of whyte sylke, and a gyr-
dle of nedle worke.

And for Aarons sonnes thou shalt make cotes, gyrdles and bonetes, honorable and glorious, and shalt put them vpon thy bro-
ther Aaron and his sonnes, and shalt anoyn te them, and fyll their handes, and conse-
crate them, that they maye be my prestes. And thou shalt make them lynnen breches, to couer the flesh of their preuities, from the loynes vnto the thyes. And Aaron and his sonnes shall haue them on, whan they go in to the Tabernacle of wytnesse, or go vn-
to the altare to minister in the holy, that they beare not their synne, and dye. This

shalbe a perpetual custome for him, and his sede after him.

The XXIX. Chapter.

A THis is it also, that thou shalt do vnto them, that they maye be consecrated prestes vnto me. Take a yonge bullocke, and two rammes without blemish, vnleuended bred, & vnleuended cakes myxte with oyle, and wafers of swete bred tempered with oyle: Of wheate floure shalt thou make them all, and put them in a maunde, & bringe them in the maunde, with the bullocke & two rammes.

And thou shalt bringe Aaron & his sonnes vnto the dore of the Tabernacle of witnesse, & wash them with water, & take the garmentes, and put vpon Aaron the albe and the tunycle, & the ouer body cote, & the brestlappe to ỹ ouer body cote, & shalt gyrde him on the out syde vpon the ouer body cote, and set the myter vpon his heade, and the holy crowne vpon the myter: and shalt take the anoyntinge oyle, and poure it vpon his heade, and anoynte him.

B Thou shalt bringe forth his sonnes also, & put the albes vpon them, and gyrde both Aaron & them with gyrdles, & set the bonettes vpon their heades, that they maye haue the prestihode for a perpetuall custome.

And thou shalt fyll the hãdes of Aaron and his sonnes, and bringe forth the bullocke before the Tabernacle of wytnesse. * And Aaron and his sonnes shall laye their hãdes vpon the heade of the bullocke, and thou shalt sley the bullocke before the LORDE, at the dore of the Tabernacle of wytnesse, and shalt take of his bloude, and put it vpon the homes of the altare with thy fynger, and poure all the other bloude vpon the botome of the altare.

And thou shalt take all the fat that coue reth the bowels and the nett vpon the leuer, and the two kydneys with the fat that is aboute them, and burne them vpon the altare. But the bullockes flesh, strynne and donge, shalt thou burne with fyre without the hooste: for it is a synneofferynge.

C The one ramme shalt thou take also, and Aaron with his sonnes shall laye their handes vpon his heade. Then shalt thou sleye him, and take of his bloude, and sprenkle it vpon the altare rounde aboute. But the ramme shalt thou deuyde in peces, and wash his bowels and his legges, and laye them vpon the peces and the heade, and burne the whole ramme vpon the altare: for it is a burntofferynge, and a swete sauoure of the sacrifice vnto the LORDE.

As for the other ramme, thou shalt take him, and Aaron with his sonnes shall laye their handes vpon his heade, and thou shalt slaye him, and take of his bloude, and put it vpon the typpe of the right eare of Aaron and his sonnes, and vpon ỹ thombe of their right handes, and vpon the greate too of their right fete, and thou shalt sprenkle the bloude vpon the altare rounde aboute, and shalt take of the bloude vpon the altare and the anoyntinge oyle, and sprenckle it vpon Aaron and his vestymentes, vpon his sonnes and their vestymentes. So shall he and his clothes, his sonnes and their clothes be consecrated. Leuitic.d

D Then shalt thou take the fat of the ramme, the rompe, and the fatt that coueretb ỹ bowels, the net vpon the leuer, and the two kydneys with the fatt that is aboute them, and the right shulder (for it is a ramme of cõsecracion) and a symnel of bred, and an oyled cake, and a wafer out of the maunde of the vnleuended bred * that stondeth before ỹ LORDE, and put all in to the handes of Aaron and of his sonnes, and waue it vnto the LORDE. Thẽ take it out of their handes, and burne it vpon the altare for a burnt offeringe, to be a swete sauoure vnto ỹ LORDE. For it is the LORDES sacrifice. Leui.8.e *Exo.29.c

E And thou shalt take the brest of the ramme of Aarõs consecraciõ, & shalt waue it before ỹ LORDE, ỹ shal be his parte. And thus shalt thou halowe ỹ Wauebrest & ỹ heueshulder (ỹ are waued & heaued) of ỹ ramme of the consecracion of Aaron & his sonnes: And it shalbe a perpetuall custome for Aarõ and his sonnes of ỹ children of Israel: for it is an heue offrynge, and the heue offrynge shalbe the LORDES dewtye of the children of Israel, in their * deade offrynges and heue offrynges which they do vnto the LORDE. Leui.9.f *Some call the peace offeringes

And the holy garmentes of Aaron shall his sonnes haue after him, that they maie be anoynted therin, & ỹ their handes maye be fylled. Loke which of his sonnes shalbe prest in his steade, the same shal put them on senẽ dayes, that he maye go in to the Tabernacle of wytnesse, to mynister in the Sanctuary. Nu.20.d

F But the ramme of consecracion shalt thou take, and seeth his flesh in an holy place. And Aaron with his sonnes shal eate the flesh of the same ramme with the bred in the maunde, at the do[illegible] of the Tabernacle of wytnesse: for there is an attonement made therwith, to fyll their handes, that they maye be consecrated. A straũger Leui.8.g

sylke. And thou shalt take two Onix stones, and graue in them the names of the chil-dren of Israel. Syx names vpon the one stone, and the sixe other names vpon the o-ther stone acordinge to the order of their a-ge. This shalt thou do by the stonegrauers that graue signettes, so that ỳ stones with the names of the children of Israel to be set rounde aboute with golde: and thou shalt put them vpon the two shulders of the ouer body cote, that that they maye be stones of remembraunce for the children of Israel, that Aaron maye beare their names vpon both his shulders before the LORDE for a remembraunce.

C Thou shalt make hokes of golde also, and two wrethē cheynes of pure golde, and shalt fasten them vnto the hokes.

The brestlappe of iudgment shalt thou make of broderd worke, euen after the wor-ke of the ouerbody cote: of golde, yalow sylke, scarlet, purple, and whyte twyned sylke. Foure square shall it be and dubble, an han-de bredth longe, and an handebredth brode. And thou shalt fill it with foure rowes full of stones. Let the first rowe be a Sardis, a Topas, and a Smaragde. The seconde: a Ruby, a Saphyre, and a Dyamonde. The thirde: a Ligurios, an Achatt, and an Ame tyst. The fourth: a Turcas, an Onix, and a Jaspis. In golde shall they be sett in all the rowes, and shal stonde acordinge to ỳ twol ue names of the children of Israel, grauen of the stonegrauers, euery one with his name acordinge to the twolue trybes.

D And vpon the brestlappe thou shalt ma-ke wrethen cheynes by ỳ corners of pure gol de, and two golde rynges, so, that thou fastē the same two rynges vnto two edges of the brestlappe, and put the two wrethē cheynes of golde in the same two rynges, that are in two edges of the brestlappe. But the two endes of ỳ two wrethen cheynes shalt thou fasten in the two hokes vpon the ouerbody cote one ouer agaynst another.

And thou shalt make two other rynges of golde, and fasten them vnto ỳ other two edges of ỳ brestlappe, namely to ỳ borders therof, wherwith it maye hange on the yn-syde vpon the ouerbody cote. And yet shalt thou make two rynges of golde, and fasten them vpon the two edges beneth to the o-uerbody cote, vpon the outsyde one ouer a-gaynst another, where the ouerbody cote ioy-E neth together. And the brestlappe shall be fastened by his rynges vnto the rynges of the ouerbody cote with a yalow lace, that it maye lye close vpon the ouerbody cote, and that the brestlappe be not lowsed from the ouerbody cote.

Thus shall Aaron beare the names of the children of Israel in ỳ brestlappe of iud-gment vpon his hert, whan he goeth in to the Sanctuary, for a remembraunce bef-re the LORDE allwaye. And in the brestlap-pe of iudgment thou shalt put *light and perfectnesse, that they be vpon Aarōs hert, whan he goeth in before the LORDE, and that he maye beare the iudgment of the chil dren of Israel vpon his hert before the LOR-DE allwaye.

Thou shalt make the tunykle also to the ouerbody cote all of yalow sylke, and abo-ue in the myddest there shal be an hole, and a bonde folden together rounde aboute the hole, that it rente not. And beneth vpon the hemme thou shalt make pomgranates of yalow sylke, scarlet, purple rounde aboute, and belles of golde betwixte the same roun-de aboute: that there be euer a golden bell and a pomgranate, a golden bell and a pom granate rounde aboute the hemme of the sa me tunycle. And Aaron shall haue it vpon him whā he mynistreth, that the sounde ther of maye be herde, whan he goeth out and in at the Sanctuary before the LORDE, that he dye not.

Thou shalt make a foreheade plate also of pure golde, and graue therin (after the workmanshipe of the stone grauer): the holy-nes of the LORDE, & with a yalow lace shalt thou fasten it vnto the fore front of the my-ter vpon Aarons fore heade, ỳ Aaron maie so beare ỳ synne of the holy thinges, which the childrē of Israel halowe in all their gif-tes and Sanctuary. And it shall be allwaye vpon his fore heade, that he maye reconcyle them before the LORDE.

Thou shalt make an albe also of whyte sylke, and a myter of whyte sylke, and a gyr-dle of nedle worke.

And for Aarons sonnes thou shalt make cotes, gyrdles and bonetes, honorable and glorious, and shalt put them vpon thy bro-ther Aaron and his sonnes, and shalt anoyn te them, and fyll their handes, and conse-crate them, that they maye be my prestes. And thou shalt make them lynnen breches, to couer the flesh of their preuities, from the loynes vnto the thyes. And Aaron and his sonnes shall haue them on, whan they go in to the Tabernacle of wytnesse, or go vn-to the altare to mynister in the holy, that they beare not their synne, and dye. This

shalbe a perpetual custome for him, and his sede after him.

The XXIX. Chapter.

A THis is it also, that thou shalt do vnto them, that they maye be consecrated prestes vnto me. Take a yonge
1.a bullocke, and two rammes without blemish, vnleuended bred, & vnleuended cakes myxte wt oyle, and wafers of swete bred tempered wt oyle: Of wheate floure shalt thou make them all, and put them in a maunde, & bringe them in the maunde, with the bullocke & two rammes.

And thou shalt bringe Aaron & his sonnes vnto the dore of the Tabernacle of witnesse, & wash them wt water, & take the garmentes, and put vpon Aaron the albe and the tunycle, & the ouer body cote, & the brestlappe to ỹ ouer body cote, & shalt gyrde him on the out syde vpon the ouer body cote, and set the myter vpon his heade, and the holy crowne vpon the myter: and shalt take the anoyntinge oyle, and poure it vpon his heade, and anoynte him.

B Thou shalt bringe forth his sonnes also, & put the albes vpon them, and gyrde both Aaron & them with gyrdles, & set the bonettes vpon their heades, that they maye haue the prestlhode for a perpetuall custome.

And thou shalt fyll the hãdes of Aaron and his sonnes, and bringe forth the bullocke before the Tabernacle of wytnesse.* And
Leuit.1.a Aaron and his sonnes shall laye their hãdes vpon the heade of the bullocke, and thou shalt sley the bullocke before the LORDE, at the dore of the Tabernacle of wytnesse, and shalt take of his bloude, and put it vpon the hornes of the altare with thy fynger, and poure all the other bloude vpon the botome of the altare.

Leuit.1.a And thou shalt take all the fat that coue reth the bowels and the nett vpon the leuer, and the two kydneys with the fat that is aboute them, and burne them vpon the altare. But the bullockes flesh, skynne and donge, shalt thou burne with fyre without the hooste: for it is a synneofferynge.

C The one ramme shalt thou take also, and Aaron with his sonnes shall laye their handes vpon his heade. Then shalt thou sleye him, and take of his bloude, and sprenkle it vpon the altare rounde aboute. But the ramme shalt thou deuyde in peces, and wash his bowels and his legges, and laye them vpon the peces and the heade, and burne the whole ramme vpon the altare: for it is a burntofferynge, and a swete sauoure of the sacrifice vnto the LORDE.

As for the other ramme, thou shalt take Leuitic.8.d
him, and Aaron with his sonnes shall laye their handes vpon his heade, and thou shalt slaye him, and take of his bloude, and put it vpon the typpe of the right eare of Aaron and his sonnes, and vpon ỹ thombe of their right handes, and vpon the greate too of their right fete, and thou shalt sprenkle the bloude vpon the altare rounde aboute, and shalt take of the bloude vpon the altare and the anoyntinge oyle, and sprenckle it vpon Aaron and his vestymentes, vpon his sonnes and their vestymentes. So shall he and his clothes, his sonnes and their clothes be consecrated.

Then shalt thou take the fat of the ram- D
me, the rompe, and the fatt that coueretb ỹ Leu.3.c
bowels, the net vpon the leuer, and the two kydneys with the fatt that is aboute them, and the right shulder (for it is a ramme of cõsecracion) and a symnel of bred, and an oyled cake, and a wafer out of the maunde of the vnleuended bred * that stondeth before *Exo.29.c
ỹ LORDE, and put all in to the handes of Aaron and of his sonnes, and waue it vnto the LORDE. Thẽ take it out of their handes, and burne it vpon the altare for a burnt offeringe, to be a swete sauoure vnto ỹ LORDE. For it is the LORDES sacrifice.

And thou shalt take the brest of the ram- E
me of Aarõs consecraciõ, & shalt waue it be- Leui.8.f
fore ỹ LORDE, ỹ shal be his parte. And thus shalt thou halowe ỹ Wauebrest & ỹ heue shulder (ỹ are waued & heaued) of ỹ ramme of the consecracion of Aaron & his sonnes: And it shalbe a perpetuall custome for Aarõ and his sonnes of ỹ children of Israel: for it is an heue offrynge, and the heue offrynge shalbe the LORDES dewtye of the children of Israel, in their *deade offrynges and heue *Some call the peace of feringes offrynges which they do vnto the LORDE.

And the holy garmentes of Aaron shall his sonnes haue after him, that they maie be anoynted therin, & ỹ their handes maye be fylled. Loke which of his sonnes shalbe prest Nu.20.d
in his steade, the same shal put them on senẽ dayes, that he maye go in to the Tabernacle of wytnesse, to mynister in the Sanctuary.

But the ramme of consecracion shalt F
thou take, and seeth his flesh in an holy pla- Leui.8.g
ce. And Aaron with his sonnes shal eate the flesh of the same ramme with the bred in the maunde, at the do. of the Tabernacle of wytnesse: for there is an attonement made therwith, to fyll their handes, that they maye be consecrated. A straũger

shal not eate therof, for it is holy.

But yf eny of the flesh of the consecration, and of the bred remaine vntyll the morynge, thou shalt burne it with fyre, and not let it be eaten, for it is holy. And thus shalt thou do with Aaron and his sonnes all that I haue commaunded ỹ. Seuen dayes shalt thou fyll their handes, and offer a bullocke daylie for a synne offeringe, because of them ỹ shalbe reconciled. And thou shalt halowe the altare, whan thou reconcylest it: & shalt anoynte it, that it maye be consecrated. Seuen dayes shalt thou reconcyle the altare, & consecrate it, that it maye be an altare of the Most holy. Who so wyll touch the altare, must be consecrated.

G And this shalt thou do with the altare: Nu 28.a 1.Par. 17.e Two lambes of one yeare olde shalt thou offer euery daye vpon it: the one lambe in the mornynge, and the other at euen. And to one lambe a tenth deale of wheate floure, mengled with ỹ fourth parte of an Hin of beaten oyle, and ỹ fourth parte of an Hin of wine for a drynkofferynge. With the other lambe at euen shalt thou do like as with ỹ meate offerynge and drynkofferynge in the mornynge, for a swete sauoure of sacrifice vnto ỹ LORDE. This is the daylie burntofferynge amonge youre posterities, at the dore of the Tabernacle of wytnesse before the LORDE, * Leui. 1.a Num. 12.a where I will protest vnto you, and talke with the. There wil I protest vnto the children of Israel, and be sanctified in my glory, and wyl halowe the Tabernacle of wytnes and the altare, and consecrate Aarō and his sonnes, to be my prestes. Leu 26.b 2.Cor.6.b And I wyl dwell amonge the children of Israel, & wyll be their God: so ỹ they shal knowe, how that I am the LORDE their God, which brought them out of the londe of Egipte, that I might dwell amonge them, euen I the LORDE their God.

The XXX. Chapter.

A Thou shalt make also an incense altare to burne incense, of fyrre tre, a cubyte longe & brode, eauen foure squared, and two cubytes hye with his hornes, & shalt ouerlaye it with pure golde, the rofe & the walles of it rounde aboute, and the hornes therof, & a crowne of golde shalt thou make rounde aboute it, and two golde ryngs on either syde vnder the crowne, that there maie be staues put therin, to beare it with all.

The staues shalt thou make of fyrre tre also, and ouerlaye thē with golde: and shalt set it before the vayle, that hangeth before the Arke of wytnesse, and before the Mercy seate ỹ is vpon the wytnesse, from whence I wyl protest vnto the. And Aaron shal burne swete incense theron euery mornynge, whā he dresseth the lampes. In like maner whan he lighteth the lampes at euen, he shall burne soch incense also. This shal be the daylie incense before the LORDE amonge youre posterities.

Ye shall put no straunge incense therin, & offer no burntofferynge, ner meatofferynge, nether drynkofferynge theron. And * vpon ỹ hornes of it shall Aaron reconcyle once in a yeare, with ỹ blonde of the synneofferynge, which they shall offer that are reconcyled. This shal be done amonge youre posterities for this is the most holy vnto the LORDE.

And the LORDE spake vnto Moses, and sayde: Whan thou nombrest the heades of the children of Israel, then shal euery one gene vnto the LORDE the reconcylinge of his soule, ỹ there happē not a plage vnto them, whan they are nombred. Euery one that is tolde in the nombre, shall gene half a Sycle, after the Sycle of the Sanctuary: * one Sycle is worth twentye Geras. This half Sycle shal be ỹ LORDES Heue offerynge. Who so is in the nombre from twenty yeare and aboue, shal gene this Heue offerynge vnto ỹ LORDE. The riche shal not gene more, and the poore shal not gene lesse in the half Sycle, which is geuen vnto the LORDE to be an Heue offerynge for the reconcylinge of their soules.

And this money of recōcilinge shalt thou take of the children of Israel, & put it to the Gods seruyce of the Tabernacle of wytnes, that it maye be a remembraunce vnto the children of Israel before the LORDE, that he maye let himself be reconcyled ouer their soules.

And the LORDE spake vnto Moses, and sayde: Thou shalt make a brasen lauer also with a fote of brasse to wash, and shalt set it betwixte the Tabernacle of witnesse and ỹ altare, and put water therin, that Aarō and his sonnes maye wash their handes and fete therout, whan they go in to the Tabernacle of wytnesse, or to the altare, to mynistre vnto the LORDE with offerynge incense, ỹ they dye not. This shalbe a perpetuall custeme for him and his sede amonge their posterities.

And ỹ LORDE spake vnto Moses, and sayde: Take vnto the spyces of the best, fyue hundreth Sycles of Myrre, and of Cynamō halfe so moch, euen two hundreth and fyftie,

and of Calmus two hundreth and fiftye, and of Cassia fyue hundreth (after the Sycle of the Sanctuary) & an Hin of oyle olyue, and make an holy anoyntinge oyle, after the craft of the Apotecary.

D And there w̄ shalt thou anoynte the Ta- 8.b bernacle of wytnesse, & the Arke of wytnes, the table with all his apparell, ỹ candilsticke with his apparell, the altare of incense, the altare of burntofferynges with all his apparell, & the lauer with his fote: and thus shalt thou consecrate them, that they maye be most holy: for who so wil touch thē, must be consecrated. Thou shalt anoynte Aaron also, and his sonnes, and consecrate them to be my prestes.

And thou shalt speake vnto the childrē of Israel, and saye: This oyle shalbe an holy oyntment vnto me amonge yo^r posterities: It shal not be poured vpon mans body, nether shalt thou make eny soch like it, for it is holy: therfore shal it be holy vnto you. Who so maketh eny soch like, or geueth a straūger therof, the same shalbe roted out from amonge his people.

And the LORDE sayde vnto Moses: Take vnto the spyces: Balme, Stacte, Galban, and pure franckencense, of one as moch as of another, and make incense therof (after the craft of the Apotecary) myngled together, that it maye be pure & holy. And thou shalt beate it to poulder, and shalt put of the same before the wytnesse in the Tabernacle of wytnesse, from whence I wyll protest vnto the, but it shalbe holy vnto the for the LORDE. Who so maketh soch to cense therwith, shalbe roted out from amōge his people.

The XXXI. Chapter.

A AND the LORDE spake vnto Moses, & 35.d saide: I haue called by name Bezaleel 1.b the sonne of Vri ỹ sonne of Hur, of ỹ trybe of Juda, * and haue fylled him with ỹ 7.b spirete of God, with wyßdome and vnderstōdynge and knowlege, and to worke with all maner of connynge worke, in golde, sylner, brasse, to graue stones connyngly, and to set them, to carue well in tymbre, and to make all maner worke. And beholde, I haue geuen him Aholiab the sonne of Ahisamach of the trybe of Dan, to be his companyon, and haue geuen wyßdome in to the hertes of all that are wyse, that they shall make all that B I haue commaunded the: the Tabernacle 35. 36. of wytnesse, the Arke of wytnesse, the Mercyseate theron, and all the ornamentes of ỹ Tabernacle: the table and his apparell, the candilsticke and all his apparell, the altare of incense, the altare of burntofferynges w̄ all his apparell, the lauer with his fote, the myniſtrynge vestimentes of Aaron ỹ preſt, and the garmentes of his sonnes to serue like prestes, the anoyntinge oyle, and the incēse of spyces for ỹ Sāctuary. All that I haue commaunded the, shal they make.

And the LORDE talked vnto Moses, C and sayde: Speake vnto the childrē of Israel, and saye: Kepe my Sabbath, for it is a Exo.20. token betwene me and you, and youre posterities, that ye maye knowe, how that I am the LORDE which haloweth you: therfore kepe my Sabbath, for it shalbe holy vnto you. * Who so vnhaloweth it, shall dye the • Nu.15.c death: For who so doth eny worke therin, shalbe roted out from amonge his people.

Sixe dayes shall men worke, but vpon D the seuenth daye is the Sabbath * the holy Gene.2.a rest of the LORDE. Who so doth eny worke vpon the Sabbath daye, shall dye the death.

Therfore shal the childrē of Israel kepe the Sabbath, that they maye kepe it also amonge their posterities for an euerlastynge couenaunt. An euerlastynge token is it betwixte me and the childrē of Israel. For in sixe dayes made the LORDE heauē & earth, but vpon ỹ seuenth daye he rested, and was refreshed.

And whan the LORDE had made an ende of talkinge with Moses vpon the mount Sinai, he gaue him two tables of witnesse, which were of stone, and wrytten with the fynger of God. Exo.24.c and 32.d Deut.5.c and 9.b

The XXXII. Chapter.

BVt whan the people sawe that Mo- A ses made lōge taryenge to come downe frō the mount, they gathered thē togither ageynst Aaron, & sayde vnto him: Vp, and make vs goddes, to go before vs, Actes.7.c for we can not tell what is become of this man Moses, that brought vs out of Egipte. Aaron sayde vnto them: Plucke of the Iudic.8.c golden earynges from the eares of youre

wynes, of yo' sonnes, & of yo' doughters, & bringe them vnto me. Then all the people pluckte of their golden earynges from their eares, & brought them vnto Aaron. And he toke them of their handes, & fashioned it wt
al. 105.c a grauer. And they made a molten calfe, and sayde: These are thy goddes (O Israel) that brought the out of the londe of Egipte.

B Whan Aaron sawe that, he buylded an altare before him, and caused it be proclamed, and sayde: Tomorow is the LORDES feast. And they arose vp early in the mornynge, and offred burntofferynges, and brought
cor.10.a deadofferynges also: Then the people sat them downe to eate and drynke, & rose vp to playe.

eut. 9.c But the LORDE sayde vnto Moses: Go get the downe, for thy people whom thou broughtest out of the londe of Egipte, haue marred all: they are soone gone out of the waie, which I commaunded them. They haue made them a molten calfe, and haue worshipped it, & offred vnto it, & sayde: * These
3.Reg. 12.c are thy goddes (O Israel) that brought the out of the lande of Egipte.

C And the LORDE sayde vnto Moses: I se, that it is a styffnecked people, and now
xo.32.a iu.14.b suffre me, that my wrath maye waxe whote ouer them, & that I maye consume them, so wil I make a greate people of the.

But Moses besought the LORDE his God, & sayde: Oh LORDE, wherfore wil thy wrath waxe whote ouer thy people, whom thou hast brought out of the lõde of Egipte wt greate power & a mightie hãde: Wherfore shulde the Egipcians speake, & saye: He hath brought thẽ for their myschefe, to slaye them in the mountaynes, and to destroye thẽ
D vtterly from the earth? O turne the from the fearcenesse of ỳ wrath, & be gracious ouer the wickednesse of thy people. Remembre thy seruaũtes Abraham, Isaac, and Israel,
Ge.22.c vnto whõ * thou swarest by thyne owne self, and saydest: I wil multiplye youre sede as the starres of heauen, and all the londe that I haue promysed you, wil I geue vnto youre sede, & they shall inheret it for euer. Thus the LORDE repented of the euell, which he sayde he wolde do vnto his people.

Moses turned him, & wente downe from the mount, and in his hande he had the two tables of wytnesse, which were wrytte vpon both the sydes, and were Gods worke, & the wrytinge was the wrytinge of God therin. Now whan Josua herde the noyse of ỳ people, as they shouted, he sayde vnto Moses: This is a noyse of warre in the hoost. He answered: It is not a noyse of them that haue the victory, and of them that haue the worse, but I heare a noyse of synginge at a daunse.

Whan he came nye vnto the hoost, and sawe the calfe, and the daunsynge, he was moued with wrath, and cast the tables out of his hande, and brake them beneth the mount. And he toke the calfe that they had made, and brent it with fyre, and stamped it vnto poulder, and strowed it in the water, & gaue it vnto the children of Israel to drynke, & sayde vnto Aaron: What dyd this people vnto the, that thou hast brought so greate a synne vpon them?

Aaron sayde: Let not the wrath of my lorde waxe fearce: thou knowest, that this is a wicked people. They sayde vnto me: Make vs goddes to go before vs, for we can not tell what is become of this man Moses, ỳ brought vs out of the londe of Egipte. I sayde vnto them: Who so hath golde, let him plucke it of, and geue it me: and I cast it in the fyre, therof came this calfe.

Now whan Moses sawe, that the people were naked (for Aaron, whan he set them vp, made them naked to their shame) he wẽte in to the gate of the hoost, and sayde: who so belongeth vnto the LORDE, let him come hither vnto me. Then all the children of Leui gathered them selues vnto him, and he sayde vnto them: Thus sayeth the LORDE the God of Israel: Euery man put his swerde by his syde, and go thorow in and out from one gate to another in the hoost, and slaye euery man his brother, frende, & neighboure.

The children of Leui dyd, as Moses sayde vnto them. And there fell of the people the same daye thre thousande men. Thẽ sayde Moses: Cõsecrate youre handes this daie vnto the LORDE, euery man vpon his sonne and brother, that the prayse maye be geuen ouer you this daye.

On the morow Moses sayde vnto the people: Ye haue done a greate synnne. Now I wil go vp vnto the LORDE, yf peraduenture I maye make an attonement for youre synnes.

Now whã Moses came agayne vnto ỳ LORDE, he saide: Oh this people haue done a greate synne, & haue made them goddes of golde. * Now forgeue them their synne: yf not, thẽ wype me out of ỳ boke, that thou hast wrytten. The LORDE sayde vnto Moses: What: Him that synneth against me, wil I wype out of my * boke. Go thou ỳ

waye therfore, and bringe ye people thither
13.a as I haue sayde vnto the, Beholde, myne
23.c angell shall go before the. But in the daye
of my visitacion I wyll vyset their synnes
vpon them. So the LORDE plaged the peo
ple, because they made ye calfe which Aaron
made.

The XXXIII. Chapter.

A THe LORDE sayde vnto Moses: Go,
departe hence, thou and the people,
whom thou hast brought out of the
lande of Egipte, vnto ye londe that I swa-
re vnto Abraham, Isaac and Jacob, and
22.c sayde: vnto yi sede wil I geue it, and I wyl
23.d sende an angell before the (and cast out the
7.d Cananites, Amorites, Hethites, Pheresites,
24.c Heuites and Jebusites) in to the londe that
floweth with mylke and hony, for I wyll
32.c not go vp with the: for thou art an hard-
necked people, I might consume the by the
waye. Whan the people herde this euell ty-
dinges, they sorowed, and no man put on his
best rayment.

B And ye LORDE sayde vnto Moses: Spea
ke vnto the children of Israel: Ye are a stys-
necked people, I must once come sodenly v-
pon the, and make an ende of the. And now
put of thy goodly araye from the, ye I maie
knowe what to do vnto the. So the children
of Israel laied their goodly araye from the,
euen before the mount Horeb.

Moses toke the Tabernacle, & pitched it
without a farre of from ye hoost, and called
it the Tabernacle of wytnesse. And who so
euer wolde axe eny question at the LORDE,
wente out vnto the Tabernacle of wytnesse
before the hoost. And whan Moses wente
out vnto the Tabernacle, all the people rose
vp, and stode euery one in his tent dore, and
loked after Moses, tyll he was gone in to
31.d the Tabernacle. And whan Moses entred
in to the Tabernacle, the cloudy pyler came
downe, and stode in the dore of the Taber-
nacle, and he talked with Moses. And all
the people sawe the cloudy piler stonde in
the dore of the Tabernacle, and rose vp, and
worshiped, every one in his tent dore.

C And the LORDE spake vnto Moses face
2.a to face, as a man speaketh vnto his frende.
And whan he turned agayne to the hoost, ye
1.g.c yonge mā Josua ye sonne of Nun his minis-
ter, departed not out of ye Tabernacle. And
Moses sayde vnto the LORDE: Beholde,
thou saydest vnto me: Bringe ye people vp,
and letteste me not knowe, whom thou wilt
sende wt me, & yet hast thou sayde: I knowe
the by name, and thou hast founde grace in
my sight. Let me knowe thy waye therfore,
wherby I maye be certified, ye I fynde gra-
ce in thy sight: And consydre yet, that this
people is thy people.

He sayde: My presence shal go before the,
there with wyll I lede the. But he sayde
vnto him: Yf thy presence go not, then cary
vs not vp from hence: for wherby shal it be
knowne, ye I and thy people haue founde fa
noure in thy sight, but in ye thou goest with
vs: that I & thy people maye haue some pre-
mynence before all people that are vpon the
face of the earth. The LORDE sayde vnto
Moses: I wyll do this also that thou hast
sayde, for thou hast founde grace in my sight,
and I knowe the by name.

He sayde: Oh let me thē se thy glory. And D
he sayde: I wyl cause all my good go ouer be
fore thy face, and wyl let the name of ye LOR
DE be called vpon before the. And I shewe Ro.9.b
mercy, to whom I shewe mercy: and haue
compassion, on whom I haue compassion.
And he sayde moreuer: Thou mayest not se
my face, for there shall no mā lyue, ye seyth *Deu. 4.b
me. And ye LORDE sayde farthermore: be- Iudic.6.c
holde, there is a place by me, there shalt thou and 13.d
stōde vpon the rocke. Now whan my glory Ioh.1.b
goeth forth, I wil put ye in a clyfte of ye roc
ke, & my hande shal holde styll vpō the, tyll I
be passed by. And whan I take awaye myne
hande from the, thou shalt se my backparts,
but my face shal not be sene.

The XXXIIII. Chapter.

AND the LORDE sayde vnto Moses: A
Hew the two tables of stone, like as ye Deu. 10.a
first were, that I maye wryte in them
the wordes, ye were in the first tables, which
thou brakest: and be ready in the mornynge,
that thou mayest come vp early vnto moūt
Sinai, and stonde me vpon the toppe of the
mount. And let no man come vp with the,
that there be no man sene thorow out all ye
mount: and let nether shepe ner oxen fede be-
fore the mount.

And Moses hewed two tables of stone,
like as the first were, & arose early in the mor
nynge, & wente vp vnto mount Sinai, as ye
LORDE comaunded him, & toke ye two tables
of stone in his hāde. Thē came the LORDE
downe in a cloude. And there he stepte vnto
him, & called vpō ye name of ye LORDE. And
whan ye LORDE passed by before his face, he
cryed: LORDE LORDE, God, mercifull & gracī
ous, & longe sufferinge, and of greate mercy Psal.85.c
and trueth, thou that kepest mercy in stoa- and Exo.
re for thousandes, and forgeuest wickednes, Deu.5.b
trespace and synne (before whom there is Wisd.11.c
and 30.b
Naū 1.a

xo 20.a no man innocent) * thou that visitest the wic
eut. 7.b kednesse of the fathers vpon ỹ children and childers children, vnto the thirde and fourth generacion.

B And Moses bowed him self downe vnto the earth, and worshiped him, and saide: LORDE, yf I haue founde grace in thy sight, thē let the LORDE go with vs (for it is an hard necked people) that thou mayest haue mercy vpon oure wickednesses and synnes, and let vs be thyne inheritaunce.

And he sayde: Beholde, I make a couenaunt before all ỹ people, & wil do wonders, soch as haue not bene done in all londes, and amonge all people. And all ỹ people amōge whom thou art, shal sē ỹ worke of ỹ LORDE, for a terryble thinge shal it be, ỹ I wyl do w the. Kepe that I commaunde ỹ this daye. Beholde, I wyl cast out before the: ỹ Amorites, Cananites, Hethites, Pheresites, Heuytes and Jebusites. * Bewarre, that thou make no couenaunt with the indwellers of the lande ỹ thou commest in to, lest they be cause of ỹ ruyne in the myddest of the: but their alters shalt thou ouerthrowe, & breake downe their goddes, and rote out their groaues: for thou shalt worshipe no other god. For ỹ LORDE is called gelous, because he is a gelous God: lest (yf thou make any agrement with the indwellers of the londe, and whan they go a whoringe after their goddes, and do sacrifice vnto their goddes) they * call ỹ, and thou eate of their sacrifice, and lest thou take of their doughters vnto thy sonnes to wyues, and the same go a whoringe after their goddes, & make thy sonnes go a whoringe after their goddes also.

C Thou shalt make ỹ no goddes of metall.

xo.12.c * The feast of swete bred shalt thou kepe. Seuen daies shalt thou eate vnleuēded bred, like
nd 23.b as I cōmaunded the in the tyme of the moneth Abib: for in the moneth Abib thou wentest out of Egipte. * All ỹ first breaketh the Matrix, is myne, soch as shalbe male amōge ỹ catell, ỹ breaketh the Matrix, whether it be oxe or shepe. But the first of thyne Asse shalt thou bye out w a shepe: yf thou redeme it not, then breake his necke. All the first borne of thy children shalt thou redeme.

Eccli. 35.a And se that no man appeare before me emptye.

* xx. 20.b * Sixe dayes shalt thou labo', vpon ỹ se-
23.b.35.a nēth daye shalt thou rest both from plowinge and reapynge. The feast of wekes shalt thou kepe with the firstlinges of the wheate harueste: and the feast of yngaderynge at ỹ yeares ende. Thryse in a yeare shal all ỹ men children appeare before the Souernoure, euen the LORDE and God of Israel.

Whan I shal cast out the Heithen before the, & enlarge ỹ borders, there shal no man desyre thy lōde: for so moch as thou goest vp thre tymes in the yeare, to appeare before ỹ LORDE thy God. Thou shalt not offer the bloude of my sacrifice w leuēded bred. And the offerynge of the Easterfeast shal not remayne ouer nyght vntill the mornynge. The firstlinges of ỹ first frutes of thy lōde shalt thou brynge in to the house of the LORDE thy God. * Thou shalt not seith a kydd, whyle it is yet in his mothers mylke.

And the LORDE saide vnto Moses: wryte these wordes, for because of these wordes haue I made a couenaunt with the & with Israel. And he was there with the LORDE fourtye dayes and fourtye nightes, and ate no bred, and dranke no water. And * he wrote in the tables the wordes of the couenaūt, euen ten verses.

Now whā Moses came downe fro moūt Sinai, he had the two tables of wytnesse in his hande, & wyst not ỹ the slaynne of his face shyned, because he had talked with him. And whā Aaron & all the childrē of Israel sawe ỹ the slaynne of his face shyned, they were afrayed to come nye him. Thē Moses called them. And they returned vnto him, both Aaron & all the chefest of the cōgregacion. And he talked w them. Afterwarde came all the children of Israel vnto him. And he cōmaunded thē, all ỹ the LORDE had sayde vnto him vpon the mount Sinai. Now whan he had made an ende of talkynge w thē, * he put a couerynge vpō his face. And whan he wēte in before ỹ LORDE to talke w him, he toke ỹ couerynge of, till he wēte out agayne. And whan he came forth & spake w the childrē of Israel what was cōmaunded him, thē the childrē of Israel sawe his face, how ỹ the slaynne of his face shyned: so he put the couerynge vpō his face agayne, tyll he wente in agayne to talke with him.

The XXXV. Chapter.

AND Moses gathered all the cōgregacion of ỹ childrē of Israel together, and sayde vnto them: This is it, ỹ the LORDE hath commaunded you to do: Sixe dayes shall ye worke, but the seuenth daye shall ye kepe holy: a Sabbath of the LORDES rest. Who so euer doeth eny worke therin, shall dye. Ye shal kyndle no fyre vpon the Sabbath daye in all youre dwellynges.

And Moses sayde vnto ỹ whole congregacion of the children of Israel: This is it,

that the LORDE hath commaunded: Geue
35.a from amonge you ☞ heue offerynges vnto ☞
LORDE, so that euery one bringe the LOR-
DES heue offerynge with a fre hert: golde,
syluer, brasse, yalowe sylke, scarlet, purple,
whyte sylke, and goates hayre, reed stryppes
of rammes, doo stryppes, and fyne tre, oyle
for the lampes, and spyces for the anoyntin
ge oyle and for swete incense. Onix stones,
and stones to be set in ☞ ouerbody cote, and
for the brestlappe.

B And who so is wyse of hert amonge you,
let him come, & make what the LORDE hath
commaunded: namely, the habitacion with
the tent & couerynge therof, the rynges, bor-
des, barres, pilers & sokettes: The Arke w̄
the staues therof, the Mercyseate & the vay
le: the table with his staues & all his appa-
rell: & the shewbred: The cādilstycke of light
and his apparell, and his lampes, & the oyle
for the lightes: The altare of incense with
his staues: The anoyntynge oyle and spy-
ces for incense: The hangynge before ☞ Ta
bernacle dore: The alter of burntofferynges
with his brasen gredyron, staues and all his
apparell: The laner with his fote: The han-
ginges of the courte, with the pilers and so
kettes therof, & the hangynge of the courte
dore: The nales of the habitacion and of ☞
courte with their coardes: The mynistringe
garmentes for the seruyce in the holy, ☞ ho
ly vestimentes of Aaron the prest w̄ the ves-
timentes of his sonnes for ☞ prestes office.

C Then wente all the congregacion of the
childrē of Israel out fro Moses, & euery one
brought the gift of his hert: & all that they
wolde of fre will, the same brought they for
an heue offerynge vnto the LORDE for ☞
worke of the Tabernacle of witnesse, & for
all the seruyce therof, & for the holy vestimē-
tes. Both men & wemen that were of a wyl
lynge hert, brought bracelettes, earynges,
rynges & gyrdels, and all maner Jewels of
golde: Euery man also brought golde for
Waue offerynges vnto the LORDE.

And who so euer foūde by him yalow syl
ke, scarlet, purple, whyte sylke, goates hayre,
reed stryppes of rāmes, and Doo stryppes,
brought it. And who so euer hone vp syluer
& brasse, brought it for ☞ heue offerynge vn
to the LORDE. And who so euer founde fyne
tre by him, brought it for all maner of wor
ke of the Gods seruyce. And soch wemen as
were wyse herted, spanne with their hādes,
and brought their sponne worke of yalow
sylke, scarlet, purple, and whyte sylke. And
soch wemen as had hye vnderstondinge in
wysdome, spanne goates hayre.

As for ☞ prynces, they brought Onix stō D
nes, and set stones, for ☞ ouerbody coate, and
for the brestlappe, and spyces, and oyle for ☞
lightes, and for the anoyntinge oyle, and
for swete incense. Thus the children of Is-
rael brought fre wyllynge offerynges, both
man and wemē, for all maner of worke, that
the LORDE had commaunded by Moses,
to be made.

And Moses saide vnto the childrē of Is-
rael: Beholde, ☞ LORDE hath called by na- Exo.31.a
me Bezaleel ☞ sonne of Uri, ☞ sonne of Hur
of the trybe of Juda, & hath fylled him w̄
the spriete of God, that he maye haue wys-
dome, vnderstondinge, & knowlege for all ma
ner of worke, to worke connyngly in golde,
syluer & brasse, to graue precious stones & to
set them, to carue in wodd, to make all ma-
ner of connynge workes, and hath geuē in-
struccion in his hert, both him and Aholiab
the sonne of Ahisamach of ☞ trybe of Dan.
These hath he fylled w̄ wysdome of hert,
to make all maner of worke, to carue, to bro-
der, to worke with nedle worke, with yalow
sylke, scarlet, purple and whyte sylke, and
with weeuynge to make all maner of worke,
and to deuyse commynge workes.

The XXXVI. Chapter.

Then wrought Bezaleel & Aholiab & A
all the wyse herted men, vnto whom
the LORDE had geuen wysdome &
vnderstondinge to knowe, how they shulde
make all maner worke for the seruyce of the
Sanctuary, acordinge vnto all ☞ the LORDE
commaunded. And Moses called for Beza-
leel & Aholiab, & all the wyse herted men, vn
to whom the LORDE had geuen wysdome
in their hertes, namely, all soch as wyllingly
offred them selues there, & came to laboure
in the worke. And they receaued of Moses
all the heue offerynges, that the children of
Israel had brought for the worke of the ser
uyce of the Sanctuary, that it might be ma
de: & euery morninge brought they their wil
linge offerynges vnto him.

Then came all the wyse men ☞ wrought B
in the worke of the Sanctuary, euery one frō
his worke that he made, & sayde vnto Mo-
ses: The people bringeth to moch, more thē
nede is for the worke of this seruice, which
the LORDE hath cōmaunded to make. Thē
commaunded Moses, that it shulde be pro-
clamed thorow out the hoost: No man bryn
ge more to the heue offerynge of the Sanc
tuary. Then were the people forbydden to
bringe: for there was stuff ynough for all

maner of worke, that was to be made, and to moch.

So all ye wyse herted men amonge the ye
Exo. 26.a wrought in ye worke of the Habitacion, made ten curtaynes of whyte twyned sylke, yalow sylke, scarlet, purple, with Cherubyns of broderd worke. The legth of one curtayne was eight and twentye cubites, and the bredth foure cubites, & were all of one measure: & he coupled the curtaynes fyue & fyue together one to the other.

C And made yalow loupes a longe by ye edge of every curtayne, where they shulde be coupled together: fiftie loupes vpō every curtayne, wherby one might be coupled to another. And made fiftie buttons of golde, and with the buttons he coupled the curtaynes together one to the other, that it might be one couerynge.

Exo. 26.b And he made xj. curtaynes of goates hayre (for the tent over the habitacion) of thirtie cubytes longe, & foure cubytes brode, all of one measure, & coupled fyue together by them selues, and sixe by them selues, & made fiftie loupes a longe by ye edge of every curtayne, wherby they might be coupled together, & made fiftie buttons of brasse, to couple ye tent together withall. And made ouer ye tent a couerynge of reed sleynnes of rammes, and ouer that a couerynge of Doo sleynnes.

D And made stondinge bordes for the Ha-
Exo. 26.c bitacion, of Fyre tre, euery one ten cubytes longe, and a cubyte and a half brode, & two fete vnto every one, wherby one might be ioyned to another: that on the south syde there stode twentye of the same bordes: and made fourtye syluer sokettes there vnder, vnder euery borde two sokettes for his two fete. In like maner for the other syde of the Habitacion towarde the north, he made twentye bordes also with fourtye syluer sokettes, vnder every borde two sokettes: But behynde the Habitacion vpon the west syde, he made sixe bordes, and two other for the corners of the Habitacion behynde, that either of them both might be ioyned with his corner borde from vnder vp, and aboue vpon the heade to come together with a clampe: so that there were eight bordes, and sixtene sokettes of syluer, vnder euery one two sokettes.

E And he made barres of Fyre tre, fyue for the bordes vpon the one syde of the Habitacion, and fyue vpon the other syde, and fyue behynde towarde the west: and made the barres to shute thorow the bordes, from the one ende to the other, and ouerlayde the bordes with golde. But their rynges made he of golde for the barres, and ouerlayde ye barres with golde.

And made Cherubyns vpon the hangynge with broderd worke, of yalow sylke, scarlet, purple, & whyte twyned sylke. And made for the same, foure pilers of Fyre tre, and ouerlayed them with golde, and their knoppes of golde, and cast foure sokettes of syluer for them.

And made an hanginge in the Tabernacle dore, of yalow sylke, scarlet, purple, and whyte twyned sylke, of nedle worke, and fyue pilers therto with their knoppes (& ouerlayed their knoppes and whopes with golde) and fyue sokettes of brasse there to.

The XXXVII. Chapter.

AND Bezaleel made the Arke of Fyre A
tre, two cubites and a half lōge, a cu
byte and a half brode, and a cubyte & a half hye, and ouerlayed it with fyne golde within and without, and made a crowne of golde vnto it rounde aboute, and cast for it foure rynges of golde to the foure corners of it, vpon euery syde two. And made staues of Fyre tre, and ouerlayed thē with golde, and put them in the rynges a longe by ye sydes of the Arke, to beare it withall.

And he made ye Mercyseate of pure golde two cubytes and a half longe, and a cubite and a half brode, & made two Cherubyns of fyne beaten golde vpon the two endes of the Mercyseate: One Cherub vpon the one ende, and the other Cherub vpon the other ende: and the Cherubyns spredde out their wynges aboue an hye, and couered ye Mercyseate ther with: and their faces stode one ouer agaynst the other, and loked vnto the Mercyseate.

And he made ye table, of Fyre tre, two cu B
bytes longe, a cubyte brode, and a cubyte & a half hye, and ouerlayed it with fyne golde, and made therto a crowne of golde rounde aboute, and made vnto it an whoope of an hande bredth hye, and made a crowne of golde rounde aboute the whoope. And for it he cast foure golde rynges, & put them in the foure corners by the fete harde by the whoope, that the staues might be therin, to beare the table withall: & made the staues of Fyre tre, and ouerlayed thē with golde, to beare the staues withall. And the vessels vpon the table made he also of fyne golde: the disshes, spones, flat peces and pottes, to poure in and out withall.

And he made the candilsticke of fyne bea C

ten golde, where vpon was the shaft wt braū
ches, cuppes, knoppes, & floures. Sixe braun
ches proceaded out of ỹ sydes therof, vpon
either syde thre braūches: vpō euery braūch
were thre cuppes like allmōdes, wt knoppes
and floures. Vpon the candilsticke self were
foure cuppes with knoppes and floures, vn
der euery two braūches a knoppe. The knop
pes & braunches therof proceaded out of it,
and were all one pece of fyne beaten golde.
And he made the seuen lampes with their
snoffers & outquenchers of pure golde. Of
an hūdreth weight of golde made he it, and
all the apparell therof.

D He made also the altare of incense, of Fyr
re tre, a cubyte longe and brode, eauen foure
squared, and two cubytes hye with the hor
nes of it, and ouerlayed it with fyne golde,
the toppe and the sydes of it rounde aboute,
and the hornes therof, and made a crowne
vnto it rounde aboute of pure golde, & two
golde rynges vnder the crowne on both the
sydes, to put the staues therin, and to beare
it withall: but the staues made he of Fyrre
tre, and ouerlayed them with golde.

And he made the holy anoyntinge oyle,
& the incense of pure spyces, after ỹ craft of
the Apotecary.

The XXXVIII. Chapter.

A AND the altare of burntoffrynges ma
Exo.27.a de he of Fyrre tre, fyue cubytes lōge & Par.4.a
brode, eauen foure squared, & thre cubi
tes hye. And made foure hornes, which pro
ceaded out of the foure corners therof, and
ouerlaied it with brasse. And he made all ma
ner of vessels for the altare, cauldrons, sho
uels, basens, flesh hokes, and colepannes all of
brasse. And vnto the altare he made a brasen
gredyron of net worke rounde aboute, from
vnder vp vnto the myddest of the altare, &
cast foure rynges in the foure corners of the
brasen gredyron, for the staues: which he ma
de of Fyrre tre, and ouerlayed them wt brass
se, and put them in the rynges by the sydes
of the altare, to beare it withall, and made
it holowe with bordes.

And he made the Lauer of brasse, & his
fote also of brasse vpon the place of ỹ hoost,
that laye before the dore of the Tabernacle
of wytnesse.

B And he made the courte on ỹ south syde:
hangynges an hundreth cubytes longe, of
whyte twyned sylke, with thre twētye pilers
therof, and twentye sokettes of brasse: but
the knoppes and whopes of syluer. In like
maner vpon the north syde an hundreth cu
bytes with twentye pilers, and twentye so-
kettes of brasse, but their knoppes & whoo
pes of syluer. Vpon the west syde fiftie cuby
tes with ten pilers and tē sokettes, but their
knoppes and whoopes of syluer. Vpon the
East syde fiftie cubytes. Fiftene cubytes v-
pon either syde of the courte dore, wt thre pi
lers and thre sokettes: So that all the han
ginges of the courte were of whyte twyned
sylke, and the sokettes of the pilers were of
brasse, & their knoppes and whoopes of syl
uer: their heades were ouerlayed wt syluer, &
all the pilers of the courte were whooped a-
boute with syluer.

And the hangynge in ỹ courte gate ma- C
de he wt nedle worke, of yalowe sylke, scarlet,
purple, & whyte twyned sylke, twentye cuby
tes longe, & fyue cubytes hye, after the mea
sure of the hanginges of the courte: foure
pilers also therto, & foure sokettes of brasse,
and their knoppes of syluer, and their hea
des ouerlayed, and their whoopes of syluer.
And all the nales of the Habitacion and of
the courte rounde aboute, were of brasse.

This is now the summe of the Habitaci
on of wytnesse (which was counted at the
cōmaundemēt of Moses to ỹ Gods service
of the Leuites vnder the hāde of Ithamar
the sonne of Aaron the preist) which Beza-
leel the sonne of Vri, the sonne of Hur of the
trybe of Juda made, all as the LORDE com
maunded Moses. And wt him Ahaliab ỹ son
ne of Ahisamach of the trybe of Dan, a con
nynge grauer, to worke nedle worke, wt ya-
low sylke, scarlet, purple, & whyte sylke.

All the golde ỹ was wrought in all this
worke of the Sanctuary (which was geuen
to the Waue offerynge) is nyne & twenty hū
dreth weight, seuen hundreth & thirtie Sy-
cles, after ỹ Sycle of ỹ Sanctuary. * The Exo.38.b
syluer ỹ came of the congregacion, was fy- D
ue score hundreth weight, a thousande, seuen
hundreth, fyue and seuentye Sycles, after ỹ
Sycle of the Sanctuary: so many heades so
many half Sycles, after the Sycle of the
Sanctuary, of all that were nombred from
twentye yeare olde and aboue, euen sixe hun
dreth thousande, thre thousande, fyue hun-
dreth and fiftye.

Of the fyue score hundreth weight of syl
uer, were cast the sokettes of the Sanctua-
ry, and the sokettes of the vayle, an hūdreth
sokettes of the fyue score hundreth weighe,
an hundreth weight to euery sokett. Of the
thousande, seuen hundreth and fyue and se-
uentye Sycles were made the knoppes of
the pilers (and their heades ouerlayed) and
their whoopes.

As for the Waue offerynge of brasse, it was seuentye hundreth weight, two thousande and foure hundreth Sycles: Wherof were made the sokettes in the dore of the Tabernacle of wytnesse, and the brasen altare, and the brasen gredyron therto, and all the vessels of the altare, and the sokettes of ỹ courte rounde aboute, and the sokettes of ỹ courte gate, all ỹ nales of the habitacion, & all ỹ nales of ỹ courte rounde aboute.

The XXXIX. Chapter.

A Exo 28.2 Of the yalowe sylke, scarlet, & purple, they made Aarons mynistringe vestimentes, to do seruyce in the Sanctuary, as ỹ LORDE cõmaunded Moses.

And he made the ouerbody cote, of golde, yalowe sylke, scarlet, purple, & whyte twyned sylke, and bett the golde in to thinne plates, and cut it in to wyres, that it might be wrought amonge the yalowe sylke, scarlet, purple and whyte sylke, & made it so, that ỹ ouerbody cote came together by the edges on both the sydes. And his gyrdel was after the same craft & worke: euẽ of golde, yalowe sylke, scarlet, purple and whyte twyned sylke, as the LORDE commaunded Moses.

And they wrought two Onix stones, set rounde aboute with golde, grauen by the stone grauer with the names of the childrẽ of Israel: and fastened them vpõ the shulders of the ouerbody cote, that they might be stones of remẽbraunce vnto the children of Israel, as the LORDE cõmaunded Moses.

B And they made the brestlappe after the craft & worke of the ouerbody cote: of golde, yalowe sylke, scarlet, purple, & whyte twyned sylke, so that it was foure square & dubble, an hande bredth longe and brode, and fylled it with foure rowes of stones. The first rowe was: a Sardis, a Topas, and a Smaragde. The secõde: a Ruby, a Saphyre, & a Dyamonde. The thirde: a Ligurios, an Achat, and an Amatist. The fourth: a Turcas, an Onix & a Jaspis: closed rounde aboute with golde in all the rowes. And the stones stode after the twolue names of the children of Israel, grauen by the stone grauer, euery one with his name, acordinge to the twolue trybes.

And vpon the brestlappe they made wrythen cheynes of pure golde, and two hokes of golde, & two golde rynges, and fastened the two rynges vpon the two edges of the brestlappe: and ỹ two wrythen cheynes put they in the two rynges vpon the corners of the brestlappe. But the two endes of ỹ wrythen cheynes put they to the two hokes, & fastened them vpon the corners of the ouer body cote, one ouer agaynst another.

And they made two other rynges of golde, & fastened them to the other two corners of the brestlappe by the edge of it, that it might hange vpon the out syde of the ouerbody cote. And they made yet two other golde rynges, which they put beneth vpon the two corners of the ouerbody cote, one ouer agaynst another, where the ouerbody cote ioyneth together, that the brestlappe might be festened by his rynges vnto ỹ rynges of the ouerbody cote with a yalowe lace, that it might lye close vpon ỹ ouerbody cote, and not be lowsed from ỹ ouerbody cote, as the LORDE commaunded Moses.

And he made the tunycle vnto the ouerbody cote, wrought all of yalow sylke, & the hole ther of aboue in the myddest, & a bonde foldẽ together rounde aboute the hole, that it shulde not rente. And beneth vpon ỹ hemme of it, they made pomgranates of yalow sylke, scarlet, purple, & whyte twyned sylke: & they made belles of pure golde, which they put betwixte ỹ pomgranates rounde aboute vpon the hemme of the tunycle, a bell & a pomgranate, a bell & a pomgranate rounde aboute, to do seruyce in, as the LORDE commaunded Moses.

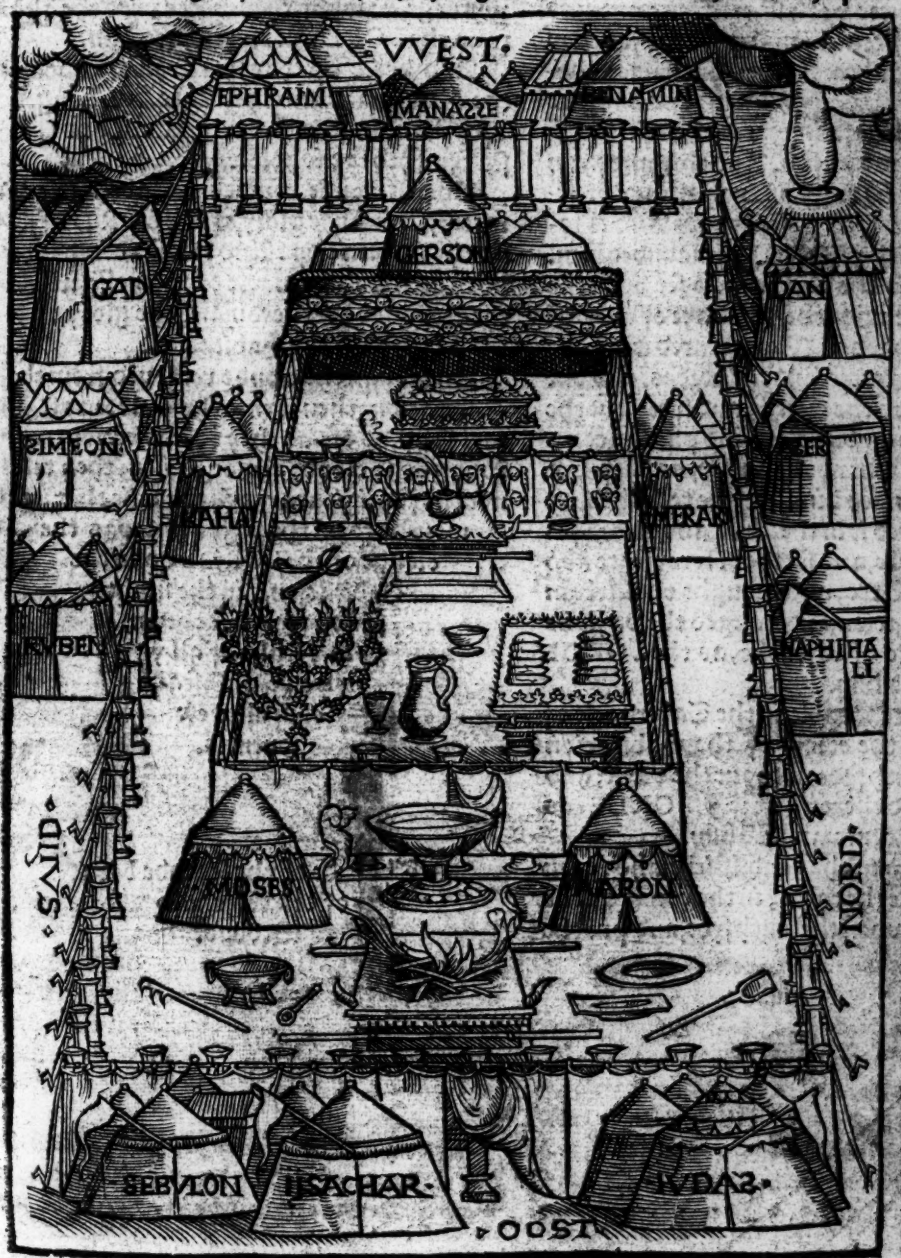
And they made albes also wrought of whyte sylke for Aaron & his sonnes, & ỹ myter of whyte sylke, and the goodly bonettes of whyte sylke, and breches of twyned whyte lynnen, and the girdle of nedle worke euen of whyte twyned sylke, yalow sylke, scarlet, and purple, as the LORDE commaunded Moses.

They made the fore heade plate also of ỹ holy crowne, of pure golde, and wrote therin with grauen worke: the holynes of the LOR

D^, and festened a yalowe lace theron, to tye it vnto the myter aboue, as the LORDE cõmaunded Moses.

Thus the whole worke of ỹ Habitacion of ỹ Tabernacle of wytnesse, was fynished. And the childrẽ of Israel dyd all that the LORDE cõmaunded Moses, & brought the Habitacion vnto Moses: the Tabernacle & all the apparell therof, the buttons, bordes, barres, pilers, sokettes, ỹ couerynge of reed skynnes of rammes, the couerynge of doo skynnes, & the vayle, ỹ Arke of wytnesse wt
E the staues therof, the Mercyseate, the table & all his apparell, & the shewbred, the candil sticke, wt the lampes prepared, and all his apparell, & oyle for the lightes, the golden altare, the anoyntinge oyle & incense, the hangynge in the Tabernacle dore, the brasen altare, & his brasen gredyron wt his staues, & all his apparell, ỹ laver wt his foote, the hangynges of ỹ courte wt the pilers & sokettes ther of, ỹ hanginge in the courte gate wt his pilers & nales, & all the ordynaunce for the seruyce of the Habitacion of ỹ Tabernacle of wytnesse, ỹ mynistringe vestimẽtes of Aarõ ỹ prest, to do seruyce in ỹ Sanctuary, & the garmẽtes of his sonnes, ỹ they myght execute ỹ prestes office. Accordinge to all that ỹ LORDE cõmaunded Moses, euẽ so dyd the childrẽ of Israel in all this seruyce. And Moses sawe all ỹ worke, & they dyd it euẽ as ỹ LORDE had commaunded, and he blessed them.

The XL. Chapter.



And the LORDE spake vnto Moses, & sayde: In the fyrst daye of the first moneth shalt thou set vp ỹ Habitacion of ỹ Tabernacle of wytnesse, and shalt put the Arke of wytnes therin, and hange the vayle before ỹ Arke. And thou shalt bringe in the table, and garnish it, and bryngein the candilsticke, and put the lampes theron. And ỹ goldẽ aleare of incense shalt thou set before ỹ Arke of wytnesse, & hange vp the hanginge in the dore of the Habitacion. But the aleare of burntofferin

ges shalt thou set before the dore of the Habitacion of the Tabernacle of wytnesse: & the lauer betwixte the Tabernacle of wytnesse and the altare, and put water therin, & set the courte rounde aboute, and hange vp the hanginge in the courte gate.

B And thou shalt take the anoyntynge oyle, and anoynte the Habitacion and all that
Exo.30.c is there in, and shalt consecrate it, and all ỹ apparell therof, that it maye be holy. And thou shalt anoynte the altare of burntofferynges and all his vessels, and consecrate it, that it maye be most holy. The lauer also & his fote shalt thou anoynte & consecrate.

Exo.29.a And thou shalt brynge Aaron & his sonnes vnto the dore of the Tabernacle of wytnesse, and wash them with water, & put the holy vestimentes vpon Aaron, and anoynte him, and consecrate him, that he maye be my prest. And thou shalt brynge his sonnes also, and put the albes vpon them, and anoynte them, as thou hast anoynted their father, ỹ they maye be my prestes. And this anoyntinge shall they haue for an euerlastinge prestehode amonge their posterities. * And Moses dyd all as the LORDE cõmaunded him.

C Thus was the Tabernacle set vp in the
Num.9.c seconde yeare vpon the first daye of the first moneth. And whan Moses reared it vp, he fastened ỹ sokettes and the bordes, and barres, and set vp the pilers, and spred out the tent ouer the Habitacion, and put the couerynge of the tent aboue an hye, as the LORDE commaunded him. And he toke the wytnesse, and layed it in the Arke, and put ỹ stanes in the Arke, and set the Mercyseate aboue vpon the Arke, and brought the Arke into the Habitacion, and hanged the vayle before the Arke of wytnesse, as the LORDE commaunded him.

And he set the table in the Tabernacle of wytnesse, in the corner of the Habitacion vpon the north syde without the vayle, and
*Exo.25.c prepared bred theron before ỹ LORDE, * as the LORDE commaunded him.

D And he set in the candilsticke also, euen ouer agaynst the table, in the corner of the Habitacion vpon the south syde, and put the lampes theron before ỹ LORDE, as the LORDE commaunded him. And the golden altare set he in also before the vayle, and brent swete incense theron, as the LORDE commaunded him. And hanged vp the hangynge in the Tabernacle dore. As for the altare of burntofferynges, he set it before the dore of the Habitacion of ỹ Tabernacle of wytnesse, and offred burntofferynges and meate offerynges theron, as the LORDE commaunded him.

And the Lauer set he betwixte the Tabernacle of wytnesse and ỹ altare, and put water therin to wash withall. And Moses, Aaron and his sonnes washed their hãdes and fete ther at: for they ought to wash the, whan they wente in to the Tabernacle of wytnesse, or whan they wente vnto the altare, as the LORDE commaunded him.

And he set vp the courte rounde aboute the Habitacion and the altare, and hanged vp ỹ hanginge in ỹ courte gate. Thus Moses fynished the whole worke.

Then a cloude couered ỹ Tabernacle of wytnesse, and the glory of the LORDE fylled the Habitacion. And Moses coulde not go in to the Tabernacle of wytnesse, whyle the cloude abode theron, and the glory of ỹ LORDE fylled the Habitacion.

And whan the cloude remoued from the Habitacion, then wente the children of Israel forth, as oft as they toke their iourney. But yf the cloude remoued not, then toke not they their iourney, tyll the daie that it remoued: for in the daye tyme was the cloude of the LORDE vpon the Habitacion, & in the night seaso̅ was fyre therin, in ỹ sight of all ỹ house of Israel, in all their iourneis.

The ende of the seconde boke of Moses, called Exodus.

The thirde boke of Moses, called Leuiticus.

What this boke conteyneth.

Chap. I. The ordre and vse of burntofferynges, whether it be of small or greate catell, or of foules.

Chap. II. Of meatofferynges with fyne flowre, &c.

Chap. III. Of deedofferynges, otherwyse called healthoffrynges, peace offrynges, or thankofferynges, and of the fatt.

Chap. IIII. The offringe for the sinne of a preest, of the whole congregacion, of the ruler, or of eny other meane man.

Chap. V. The offerynge for swearinge, for an errour or ignorannce.

Chap. VI. Of daylie burntofferynges & other oblacions: The offerynge of the preest in the daye of his anoyntinge.

Chap. VII. Of thankofferynges. Of the fat & bloude, and of the anoyntinge of the preestes.

Chap. VIII. Of the anoyntinge and consecratynge of Aaron and of his sonnes.

Chap. IX. How Aaron and his sonnes offred for synne, & how the fyre of God consumed the burntofferynge.

Chap. X. The death of Nadab & Abihu. The preestes were forbydden to drynke wyne, and their porcion of the offerynges appoynted them.

Chap. XI. Of cleane and vncleane beastes & foules.

Chap. XII. Of the vnclennesse of a woman in childe bedd, of hir clensynge or purificacion & of hir offerynge.

Chap. XIII. Of Leprosy or Mezell.

Chap. XIIII. The clesynge of lepers, and of their offerynge.

Chap. XV. Of all maner of vncleane flures or yssues, both of men and wemen.

Chap. XVI. Aarō might not allwaie go in to the Sanctuary. Of the two goates. Of fastinge in the seuenth moneth.

Chap. XVII. All offrynges were first brought to the Tabernacle dore. No bloude ner deed caryon was to be eaten.

Chap. XVIII. The degrees of consanguynite and affynite: And what wemen men ought not to marye.

Chap. XIX. Dyuerse and many commaundemētes and statutes.

Chap. XX. To gene sede vnto Moloch, & other vnlaufull thinges are forbydden.

Chap. XXI. How cleane and vndefyled the preestes ought to lyue.

Chap. XXII. How the preestes and their housholdes ought to be: & how the offerynges ought to be vsed.

Chap. XXIII. Of the holy dayes and hye feastes: namely, the Sabbath, Easter, Whyt sondaye (otherwise called the feast of wekes) the feast of Tabernacles, &c.

Chap. XXIIII. Of the oyle for the lampes and lightes Of the shewbred. Punyshment for cursynge and blasphemy.

Chap. XXV. Of the rest of the seuenth yeare, & libertye of the Fiftieth yeare, otherwyse called the yeare of Jubylie, the yeare of hornes blowinge, or the trompet yeare.

Chap. XXVI. Swete & louynge promyses of God for all soch as wyl kepe his commaundemētes: Agayne, Maruelous sore plages are threatened vnto them, that wyll not harken to his worde.

Chap. XXVII. Of vowes, and of the freyeare. Of redemynge or lowsynge out agayne of catell or londe, that a man promyseth, voweth or dedicateth vnto the LORDE.

The first Chapter.

AND the LORDE called Moses, and spake vnto him out of ỹ Tabernacle of wytnesse, and sayde: Speake vnto ỹ childrē of Jsrael, & saie vnto them: Who so euer amōge you wyl brynge an offerynge vnto the LORDE, let him brynge it of ỹ catell, euen of the oxen, & of the shepe. A Exo. 29. g

Yf he wyl brynge a burntofferynge of ỹ oxen (or greate catell) yt let him offre a male without blemysh, before ỹ dore of the Tabernacle of wytnesse, to reconcyle him self before the LORDE, & let him laye his hande vpon the heade of the burntofferynge, then shal he be reconcyled, so ỹ God shalbe mercifull vnto him. Exo. 29. b Leui. 3. a

And he shall kyll the yonge oxe before ỹ LORDE: and ỹ preestes Aarons sonnes shal brynge the bloude, and sprenkle it rounde aboute vpon the altare, that is before the dore of the Tabernacle of wytnesse. And the slaynne shalbe flayne from of the burntofferynge, and it shalbe hewen in peces. And the sonnes of Aaron the preest shal make a fyre vpon the altare, and laye wod aboue theron: and ỹ peces, the heade, and the fatt shal they laye vpon the wodd that lyeth vpon ỹ fyre on the altare. But ỹ bowels & legges shal be waßhen with water, and the preest shal burne all together vpon the altare for a burntsacrifice: this is an offerynge of a swete sauoure vnto the LORDE. B

Yf he wyl offre a burntsacrifice of the small catell, that is, of the lambes or goates, then let him offre a male without a blemysh. And he shall kyll it before the LORDE, euen at the corner of the altare on the north syde before ỹ LORDE. And (the preestes) Aarons sonnes shal sprenkle his bloude rounde aboute vpon ỹ altare, and it shal be hewen in peces. And the preest shall laye them with the heade and the fatt, vpon the wodd that C

lyeth vpon the fyre on the altare. But the bowels and ỹ legges shal be waßhen with water. And ỹ preest shal offre it alltogether, and burne it vpon ỹ altare for a burntsacrifice. This is an offerynge of a swete sauoure vnto the LORDE.

D But yf he wil offre a burntsacrifice of ỹ foules vnto the LORDE, then let him offre it of the turtill doues or of ỹ yonge pigeons. And the preest shal brynge it vnto the altare, and wrynge the neck of it a sunder, that it maye be burnt vpon the altare, and let the bloude of it runne out vpon the sydes of the altare, and the croppe of it with the fethers shalbe cast vpon the heape of aßshes beside the altare towarde the east, and he shall deuyde the wynges of it, but not breake the cleane of. And thus shall the preest burne it vpon the altare, euen vpon the wodd that lyeth vpō the fyre, for a burntsacrifice. This is an offerynge of a swete sauoure vnto the LORDE.

The II. Chapter.

A Leui.6.b and 9.c Nu.15.a When a soule wyll offre a meatofferynge vnto the LORDE, then shal it be of fyne floure, and he shal poure oyle vpon it, and put frankencense theron, & so brynge it vnto Aarons sonnes the preestes. Then shal one of them take his handefull of the same floure, and oyle with all the frankēcense, and burne it for a remembraunce vpon the altare. This is an offeringe of a Leui.10.d swete sauoure vnto the LORDE. As for ỹ remnaunt of the meatofferynge, it shalbe Aarons and his sonnes. This shalbe ỹ most holy of the offerynges of the LORDE.

B But yf he wyll brynge a meatofferynge of that which is baken in the ouen, then let him take swete cakes of wheate, mixte with oyle, and vnleuended wafers anoynted with oyle. Neuertheles yf thy meatofferynge be eny thinge of that which is fryed in the panne, then shal it be of fyne swete floure myxte with oyle: And thou shalt cut it in peces, & poure oyle theron: so is it a meatofferynge. But yf thy meatofferinge be ought broyled on the gredyron, then shalt thou make it of fyne floure with oyle. And the meatofferynge that thou wilt make of soch thinges for the LORDE, shalt thou brynge vnto ỹ preest, which shal brynge it vnto the altare, & shal heue vp the same meatofferynge for a remēbraunce, and burne it vpon the altare. This is an offerynge of a swete sauoure vnto the LORDE. As for the remnaunt, it shal be Aarons and his sonnes. This shall be the most holy of the offerynges of the LORDE.

All the meatofferynges that ye wil offre vnto the LORDE, shal ye make without leuē. For there shal no leuē nor hony be burnt for an offerynge vnto the LORDE. But for the offerynge of the firstlinges shal ye offer them vnto the LORDE. Neuertheles they shal come vpon no altare for a swete sauoure.

All thy meatofferynges shalt thou * salt. And thy meatofferynge shal neuer be without ỹ salt of the couenaunt of thy God: for in all thy offerynges shalt thou offre salt.

But yf thou wilt offre a meatofferynge of the first frutes vnto ỹ LORDE, then shalt thou drye that which is grene, by the fyre, & beate it small, and so offre the meatofferynge of thy first frutes. And thou shalt put oyle vpon it, and laye frankēcense theron, so is it a meatofferynge. And then shall the preest beate it, and burne of the oyle with all the frankēcense for a remembraunce. This is an offerynge vnto the LORDE.

The III. Chapter.

But yf his offerynge be a deedofferinge of greate catell (whether it be oxe or cowe) then shal he offre soch as is without blemysh before the LORDE, & shal laie his hande vpon the heade of it, and kyll it before the dore of the Tabernacle of wytnesse. And the preestes Aarons sonnes, shall sprenkle the bloude rounde aboute vpon the altare, and shal offre of ỹ deadofferynge vnto the LORDE: namely, all the fat that is within, and the two kydneyes with the fat that is theron vpon the loynes, and the nett on the leuer vpō the kydneyes also. And Aarons sonnes shal burne it vpon the altare for a burntofferynge, euen vpon the wod that lyeth on the fyre. This is an offerynge of a swete sauoure vnto the LORDE.

Yf his deadofferynge be of small catell, whether it be male or female, it shal be without blemysh: Yf it be a lambe, then shall he brynge it before the LORDE, & shal laye his hande vpon the heade of it, and sleye it before the Tabernacle of wytnesse. And Aarons sonnes shal sprenkle his bloude rounde about vpon the altare, and so offre of the deadofferynge vnto the LORDE: namely, the fat of it, all the rompe with the backe, and the fat that couereth the bowels, with all ỹ fat that is within, and the two kydneys with the fat that is theron vpon the loynes, & the nett on the leuer vpon the kydneys also. And the preest shal burne it vpon the altare, for ỹ meate of the offerynge vnto ỹ LORDE.

But yf his offeringe be a goate, and bringeth it before the LORDE, he shal laye his

hande vpon the heade of it, and kyll it before the Tabernacle of wytnesse. And Aarons sonnes shal sprēkle the blonde rounde about vpō the altare, & shal offer therof a sacrifice vnto the LORDE: namely, the fat ẏ coue reth the bowels, and all the fat ẏ is within, the two kydneys with the fat that is theron vpon the loynes, & the net on the leuer vpon the kydneys. And the preest shal burne it vpō the altare, for the meate of the sacrifice to a swete sauoure.

All the fatt is the LORDES. Let this be a perpetuall lawe amonge yo̅ posterities in all youre dwellynges, that ye eate no fatt, ner blonde.

The IIII. Chapter.

AND the LORDE spake vnto Moses, & sayde: Speake vnto the childrē of Israel, and saye: Whan a soule synneth thorow ignoraunce in any commaundemēt of the LORDE, which he ought not to do: As namely, yf a preest which is anoynted, synne, that he make the people do amysse, he shall bringe for ẏ synne that he hath done, a yonge bullocke without blemysh vnto the LORDE for a synofferynge. And the bullocke shal he bringe to the dore of the Tabernacle of wytnesse before the LORDE, & laie his hāde vpō his heade, & kyll him before ẏ LORDE. And ẏ preest ẏ is anoynted, shal take of his blonde, & bringe it in to the Tabernacle of wytnesse. And he shall dyppe his fynger in to the blonde, & sprenkle therwith seuē tymes before the LORDE, towarde the vayle of ẏ holy. And he shal put of the same blonde vpon the hornes of the altare of incense, ẏ stondeth before ẏ LORDE in the Tabernacle of wytnesse: & all the blonde of the bullocke shal he poure vpon the botome of the altare of burntofferinges, ẏ stondeth at the entringe in of ẏ Tabernacle of wytnesse. And all the fat of the synofferynge shal he heue vp: namely, the fat ẏ coureth the bowels, & all the fat ẏ is within, ẏ two kydneys with the fatt that is theron vpon the loynes, and the net on the leuer vpon the kydneys also (like as he heueth it from the oxe in the deadoffrynge) and shall burne it vpon the altare of burntofferynges. But the flesh of the bullocke, and all the flesh, with the heade & legges, & the bowels and the donge, shal he cary altogether out of the hoost, in to a cleane place, where ẏ aßshes are poured out, & shal burne it vpon wodd with fyre.

Whan the whole cōgregacion of Israel synneth thorow ignoraūce, & the dede be hyd from their eyes, so ẏ they do ought agaynst eny of the cōmaundementes of the LORDE, which they shulde not do, & come afterwarde to the knowlege of the synne that they have done, they shal bringe a yonge bullocke for a synofferynge, and set him before ẏ dore of ẏ Tabernacle of wytnesse. And the Elders of the congregacion shall laye their handes vpon his heade before the LORDE, & kyll ẏ bullocke before the LORDE. And ẏ preest ẏ D is anoynted shal bringe of ẏ bullockes blonde in to the Tabernacle of wytnesse, & dyppe ther in with his fynger, and sprenkle ther with seuen tymes before the LORDE, euē before the vayle of the holy. And shall put of the blonde vpon the hornes of the altare, ẏ stondeth before the LORDE in the Tabernacle of wytnesse: & all ẏ other blonde shal he poure vpō the botome of ẏ altare of burntofferynges, ẏ stondeth before the dore of ẏ Tabernacle of wytnesse. But all his fatt shal he heue vp, & burne it vpō the altare: & shal do with this bullocke, as he dyd with ẏ bullocke of the synofferinge: Thus the preest shal make an attonement for them, & it shall be forgeuen them. And the bullocke shal he bringe without the hoost, and burne him, as he brent ẏ first bullocke. This shalbe ẏ synofferynge of the congregacion.

Whan a prynce synneth, & doth agaynst E the cōmaundement of the LORDE his God, ẏ he ought not to do, & offendeth ignorauntly, & commeth to the knowlege of his synne ẏ he hath done, he shal bringe for his offeringe an he goate without blemysh, & laye his hande vpō the goates heade, & slaye him in ẏ place where ẏ burntofferinges are slayne before ẏ LORDE. Thē shal ẏ preest take of ẏ blonde of ẏ synofferinge wt his fynger, and put it vpon the altare of burntofferynges, & poure the other blonde vpon the botome of the altare of burntofferynges. But all the fat of it shal he burne vpō the altare, like as the fat of the healthofferynge. And so the preest shal make an attonement for his synne, and it shal be forgeuen him.

Whā a soule of ẏ comon people synneth S ignorauntly, doinge eny thinge agaynst the cōmaundement of the LORDE, ẏ he ought not to do, & so offendeth, & cōmeth to ẏ knowlege of the synne ẏ he hath done, he shal bringe for his offerynge a she goate without blemysh, for the synne ẏ he hath done, and shal laye his hande vpon the heade of the synofferynge, & slaye it in the place of the burntofferynges. And the preest shall take of the blonde wt his fynger, & put it vpon the hornes of ẏ altare of burntofferynges, & poure

all the blonde vpon the botome of the altare. But all the fat of it shal he take awaye, like as he taketh awaye the fat of the deadofferynge, and shal burne it vpon the altare for a swete sauoure vnto the LORDE. And so shal the preest make an attonemēt for him, and it shal be forgeuen him.

G But yf he bringe a lambe for a synofferynge, then let him bringe a female without blemysh, and laye his hande vpon the heade of the synofferynge, & kyll it for a synofferynge, in the place where the burntofferynges are slayne. And the preest shal take of ẏ blonde wt his fynger, & put it vpon the hornes of the altare of burntofferynges, & poure all the blonde vpon the botome of the altare. But all ẏ fatt therof shall he take frō it, like as he dyd the fat of the lambe of the healthofferynge, & shal burne it vpon ẏ altare for the LORDES sacrifice. And so ẏ preest shal make an attonement for the synne that he hath done, and it shalbe forgeuen him.

The V. Chapter.

A Leui.24.c Whan a soule synneth, ẏ he heare a cursynge, and is wytnesse therof, or hath sene it, or knowne it, & telleth it not, he
Agg.2.b 2.cor.6.c is giltie of a trespace. Or whan a soule * toucheth eny vncleane thige, whether it be ẏ carion of an vncleane beast, or catell, or worme, & was not awarre of it, he is vncleane, and hath offended. Or whan he toucheth an vncleane man (what vnclennesse so euer a man is defyled withall) & was not awarre of it, & afterwarde cōmeth to ẏ knowlege therof, ẏ same hath offended. Or whan a soule swareth, so ẏ he pronounceth wt his mouth to do euell or good (what so euer it be that a man pronounceth wt an ooth) & was not awarre of it, & afterwarde cōmeth to the knowlege therof, he hath offended in one of these.

B Now whan it so is, ẏ he hath offended in one of these, & is enfourmed therof, what he hath synned, he shal bringe vnto ẏ LORDE for his trespace of this his synne ẏ he hath done, a female from the flocke, either a yewe or a she goate for a synofferynge: so shal the preest make an attonement for him concer-
Leui.12.d nynge his synne. * But yf he be not able to bringe a shepe, then let him bringe vnto ẏ LORDE for his offence that he hath done, two turtill doues or two yonge pigeons: one for a synofferynge, the other for a burntofferynge, and bringe them to the preest: Which shall make the first a synofferynge, and fyrst wringe the neck of it, so that he plucke it not cleane of, and sprenkle with the blonde vpō the sydes of the altare, and let the resydue of the blonde blede out vpon the botome of the altare: This is the synofferynge. As for the other, he shal make it a burntofferynge, after the maner therof. And thus shall the preest make an attonement for him concernynge the synne that he hath done, & it shalbe forgeuen him. But yf he be not able to bringe two turtill doues or two yonge pigeons, then let him bringe his offerynge for his synne, a tenth deale of an Epha of fyne floure for a synofferynge. But he shall put no oyle theron, ner laye frankēcense vpon it, for it is a synofferynge. And he shal bringe it vnto the preest, & ẏ preest shal take his hād full of it for a remembraunce, and burne it vpon the altare for an offerynge vnto the LORDE. This is a synofferinge. And so shal the preest make an attoment for him, concernynge his synne that he hath done, & it shalbe forgeuen him. And the remnaunt shall be the preestes, like a meatofferynge.

And the LORDE spake vnto Moses, & sayde: Yf a soule trespace, so ẏ thorow ignoraūce he offendeth in any thinge ẏ is halowed vnto the LORDE, he shal bringe his trespaceofferinge vnto the LORDE, euen a ramme from ẏ flocke without blemysh, worth two Sycles of syluer, * after the Sycle of the Sanctuary, for a trespace offerynge: and loke what he hath offended in the halowed thinge, he shall make restitucion, & gene the fifth parte more therto. And he shal delyuer it vnto ẏ preest, which shall make an attonement for him wt the ramme of the trespace offeringe, & it shalbe forgeuen him.

Whan a soule synneth, and doth ought agaynst eny cōmaundement of the LORDE, ẏ he shulde not do, & is informed therof, he hath trespased, & is giltie of the synne. And he shall bringe from the flocke a ramme wt out blemysh (that is worth a trespaceofferinge) vnto the preest, which shal make an attonement for him concernynge his ignoraunce which he dyd, and was not awarre, and it shalbe forgeuen him. This is the trespaceofferynge, because he trespaced agaynst the LORDE.

And ẏ LORDE talked with Moses, and sayde: Whan a soule synneth, & trespaceth agaynst the LORDE, so that he denyeth vnto his neghboure that which he gaue him to kepe, or that was put vnder his hande, or that he hath violently taken awaye, or gotten vnrighteously, or founde that was lost, and denyeth it with a false ooth, what so euer it be, wherin a man synneth agaynst his neghboure. Now whan it commeth so

to passe, that he synneth after this maner, & trespaceth, he shal restore agayne that he to ke violently awaye, or gat wrongeously, or that was geuen him to kepe, or that he hath founde, or what so euer it be aboute ỹ which he hath sworne falsely, he shal restore it againe whole altogether, and geue the fifth parte more therto, euen to him that it belonged vnto, the same daye that he geueth his trespace offerynge. But for his trespace he shall brynge for the LORDE (euen vnto the preist) a ramme from the flocke without blemysh, that is worth a trespace offerynge. Then shall the preist make an attonement for him before the LORDE, and all that he hath synned in, shalbe forgeuen him.

The VI. Chapter.

A AND the LORDE spake vnto Moses, and sayde: Commaunde Aaron and his sonnes, and saye: This is the lawe of the burntofferynge. The burntofferynge shall burne vpon the altare all night vntyll the mornynge. But the fyre of the altare onely shal burne theron. And ỹ preist shal put on his lynen albe, and his lynen breches vpon his flesh, and shal take vp the aßshes, that the fyre of the burntofferynge vpon the altare hath made, and shall poure them besyde the altare. Then shall he put of his rayment, and put on other rayment, and cary out the aßshes without the hooste, into a cleane place.

The fyre vpon the altare shal burne, and neuer go out. The preist shal kyndle wod ther on euery mornynge, and dresse the burntofferynge vpon it, and burne the fat of the deed offerynges theron. The fyre shall euer burne vpon the altare, and neuer go out.

B And this is the lawe of the meatofferynge, which Aarons sonnes shall offre before the LORDE vpon the altare. One of them shall heue his handfull of fyne floure of ỹ meatofferynge, and of the oyle, and all the frankencense that lyeth vpon the meatofferynge, and shall burne it vpon the altare for a swete sauoure a remembraunce vnto the LORDE. As for the remnaunt, Aaron and his sonnes shal eate it, and vnleuended shal they eate it in the holy place, namely, in the courte of the Tabernacle of witnesse. With leuē shal they not bake their porcion, which I haue geuen them of my offerynges. It shalbe vnto them most holy, as the synofferynge and trespace offerynge. All the males amonge the children of Aaron shall eate of it. Let this be a perpetuall lawe for youre posterities in the sacrifices of the LORDE. No man shall touch it, excepte he be consecrated.

And the LORDE spake vnto Moses, and C sayde: This shalbe the offerynge of Aaron and of his sonnes, which they shall offre vnto the LORDE in the daie of their anoyntinge. The tenth parte of an Epha of fyne floure for a meatofferynge daylie, the one half parte in the mornynge, the other half parte at euen. In the panne with oyle shall thou make it, and brynge it fryed, and in peces shalt thou offer it for the swete sauoure of the LORDE. And the preist which amonge his sonnes shalbe anoynted in his steade, shall do this. This is a perpetuall dewtye vnto the LORDE. It shal be burnt altogether: for all the meatofferynges of the preist shalbe consumed with the fyre, and not be eaten.

And ỹ LORDE talked with Moses, and D sayde: Speake vnto Aaron and his sonnes, and saye: This is the lawe of the synofferynge: In the place where thou slayest ỹ bunrt offerynge, shalt thou slaye the synofferynge also before the LORDE. This is most holy. * The preist that offereth the synofferynge, Ose 4.b shal eate it in the holy place, in the courte of ỹ Tabernacle of wytnesse. No man shal touch ỹ flesh therof, excepte he be halowed. And yf eny garment be sprenkled with the bloude of it, it shalbe woshē in the holy place. And * the earthē pot that it is sodden in, Leui.11.e and 15.b shalbe broken. But yf it be a brasen pot, it shalbe scoured, and rēsed with water. All ỹ males amonge the prestes shall eate therof, for it is most holy. Notwithstondinge all ỹ synofferynge whose bloude is brought in to the Tabernacle of wytnesse to make an attonement, shall not be eaten, but burnt with fyre.

The VII. Chapter.

AND this is the lawe of the trespace- A offerynge, and it shal be most holy. In the place where the burntofferynge is slayne, shall the trespaceofferynge be slayne also, & there shall of his bloude be sprenkled rounde aboute vpon the altare. And all his fat shalbe offered: the rompe and the fat ỹ coūereth the bowels, the two kydneys with the fat ỹ is theron vpon the loynes, and the net on the leuer vpon the kydneys also. And the preist shal burne it vpon the altare for an offerynge vnto the LORDE. This is a trespace offerynge.

All the males amonge the prestes shal eate it in the holy place, for it is most holy: euen as the synofferynge, so shall the trespace of-

ferynge be also, they shall both haue one lawe: and it shal be the prestes, that reconcyleth therw̄. Loke which prest offereth eny mans burntofferynge, the skynne of the same burntofferynge that he hath offered, shal be his. And euery meatofferynge that is baken in the ouen, rosted vpon the gredyron, or fryed in the panne, shal be the prestes ỹ offereth it. And euery meatofferynge ỹ is myngled with oyle, or drye, shal belonge vnto all Aaron sonnes, vnto one as well as another.

B Psal.115.a And this is ỹ lawe of the healthofferinge, that is offered vnto the LORDE. If they wyll offre a sacrifice of thankesgeuynge, then shal they offre vnleuended cakes mēgled with oyle, and swete wafers straked ouer with oyle, and fryed cakes of fyne flour emengled with oyle. This offerynge also shall they brynge vpon a cake of leuended bred, to the thankofferynge of his healthofferynge: and of them all he shall offre one for an heueofferynge vnto the LORDE. And it shalbe the prestes, that sprenkleth the bloude of the healthofferynge. And the flesh of the thankofferynge in his healthofferynges, shalbe eaten the same daye that it is offred, and there shall nothinge be left ouer vntyll the mornynge.

Leui.19.b And whether it be a vowe or a fre wyllofferynge, *it shalbe eaten the same daye that it is offred: yf ought be left ouer vntyll the mornynge, yet maye it be eaten. But loke what remayneth vnto ỹ thirde daye of the flesh that is offred, it shalbe brent with the fyre. And yf eny man vpon the thirde daie eate of ỹ offred flesh of his healthofferynge, he shall not be accepted that offred it. Nether shall it be rekened vnto him, but it shalbe refused. And loke which soule eateth therof, the same is giltie of a mysdede.

C And the flesh that toucheth eny vncleane thinge, shal not be eaten, but burnt with the fyre. But who so euer is cleane of body, shal eate of the flesh: and the soule that eateth of ỹ flesh of ỹ healthofferynge which belongeth vnto the LORDE, his vnclennes be vpon him, and he shalbe roted out from amonge his people.

And whan a soule toucheth eny vncleane thinge, whether it be an vncleane man, catell, or eny other abhominacion that is, and eateth of the flesh of the burntofferynge, that belongeth vnto the LORDE, the same shalbe roted out from amonge his people.

And the LORDE talketh with Moses, and sayde: Speake vnto the children of Israel, & saye: Ye shall eate no fat of oxen, lambes, and goates: neuertheles the fat of it that dyeth alone, and of soch as is torne of wylde beastes, that maye ye occupye to all maner of vses, but ye shall not eate it.

For who so euer eateth the fat of ỹ beest that is geuen vnto the LORDE for an offerynge, the same soule shalbe roted out from his people. Moreouer, ye shall eate no blou de, nether of catell, ner of foules, where so euer ye dwell. What soule eateth eny blou de, the same shall be roted out from his people.

And the LORDE talked with Moses, and sayde: Speake vnto the children of Israel, and saye: Who so wyll offre his healthofferynge vnto the LORDE, the same shall also brynge with all, that belongeth vnto ỹ healthofferynge for the LORDE. But he shall brynge it with his hande for the offerynge of the LORDE: namely the fat vpon the brest shall he brynge, with the brest, to be a Waueofferynge before the LORDE. And the prest shall burne the fat vpon the altare, and the brest shalbe Aarons and his sonnes.

And the right shulder shal they geue vnto the prest for a gift of their healthofferynges. And loke which of Aarons sonnes offreth the bloude of the healthofferynges, and the fat, the same shall haue the right shulder for his parte. * For the Wauebrest and the heueshulder haue I taken of the children of Israel, and of their healthofferynges, and haue geuen them vnto Aaron the prest and vnto his sonnes for a perpetuall dewtye.

This is the anoyntinge of Aaron and of his sonnes, of the offerynges of the LORDE, in the daye whā Moses presented them to be prestes vnto the LORDE, what tyme as the LORDE commaunded (in the daye whan he anoynted them) to be geuen them of the children of Israel for a perpetuall dewtye, and vnto all their posterities. And this is the lawe of the burntofferynge, of the meatofferynge, of the synofferynge, of the trespace offerynge, of the offerynge of consecracion, and of the healthofferynges, which the LORDE commaunded Moses vpon mount Sinai, in the daye whan he gaue him in commaundement vnto the children of Israel, to offre their offerynges vnto ỹ LORDE in the wylderneſſe of Sinai.

The VIII. Chapter.

A AND the LORDE spake vnto Moses, & sayde: Take Aaron and his sonnes wt him, & their vestimentes, & the anoyntinge oyle, * and a bullocke for a synofferynge, two rammes, and a maunde with vnleuended bred, and call the whole congregacion together, before the dore of the Tabernacle of wytnesse. Moses dyd as the LORDE commaunded him, and gathered the congregacion together vnto the dore of ỹ Tabernacle of wytnesse, and sayde vnto them: This is it, that the LORDE hath commaunded to do. Leu.29.a

B And he toke Aaron and his sonnes, and waßhed them with water, and put the albe vpō him, and girde him with the girdell, and put vpon him the yalowe tunycle, and put the ouerbody cote vpon him, and girde him vpon the ouerbody cote, & put the breſt lappe theron, and in ỹ breſtlappe light and perfectneſſe: And ſet the myter vpon his heade. And vpon the myter euen aboue his fore heade, put he a plate of golde on the holy crowne: as ỹ LORDE cōmaunded Moses.

Exo.30.d And Moses toke the * anoyntinge oyle, & anoynted the Habitacion, and all that was therin, and consecrated it, and sprenkled ther with seuē tymes vpon the altare, and anoynted the altare with all his vessels, the lauer with his fote, that it might be consecrated: Leui.12.a * and poured the anoyntinge oyle vpon Aarons heade, and anoynted him, ỹ he might be consecrated.

C And he brought Aarons sonnes, and put albes vpon them, and girde them with the girdle, and put bonettes vpon their heades, as the LORDE commaunded him.

And he caused bringe a bullocke for a syn offrynge. And Aaron with his sonnes layed their handes vpon his heade, and then was he slayne. And Moses toke of the bloude, & put it vpon the hornes of the altare rounde aboute with his fynger, and purified the altare, and poured the bloude vpon the botome of the altare, and consecrated it, that he might reconcyle it. And toke all the fat vpō the bowels, the nett vpon the leuer, and the two kydneys with the fat theron, and burned it vpon the altare. But the bullocke wt his slaynne, flesh, & donge, burned he with fyre without the hoost, as the LORDE commaunded him. Exo.29.

D And he brought a ramme for a burntoffe rynge. And Aaron wt his sonnes layed their handes vpon his heade, & then was he slayne. And Moses sprenkled of ỹ bloude vpon the altare rounde aboute, hewed the ramme in peces, and burnt the heade, the peces, and the fatt. And waßhed the bowels and the legges with water, and so burnt ỹ whole ramme vpō the altare. This was a brunt offerynge for a swete sauoure, euen a sacrifice vnto the LORDE, * as the LORDE commaunded him. Exo.29.

He brought also the other ramme of the offerynge of the consecracion. And Aaron with his sonnes layed their hādes vpon his heade, and then was it slayne. And Moses toke of his bloude, and put it vpon the typpe of Aarons right eare, and vpon the thombe of his right hande, and vpon the greate too of his right fote.

E And he brought Aarons sonnes, and put of the bloude vpon the typpe of the right eare of them, and vpon ỹ thombes of their righte handes, and vpon the greate toes of their righte fete, and poured the resydue of the bloude vpon the altare rounde aboute. And he toke the fat and the rompe, and all the fat vpon the bowels, and the nett vpon the leuer, the two kydneys with the fat theron, and the righte shulder. And out of the maunde of vnleuended bred before the LORDE, he toke an vnleuēded cake, and a cake of oyled bred, and a wafer, and layed them vpō the fat, and vpon the right shulder, and put all together vpon the handes of Aaron and of his sonnes, and waued it for a Waueoffe rynge before the LORDE. Exo.29.

F And afterwarde toke he all agayne from their hondes, and burned them on the altare, euen vpon the burntofferinge: for it is an offerynge of consecracion for a swete sauoure, euen a sacrifice vnto ỹ LORDE. And Moses toke the breſt, and waued it a Waueoffe rynge before the LORDE, of the ramme of the offerynge of consecracion: the same was Moses parte, as the LORDE commaunded Exo.29.

Moses. And Moses toke of ỳ anoyntinge oyle, & of the bloude vpon the altare, & sprenkled it vpon Aaron & his vestimentes, vpon his sonnes & vpon their vestimentes, and so cõsecrated Aaron & his vestimentes, his sonnes and their vestimentes with him.

G And he sayde vnto Aaron & his sonnes: Seeth ỳ flesh before the dore of the Tabernacle of wytnesse, & there eate it, & the bred in ỳ maunde of the cõsecracion offeringes, as it is cõmaunded me, & sayde: Aaron & his sonnes shall eate it. As for ỳ which remayneth of the flesh & bred, ye shal burne it with fyre. And in seuẽ dayes shall ye not departe from ỳ dore of the Tabernacle of wytnesse, vntyll the daye, ỳ the dayes of yo' consecracion offerynges be at an ende: for seuẽ dayes must yo' handes be consecrated, as it is come to passe this daye: The LORDE hath cõmaunded to do it, that ye might be reconcyled. And ye shal tary before the Tabernacle of wytnesse daye and nyght seuen dayes longe, & shal kepe ỳ watch of ỳ LORDE, that ye dye not, for thus am I cõmaunded. And Aaron with his sonnes dyd all, that ỳ LORDE commaunded by Moses.

The IX. Chapter.

A AND vpon the eight daye Moses called Aaron and his sonnes, and the Elders in Israel, and sayde vnto Aaron: Take vnto the a yonge calfe for a synofferinge, and a ramme for a burntofferynge, both without blemysh, and brynge them before the LORDE, and speake vnto the children of Israel, and saye: Take an he goate for a synofferynge: and a calf, and a shepe, both of a yeare olde, and without blemysh for a burntofferynge: and an ore and a ramme for an healthofferynge, that we maye offre before the LORDE: and a meatofferynge myngled with oyle. For to daye shal the LORDE appeare vnto you.

B And they toke what Moses commaunded before ỳ dore of the Tabernacle of wytnesse, and the whole cõgregacion came nye, and stode before the LORDE. Then sayde Moses: This is it, which the LORDE commaunded that ye shulde do, and then shall the glory of ỳ LORDE appeare vnto you. And Moses sayde vnto Aaron: Go vnto ỳ altare, and * offre thy synofferynge and thy burntofferynge, and make an attonemẽt for the and for the people. Then offre the peoples offerynge, and reconcyle them also, as the LORDE hath commaunded.

Heb. 5. b and 7. d

Leui. 4. a And Aaron wente vnto the altare, and slewe ỳ calfe for his synofferynge, & his sonnes brought the bloude vnto him. And he dypte his synger in the bloude, and put it vpon the hornes of the altare, and poured ỳ bloude vpon ỳ botome of the altare. As for the fat and the kydneys & the net vpon the leuer of the synofferynge, he burnt thẽ vpon the altare, as the LORDE cõmaunded Moses. The flesh also and the hyde burnt he with fyre without the hoost.

C Afterwarde he slewe the burntofferinge, and Aarons sonnes brought the bloude vnto him, & he sprenkled it rounde aboute vpon the altare. And they brought him the burntofferynge in peces, & the heade: & he burnt it vpon the altare. And he washed the bowels and the legges, and burnt them aboue vpon the burntofferynge on the altare.

Le. Then brought he the offerynge of the people, and toke the goate, that synofferynge of the people, and slewe it, and made a synofferynge therof, as of the fyrst. And brought the burntofferynge, and dyd as the lawe is: and brought the meatofferynge, and toke his handfull, and burnt it vpon the altare, besyde the burntofferinge of the mornynge.

Le. D Afterwarde slewe he the ore and the ramme for the healthofferynge of the people. And his sonnes brought him the bloude, which he sprenkled vpon the altare rounde aboute. But the fat of the ore & of the ramme, the rompe, and the fat that coureth the bowels, & the kydneyes, & the net vpon the leuer, all soch fat laied they vpon the brest, and burnt the fat vpon the altare. But the brest and the right shulder waued Aaron for a Waueofferynge before the LORDE, as the LORDE commaunded Moses.

Le. And Aaron lift vp his hãde ouer the people, and blessed them, and came downe from the worke of the synofferynge, burntofferynge, and healthofferynge. And Moses and Aaron wente in to the Tabernacle of wytnesse. And whan they came out agayne, they blessed the people. Then appeared the glory of the LORDE vnto all the people. For there came * a fyre from the LORDE, and vpon the altare it consumed the burntofferynge and the fat. Whan all the people sawe that, they reioysed, and fell vpon their faces.

The X. Chapter.

A AND ỳ sonnes of Aaron, Nadab and Abihu, toke ether of thẽ his censoure, & put fyre therin, & layed incense vpon it, and brought straunge fyre before the LORDE, * which he commaũded them not. Then

wente there out a fyre from ỳ LORDE, and consumed them, so that they dyed before the LORDE. Then sayde Moses vnto Aaron: This is it, that the LORDE sayde: I wil be sanctified vpō them that come nye me, and before all the people wil I be glorified. And Aaron helde his peace.

B Moses called Misael and Elzaphan the sonnes of Vsiel Aarons vncle, and sayde vnto them: Go to, and cary youre brethren out of the Sanctuary, without the hoost. And they wente, and caried them forth in their albes without the hoost, as Moses sayde.

Then sayde Moses vnto Aaron & to his sonnes Eleasar and Ithamar: * Ye shall not vncouer youre heades, ner rente yō clothes, that ye dye not, and the wrath come vpon the whole congregacion: Let youre brethrē of the whole house of Israel bewepe this 14.a burnynge, which the LORDE hath done. 5.a
C As for you, ye shall not go out from the dore of the Tabernacle of wytnesse, lest ye dye: for the anoyntinge oyle of the LORDE is vpon you. And they dyd as Moses sayde.

The LORDE spake vnto Aaron, & sayde: 44.d Thou & thy sonnes wt the shal drynke no wyne ner stronge drynke, whan ye go in to the 51.b Tabernacle of wytnesse: that ye dye not. Let this be a perpetuall lawe vnto all yō posteritie: ỳ ye maye haue knowlege to discerne, what is holy and vnholy, what is cleane & vncleane: & that ye maye teach the children of Israel all the lawes, which the LORDE hath spoken vnto you by Moses.

D And Moses sayde vnto Aaron, and vnto Eleasar and Ithamar his sonnes that were lefte: Take the remnaunt of the meatofferynge in the sacrifices of ỳ LORDE, and eate it without leuen beside the altare, for it is most holy, euen in the holy place shal ye eate it. For it is thy dutye and thy sonnes dutye in the sacrifices of the LORDE: for thus am I commaunded. But the Wauebrest and the Heueshulder shalt thou eate, and thy sonnes and thy doughters with the in a cleane place. For this dutye is geuen vnto the and thy children in the deedofferynges of the children of Israel. For the Heueshulder and the Wauebrest to the offerynges of the fat, shalbe brought in, that they maye be waued for a Waueofferinge before the LORDE. Therfore is it thine and thy childrens for a perpetuall dutye, as the LORDE commaunded.

And Moses sought for the goate of the E synofferynge, and founde it burnt. And he was angrie at Eleasar and Ithamar ỳ sonnes of Aaron, which were left alyne, and sayde: Wherfore haue ye not eaten the synofferynge in the holy place? for it is most holy, & he hath geuen it you, that ye might beare ỳ synne of the cōgregacion, to make a gremēt for them before the LORDE. Beholde, the bloude of it came not in to the Sanctuary: Ye shulde haue eaten it in the Sanctuary, as I was commaunded.

Aaron sayde vnto Moses: Beholde, this daye haue they offred their synofferynge & their burntofferynge before ỳ LORDE. And it is chaunsed me after this maner. And shulde I eate of the synofferynge to daye, & be mery before the LORDE? Whan Moses herde that, he was content.

The XI. Chapter.

AND ỳ LORDE talked wt Moses & Aaron & sayde: Speake vnto ỳ childrē of A Israel, and saye: These are the beestes Deu. 14.a which ye shal eate amōge all ỳ beestes vpō Act. 10.b earth: What so ever hath hoffe, & deuydeth it in to two clawes, & cheweth cud amonge the beestes, that shal ye eate. But loke what cheweth cud & hath hoffe, & deuydeth it not, as the Camell, the same is vncleane vnto you, & ye shal not eate it. The Conyes chewe cud, but they deuyde not the hoffe in to two clawes, therfore are they vncleane vnto you. The Hare cheweth cud also, but deuydeth not ỳ hoffe in to two clawes, therfore is he vncleane vnto you. And the Swyne deuy- B deth ỳ hoffe in to two clawes, but cheweth not the cud, therfore is it vncleane vnto you. Of the flesh of these shall ye not eate, ner touch their carcases, for they are vncleane vnto you.

These shall ye eate of all that are in the waters: What so ever hath fynnes and scales in the waters, sees & ryuers, that shal ye eate. But what so ever hath not fynnes and scales in the sees and ryuers, amonge all ỳ moue in the waters, & of all that lyue in the waters, it shalbe an abhominacion vnto you, so that ye eate not of their flesh, and

that ye abhorre their carcases. For all that haue not fynnes & scales in the waters, shall ye abhorre.

C And these shal ye abhorre amonge ỳ foules, so that ye eate them not: The Aegle, the Goshauke, the Cormorannte, the Vultur, ỳ Kyte, and all his kynde, and all Rauens w̄ their kynde: the Estrich, ỳ Nightcrow, the Cocow, the Sparow hauke with his kynde, the litle Oule, the Storke, the greate Oule, ỳ Backe, the Pellycane, the Swanne, the Pye, the Heron, ỳ Jaye with his kynde, the Lapwynge, and ỳ Swalowe. And what so euer crepeth amonge the foules, and goeth vpon foure fete, shalbe an abhominaciō vnto you. Yet these shal ye eate of the foules that crepe and go vpon foure fete: euen those that haue no knyes aboue vpon ỳ legges, to hoppe withall vpon earth. Of these maye ye eate, as there is the Arbe with his kynde, and the Selaam with his kynde, & the Hargol with his kynde, & the Hagab w̄ his kynde. But what so euer els hath foure fete amonge the foules, it shalbe an abhominacion vnto you, and ye shal take it for vncleane. Who so euer toucheth the carcase of soch, shall be vncleane vntill ỳ euen: and who so euer beareth the carcase of eny of these, shall wash his clothes, and shalbe vncleane vntyll the euen.

Leui. 5. a
Agg 2. b

Therfore euery beest that hath hoffe, and deuydeth it not in to two clawes, & cheweth not cud, shalbe vncleane vnto you. Who so euer toucheth soch, shalbe vncleane. And what so euer goeth vpon handes amonge ỳ beestes that go vpon foure fete, shalbe vncleane vnto you. Who so euer toucheth the carcases of thē, shalbe vncleane vntyll euen. And he ỳ beareth their carcase, shall wash his clothes, and be vncleane vntyll the euē: For soch are vncleane vnto you.

E These shalbe vncleane vnto you also, amonge the beestes that crepe vpon earth: ỳ Wesell, the Mouse, the Tode, euery one with his kynde, the Hedgehogge, the Stellio, the Lacerte, the Snale, and the Moule, these are vncleane vnto you amonge all that crepe. Who so euer toucheth the deed carcase of thē, shalbe vncleane vntyll the euen. And what so euer eny soch deed carcase falleth vpon, it shalbe vncleane, what so euer vessell of wodd it be, or rayment, or slynne, or bagge. And euery vessell that eny thinge is occupyed withall, shalbe put in the water, and is vncleane vntyll the euen, and then shal it be cleane. All maner of earthen vessell that eny soch carcase falleth in to, shal all be vncleane that therin is, & ye shal breake it. All mete which is eatē, that eny soch water commeth in to, is vncleane: & all maner of drynke that is dronkē in all maner of soch vessell, is vncleane. And what so euer eny soch carcase falleth vpō, it shalbe vncleane, whether it be ouen or kettell, so shal it be brokē, for it is vncleane, and shalbe vncleane vnto you: Neuertheles the fountaynes, welles, & poundes of water are cleane. But who so euer toucheth their carcases, is vncleane.

Leui. 6. d and 15. b

And though the deed carcase of eny soch J fell vpon the sede that is sowne, yet is it cleane. But whan there is water poured vpon the sede, and afterwarde eny soch deed carcase falleth theron, then shall it be vncleane vnto you.

Whan a beest dyeth that ye maye eate, he that toucheth the deed carcase therof, is vncleane vntyll euen. Who so eateth of eny soch carcase, shall wash his clothes, and be vncleane vntyll the euen. Likewyse he that beareth eny soch carcase, shal wash his clothes, and be vncleane vntyll the euen.

What so euer crepeth vpon earth, shall be an abhominacion vnto you, and shall not be eaten. And what so euer crepeth vpon ỳ bely, or all that goeth vpon foure or mo fete, amōge all that crepeth vpon earth, shall ye not eate, for it shalbe an abhominacion vnto you. Make not youre soules abhominable, and defyle you not in them, to stayne youre selues: for I am the LORDE youre God. Therfore shal ye sanctifie youre selues, that ye maye be holy, for I am holy. And ye shal not defyle youre selues on eny maner of crepynge beest, that crepeth vpon earth: for I am the LORDE, which brought you out of the londe of Egipte, that I might be youre God: therfore shal ye be holy, for I am holy.

Le. 11. a

This is the lawe ouer ỳ beestes and foules, & all maner of soules of crepynge beestes in the waters, and all maner of soules ỳ crepe vpon earth: that ye maie knowe to discerne what is vncleane & cleane, and what maner of beestes are to be eaten, and which are not to be eaten.

The XII. Chapter.

AND the LORDE talked with Moses, J and sayde: Speake vnto the children of Israel, and saye: Whan a woman hath conceaued, and beareth a manchilde, she shalbe vncleane seuen dayes, so longe as she suffreth hir disease, * and in ỳ eight daye Ge
shal ỳ flesh of his foreslynne be cut awaie. And she shal byde at home thre and thirtie dayes in ỳ bloude of hir purifienge: she shal

touch no holy thinge, ner come in to ỳ Sanctuary, tyll the daies of hir purifienge be out. But yf she beare a maydechilde, thē shal she be vncleane two wekes, so longe as she suffreth hir disease, and sixe and three score daies shall she byde at home in the blonde of hir purifienge.

B * And whan the dayes of hir purifienge are out, for the sonne or for the doughter, she shal bringe a lambe of one yeare olde for a burntofferynge, and a yonge pigeon or a turtill doue for a synofferynge to the dore of ỳ Tabernacle of wytnesse vnto ỳ priest, which shal offre it before the LORDE, and make an attonemēt for her, and so shal she be clensed from hir bloudyssue. This is the lawe for her that beareth a manchilde or mayde childe.

But yf she be not able to bringe a shepe, then let hir take two turtill doues, or two yonge pigeons, the one for a burntofferynge, the other for a synofferynge, then shall the priest make an attonement for her, so that she shal be cleane.

The XIII. Chapter.

A AND ỳ LORDE spake vnto Moses & Aaron, & sayde: Whan there ryseth vp eny thinge in the skynne of a mans flesh, whether it be a scabbe or a glistrynge whyte (as though there wolde be a leprosy in ỳ ßkynne of his flesh) he shal be brought vnto Aaron the priest, or to one of his sonnes amonge ỳ prestes. And whan the priest seyth the plage vpon the ßkynne of the flesh, that the hayres are turned to whyte, and it seme deper in that place then the other ßkynne of his flesh, then is it surely a leprosy, therfore shal the priest loke vpon him, and iudge him vncleane.

But whan there is eny whyte plecke in the ßkynne of his flesh, and yet seme no deper then the other ßkynne of the flesh, and the hayres be not turned to whyte, thē shal the priest shut him vp seuen dayes, and on ỳ seuenth daye loke vpon him: yf the plage seme vnto him as afore, & hath frett no deper in the ßkynne, then shall the priest shut him vp yet seuen dayes mo. And whan he loketh on him agayne vpon the seuenth daye, and fyndeth, that the plage be darkish, and hath frett no deper in the ßkynne, thē shal he iudge him cleane, for it is but a ßkrefe, and he shal wasshy his clothes, & then is he cleane.

B But whan the scabbe fretteth farther in the ßkynne (after that he is sene of the priest, and iudged cleane) and he be now sene of the priest agayne: whan the priest seyth thē, ỳ the scabbe hath frett farther in the ßkynne, he shal iudge him vncleane, for it is surely a leprosy.

Whan a plage of leprosy is vpō a man, he shalbe brought vnto the priest. Whan he seyth and fyndeth, that there is whyte rysen vp in the ßkynne, and the hayre turned vnto whyte, and there be rawe flesh in the sore, thē is it surely an olde leprosy in ỳ ßkynne of his flesh, therfore shal the priest iudge him vncleane, and not shut him vp, for he is vncleane allready.

But whan the leprosy breaketh out in the ßkynne, and couereth the whole ßkynne, from the heade vnto the fote, all that the priest can se, So whan the priest loketh vpon it, and fyndeth, that ỳ leprosy hath couered all the flesh, he shal iudge him cleane, for so moch as it is turned all in to whyte vpon him, for he is cleane.

C Notwithstōdinge yf there be rawe flesh there, in the daye whan he is loked vpon, thē is he vncleane. And whan the priest seyth ỳ rawe flesh, he shall iudge him vncleane, for he is vncleane, & it is surely a leprosye. But yf the rawe flesh chaunge agayne, and be turned in to whyte, then shall he come vnto the priest. And whan the priest loketh vpon him, and fyndeth, that the plage is turned to whyte, he shall iudge him cleane, for he is cleane.

Whan there is a byle in the ßkynne of eny mans flesh, and healeth agayne, and afterwarde in the same place there aryse vp eny whyte thinge, or a glisterynge whyte somwhat reedish, he shal be sene of the priest. So whan the priest, seyeth, that it appeareth to be lower then the other ßkynne, and the hayre turned to whyte, then shall he iudge him vncleane, for it is surely a plage of leprosye broken out of the byle. But yf the priest se and fynde, that the hayres are not whyte, and it not lower then the other ßkynne, and is darkysh, he shal shut him vp seuen dayes.

D Yf it hath frett farther in the ßkynne, then shal he iudge him vncleane, for it is surely a plage of leprosye. But yf the glysterynge whyte abyde styll, and freate no farther, thē is it but a prynte of the byle, and the priest shal iudge him cleane.

Whan the ßkynne of eny mans flesh is hurt with fyre, and the prynte of the burninge be reedysh or whyte, and the priest loketh vpon him, and fyndeth the hayre turned to whyte vpon the mark of the burnynge, & it apeare deper then the other ßkynne, thē

is there surely a leprosy broke out of ye prynte of ye burnynge: therfore shal ye preest iudge hi vncleane, for it is a plage of leprosye. But yf the preest se and fynde, that ye hayre vpon the prynte of the burninge is not turned vnto whyte, & is no lower then the other slaynne, and is darkish also, he shall shut him vp seuen dayes.

And vpon the seuenth daye he shall loke vpon him: yf it hath frett farther in ye slaynne, then shal he iudge him vncleane, for it is a leprosy. But yf it stode styll vpō the mark of the burnynge, and frett no farther in the slaynne, and is darkysh, then is it a sore in ye mark of the burnynge, & the preest shal iudge him cleane, for it is but the prynte of the burnynge.

E Whan a man or woman is slayne vpon the heade or beerd, and the preest seyth the mark, and fyndeth that it appeareth deper then the other slaynne, and the hayre be there golde and thynne, then shal he iudge him vncleane: for it is a slayfe of leprosy of the heade or of the beerde. But yf the preest se that ye slayfe apeare no deper thē the slaynne, and that the hayre is not of a pale colour, he shall shut him vp seuē dayes. And vpō the seuenth daye whan he loketh, and fyndeth, that the slayfe hath frett no farther, and there be no golden hayre there, and that the slayfe appeare no deper then the other slaynne, then let him be shauen: but so that he shaue not of the scabbe, and the preest shall shut him vp yet seuen dayes moo. And vpon the seuēth daye whā he loketh, and fyndeth that the slayfe hath frett no farther in the slaynne, and that it apeareth no deper then the other slaynne, then shall the preest iudge him cleane. And he shall wash his clothes, for he is cleane. But yf the scabbe freate farther in the slaynne (after ye he is iudged cleane) and the preest loketh, and fyndeth, that ye scabbe hath frett farther in the slaynne, then shal he seke nomore for golden hayres, for he
F is vncleane. Neuertheless yf he se that the scabbe stondeth styll, & that pale hayres are there ryfen vp, then is ye scabbe hole, and he is cleane, therfore shall ye preest iudge him to be cleane.

Whā there is eny glisteringe whyte vpō ye slaynne of the flesh of a man or woman, and the preest seyth there that the glisteryngе whyte vanysheth: then is it but a whyte scabbe ryfen vp in ye slaynne, & he is cleane.

Whan the hayres fall out of the heade of a man or a woman, so that he is balde, the same is cleane. Yf they fall out of his fore heade, then is he fore heade balde & cleane. But yf there be a whyte reedish sore in the balde heade, or balde fore heade, then is there a leprosy ryfen vp in the balde heade or balde fore heade: therfore shal ye preest loke vpon him. And whan he fyndeth the whyte reedysh sore ryfen vp in his balde heade or balde fore heade, then shal ye slaynne of the flesh be as leprous, therfore is he a leprous man and vncleane. And the preest shall iudge him vncleane, because of ye same sore vpō his heade.

Who so now is leprous, his clothes shal G be rent, and the heade bare, & the lippes mofled, and shall in eny wyse be called vncleane. And as longe as the sore is vpon him, he Nu 5 shal be vncleane, dwell alone, and haue his dwellinge without the hooft.

Whan the plage of leprosy is in a cloth, whether it be wollen or lynnen, in the warpe or weft, whether it be lynnen or wollen, or in a slaynne, or in eny maner thynge that is made of slaynne. And whan ye plage is pale or reedish in the cloth or slaynne, either in the warpe or weft, or in eny maner thinge that is made of slaynne, the same is surely the plage of leprosy, therfore shall the preest loke vpon it. And whan he seyth the plage, he shal shut it vp seuen dayes. And vpon the seuēth daye whan he seyth that ye plage hath frett farther in the cloth, in the warpe or weft, in a slaynne or in eny maner thinge that is made of slaynne, then is it a fretinge plage of leprosye, and is vncleane. And the cloth shal be burnt, either warpe or weft, whether it be wollen or lynnē, or eny thynge made of slaynne, wherin is eny soch plage. For it is a plage of leprosy, and shal be burnt wt fyre.

But yf the preest se that the plage hath H frete no farther in ye cloth, either in the warpe or weft, or eny thinge made of slaynne, then shal he commaunde to wash the thinge that the plage is in, and shall shut it vp other seuen dayes. And whan the preest seyth (after that the plage is waßhen) ye the plage is not chaūged before his eyes, and hath frett no farther also, yet is it vncleane, & shal be burnt wt fyre: for it is depe fretē inwarde, and hath made slayfes. Neuertheles whan the preest seyth that the prynte is vanysshed after the washinge of it, then shall he rente it out of the clothe, and of the slaynne, out of the warpe or weft. But yf it appeare eny more in the clothe (either in the warpe, or in the weft) or eny maner thinge made of slaynne, then is it a waxinge plage: and with fyre shal it be burnt that eny soch plage is in. As for the cloth, either warpe or weft, or eny mas

ner thynge made of slynne that is waßshē, and the plage be departed from it, it shalbe waßshen once agayne, & then is it cleane.

This is the lawe ouer the plage of lepro sy in clothes, whether they be wollen or lynnē (ether in the warpe or in the weft) and in eny maner of thinge made of slynne, to iudge them cleane or vncleane.

The XIIII. Chapter.

A AND the LORDE spake vnto Moses, and sayde: This is the lawe ouer ỹ leper, whan he shalbe clensed. He shall come vnto ỹ preest, and the preest shal go out of the hooste, and loke how the plage of lepro sye is healed vpon the leper. And he shal commaunde him that is to be clensed, to take two lyuinge byrdes, which are cleane, and Ceder wodd, and purple woll, and ysope: and shall commaunde the one byrde to be kylled in an earthen vessell ouer sprynginge water. And he shall take the lyuynge byrde with the Ceder wodd, the purple woll, and ysope, and dyppe them in the bloude of the slaine byrde vpon the sprynginge water, and sprenkle it seuen tymes vpon him that must be clensed from ỹ lepro sy. And so clense him, and let the lyuynge byrde flye at libertye into the felde.

B But he that is clensed, shal wasshe his clothes, and shaue of all his hayre, and bathe him self with water, so is he cleane. Afterwarde let him go in to the hooste, yet shall he tarye without his tent seuen dayes. And vpon the seuenth daye shal he shaue of all ỹ hayre vpon his heade, vpō his beerde, vpon his browes, so that all the hayre be shauen of, and he shall wasshe his clothes and bathe his flesshy in water, then is he cleane.

And vpō the eight daye shal he take two lambes without blemysshe, and a shepe of a yeare olde without blemysshe, and thre tenth deales of fyne floure for a meatofferynge, myngled with oyle, & a Logg of oyle. Thē shall the preest presente him that is clensed and these thinges before the LORDE, before the dore of the Tabernacle of wytnesse, and shal take ỹ one lambe, and offre it for trespace offerynge, with the Logg of oyle, & shall waue them, before ỹ LORDE, and afterwarde slaye the lambe, where the synofferynge and burntofferynge are slayne, namely, in the holy place. For as the synofferynge, so is the trespace offerynge the preestes also, for it is most holy.

C And the preest shall take of the bloude of the trespace offerynge, and put it vpon the typpe of ỹ right eare of him that is clēsed, and vpon the thombe of his right hande, and vpon the greate too of his right fote. Afterwarde shall he take of the oyle out of the Logg, and poure it in to his awne left hande, and dyppe his right fynger in the oyle that is in his left hande, and sprenkle the oyle with his fynger seuen tymes before the LORDE. As for the remnaunt of the oyle in his hande, he shall put it vpon the typpe of the right eare of him that is clensed, and vpon the thombe of his right hande, & vpon the greate too of his right fote, euen aboue vpon the bloude of the trespace offerynge. But the remnaunt of the oyle in his hande, shall he poure vpon the heade of him that is clensed, and make an attonement for him before the LORDE. And he shall make the synofferynge, and reconcyle him that is clēsed, because of his vnclennesse. And afterwarde shall he sleye the burntofferynge, and shal offre it vpon the altare with the meatofferynge, and make an attonement for him, & than is he cleane.

D But yf he be poore, and getteth not so mech with his hande, then let him take one lambe for a trespaceofferynge to waue it, to make an attonement for him, and a tenth deale of fyne floure myngled with oyle for a meatofferynge, and a Logg of oyle, & two turtyll doues, or two yonge pigeons which he is able to get with his hande, let the one be a synofferynge, the other a burntofferynge: and let him brynge them vpon the eight daye of his clensynge vnto the preest before the dore of the Tabernacle of wytnesse before the LORDE.

Then shall the preest take the lambe for the synofferynge, and the Logg of oyle, and shall waue them all before the LORDE, and sley the lambe of the trespace offerynge: and take of ỹ bloude of the same trespaceofferynge, and put it vpon the typpe of the righte eare of him that is clensed, and vpon the thombe of his right hande, and vpon the greate too of his righte fote, and poure of the oyle in to his awne leste hande, and with his right fynger sprenkle the oyle that is in his left hande, seuen tymes before the LORDE.

E As for the remnaunt of the oyle in his hande, he shal put it vpon the typpe of the right eare of him that is clensed, and vpon the thombe of his right hande, & vpon the greate too of his right fote, euen aboue vpō ỹ bloude of ỹ trespaceofferynge. The other oyle in his hāde shal he poure vpō ỹ heade of him ỹ is clensed, to make an attonement

for him before the LORDE. And afterwarde of the one of the turtill dones or yonge pigeons (acordinge as his handes are able to get) he shal make a synofferynge, of ẏ other a burntofferynge, with the meatofferynge: and so shal the preist make an attonemẽt for him that is clensed before the LORDE.

Let this be the lawe for the leper, which is not able with his hande to get, that belongeth vnto his clensynge.

§ And the LORDE spake vnto Moses and Aaron, and sayde: Whan ye are come in to the lande of Canaan, which I geue you to possesse: and yf there happen a plage of lepresy in any house of youre possession, then shal he that oweth the house, come and tell the preist, and saye: Me thynke there is as it were a plage of lepresy in my house. Then shal the preist commaunde to rydde all thynge out of the house or euer the preist go in to se ẏ plage, lest all that is in the house be made vncleane. Afterwarde shall ẏ preist go in, to se the plage.

Now whan he loketh, and fyndeth, ẏ there be holowe strakes yalowe or reedish in the walles of the house, & they seme to be lower then the wall besyde, then shall he go out at the doze of the house, and shut vp the house for seuen dayes. And vpon the seuenth daye whan he commeth, and seyth that the plage hath fretten farther in the walles of the house, thẽ shall he commaunde to breake out the stones wherin the plage is, & to cast thẽ in a foule place without the cite, & the house to be scraped within rounde about, and the dust ẏ is scraped of, to be poured without ẏ cite in an vncleane place, & to take other stones, and put them in the place of the other, and to take other playster, and playster the house.

G Whan the plage then commeth agayne, and breaketh forth in the house, after ẏ the stones are brokẽ out, the playster scraped of, and the house playsterd of the new, thẽ shal the preist go in: and whan he seyth that the plage hath fretten farther in the house; then is there surely a fretinge lepresy in the house, and it is vncleane: therfore shal the house be broken downe, both the stones, and ẏ tymber and all the dust of the house, and shal be caried out of the cite in to an vncleane place. And who so goeth in to the house, whyle it is shut vp, is vncleane vntyll ẏ euen. And he ẏ lyeth therin, or eateth therin, shal wash his clothes.

But yf the preist se (whã he goeth in) that this plage hath frett no farther in the house, after that the house is new playsterd, the shal he iudge it to be cleane, for the plage is healed. And to a synofferinge for the house, he shal take two byrdes, Ceder wodd, & purple woll, and ysope, and slaye the one byrde in an erthen vessell vpon sprynginge water, and shall take the Ceder wodd, the purple woll, the ysope, and the lyuinge byrde, & dype them in the blonde of the slayne byrde vpon the sprynginge water, and sprenkle the house with all seuẽ tymes: and so shal he purifie the house with the blonde of the byrde, with the sprynginge water, with the lyuinge byrde, with the Ceder wodd, with the ysope, and with the purple woll. And the lyuynge byrde shall he let flye at libertye out of the towne in to the felde, & make an attonement for the house, and then is it cleane.

This is the lawe ouer all maner plage of lepresye & sprye, ouer ẏ lepresye of clothes and of houses, ouer sores, scabbes, and glisterynge whyte, that it maye be knowne, whan eny thinge is vncleane or cleane. This is ẏ lawe of lepresy.

The XV. Chapter.

AND the LORDE talked with Moses and Aaron, and sayde: Speake to the chyldren of Israel, and saie vnto him: Whan a man hath a runnynge yssue from out of his flesh, ẏ same is vncleane: but thẽ is he vncleane by the reason of this yssue, whan his flesh is fretten of ẏ yssue or wounde. Euery bed where on he lyeth, & what so euer he sytteth vpon, shalbe vncleane.

And he that toucheth his bed shall wash his clothes, and bathe him self with water, and be vncleane vntyll the euen.

And he ẏ sytteth where he sat, shal wash his clothes, and bathe him self with water, and be vncleane vntyll the euẽ. Who so toucheth his flesh, shall wash his clothes, & bathe him self with water, and be vncleane vntyll the euen. Whan he spytteth vpon him that is cleane, ẏ same shal wash his clothes, and bathe him self with water, & be vncleane vntyll the euen.

And the saddell and what so euer he rydeth vpõ, shalbe vncleane. And who so euer toucheth eny thinge that hath bene vnder him, shalbe vncleane vntyll the euen. And who so beareth eny soch, shall wash his clothes, and bathe him self with water, and be vncleane vntyll the euen. And whom so euer he toucheth, and washeth not his handes first, the same shal wash his clothes, and bathe him self with water, and be vncleane vntyll the euen. * Whan he toucheth an erthen

vessell, it shal be broken: but the treen vessell shal be rensed w̄ water. And whā he is clean of his yssue, he shal nombre vij. dayes, after ỹ he is made cleane, & wash his clothes, & bathe him self w̄ spryngynge water, thē is he cleane. And vpon the eight daye shal he take two turtill doues or two yonge pigeōs, and brynge them before the LORDE before the dore of the Tabernacle of wytnesse, and geue them vnto the preest. And the preest shal make of the one a synofferynge, of the other a burntofferynge, and make an attonement for him before the LORDE, as concernynge his yssue.

C Whan a mans sede departeth from him in slepe, the same shal bathe all his flesh w̄ water, and be vncleane vntyll the euen. And all clothes, and euery stryme that is stained with soch sede, shall he wash with water, & be vncleane vntyll the euen. A woman, by whom soch one lyeth, shall bathe hir self w̄ water, and be vncleane vntyll the euen.

Whan a woman hath the bloude yssue of hir flesh, she shalbe put a parte vij. daies in to a sundrie place. Who so euer toucheth her, shal be vncleane vntyll the euē. And all that she lyeth vpon (as longe as she is put aparte) shalbe vncleane. And that she sytteth vpō, shalbe vncleane. And who so euer toucheth hir bed, shal wash his clothes, and bathe him self with water, and be vncleane vntyll the euen. And who so euer toucheth eny maner thinge that she hath sytten vpō, shal wash his clothes, and bathe him self with water, and be vncleane vntyll the euē.

D And yf a man lye with her (whyle she is Leui.18.c put a parte) he shalbe vncleane seuen dayes, and the bed that he laye vpon, shalbe vncleane.

Matt.9.c But whan a woman hath hir bloude yssue a longe season, not onely at the tyme of hir naturall course, but also out of the tyme of hir naturall course, then shall she be vncleane so longe as she hath the yssue: euē as she is at the tyme whan she is put aparte, so shall she be vncleane here also. What so euer she lyeth vpon all the tyme of hir yssue, shalbe as hir bed, whan she is put aparte. And all that she sytteth vpon, shalbe vncleane, as is hir vnclennesse, whan she is put aparte. Who so euer toucheth eny of them, shal be vncleane, and shal wash his clothes, and bathe him self with water, & be vncleane vntyll the euen.

E But yf she be cleane of hir yssue, thē shal she nombre seuen dayes, afterwarde shall she be cleane: and vpon the eight daye shall she take two turtill doues, or two yonge pigeons, and brynge them vnto the preest before the dore of the Tabernacle of wytnesse. And the preest shall make of the one a synofferynge, of the other a burntofferynge, and make an attonement for her before the LORDE, as concernynge the yssue of hir vnclennesse.

Thus shal ye se that the childrē of Israel kepe them selues from their vncleānesse, that they dye not in their vnclennesse, whan they defyle my habitacion, which is amōge you.

This is the lawe ouer him that hath a runnynge sore, & him whose sede departeth from him in slepe, so that he is vncleane ther of. And ouer her that hath hir bloude yssue, and who so euer hath a runnynge sore, whether it be man or woman, and whan a man lyeth with her that is vncleane.

The XVI. Chapter.

A AND the LORDE spake vnto Moses (after that Aarons two sonnes were deed, * whan they offered before the Leu.10. LORDE) & sayde: Speake vnto Aaron thy brother, ỹ he go not at all tymes in to ỹ ynnermer Sanctuary, within the vale before the Mercyseate, which is vpon the Arke, ỹ he dye not: * for I wyll appeare in a cloude Exo.40. vpon ỹ Mercyseate. But herewithall shal 3.Re.8.b he go in, euen with a yonge bullocke for a synofferynge, and with a ramme for a burntofferynge, and shal put on the holy lynnen albe, and haue lynnen breches vpon his flesh, and gyrde him with a lynnē girdell, and haue the lynnen myter vpon his heade.

B For these are ỹ holy garmentes: & he shal bathe his flesh with water, & put them on: & of the cōgregacion of the childrē of Israel he shal take two he goates for a synofferynge, and a ramme for a burntofferynge.

And Aaron shal brynge the bullocke his owne synofferynge, * and make an attonemēt for himself and his house: and afterwarde shall he take the two goates, and present them before the LORDE, euen before the dore of the Tabernacle of witnesse, and shall cast lottes ouer the two goates: the lot of the one goate for the LORDE, and the other for the fre goate. And the goate that ỹ LORDES lot fell vpon, shal he offre for a synofferynge. But the goate, that the fre goates lot fell vpon, shal he present alyue before ỹ LORDE, to make an attonement for him, and to let the fre goate go into ỹ wyldernes. And so shal he brynge the bullocke of his synofferynge, and make an attonement for him and his housholde, and shal kyll him. Heb.9.b

And he shall take a censor full of coales from the altare that stondeth before the LORDE, and his handfull of beaten incense, and bringe them in within ỳ vayle, and put the incense vpon the fyre before ỳ LORDE, that the cloude of the incense maye cover the Mercyseate, which is vpon the witnesse, that he dye not. And he shall take of the bloude of the bullocke, and sprenkle it with his fynger towarde the Mercyseate on the foreside. Seuen tymes shall he sprenkle of the bloude thus with his fynger before the Mercyseate. Thē shal he kyll the goate which is the peoples synofferynge, & bringe in of his bloude within the vayle, & shall do with his bloude, as he dyd with the bloude of the bullocke, and sprenkle therwith also on the foreside towarde the Mercyseate, and so shal he reconcyle the Sāctuary from the vnclennesse of the childrē of Israel, and frō their trespaces in all their synnes. Thus shal he do vnto the Tabernacle of wytnesse, which is the habitacion with them amōge their vnclennesses.

No man shalbe in the Tabernacle of witnesse, whan he goeth in to make an attonement in the Sāctuary, vntyll he go out: and so shall he make an attonement for him self and his house, and for the whole congregacion of Israel. And whā he goeth forth vnto the altare that stondeth before the LORDE, he shal reconcyle it, and shal take of ỳ bullockes bloude, and of the goates bloude, & put it vpon the hornes of the altare rounde aboute. And with his fynger shal he sprēkle of the bloude theron seuen tymes, and halowes it, and consecrate it from the vnclennesse of the children of Israel.

And whan he hath made an ende of reconcylinge the Sanctuary, and the Tabernacle of witnesse, and the altare, he shal bringe the lyuynge goate.

Thē shal Aaron laie both his hādes vpō ỳ heade of him, & confesse ouer him all the myßdedes of ỳ childrē of Israel, & all their trespaces in their synnes, & shal laye thē vpō ỳ heade of the goate, & by some man ỳ is at hande, shal he let him runne in to the wilderness: ỳ the goate maye so beare all their myßdedes vpon him in to ỳ wylderneße, and he shal leaue him in the wylderneße.

And Aaron shal go in to the Tabernacle of witnesse, and put of the lynnen clothes, which he put on whā he wente in to ỳ Sāctuary, and shāl leaue them there, and bathe his flesly with water in the holy place, and put on his awne rayment.

And he shal go forth, and make his burnt offeringe, and the burntofferinge of the people, and make an attonement both for him self and for the people, and burne the fat of the synofferynge vpon the altare. But he ỳ caried out the fre goate, shal wash his clothes, and bathe him self with water, & then come in to the hoost.

The bullocke of the synofferynge, and ỳ goate of the synofferynge (whose bloude was brought in to the Sanctuary to make an attonemēt) shalbe caried out of ỳ hoost, & brent with fyre, both their skynnes, flesh, and donge. And he that burneth them, shal wash his clothes, and bathe him self with water, and then come in to the hoost.

And this shalbe a perpetuall lawe vnto you: Vpon the tenth daye of the seuenth moneth shal ye humble youre soules, and do no worke, whether it be one of youre selues, or a straunger amonge you. For in this daye is youre attonemēt made, that ye maye be clensed from all youre synnes before the LORDE: therfore shall it be a fre Sabbath vnto you, and ye shal humble youre soules. Let this be a perpetuall lawe.

But the preest that is anoynted, and whose hande was fylled to be preest in his fathers steade, shal make this attonement, and shal put on the lynnen clothes, namely the holy vestimētes, so shal he recōcyle the holy Sāctuary, and the Tabernacle of wytnesse, and the altare, and ỳ preestes, and all the people of the congregacion.* This shal be a perpetuall lawe vnto you, that ye reconcyle ỳ children of Israel from all their synnes once a yeare. And Moses dyd, as the LORDE commaunded him.

The XVII. Chapter.

AND ỳ LORDE talked with Moses, & sayde: Speake vnto Aaron & his sonnes, & to all ỳ childrē of Israel, & saye vnto them: This is it that ỳ LORDE hath commaunded: What so euer he be of ỳ house of Israel, ỳ kylleth an oxe, or lābe, or goate in the hoost, or out of the hoost, and bringeth it not before the dore of the Tabernacle of wytnesse, that it maye be brought vnto the LORDE for an offerynge before the Habitacion of ỳ LORDE, the same shal be giltie of bloude, as though he had shed bloude, and soch a man shal be roted out from amonge his people.

Therfore shall the children of Israel bringe their offerynges (that they wyll offre vpon the wyde felde) before the LORDE, euen before the dore of the Tabernacle

of witnesse, vnto the preest, & there offre their healthofferynges vnto the LORDE. And the preest shal sprenkle the bloude vpon the altare of the LORDE before the dore of the Tabernacle of wytnesse, and burne the fat for a swete sauoure vnto the LORDE: and they shall offre their offerynges nomore vnto deuels, with whom they go a whorynge. This shal be a perpetuall lawe vnto them amonge their posterities.

C Therfore shalt thou saie vnto thē: What man so euer he be of the house of Israel, or a straunger also that is amonge you, which offereth a burntofferynge or eny other offerynge, and bringeth it not before the dore of the Tabernacle of wytnesse to offre it vnto the LORDE, he shal be roted out from amōge his people.

And what man so euer it be (either of the house of Israel, or a straunger amonge you) that eateth eny maner of bloude, agaynst him wyll I set my face, and wil rote him out from amonge his people: for the soule of ỳ body is in the bloude, and I haue geuen it you for the altare, that youre soules maye be reconcyled ther with: For the bloude that is in the soule maketh attonement. Therfore haue I sayde vnto the children of Israel: No soule amonge you shall eate bloude, no ner eny straunger that dwelleth amonge you.

D And what man so euer it be amonge you (whether he be of the house of Israel, or a straunger amōge you) that at the huntynge taketh a beest or foule which maye be eaten, he shall poure out the bloude of the same, & couer it with earth: for all flesh lyueth in the bloude.

And I haue sayde vnto the children of Israel: Ye shall eate the bloude of no body: for the life of all flesh is in his bloude. Who so euer eateth it, shalbe roted out. And what so euer soule eateth that which dyed alone, or ỳ was torne of wylde beestes (whether he be one of youre selues or a straunger) the same shal wash his clothes, and bathe himself with water, and be vncleane vntyll the euen, and then is he cleane. But yf he wash not his clothes, nor bathe him self, then shal he beare his synne.

The XVIII. Chapter.

A AND the LORDE talked wt Moses, & saide: Speake vnto the childrē of Israel, & saye vnto them: I am the LORDE youre God, Ye shall not do after ỳ workes of the lande of Egipte, wherin ye dwelt: nether after the doynges of the lande of Canaan, in to the which I will bringe you. Ye shal not walke after their customes, but after my lawes shall ye do, & my statutes shall ye kepe, that ye maye walke therin: for I am the LORDE youre God. Therfore shal ye kepe my statutes and my lawes. * For the man that doth the same, shall liue therin, for I am the LORDE. Ro. 10.

No mā shal come at his nerte kynßwomā, to vncouer hir preuytie: for I am ỳ LORDE.

Thou shalt not vncouer ỳ preuytie of ỳ father & of ỳ mother. It is thy mother, therfore shalt thou not vncouer hir preuytie. Gen. 14. Eze. 22.

Thou shalt not vncouer ỳ preuytie of ỳ fathers wife, for it is ỳ fathers preuytie. Deu. 22. and. 27. 1. Cor. 5.

Thou shalt not vncouer the preuytie of thy sister, which is the doughter of ỳ father or of ỳ mother, whether shye be borne at home or without.

Thou shalt not vncouer the preuytie of thy sonnes doughter, or of thy doughters doughter, for it is thine awne preuytie. Deu. 27. 2. Re. 15.

Thou shalt not vncouer ỳ preuytie of ỳ fathers wiues doughter, which is borne vnto him, and is thy sister. B

Thou shalt not vncouer the preuytie of thy fathers sister, for it is thy fathers nerte kynßwoman.

Thou shalt not vncouer the preuytie of thy mothers sister, for it is ỳ mothers nerte kynßwoman. Leui. 20.

Thou shalt not vncouer the preuytie of thy fathers brother, to take his wife, for she is thine awnte.

Thou shalt not vncouer ỳ preuytie of ỳ doughter in lawe, for she is ỳ sonnes wife, therfore shalt thou not vncouer hir preuitie. Gen. 38. Deu. 27.

Thou shalt not vncouer the preuytie of thy brothers wife, for it is thy brothers preuytie. Leui. 20. Mat. 14.

Thou shalt not vncouer the preuytie of thy wife and of hir doughter also, nether shalt thou take hir sonnes doughter or hir doughters doughter, to vncouer their preuyties, for they are hir nerte kynßwomen. And it is wickednesse.

Thou shalt not take a wife and hir sister also, to vncouer hir preuytie, whyle she is yet alyue. C Gen. 29.

Thou shalt not go vnto a woman to vncouer hir preuytie, so longe as she hath hir disease in hir vnclennesse. Leu. 15. Eze. 22.

Thou shalt not lye with thy neyghbours wife to medle with her, for to defyle thy self withall. 2. Re. 11.

Thou shalt not geue of thy sede also, to be burnt vnto Moloch, lest thou vnhalowe the Leu. 20.

name of thy God, for I am the LORDE.

om. 1. d
ru. 20. b
eu. 27. c

* Thou shalt not lye with mankynde as with womankynde, for ỳ is abhominacion.

Thou shalt lye with no maner of beest, to defyle ỳ self therwith. And no woman shal have to do wt a beest, for it is abhominacion.

D

Ye shal defyle youre selues in none of these thinges. For ỳ heithen (whom I wil cast out before you) have stayned them selues in all these, and the londe is defyled there thorow. And their wickednesse wyl I vyset vpō them, so that the londe shal spue out the indwellers therof. Therfore kepe ye my statutes and lawes, and do not one of these abhominacions, nether one of youre awne selues ner the straunger amonge you (for all soch abhominacions have ỳ people of this lōde done which were before you, & have defyled the lande) that the lande spue not you out also, whan ye have defyled it, as it spewed out the heythē, that were there before you. For who so ever commytte these abhominaciōs, the same soules shalbe roted out from amonge their people. Therfore kepe ye my statutes, that ye do not after ỳ abhominable customes, which were before you, that ye be not defyled therwith: For I am the LORDE youre God.

The XIX. Chapter.

A

AND the LORDE talked with Moses, and sayde: Speake to the whole congregacion of the children of Israel,

Leui. 11. g
and 20. c
1. Pet. 1. c

and saye vnto them: * Ye shall be holy, for I am holy, euen the LORDE youre God. Euery one feare his father and his mother. Kepe my holy dayes: for I am the LORDE youre God. Ye shal not turne youre selues vnto Idols, & ye shal make you no goddes of metall: for I am the LORDE youre God.

B

And whan ye wyll offre healthofferynges vnto the LORDE, then shal ye offre thē,

Leuit. 7. b

that he maye be mercifull vnto you, * and ye shal eate them the same daye that ye offre them, and on the morow: what so euer is left on the thirde daye, shalbe burnt with fyre. But yf eny man eate therof vpon the thirde daye, then is he vnholy, and shall not be accepted, and the same eater shal beare his synne, because he hath vnhalowed the Sanctuary of the LORDE: and soch a soule shalbe roted out from amonge his people.

C

Whan thou reapest thy londe, thou shalt

Leui. 23. d
Deu. 24. d

not reape downe the vttemost borders of it rounde aboute, ner gather it all cleane vp. Euen so likewyse thou shalt not plucke thy vynyarde cleane also, ner gather vp the grapes that are fallen downe, but shalt leave them for ỳ poore and straungers: for I am the LORDE youre God.

Ye shal not steale, nether lye, ner deale falsely one with another.

Ye shal not sweare falsely by my name, & so to vnhalowe the name of thy God: for I am the LORDE.

Exo. Mat.

Thou shalt do ỳ neghboure no wronge, ner robbe him. * The workmās laboure shal not byde with the vntyll the morynge.

Deu. Tob.

Thou shalt not curse the deaf. * Thou shalt put no stomblynge blocke before ỳ blinde, but shalt feare thy God: for I am the LORDE.

D
Deu.

Ye shall not deale wrongeously in iudgment, nether shal ye accepte the personne of the poore, ner honoure the parsonne of the greate, but thou shalt iudge thy neghboure righteously.

Thou shalt let no prevy accuser go amōge ỳ people. Nether shalt thou stonde agaynst ỳ neghbours blonde: for I am ỳ LORDE.

Thou shalt not hate thy brother in thine hert, * but shalt tell ỳ neghboure his faute, that thou beare not synne for his sake.

Mat. Eccl.

Thou shalt not avenge thy self, ner beare evell will agaynst the childrē of thy people.

E
* Mat. Ro. Gen.

* Thou shalt loue thy neghboure, as thy self: for I am the LORDE.

My statutes shal ye kepe, that thou * let not ỳ catell gendre with beestes of another kynde: nether sowe thy felde with myngled sede. And let no garment come vpon the, ỳ is mixte with wollen and lynnen.

Whan a man lyeth with a woman, and hath to do with her, which is a bonde woman, and hath benemedled withall of another man, but not lowsed out, ner hath optayned fredome, it shalbe punyshed, but they shal not suffre death, because she was not free. But he shal brynge for his trespace vnto ỳ LORDE (euen before the dore of the Tabernacle of wytnesse) a ramme for a trespace offerynge: and the preest shal make an attonement for him with the trespace offerynge before the LORDE, concernynge the synne that he hath done: * so shall God be mercifull vnto him, as concernynge his synne which he hath done.

Heb.

What tyme as ye are come into the londe, and plante all maner trees wherof men eate, ye shall circumcise the foreskynne of the same with their frutes: thre yeares shall ye holde them for vncircumcysed, so that ye eate them not: but in the fourth yeare shall all their frutes be holy and praysed vnto ỳ LORDE. In the fifth yeare shall ye eate the

stutes, and gather them in: for I am ỹ LORDE youre God.

Ye shal eate nothinge wt̄ blonde. Ye shall not regarde ỹ foules cryenge, ner chose out dayes.

Ye shal shaue no crownes vpō youre heade, nether shalt thou clyppe thy beerde cleane off.

Ye shal rente out no markes in youre body (for eny that is deed) ner make lettres vpō you: for I am the LORDE.

Thou shalt not holde thy doughter to whordome, that the londe fall not to whordome, and ware full of wickednesse.

Kepe my holy dayes, and stonde in awe of my Sanctuary: for I am the LORDE.

Ye shal not turne yō selues to ỹ Soythsayers, and axe nothinge at the expounders of tokēs, that ye be not defyled by them: for I am the LORDE youre God.

Thou shalt ryse vp before a graye heade, and shalt geue reuerence vnto the aged. For thou shalt feare God: for I am ỹ LORDE.

Whan there dwelleth a straunger amonge you in youre londe, ye shall not vexe him. He shal dwell with you, euen as one that is at home amonge you, & thou shalt loue him as ỹ self: for ye youre selues also were straungers in the lande of Egipte. I am the LORDE youre God.

Ye shal not deale wrōgeously in iudgmēt, with meteyarde, with weight, with measure: A true balaunce, a true weight, a true Epha, a true hin shalbe amōge you. For I am the LORDE youre God, which brought you out of the londe of Egipte, that ye shuld kepe & do all my statutes and lawes: for I am the LORDE.

The XX. Chapter.

AND the LORDE talked with Moses, and saide: Tell the children of Israel: Who so euer he be amonge the children of Israel, (or eny straunger that dwelleth in Israel) which geueth of his sede vnto Moloch, the same shall dye the death: the people of the lande shal stone him, & I wyll set my face agaynst that man, and wyll rote him out from amōge his people, because he hath geuen of his sede vnto Moloch, and defyled my Sanctuary, & vnhalowed my holy name. And though the people of the londe loke thorow the fyngers vpon that man, which hath geuen of his sede vnto Moloch, so that they put him not to death, yet wyl I set my face agaynst the same man, & agaynst his generacion: And him, and all that go a whorynge with him after Moloch, wyll I rote out from amonge their people.

Yf eny soule turne him to ỹ soythsayers and expounders of tokens, so that he goeth a whorynge after them, I wyl set my face agaynst the same soule, and wyl rote him out from amonge his people. Sanctifie youre selues therfore, & be holy: for I am holy euen youre God. And kepe ye my statutes, and do them: for I am ỹ LORDE that sanctifieth you.

Who so euer curseth his father or his mother, shall dye the death: his blonde be vpon him, because he hath cursed his father or mother.

He that breaketh wedlocke with eny mās wife, shal dye the death (both the aduouterer and ỹ aduoutaresse) because he hath broken wedlocke with his neyghbours wife.

Yf eny man lye with his fathers wife, so ỹ he vncouer his fathers preuyte, they shal both dye the death: their blonde be vpō thē.

Yf eny man lye wt̄ his doughter in lawe, they shall dye both of them, for they haue wrought abhominacion: their blonde be vpon them.

Yf eny man lye with the mankynde, as with womankynde, they haue wrought abhominacion, & shal both dye the death: their blonde be vpon them.

Yf eny man take a wyfe, and hir mother therto, the same hath wrought wickednes: he shalbe burnt with fyre, and so shal they also, that there be no wickednes amōge you.

Yf eny man lye with a beest, he shall dye the death, and the beest shal be slayne.

Yf a woman medle with a beest, so ỹ she haue to do wt̄ it, thou shalt put her to death, and the beest also, they shall dye the death: their blonde be vpon them.

Yf eny man take his sister, his fathers doughter, or his mothers doughter, and se hir preuyte, and she agayne se his secretes, it is a wicked thinge. They shalbe roted out in the sight of their people. For he hath vncouered his sisters preuyte, he shal beare his synne.

Yf a man lye with a woman in the tyme of hir sicknesse, and vncouer hir secretes, & open vp hir fountayne, and she vncouer the fountayne of hir blonde, they shall both be roted out from amonge their people.

Thou shalt not vncouer the preuytie of thy mothers sister, and of thy fathers sister: for soch one hath vncouered his nexte kynswoman, and they shal beare their synne.

Yf eny man lye with his vncles wyfe, the same hath vncouered the preuytie of his vn

cle: they shal beare their synne, without chil-
dren shal they dye.

u.18.b * Yf eny man take his brothers wyfe, ẏ
tt.14.a is an vncleane thinge: they shalbe without
children, because he hath vncouered his bro-
thers secretes.

D So kepe now all my statutes & my lawes,
& do them, ẏ the lode whither I bringe you
to dwell therin, spewe you not out. And wal
ke not ye in ẏ statutes of the heithen, which
cut. 9.a I shal cast out before you. * For all soch thin
ges haue they done, & I haue abhorred thē.

But I saye vnto you: Ye shall possesse
their londe. For I wyll geue you to enhери-
taunce a lōde, that floweth with mylke and
hony. I am the LORDE youre God, which
haue separated you from the nacions, that
ye also shulde separate the cleane beestes frō
the vncleane, and the vncleane foules from
the cleane: & not to defyle youre soules vpon
beestes, vpon foules & vpon all that crepeth
cul.11.a on the grounde: which I haue separated vn
eut.14.a to you, that they shulde be vncleane. Ther fo
re shall ye be holy vnto me: for I the LOR-
DE am holy, which haue separated you frō
the nacions, that ye shulde be myne.

eu. 18.b Yf a man or woman be a soythsayer or
Ec. 28.b an expounder of tokens, the same shall dye
the death: they shalbe stoned, their bloude be
vpon them.

The XXI. Chapter.

A AND the LORDE sayde vnto Moses:
Speake to ẏ prestes ẏ sonnes of Aa-
xe.44.d ron, & saye vnto thē: A prest shal defy
le him self vpō no soule of his people, but v-
pon his nexte kynne ẏ belongeth vnto him:
as vpon his mother, vpō his father, vpō his
sonne, vpō his doughter, vpon his brother, &
vpon his sister, which is yet a virgin, & hath
bene no mans wife (which belongeth vnto
him) vpon her maie he defyle himself. Moro
ner he shal not defyle him self vpō eny ruler
in his people, to vnhalowe him self.

Leui. 19.f * He shall make no crowne also vpon his
xe. 44.c heade, ner shaue of his beerd, nether shall
they cut out eny markes i their flesshe. They
shalbe holy vnto their God, and not vn-
halowe ẏ name of their God: for they offre
the sacrifice of the LORDE, the bred of their
God, ther fore shal they be holy.

B They shal take no whore, ner one that is
.Tim.2.a defyled, or ẏ is put awaye frem hir hußban
de, for he is holy vnto his God: ther fore shal
he sanctifie him self, for he offreth the bred of
thy God. He shal be holy vnto the, for I am
holy, euen the LORDE that sanctifieth you.

Yf a prestes doughter fall to whoringe,
she shalbe burnt with fyre, for she hath sha-
med hir father. He that is hye prest amonge
his brethren, vpō whose heade the anoyntin
ge oyle is poured, and his hande fylled (ẏ he
might be arayed with the vestimentes) shal
not vncouer his heade, ner cut his clothes, &
shal come at no deed, * & shal defyle him self Lu.
nether vpon father ner mother. He shall not
go out of the Sanctuary, that he vnhalowe
not the Sanctuary of his God. For ẏ crow
ne of the anoyntinge oyle of his God is v-
pon him, for I am the LORDE.

A virgin shal he take to wife, but no we- C
dowre, ner deuorsed, ner defyled, ner whore, Ezr.
but a virgin of his awne people shal he take Mal.
to wife, ẏ he vnhalowe not his sede amonge
his people. For I am ẏ LORDE, which sanc-
tifie him.

And ẏ LORDE talked wt Moses, & sayde:
Speake vnto Aaron, & saie: Yf there be a ble
myssh vpō eny of ẏ sede in yo^r generacions,
the same shal not preasse to offre the bred of
his God: * For who so euer hath a blemyssh a.d.
vpon him, shal not come nere, whether he be
blynde, lame, with an euell fauoured nose, wt
eny myßshappen membre, or ẏ hath a bro-
ken fote or hande, or is croke backed, or hath
eny blemyssh in the eye, or is gleyd, or is skyr
vye or scaulde, or hath his stones broken.

Who so euer now of the sede of Aaron ẏ D
prest hath eny blemyssh vpō him, shal not co
me nye to offre ẏ sacrifice of the LORDE. For
he hath a deformyte. Ther fore shall he not
preasse vnto the bred of his God, to offre it.
Notwithstondinge he shal eate of the bred
of his God, both of the holy, & of ẏ most ho
ly: but he shal not go in to ẏ vayle, ner come
nye the altare (for so moch as he hath a ble-
myssh vpō him) ẏ he vnhalowe not my Sāc
tuary. For I am ẏ LORDE ẏ sanctifieth thē.
And Moses spake this vnto Aaron & to his
sonnes, and to all the children of Israel.

The XXII. Chapter.

AND the LORDE talked with Moses, & A
sayde: Speake vnto Aaron, & his son-
nes, ẏ they absteyne from ẏ halowed
thinges of the childrē of Israel, which they
haue halowed vnto me, & ẏ they vnhalowe
not my holy name: for I am ẏ LORDE. Saie
now vnto them & their posterities: Who so
euer he be of yo^r sede, ẏ commeth nye vnto
the holy thinges, which the childrē of Israel
halowe vnto the LORDE, & so defyleth him
self vpon the same, his soule shal perisshe be-
fore my face: for I am the LORDE.

Who so euer of the sede of Aaron is a le-
per, or hath a runnynge yssue, shall not eate

of the holy thinges, tyll he be clensed. Who so toucheth eny vncleane thinge, or whose se departeth from him by night, or who so toucheth eny worme that is vncleane vnto him, or a mā ẏ is vncleane vnto him, & what so euer defyleth hī, loke what soule toucheth eny soch, is vncleane vntyll the euen, & shall not eate of the holy thinges, but shall first bath his flesh with water. And whā ẏ Sonne is gone downe, and he cleane, then maye he eate therof, for it is his foode. Loke what dyeth alone, or is rent of wylde beestes, shall he not eate, ẏ he be not vncleane theron: for I am ẏ LORDE. Therfore shal they kepe my lawe, ẏ they lade not synne vpon them, & dye therin, whan they vnhalowe them selues in it. For I am ẏ LORDE, ẏ halowe them.

B A straunger shal not eate of the holy thinges, ner an housholde geste of the prestes, ner an hyred seruaūt. But yf ẏ prest bye a soule for his money, ẏ same maye eate therof. And loke who is borne in his house, maye eate of his bred also. Neuertheles yf the prestes doughter be a straungers wife, she shal not eate of the heueofferinges of holynes. But yf she be a wedowe, or deuorced, or haue no sēde, & commeth agayne to hir fathers house as afore (whan she was yet a mayden in hir fathers house) then shall she eate of hir fathers bred. But no straūger shal eate therof.

Who so els eateth of the halowed thynges, vnwyttingly, shal put ẏ fifth parte there vnto, and geue it vnto the prest with the halowed thinge, that they vnhalowe not ẏ halowed thinges of the childrē of Israel, which they heue vp vnto the LORDE, lest they lade them selues with myßdoinge and trespace, whā they eate their halowed thynges, for I am ẏ LORDE which halowe thē.

C And ẏ LORDE talked vnto Moses, & saide: Speake vnto Aaron & his sonnes, & to all ẏ childrē of Israel: * What so euer Israelite or straunger in Israel wyll do his offerynge, whether it be their vowe, or of fre wyl, that they wyll offre a burntofferynge vnto the LORDE, to reconcyle them selues, it shal be a male, and without blemysh, of the oxen, or lambes or goates. * What so euer hath eny blemish, shal they not offre, for they shal fynde no fauoure therwith.

And who so wyl offre an healthofferinge vnto the LORDE to separate out a vowe, or of fre wyl, oxen or shepe, it shalbe without blemysh, ẏ it maye be accepted. It shal haue no deformite. Yf it be blynde, or brokē, or wounded, or haue a wen, or strytye, or scabbed, they shal offre none soch vnto the LORDE, ner put an offerynge of eny soch vpō the altare of the LORDE.

An oxe or shepe ẏ hath myßshappē membres, or no rompe, mayest thou offre of a fre wyll: but to a vowe it maye not be accepted. Thou shalt offre also vnto the LORDE nothinge ẏ is bruised, or broken, or rent, or cutt out, & ye shal do no soch in youre londe. Moreouer ye shall offre no bred vnto youre God of a straungers hande: for it is marred of him, and he hath a deformite, therfore shal it not be accepted for you.

And the LORDE spake vnto Moses, & sayde: Whā an oxe, or labe, or goate is brought forth, it shal be seuen dayes with the dame, and vpon the eight daye & therafter it maie be offered vnto the LORDE, thē is it accepted. Whether it be oxe or lambe, it shall not be slayne with his yonge in one daye. D

But whā ye wil offre a thākoffringe vnto the LORDE ẏ it maye be accepted, ye shal eate it the same daye, & kepe nothinge ouer vntyll the morynge: for I am the LORDE. Therfore kepe now my commaundementes, and do them: for I am the LORDE, ẏ ye vnhalowe not my holy name, & that I maye be halowed amonge the childrē of Israel. For I am he that halowe you, euē ẏ LORDE, which brought you out of ẏ lōde of Egipte, ẏ I might be yor God: Euen I ẏ LORDE.

The XXIII. Chapter.

AND the LORDE talked with Moses, & sayde: Speake vnto ẏ childrē of Israel, and saye vnto them: These are ẏ feastes of the LORDE, which ye shal call holy dayes. A

Sixe dayes shalt thou worke, but the seuenth daie is the rest of the Sabbath, and shalbe called holy. Ye shal do no worke therin, for it is the Sabbath of the LORDE, where so euer ye dwell. Exo. 23.f Deu. 5.b

These are the feastes of the LORDE, ẏ are called holy, which ye shal call youre feastes: * Upon ẏ fourtene daye of ẏ first moneth at euen, is the LORDES Easter. And vpon ẏ fiftene daye of the same moneth is the feast of vnleuēded bred of the LORDE. Then shall ye eate vnleuended bred seuen dayes. Exo. 12.c Nu. 28.c Eze. 45.d

The first daie shalbe called holy amonge you, ye shal do no worke of bōdage therin, & seuē daies shal ye offre vnto ẏ LORDE. The seuēth daie shalbe called holy likewise, wherin ye shal do no worke of bondage also. B Nu. 28.d

And ẏ LORDE talked vnto Moses, & sayde: Speake to the childrē of Israel, & saye vnto them: * Whan ye come into the lande ẏ I shall geue you, and reape downe youre harueste, ye shal brynge a shefe of the first frutes

of youre harueſt vnto the preſt, thē ſhall the ſheſe be waued before the LORDE, that ye maye be accepted: but this ſhal the preſt do the nexte daye after the Sabbath. And ỳ ſame daie that yo' ſheſe is waued, ſhal ye offre a burntofferinge vnto the LORDE, of a lam be which is without blemyſh and of one yeare olde, w' the meatofferynge, two tenth deales of fyne floure mengled with oyle, for an offerynge of a ſwete ſauoure vnto the LORDE: & the drynkofferynge alſo, euē the fourth parte of an Hin of wyne.

C And ye ſhall eate nether bred, nor cakes, Leuiti. 5. c ner furmentye (of new corne) tyll the ſame daye that ye bringe an offerynge vnto youre God. This ſhal be a lawe vnto youre poſterities, where ſo euer ye dwell.

Deu. 16. b Then ſhal ye nombre (from the nexte daye after the Sabbath, whan ye brought ỳ Waue ſheſe) ſeuen whole weekes, vntyll the nexte daie after ỳ ſeuēth weke, namely, fiftie daies, ſhal ye nombre, and offre new meatofferynges vnto the LORDE. And out of all youre dwellinges ſhal ye offre, namely, two Waue loaues of two tenth deales of fyne floure leuēded, and baken for the firſt frutes vnto ỳ LORDE. And with youre bred ye ſhal bringe ſeuen lambes of one yeare olde without blemyſh, and a yonge bullocke, and two rammes: this ſhal be the LORDES burntofferynge, meatofferynge, and drynkoffrynge. This is a ſacrifice of a ſwete ſauoure vnto the LORDE. Leuiti. 23. d

D Moreouer ye ſhal offre an he goate for a ſynofferynge, and two lambes of a yeare olde for an healthofferynge. And ỳ preſt ſhal waue it vpon the bred of the firſt frutes before the LORDE with the two lambes. And they ſhalbe holy vnto the LORDE, and ſhal be the preſtes. And this daye ſhal ye proclame, for it ſhalbe called holy amonge you: no ſeruyle worke ſhal ye do therin. A perpetuall lawe ſhall it be amonge yo' poſterities, where ſo euer ye dwell.

Leui. 19. c Deu. 24. d Whan ye reape downe ỳ harueſt of youre londe, ye ſhal not cut it cleane downe vpō the felde, ner gather vp all, but ſhal leaue it for the poore and ſtraungers. I am the LORDE youre God.

And ỳ LORDE talked with Moſes, and ſayde: Speake vnto the children of Iſrael, & ſaye: Vpon the firſt daye of the ſeuenth moneth ſhal ye haue the holy reſt of the remembraunce of blowinge, wherin ye ſhal do no ſeruyle worke, and ye ſhal offre ſacrifice vnto the LORDE. Leui. 23. a

E And the LORDE ſpake vnto Moſes, and ſayde: Vpon the tenth daye in this ſeuenth moneth is the daye of reconcylinge, which ſhalbe an holy conuocacion w' you. Ye ſhal humble youre ſoules therin, and offre vnto the LORDE, and ſhal do no ſeruyle worke in this daye: for it is the daye of attonement, that ye maye be reconcyled before the LORDE youre God. For what ſoule ſo euer hym bleth not him ſelf vpon this daye, the ſame ſhalbe roted out from amonge his people. And what ſoule ſo euer doth eny worke this daye, the ſame wil I deſtroye from amonge his people: therfore ſhall ye do no worke. This ſhalbe a perpetuall lawe vnto youre poſterities, where ſo euer ye dwell. It is the reſt of youre Sabbath, that ye maye humble youre ſoules. Vpon the nyenth daye of ỳ moneth at euen, ſhal ye kepe this holy daye from the euen forth vntyll the euē agayne. Leui. 16. a Nu. 29. a

And the LORDE talked with Moſes, & ſayde: Vpon the fiftene daye of the ſeuenth moneth, is the feaſt of Tabernacles ſeuen dayes vnto the LORDE. The firſt daye ſhal be an holy cōuocacion: no ſeruyle worke ſhal ye do therin. Seuen dayes ſhal ye offre vnto the LORDE. The eight daye ſhal be an holy conuocacion vnto you alſo, and ye ſhal offre vnto the LORDE: for it is the daye of gatheringe together: No ſeruyle worke ſhall ye do therin. ỳ Nu. 29. a Ioh. 7. a

Theſe are the holy daies of the LORDE, which ye ſhall proclame and holde for holy conuocacions, that ye maye offre vnto the LORDE burntofferynges, meatofferynges, drynkofferynges and other offerynges, euery one acordinge to his daye, beſyde ỳ Sabbathes of ỳ LORDE, and youre giftes, and vowes, and frewyllofferynges, that ye offre vnto the LORDE.

So vpon the fiftene daye of the ſeuenth G moneth, whan ye haue brought in the increaſe of the londe, ye ſhall kepe the LORDES feaſt ſeuen dayes longe. The firſt daye ſhal be kepte holy daye, and the eight daye ſhal be kepte holy daye alſo. And vpon the firſt daie ye ſhal take of ỳ goodly frutefull trees, braunches of palme trees, & bowes of thicke trees, and Wyllies of the broke, and ſeuē dayes ſhal ye be mery before ỳ LORDE youre God: and thus ſhal ye kepe the feaſt vnto the LORDE ſeuen dayes in the yeare. This ſhalbe a perpetuall lawe amonge youre poſterities, that they kepe holy daye thus in ỳ ſeuenth moneth. Seuen dayes ſhal ye dwell in bothes. Who ſo euer is an Iſraelite borne, ſhal dwell in bothes, that they which come after you, maye knowe, how that I made ỳ

children of Israel to dwell in bothes, whan I brought them out of the lōde of Egipte. I am the LORDE youre God. And Moses tolde the children of Israel these holy daies of the LORDE.

The XXIIII. Chapter.

A And the LORDE spake vnto Moses, 27.d
and sayde: Cōmaunde the children of Israel, that they bringe pure oyle olyue beaten for lightes, that it maye be allwaye put in the lampes, without before the vayle of wytnesse in the Tabernacle of wytnesse. And Aaron shall dresse it allwaye at euen and in the mornynge before the LORDE. Let this be a perpetuall lawe vnto youre posterities. The lāpes shal he dresse vpon the pure candilsticke before the LORDE perpetually.

B And thou shalt take fyne floure, and bake twolue cakes therof: two tēth deales shal 25.c
euery cake haue, and thou shalt laye them fyre on a rowe vpō the pure table before the LORDE. And vpon the same shalt thou laye pure frankencense, that it maye be bred of remembraunce for an offerynge vnto the LORDE. Euery Sabbath shal he prepare thē before the LORDE allwaye, and receaue them of the children of Israel for an euerlastinge couenaunt. And they shalbe Aarons and his sonnes, which shal eate them in the holy place. For this is his most holy of the offerynges of the LORDE for a perpetuall dewtye.

C And there wente out an Israelitish womans sonne, which was the childe of a man of Egipte (amonge the children of Israel) and strowe in the hoost with a man of Israel, 20.20.b
and named the name of God blasphemously, and cursed. Then brought they him vnto Moses. His mothers name was Selomith, the doughter of Dibri, of the trybe of Dan. 15.d
And they put him in preson, tyll they were informed by the mouth of the LORDE.

And the LORDE spake vnto Moses, and sayde: Bringe him that cursed, out of the hoost, and let all thē that herde it, laye their handes vpon his heade, and let the whole congregacion stone him. And saye vnto the children of Israel. Who so euer blaspheme his God, shall beare his synne: and he that blaspheme the name of the LORDE, shal dye the death. The whole congregacio shal stone him. As the straunger, so shal he of the housholde be also. If he blaspheme the name, he shal dye. Mat. 26.g
Ioh. 19.a

D He that slayeth a man, shall dye the death. Exo. 21.b
but he that slayeth a beest, shall paye for it. Deut. 19.a
Soule for soule. And he that maymeth his Iudic. 1.b
neghboure, it shall be done vnto him, euen Math. 5.c
as he hath done: broke for broke, eye for eye, *Math. 5.e
tothe for tothe: euen as he hath maymed a man, so shal it be done vnto him agayne, so that, who so slayeth a beest, shall paye for it: But he that slayeth a man, shal dye. There shal be one maner of lawe amonge you, to the straunger as to one of youre selues: for I am the LORDE youre God.

Moses tolde the children of Israel. And they brought him that had cursed, out of the hoost, and stoned him. Thus dyd the childrē of Israel as the LORDE cōmaunded Moses.

The XXV. Chapter.

A And the LORDE talked with Moses
vpon mount Sinai, and sayde: Speake to the children of Israel, and saye Exo. 23.b
vnto them: Whan ye come in to the londe, the I shal geue you, the londe shal rest vnto the LORDE, so that thou sowe thy felde fyre yeares, and fyre yeares cut thy vynes, and gather in the frutes. But in the seuenth yeare the lōde shal haue his Sabbath of rest for a Sabbath vnto the LORDE, wherin thou shalt not sowe thy felde ner cut thy vynes.

Loke what groweth of it self after thy harueste, thou shalt not reape it. And the grapes that growe without thy labour, shalt thou not gather, for so mych as it is the yeare of the londes rest: But the rest of the lon- Deut. 15.
de shalt thou kepe for this intent, that thou mayest eate therof, thy seruaunte, thy mayde, thy hyrelinge, thy gest, thy straūger with the, thy catell, and the beestes in thy londe. All the increase shal be meate.

B And thou shalt nombre seuen of these yeare Sabbathes, that seuen yeares maye be tolde seuen tymes, and so the tyme of the seuen yeare Sabbathes make nyne and fourtye yeares. Then shalt thou let the blast of the horne go thorow all youre londe, vpon the tenth daye of the seuenth moneth, euen in the daye of attonement. And ye shal halowe the fiftieth yeare, and shall call it a fre yeare in the

londe, for all them that dwell therin: for it is
Eze.46.c the yeare of Jubilye. * Then shall every one amonge you come agayne to his possession and to his kynred: for the fiftieth yeare is ỹ yeare of Jubilye. Ye shal not sowe ner reape it that groweth of it self, ner gather the grapes, that growe without laboure. For the yeare of Jubilye shall be holy amonge you. But loke what the felde beareth, that shall ye eate. This is the yeare of Jubilye, wherin ye shal come againe every man to his owne.

C Now whan thou sellest ought vnto thy neghboure, or byest eny thinge of him, there shal none of you oppresse his brother: but acordinge to the nombre of the yeare of Jubilye shalt thou bye it of him: and acordinge to the nombre of the yeares of increase shalt he sell it vnto the. Acordinge to the multitude of the yeares shalt thou rayse the pryce, & and acordynge to the fewnesse of the yeares shalt thou mynish the pryce: for he shall sell it vnto the acordinge to the nombre of the increase. Therfore let no man defraude his neghboure, but feare ỹ God. For I am the LORDE youre God. Wherfore do after my statutes, and kepe my lawes, so ỹ ye do them that ye maye dwell safe in the londe. For the londe shal geue you hir frute, so that ye shal haue ynough to eate, and dwell safe therin.

And yf ye wolde saye: What shall we eate in the seuenth yeare, in as moch as we shal not sowe, ner gather in oure increase: I wyll sende my blessynge vpon you in the sixte yeare, that it shal brynge forth frute for thre yeare: so that ye shal sowe in ỹ eight yeare, and
D eate of the olde frute vntyll the nyenth yeare, that ye maye eate of the olde tyll new frutes come agayne. Therfore shall ye not sell
Psal.23.a the londe for euer, * for the lõde is myne. And ye are straungers and indwellers before me. And in all youre lande shall ye geue the londe to lowse.

Nu.35.c Whan thy brother wareth poore, and selleth ỹ his possession, and his nexte kynßmã
cre.32.a commeth to him, ỹ he maye redeme it: then
Ruth.4.a shall he redeme that his brother solde. But whan a man hath none to redeme it, and cã get so moch with his hande as to redeme one parte, then shall it be rekened how many yeares it hath bene solde, and the remnaunt shal be restored vnto him to whom he solde it, ỹ he maie come agayne to his possession. But yf his hande can not get so moch, as to haue one parte agayne, thẽ shal it ỹ he solde be styll in the hande of the byer vntyll ỹ yeare of Jubilye: In ỹ same shal it go out, and returne to his owner agayne.

He that selleth a dwellinge house within the walles of the cite, hath an whole yeare respyte to lowse it out agayne: that shall be the tyme, wherin he maye redeme it. But yf he redeme it not a fore the whole yeare be out then shal he that bought it, and his successours kepe it for euer, and it shall not go out lowse in the yeare of Jubylie. Neuertheles yf it be an house in a vyllage that hath no wall aboute it, it shall be counted like vnto the felde of the coũtre, and maye be redemed and shal go out fre in the yeare of Jubilye.

The cities of the Lewites, and the houses in the cities that their possession is in, maye all waye be redemed. Who so purchaceth ought of the Lewites, shal leaue it in the yeare of Jubilye, whether it be house or cite that he hath had in possession. For the houses in the cities of the Lewites are their possession amonge the children of Jsrael. But the felde before their cities shal not be solde, for it is their awne for euer.

Whan thy brother wareth poore, and falleth in decaye beside the, thou shalt receaue him as a straunger, or gest, that he maye lyue by the: and thou shalt take no * vsury of him, ner more then thou hast geuẽ, but shalt feare thy God, that thy brother maye lyue besydes the. For thou shalt not lende him ỹ money vpon vsury, ner delyuer him thy meate vpon vauntage. For I am the LORDE yo God, which haue brought you out of the lõde of Egipte, to geue you the lande of Canaan, and to be youre God.

Whan thy brother wareth poore beside the, and selleth himself vnto the, thou shalt not holde him as a bõde mã: but as an hyred seruaunte and as a soiourner shall he be w the, and serue the vntyll ỹ yeare of Jubilye. Then shal he departe lowse from the, & his childrẽ with him, & shal returne to his awne kinred, and to his fathers possession: for they are my seruauntes, whom I brought out of the londe of Egipte. Therfore shal they not be solde like bondmen. And thou shalt not raigne ouer them with crueltie, but shalt feare thy God. But yf thou wylt haue bõde seruauntes and maydens, thou shalt bye them of the heithen, that are rounde aboute you: of the children of the soiourners and straungers amonge you, and of their generacions with you, and that are borne in youre londe, the same shal ye haue for bonde seruaũtes, & shal possesse them, & youre children after you for an euerlastinge possession, these shal be yo
bondmen. * But ouer youre brethren the chil-
Lyr.23.c dren of Jsrael, there shall none of you raigne
Ezech.34.c

ouer another with cruelte.

G Whan a straunger or soiourner wareth ryche by the, and thy brother wareth poore beside him, & selleth him self vnto ỳ straunger or soiourner by the, or to eny of his kynne, then shall he haue right (after that he is solde) to be redemed agayne. And eny of his brethren maye lowse him out: or his vncle or his vncles sonne, or eny other kynßman of his kynred: Or yf his awne hande getteth so moch, he shal lowse him self out, and shal reken with him that bought him, from ỳ yeare that he solde him self, vntyll the yeare of Jubilye. And ỳ money shal be counted accordinge to the nombre of the yeares that he was solde, and his wages of the whole tyme shalbe rekened withall.

Yf there be yet many yeares vnto ỳ yeare of Jubilye, then shal he (accordinge to the same) gene the more for his delyueraunce, therafter as he is solde. Yf there remayne but few yeares vnto the yeare of Jubilye, then shall he geue agayne therafter for his redempcion. And his wages from yeare to yeare shall he reken withall, and thou shalt not let the other raigne cruelly ouer him in ỳ sight. But yf he bye not him self out after this maner, then shal he go out fre in the yeare of Jubilye, and his childrē with him: for the childrē of Jsrael are my seruauntes, which I haue brought out of the londe of Egipte. I am the LORDE youre God.

*Ye shall make you no Jdols ner ymage, and ye shal reare you vp no piler, ner set vp eny markstone in youre londe, to bowe youre selues therto. For I am the LORDE youre God. Kepe my Sabbathes, and stonde in awe of my Sanctuary. I am the LORDE.

The XXVI. Chapter.

A Yf ye wyll walke now in my statutes, and kepe my commaundementes and do them, thē wyl I gene you rayne in due season, and ỳ londe shal geue hir increase, and the trees of ỳ felde shal brynge forth their frute. And the threßshinge tyme shall reache vnto the wyne harueste, and the wyne harueste shal reache vnto the sowynge tyme. And ye shall eate yor bred in plenteousnes, and shal dwell safe in youre londe. I wil geue peace in youre londe, so that ye shall slepe, and no man shall make you afrayed. I wyl ryd euell beestes out of youre londe, and there shall no swerde go thorow youre londe.

Ye shal chace youre enemies, & they shal fall in to ỳ swerde before you.* Fyue of you shal chace an hundreth: and an hundreth of you shal chace ten thousande. For youre enemies shall fall in to the swerde before you. B And I wyl turne me vnto you, and wyl cause you to growe and increase, and wyl set vp my couenaunt with you. And ye shal eate of the olde stoare, and shall let go the olde for plenteousnesse of the new.* I will haue my dwellynge amonge you, and my soule shall not refuse you. And I wyll walke amonge you, and wyl be youre God, and ye shalbe my people. For I am the LORDE youre God, which brought you out of the londe of Egipte, that ye shulde not be their bondmen. And I haue brokē the cepter of youre yocke, and caused you to go vp right. Exo. 29.g 2.Cor.6.c

But yf ye wil not harken vnto me, ner do all these commaundementes, and wyl despyse my statutes, and yf youre soules refuse my lawes, ỳ ye wyll not do all my commaundementes, & shal let my couenaunt stonde, then wyll I do this agayne vnto you. I wyl vysett you shortly with swellynges and feuers, which shal destroye ỳ eyes, & consume awaie ỳ hert. Ye shal sowe youre sede in vayne, and youre enemies shal eate it vp. Deut.28.b Mala.2.a

And I wyl set my face agaynst you, and ye shal be slayne before youre enemies. And they that hate you, shal haue dominion ouer C *And ye shall flye, whā no man chaseth you. Pro.28.a

But yf ye wyll not herken vnto me for all this, then wyl I make it yet seuen tymes more, to punysh you for youre synnes, that I maye breake ỳ pryde of youre strength, and wyl make youre heauen lyke yron, and youre earth as brasse: and youre trauaile and labō shal be but lost, so that youre londe shall not gene hir increase, and the trees in the londe shal not brynge forth their frute.

Yf ye walke yet agaynst me, and wyll not harken vnto me, then wyl I make it yet seuen tymes more, to punysh you because of youre synnes: & wyl sende wylde beestes amōge you, which shal robbe you, and destroie youre catell, and make you fewer, and youre hye waye shal become waist. D

But yf ye wyl not yet be reformed here withall, and wyll walke contrary vnto me, then wyl I walke contrary vnto you also, & wyll punysh you yet seuen tymes for youre synnes. And I wyl brynge vpon you a swerde of vengeaunce, which shall auenge my Testament. And though ye gather you together in to youre cities, yet wyll I sende the pestilence amonge you, and wyll delyuer you in to the handes of youre enemies. For I wil destroye youre prouysion of bred, so ỳ ten wemen shall bake youre bred in one o-

uen, and youre bred shal be delyuered out by weight. * And whan ye eate, ye shall not haue ynough. Ose. 4. b Mich. 6. c

E If ye wyl not yet for all this harken vnto me, & wyl walke contrary vnto me, then wyll I also walke cõtrary vnto you in wrathfull displeasure, and wyll punysh you seuen folde because of youre synnes, * so that ye shal eate the flesh of youre sonnes and doughters. 4. Re. 6. f And I wyl destroye youre hye altares, and rote out youre ymages, and wyll cast youre bodies vpon the bodies of youre Idols, and my soule shall abhorre you. And youre cities wyll I make waist, and brynge youre churches to naught, and wyll not smell youre swete odoures.

Thus wyll I make the londe desolate, so that youre enemies shall dwell therin, and make it waist: but you will I scater amonge the heythen, and drawe out the swerde after you, so that youre londe shal be waist, & youre cities desolate.

S Then shall the londe reioyse in hir Sabbathes, as longe as it lyeth wayst, and ye be in the enemies londe. Yee then shal the londe kepe holy daye, and reioyse in hir rest, as longe as it lieth wayst, because it coude not rest in youre Sabbathes, whan ye dwelt therin.

And as for them that remayne of you, I wyll make them faynteharted in the londe of their enemies, so that a shakynge leaf shall chace them. And they shall flye from it, as though a swerde persecuted them, and shal fall noman folowynge vpon them. And they shall fall one vpon another (as it were before the swerde) and noman yet chacynge them. And ye shall not be so bolde, as to withstonde youre enemies, and shal perisshe amonge the heithen, and the londe of youre enemies shal eate you vp.

And they that are left of you, shall pyne awaye in their myßdede, euen in the enemies londe, and in the myßdedes of their fathers shall they consume awaye. Then shall they knowlege their myßdedes, and the myßdedes of their fathers in the trespace, wherwith they haue trespaced agaynst me, and walked contrary vnto me. Therfore wyll I also walke contrary vnto thē, and wyll brynge them in to the enemies londe.

G Then shal their vncircumcysed herte be tamed. And then shall they ende their myßdedes. Deut. 4. c And I shal thinke vpō my couenaūt with Jacob, and vpon my couenaunt with Jsaac, and vpon my couenaunt with Abraham, and wyl thynke vpon the lōde. As for the londe, whan it shalbe left of them, it shal reioyse in hir Sabbathes, euen then, whan it lyeth waist, and they tylle it not. And they shall make attonement for their myßdedes, because they despysed my lawes, & their soules refused my statutes. Moreouer I haue not so refused them, that they shulde be in the enemies londe: nether haue I so vtterly abhorred them, that I wolde brynge them to naught, and breake my couenaunt wt them: for I am ye LORDE their God. And for their sake I wyl remēbre * my first couenaūt, whā I brought them out of ye londe of Egipte in the sight of the heythen, ye I might be their God. Euen I the LORDE.

These are the ordinaunces, statutes and lawes, which ye LORDE made betwixte him and the children of Jsrael vpon mount Sinai, by the hande of Moses.

The XXVII. Chapter.

AND the LORDE talked with Moses, & sayde: Speake to ye children of Jsrael, & saye vnto them: Yf eny man make a speciall vowe vnto ye LORDE, so ye he pryse a soule, then shal this be the valuacion: A mā of twentye yeare olde vnto the thre score yeare, shalt thou set at fiftie syluer Sycles, after the Sycle of the Sanctuary: but a woman at thirtie Sycles. Yf it be fyue yeare olde vnto twentye yeare, thou shalt set it at twentye Sycles, whan it is a manchilde: but a woman at ten Sycles. Yf it be a moneth olde vnto fiue yeare, thou shalt set it at fyue Sycles of syluer, whan it is a māchilde: but a woman at thre Syluer Sycles. Yf he be thre score yeare olde and aboue, thē shalt thou set him at fiftene Sicles whā it is a mā a womā at tē Sicles. Yf he be to poore so to be set, thē let him present himself to ye prest, & ye prest shal value him. Neuertheles he shal value him, acordinge as ye hāde of him that vowed, is able to get. But yf it be a beest ye maye be offred vnto ye LORDE, all ye is offred vnto ye LORDE of soch, is holy: it shal not be altered ner chaunged, a good for a bad, or a bad for a good. Yf eny man chaunge it, one beest for another, then shal they both be holy vnto ye LORDE. But yf ye beest be vncleane which maye not be offred vnto ye LORDE, thē shal it be set, before ye prest, and ye prest shal value it, whether it be good or bad, & it shal stonde at the prestes valuynge. But yf eny man wil bye it out, he shal geue the fifth parte more, to that it was set at.

Whan eny mā sanctifieth his house vnto the LORDE for ye Sanctuary, the prest shall value it, whether it be good or bad. And as the prest valueth it, so shal it stonde. But yf

he ẏ sanctified it, wyl redeme it, he shal gene ẏ fifth parte of syluer therto, aboue that it was set at: So shal it be his.

C Yf eny man halowe a pece of lõde of his heretage vnto the LORDE, it shalbe set acordinge to ẏ it beareth. Yf it beare an Homer of barlye, it shalbe valued at fiftye Sycles of syluer. But yf he halowe his londe immediatly from the yeare of Jubilye forth, then shal it be set acordinge to ẏ value therof. Yf he haue halowed it after the yeare of Jubilye, then shal the prest rekẽ it, acordinge to ẏ yeares ẏ remayne vnto ẏ yeare of Jubilys, & therafter shal he set it the lower.

But yf he ẏ sanctified the londe, wil redeme it agayne, then shal he geue the fifth parte of syluer therto, aboue that it was set at: So shal it be his. Yf he wil not lowse it out, but selleth it vnto another, then shal he redeme it nomore: but the same londe whan it goeth out fre in ẏ yeare of Jubilye, shal be holy vnto the LORDE, as a dedicated felde, and shalbe the prestes inheritaunce.

D Yf eny man halowe vnto the LORDE a felde, which he hath bought, and is not his inheritaunce, then shal ẏ prest reken it, what it is worth vnto the yeare of Jubilye, & the same daye shall he geue the pryce that it is set at, vnto the LORDE for the Sanctuary. But in ẏ yeare of Jubilye it shal returne vnto him that bought it, ẏ it maye be his inheritaunce in the londe. All maner of pryssinge
30.b shalbe made acordinge to the Sycle of the
g Sãctuary. One Sycle maketh xx. Geras.
45.b
u45.c * The first borne amonge ẏ catell (which belongeth vnto the LORDE) shall no man Sanctifie vnto the LORDE, whether it be oxe or shepe, for it is the LORDES all ready. But yf there be eny vncleane thinge vpon the beest, thẽ shal it be lowsed out therafter as it is worth, and the fifth parte shalbe geuen more therto. Yf he wil not redeme it, thẽ let it be solde, as it is worth.

E There shall no dedicated thinge be solde ner bought out, ẏ eny man dedicateth vnto ẏ LORDE, of all ẏ is his good, whether it be mẽ, catell or lõde. For euery dedicated thinge, is most holy vnto ẏ LORDE. There shal no dedicated thinge of mã be bought out, but shal dye the death. All the tythes in the londe, both of the sede of the londe, & of ẏ frutes of the trees, are the LORDES, & shal be holy vnto the LORDE. But yf eny man wil redeme his tithes, he shall geue the fifth parte more therto. And all the tithes of oxen & shepe, & that goeth vnder the rod, the same is an holy tythe vnto the LORDE. It shall not be axed whether it be good or bad, nether shall it be chaunged. But yf eny man chaunge it, then both it & that it was chaunged withall, shal be holy, & not redemed.

These are the cõmaundementes, which ẏ LORDE gaue Moses in charge vnto childrẽ of Jsrael vpon mount Sinai.

The ende of the thirde boke of Moses, called Leuiticus.

The fourth boke of Moses, called Numerus.

What this boke conteyneth.

Chap. I. The children of Jsrael are nombred and musterd out, as many as are mete for the batayll: The captaynes are ordeyned, and Leui appoynted to the seruyce of the Tabernacle.

Chap. II. The ordre and maner how the trẽtes were pitched, and how the children of Jsrael laye aboute the Tabernacle of wytnes.

Chap. III. The office of Leui, & of the sonnes of Aaron.

Chap. IIII. The office of the sonnes of Kahath, Gerson and Merari.

Chap. V. What maner of people were dryuen out of the hoost. The lawe of Gelousy of the man towarde the wife.

Chap. VI. The lawe and ordinaunce concernynge the Nazarees or absteyners. The blessynge of the Jsraelites.

Chap. VII. The offerynges of the captaynes at the dedicaciõ of the altare, after that the Tabernacle was set vp.

Chap. VIII. Of the candilsticke, offerynges, purifienge, and altare of the Leuites.

Chap. IX. Of the feast of Easter, & how the vncleane shulde kepe it. Of the cloude vpon the Tabernacle.

Chap. X. The vse of the syluer trompettes, & how the children of Jsrael brake vp, and toke their iourney with Hobab Moses brother in lawe.

Chap. XI. The people are weery and vnpaciẽt by the waye, murmur agaynst Moses, desyre flesh, and abhorre the Manna. The LORDE geueth them after their lust, but punisheth them sore.

Chap. XII. Miriam and Aaron grudge agaynst Moses, & Miriam is smytten with Lepresy.

Chap. XIII. The spyes that were sent in to the lande of Canaan, come agayne, and put the people in feare.

Chap. XIIII. The people are vnpacient, wepe, and murmur agaynst Moses, Josue & Caleb geue the londe a good worde, & cõforte them. The LORDE is angrie, & punysheth the people.

Chap. XV. Of dyuerse offerynges, and how he was punyshed, that gathered stickes vpon the Sabbath. The people are commaũded to make gardes of remembraunce vpon their garmentes, to thinke vpon the commaundementes of the LORDE.

Chap. XVI. Of the vproure and insurrection of Corah, Dathan and Abyram, & their punysshment. The people murmur. Fourtene thousan-

de and seuenhundreth dye in the plage.

Chap. XVII. By the flourysinge staff of Aaron, it is declared, that the tribe of Leui and the presthode of Aaron is chosen of God.

Chap. XVIII. The office & mynistracion of Aaron, of the prestes & Leuites, & their dewtye.

Chap. XIX. Of the reed cowe that was brent, and how the sprynklinge water was made of the asshes of her.

Chap. XX. Miriam dyeth at Cades. The people chyde with Moses and Aaron for faute of water, the LORDE geueth it them out of the hard stonye rocke. Moses desyreth the kynge of Edom, to let them go thorow his londe. Aaron dyeth vpon mount Hor.

Chap. XXI. The battaill betwene Israel and Arad the kynge of the Cananites. The people murmur, and are plaged with the serpentes. They wynne the victory of Og and Sihon.

Chap. XXII. Of Balac the kynge of the Moabites, and of Balaam the Soythsayer.

Chap. XXIII. Balaam is brought to curse the people of God.

Chap. XXIIII. The LORDE turneth Balaams curse in to a blessynge and prayse.

Chap. XXV. The people fall to whordome and Idolatrye with the wemen of Moab, and ioyne them selues to the seruice of Ball peor. Foure and twentye thousande are destroyed. Phineas in his feruent zele slayeth a man and woman in their synne.

Chap. XXVI. The people are nombred agayne and musterd.

Chap. XXVII. What inheritaūce the doughters haue, where there is no sonne. Josua is made captayne of the people in Moses steade.

Chap. XXVIII. Offeringes apoynted for euery tyme.

Chap. XXIX. The feast of the seuenth moneth and the offerynges therof.

Chap. XXX. Of vowes made by mē or women.

Chap. XXXI. Israel wynneth the victory of the Madianites, and deuydeth the spoyle.

Chap. XXXII. Ruben, Gad, and the half tribe of Manasse haue their inheritaūce apoynted them on this syde of Jordan.

Chap. XXXIII. The iourneys of the children of Israel are nombred. The people are commaunded (whan they come in to the londe of Canaan) to destroye all vtterly.

Chap. XXXIIII. The deuydinge of the londe of Canaan with the borders therof, and what they be that deuyde it.

Chap. XXXV. The porcion of the Leuites. Fredome for soch as commytte slaughter vnawares. Dyuerse slaughters.

Chap. XXXVI. The inheritaūce of the tribe maie not be mixte nor chaunged.

The first Chapter.

AND the LORDE spake vnto Moses in ỳ wyldernesse of Sinai, in the Tabernacle of witnesse, the first daye of the secōde moneth in the seconde yeare, whā they were gone out of the lāde of Egipte, and sayde: Take ỳ summe of the whole congregacion of the children of Israel, after their kynredes & their fathers houses, with the nombre of the names, all that are males, heade by heade, frō twentye yeare and aboue, as many as are able to go forth in to ỳ warre in Israel. And ye shal nombre them acordinge to their armyes thou and Aaron, and of euery tribe ye shal take vnto you one captayne ouer his fathers house.

Exo. 30. b
Nu. 26. a

These are the names of the captaynes that shal stonde with you. Of Ruben, Elizur the sonne of Sedeur. Of Simeon, Selumiel the sonne of Zuri Sadai. Of Juda, Nahasson the sonne of Aminadab. Of Isachar, Nathaneel the sonne of Zuar. Of Zabulon, Eliab the sonne of Helon. Amonge the children of Joseph: Of Ephraim, Elisama ỳ sonne of Amihud. Of Manasse, Gamaliel the sonne of Pedazur. Of Ben Jamin, Abidam ỳ sonne of Gedeoni. Of Dan, Ahieser the sonne of Ammi Sadai. Of Asser, Pagiel the sonne of Ochram. Of Gad, Eliasaph ỳ sonne of Deguel. Of Nephthali, Ahira the sonne of Enan.

These are the awncient men of the congregacion, the captaynes amonge the trybes of their fathers, which were heades and prynces in Israel.

And Moses & Aaron toke them (like as they are there named by name) and gathered the whole cōgregacion together also, ỳ first daye of the secōde moneth, and rekened thē after their byrth, acordinge to their kynreds and fathers houses by their names, frō twētye yeare and aboue, heade by heade, as the LORDE commaunded Moses, and nombred them in the wyldernes of Sinai.

The children of Ruben Israels first sonne, their kynreds & generacions after their fathers houses, in ỳ nombre of their names heade by heade, all ỳ were males, from twentye yeare & aboue, and were able to go forth to the warre, were nombred to the trybe of Ruben, sixe and fourtye thousande, and fyue hundreth.

The children of Simeon their kynreds & generacions after their fathers houses in the nombre of the names heade by heade, all that were males from twētye yeare and aboue, and were able to go forth to the warre, were nombred to the trybe of Symeon, nyne and fiftye thousande and thre hundreth.

The children of Gad their kynreds and generacions after their fathers houses in ỳ nombre of the names, from twentye yeare and aboue, all that were able to go forth to the warre, were nombre to the trybe of Gad,

fyne and fourtye thousande, fyre hundreth and fiftie.

The children of Juda their kynreds and generacions after their fathers houses in ỳ nombre of the names, from twentye yeare and aboue, all that were able to go forth to the warre, were nombred to the trybe of Juda, foure and seuentye thousande, ẏ fyre hundreth.

D The children of Jsachar their kynreds ẏ generacions, after their fathers houses in ỳ nombre of the names from twentye yeare ẏ aboue, all that were able to go forth to the warre, were nombred to ỳ trybe of Jsachar, foure and fiftye thousande and foure hundreth.

The children of Zabulon their kynreds and generacions after their fathers houses in the nombre of the names from twentye yeare ẏ aboue, all that were able to go forth to the warre, were nombred to the trybe of Zabulon, seuen and fiftye thousande and foure hundreth.

Josephs children of Ephraim, their kynreds ẏ generacions after their fathers houses in ỳ nombre of the names, from twētye yeare ẏ aboue, all ỳ were able to go forth to ỳ warre, were nōbred to the trybe of Ephraim, fourtye thousande ẏ fyue hundreth.

E The children of Manasse their kynreds ẏ generacions, after their fathers houses in ỳ nombre of the names from twentye yeare ẏ aboue, all ỳ were able to go forth to the warre, were nombred to the trybe of Manasse, two ẏ thirtie thousande ẏ two hundreth.

The childrē of Ben Jamin their kynreds and generacions, after their fathers houses, in the nombre of the names from twentye yeare ẏ aboue, all that were able to go forth to the warre, were nombred to the trybe of Ben Jamin, fyue and thirtie thousande and foure hundreth.

The children of Dan their kynreds and generacions after their fathers houses, in the nombre of the names, from twentye yeares and aboue, all that were able to go forth to the warre, were nombred to the trybe of Dan, two and thre score thousande, and seuen hundreth.

S The children of Asser their kynreds ẏ generacions, after their fathers houses in the nombre of the names, from twentye yeare ẏ aboue, all ỳ were able to go forth to ỳ warre, were nombred to the trybe of Asser, one ẏ fourtye thousande and fyue hundreth.

The childrē of Nephthali, their kynreds and generacions after their fathers houses in the nombre of the names, from twentye yeare ẏ aboue, all that were able to go forth vnto the warre, were nombred to the trybe of Nephthali, thre and fiftie thousande and foure hundreth.

These are they whom Moses and Aaron nombred with ỳ twolue prynces of Jsrael, wherof euery one was ouer ỳ house of their fathers. * And the summe of the children of Jsrael after their fathers houses, from twentye yeare and aboue (what so euer was able to go forth to the warre in Jsrael) was fyre C. thousande, thre thousande, fyue C. ẏ fiftie. But the Leuites after the trybe of their fathers, were not nombred amonge them. Exo. 12. f Num. 11.

And the LORDE spake vnto Moses, and G saide: The trybe of Leui shalt thou not nombre, ner take the summe of them amonge ỳ children of Jsrael: but shalt appoynte them to the Habitacion of wytnesse, and to all ỳ apparell therof, and to all that belongeth therto. * And they shall beare the Tabernacle ẏ all the ordinaunce therof, and shal wayte vpon it, and shal pitch their tentes rounde aboute it. And whan men shal go on their iourney, the Leuites shal take downe ỳ Tabernacle. And whan the hoost pitch their tētes, they shal set vp the Tabernacle. And yf a straunger preasse nye vnto it, he shall dye. The children of Jsrael shal pitch their tentes, euery one in his awne armye, and by the baner of his awne companye. But the Leuites shall pitch rounde aboute the Tabernacle of wytnesse, that there come no wrath vpon ỳ congregacion of the children of Jsrael: therfore shal the Leuites wayte vpon the Habitacion of wytnesse. And the children of Jsrael dyd all, as the LORDE comaunded Moses. 1. Par. 14.

The II. Chapter.

AND ỳ LORDE spake vnto Moses and A Aaron, ẏ sayde: The childrē of Jsrael shal pitch rounde aboute ỳ Tabernacle of wytnesse, euery one vnder his banner ẏ tokens, after their fathers houses.

On the East syde shall Juda pitch with his banner ẏ hoost, their captayne Nahasson the sonne of Aminadab. And his armie in the summe, foure ẏ seuentie thousande and fyre hundreth. Nexte vnto him shal the trybe of Jsachar pitch, their captayne Nathaneel the sonne of Zuar: and his armye in the summe, foure and fiftye thousande and foure hundreth. The trybe of Zabulon also, their captayne Eliab the sonne of Helon: his armye in the summe, seuen and fiftie thousands and foure hundreth.

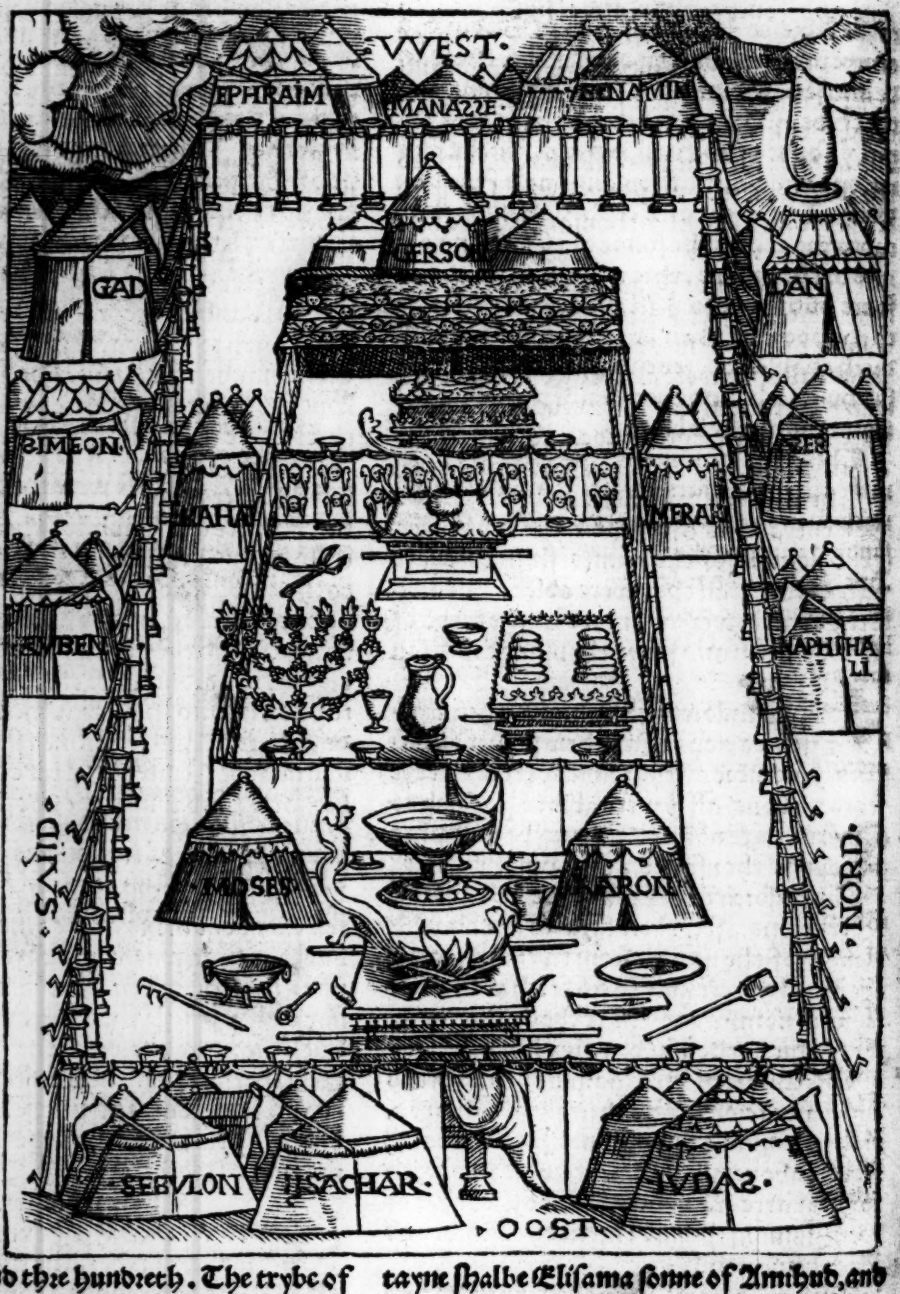
So ẏ all they which belõge to ẏ hoost of Juda, be in the ſumme an C. ſixe and foure ſcore thouſande, ⁊ foure hundreth be longinge to their armye, ⁊ they ſhall go before.

B On the South ſide ſhall lye the pauylions ⁊ baner of Ruben ẃ their hoost, their captaine Elizur ẏ ſonne of Sedeur: ⁊ his armie in the ſumme, ſixe ⁊ fourtie thouſande, ⁊ fyue C. Nexte vnto him ſhal the trybe of Simeon pitch, their captayne Selumiel ẏ ſonne of Zuri Sadai: ⁊ his armie in ẏ ſumme, nyne and fiftie thouſande, and thre hundreth. The trybe of Gad alſo, their captayne Eliaſaph ẏ ſonne of Deguel: ⁊ his armye in the ſumme, fyue ⁊ fourtye thouſande, ſixe hundreth ⁊ fiftie. So that all they which belonge to the hooſt of Ruben, be in the ſumme, an hundreth, one ⁊ fiftie thouſande, foure hũdreth and fiftye, belonginge to their armye. And they ſhall be the ſeconde in the iourney.

C After that ſhall the Tabernacle of wytneſſe go ẃ the hoeſt of the Leuites euẽ in ẏ myddes amõge the hooſtes: ⁊ as they lye in their tentes, ſo ſhal they go forth alſo, euery one in his place vnder his baner.

On the Weſt ſyde ſhall lye ẏ pauylions ⁊ baner of Ephraim ẃ their hooſt: their captayne ſhalbe Eliſama ſonne of Ammihud, and his armye in the ſumme, fourtye thouſande and fyue hundreth. Nexte vnto him ſhal ẏ trybe of Manaſſe pitch, their captayne Gamaliel the ſonne of Pedazur: his armye in the ſumme, two and thirtie thouſande ⁊ two hũdreth. The trybe of Ben Jamin alſo, their captayne Abidan the ſonne of Gedeoni: his armye in the ſumme, fyue and thirtie thouſande ⁊ foure hundreth. So ẏ all they ẃ which belonge to the hooſt of Ephraim, be in the ſumme, an hundreth thouſande, eight thouſande, ⁊ an hũdreth, belonginge to his armie. And they ſhal be the thirde in the iourney.

On the North ſyde ſhal lye ẏ pauylions ⁊ baner of Dan with their hooſt: their cap-



tayne Abieser ỳ sonne of Ammi Sadai, his armye in the summe, two and sixtye thousande and seuē hundreth. Nexte vnto him shal the trybe of Asser pitche: their captayne Pagiel ỳ sonne of Ochran, his armỳ in the summe, one and fourtie thousande, and fyue hundreth. The trybe of Nephthali also, their captayne Ahira the sonne of Enan: his armye in the summe, thre ꝛ fiftye thousande ꝛ foure hūdreth. So ỳ all they which belonge to the hoost of Dan, be in the summe, an hūdreth thousande, seuen ꝛ fiftie thousande, ꝛ sixe hundreth. And they shalbe the last in the iourney with their baners.

This is the summe of the children of Israel, after their fathers houses and armyes with their hoostes: euen sixe hundreth thousande, ꝛ thre thousande, fyue hūdreth ꝛ fiftie. But ỳ Leuites were not nombred in ỳ summe amonge the childrē of Israel, * as ỳ LORDE cōmaunded Moses. And ỳ childrē of Israel dyd all as the LORDE cōmaunded Moses. And so they pitched vnder their baners, ꝛ toke their iourney, euery one in his kynred, acordinge to the house of their fathers.

The III. Chapter.

THese are the generacions of Aaron ꝛ Moses, whan ỳ LORDE spake vnto Moses at ỳ same tyme vpon mount Sinai. And these are ỳ names of the sonnes of Aron. The firstborne, Nadab: then Abihu, Eleasar ꝛ Ithamar. These are ỳ names of the sonnes of Aaron, * which were anoynted to be prestes, ꝛ their handes fylled for ỳ prestlode. But Nadab ꝛ Abihu dyed before ỳ LORDE, whā they offred straūge fyre before ỳ LORDE, in ỳ wildernesse of Sinai, ꝛ had no sonnes. But Eleasar and Ithamar executed ỳ prestes office wt their father Aaron.

And the LORDE spake vnto Moses, ꝛ sayde: Bringe hither the trybe of Leui, and set them before Aaron the preist, ỳ they maye serue wt him, ꝛ wayte vpon him ꝛ vpō the whole congregacion before ỳ Tabernacle of witnesse, and execute the seruyce of the habitacion, and kepe all the apparell of the Tabernacle of wytnesse, and wayte vpon the childrē of Israel, to mynistre in the seruyce of the habitacion.

And thou shalt geue ỳ Leuites vnto Aaron and his sonnes for a gift, vnto every one his awne, from amonge the children of Israel. As for Aaron ꝛ his sonnes, thou shalt appoynte them to wayte on their prestes office. * Yf another preasse therto, he shal dye.

And the LORDE spake vnto Moses, and sayde: Beholde, I haue takē the Leuites frō amonge the childrē of Israel, for all the firstborne that open the Matrix amonge the children of Israel, so that the Leuites shalbe myne. * For the firstborne are myne, sence ỳ tyme that I smote all the firstborne in ỳ lande of Egipte, whā I sanctified vnto me all the firstborne in Israel, from mē vnto catell, that they shulde be myne. I the LORDE. Exod.13.

And the LORDE spake vnto Moses in the wylderneesse of Sinai, and sayde: Nombre the children of Leui after their fathers houses and kynreds, all that are males of a moneth olde and aboue. C

So Moses nombred them acordinge to the worde of the LORDE, as he had commaunded. And these were the children of Leui with their names: Gerson, Kahath, Merari. The names of the children of Gerson in their kynreds, were: Libni and Semei. Exod.6.

The childrē of Kahath in their kynreds were, Amram, Jezehar, Hebron and Vsiel.

The children of Merari in their kynreds, were Maheli and Musi. These are the kynreds of Leui after their fathers houses.

These are ỳ kynreds of Gerson: The Libnites and Semeites, the summe was founde in nombre, seuen thousande and fyue hundreth, of all that were males of a moneth olde and aboue. And the same kynreds of the Gersonites shal pitche behynde the Habitacion on the west syde: Let Eliasaph the sonne of Lael be their ruler. And they shal wayte vpon the Tabernacle of wytnesse, of the habitacion, and of the tent, and couerynges therof, and the hangynge in the doze of the Tabernacle of wytnesse, the hangynge aboute the courte, ꝛ the hangynge in ỳ courtedoze, which (courte) goeth aboute the habitacion and the altare, and the cordes of it, ꝛ all that belongeth to the seruyce therof. D

These are the kynreds of Kahath: The Amramites, the Jezeharites, the Hebronites, and Vsielites, all that were males of a moneth olde ꝛ aboue, in nombre eight thousande and sixe hundreth, waytinge vpon the Tabernacle of the Sanctuary, ꝛ shal pitch on the south syde of ỳ Habitacion: Let Elisaphan the sonne of Vsiel be their ruler. And they shal kepe the Arke, the table, the candilsticke, the altare and all the vessels of the Sanctuary, to do seruyce in, and the vayle, and all that belongeth to the seruice therof. But the chefe of all the rulers of the Leuites, shalbe Eleasar the sonne of Aron the preist, ouer them that are apoynted to kepe the watch of the Sanctuary. E

These are ỳ kynreds of Merari: The Ma

helites and Misites, which were in nombre
fyre thousande and two hundreth, all that we
re males of a moneth olde and aboue: Let
Zuriel ỳ sonne of Abihail be their ruler, and
they shall pitche vpon the north syde of the
Habitacion. And their office shalbe to kepe
the bordes, and barres, and pilers, and so-
kettes of the Habitacion, and all the appa-
rell therof and that serueth therto: ỳ pilers
also aboute ỳ courte, with the sokettes, and
nales, and cordes.

F But before the Habitacion and before ỳ
Tabernacle on the East syde shal Moses ꝛ
Aaron ꝛ his sonnes pytche, that they maye
wayte vpon the Sanctuary, ꝛ the children
Num. 3 b of Israel. *Yf eny other preasse therto, he
ind. 16. a shal dye.
Nu. 26. g All the Leuites in the summe, whom Mo
ses and Aaron nombred after their kynreds,
acordinge to the worde of the LORDE, all
that were males, of a moneth olde and abo-
ue, were two and twentye thousande.

And ỳ LORDE saide vnto Moses: Nom
bre all the first borne, that are males amon-
ge the children of Israel, of a moneth olde
and aboue, and take the nombre of their na-
Num. 3. b mes. And ỳ Leuites shalt thou take out vn
ind 8. b to me the LORDE, for all ỳ first borne of ỳ
children of Israel, ꝛ the catell of the Leuites
for all the first borne amonge the catell of ỳ
children of Israel. And Moses nombred all
the first borne amõge the childrẽ of Israel,
G as the LORDE commaunded him. And in
the nombre of the names of all the first bor-
ne, that were males of a moneth olde ꝛ abo
ue, in their summe, there were fõude two and
twentye thousande, two hundreth, and thre
and seuentye.

And the LORDE spake vnto Moses, ꝛ saye
de: Take the Leuites for all ỳ first borne a-
monge the childrẽ of Israel, ꝛ the catell of ỳ
Leuites for their catell, ỳ the Leuites maye
Leui. 27. a be myne the LORDES. But the redempcion
money of the two hundreth thre ꝛ seuentye
ỳ remayne of the first borne of the children
of Israel, aboue the nombre of the Leuites,
shalt thou take, euen fyue Sycles of euery
heade, after the Sycle of the Sanctuary
Exo. 30. b *(one Sycle is worth twentye Geras) ꝛ the
Leui. 26. d money ỳ remayneth ouer their nõbre, shalt
Nu. 45. b thou geue vnto Aaron and his sonnes.

Then toke Moses ỳ redempcion money
(that remayned ouer aboue the nombre of
the Leuites) from ỳ first borne of the childrẽ
of Israel, euen a thousande, thre hundreth,
and fyue and thre score Sycles, after ỳ Sy
cle of the Sanctuary, ꝛ gaue it vnto Aaron
and his sonnes, acordinge to the worde of
the LORDE, as the LORDE commaunded
Moses.

The iiij. Chapter.

AND the LORDE spake vnto Moses ꝛ
Aaron, ꝛ sayde: Take ỳ summe of the
childrẽ of Kahath from amonge the
childrẽ of Leui, after their kynreds ꝛ fathers
houses, from thirtie yeare and aboue vntill
fifteye yeare, all that are mete for the warre,
that they maye do the worke in the Taber-
nacle of witnesse. This shal be the office of
the children of Kahath in the Tabernacle
of wytnesse, which is most holy.

Whan the hoost breaketh vp, Aaron and
his sonnes shall go in, and take downe the
vayle, and couer the Arke of wytnesse ther
with, and laye the couerynge of doo sklyn-
nes vpon it, and sprede a whole yalowe clo-
the aboue theron, and put his staues therin.
And vpon the shewe table they shal sprede
a yalowe clothe also, and set theron the dis-
shes, spones, flatpeces and pottes to poure
out and in, and the daylie bred shal lye vpon
it, and they shall sprede a purple clothe ther
ouer, and couer it with a couerynge of doo
sklynnes, and put the staues of it therin.

And they shal take a yalowe clothe, and
couer the cãdilsticke of light therwith, and
his lampes, with his snoffers and outquen-
chers, and all the oyle vessels that belonge
to the seruyce, and aboute all this shal they
put a couerynge of doo sklynnes, and put it
vpon staues.

So shal they sprede a yalowe clothe ouer B
the golden altare also, and couer the same
with a couerynge of doo sklynnes, and put
it vpon staues. All the vessels that they oc-
cupye in the Sanctuary, shal they take, and
put a yalowe clothe ther ouer, ꝛ couer them
with a couerynge of doo sklynnes, and put
them vpon staues. They shal swepe the as-
shes also from the altare, and sprede a clothe
of scarlet ouer it, and set all his vessels ther
on, that they occupye vpon it: colepames,
flesshokes, shouels, basens, with all the appa
rell of the altare, and they shal sprede a co-
uerynge of doo sklynnes theron, and put his
staues therto.

Now whan Aaron and his sonnes haue
done this, and haue couered the Sanctuary
ꝛ all the ornamẽtes therof, whan the hoost
breaketh vp, then shal the children of Ka- Nu
hath go in, that they maye beare it, and the
Sanctuary shall they not touche, *lest they
dye. This is the charge of the childrẽ of Ka
hath in the Tabernacle of wytnesse.

C And Eleasar the sonne of Aaron ỳ preist, shal haue the office, to prepare the oyle for the light, and the spyces for the incense, and the daylie meat offerynge, and the anoyntinge oyle, to order the whole habitacion, & all that therin is, in the Sanctuary and the ornamentes therof.

And the LORDE spake vnto Moses and Aaron, & sayde: Ye shal not destroye the tribe of the kynred of the Kahathites amõge the Leuites, but this shal ye do with them, ỳ they maye lyue & not dye, yf they touche the most holy. Aaron and his sonnes shal go in, and appoynte euery one vnto his office & charge. But they shal not go in, presumptuously to loke vpõ ỳ Sanctuary, lest they die. And ỳ LORDE spake vnto Moses and Aaron & sayde: Take the summe of the children of Gerson also, after their fathers house & kynred, from thirtye yeare & aboue, vntyll fiftye yeare, & appoynte them all ỳ are mete for the warre, to haue an office in the Tabernacle of wytnesse. n.s.d

D This shalbe the office of the kynred of the Gersonites, euẽ to serue & to beare. They shal beare the curtaynes of the habitacion and of the Tabernacle of wytnesse, and his couerynge and the coueringe of doo skynnes, that is aboue theron, and the hanginge in the dore of the Tabernacle of wytnesse, and the hanginge aboute the courte, which goeth aboute the habitacion and the altare, and their cordes, and all the instrumentes ỳ serue for thẽ, and all that belongeth to their occupienge. Acordinge vnto the worde of Aaron and of his sonnes, shal all the office of the children of Gerson be done, what so euer they shall beare and occupye. And ye shal se, that they wayte vpon all their charge. This shal be ỳ office of ỳ kinred of ỳ children of ỳ Gersonites in ỳ Tabernacle of witnes. And their waytinge shal be vnder ỳ hãde of Ithamar, the sonne of Aarõ the preist.

E The children of Merari after their kynred and fathers house, shalt thou appoynte also, from thirtie yeare and aboue, vnto fiftie yeare, all that are mete for the warre, ỳ they maye haue an office in the Tabernacle of wytnesse. But vpon this charge shall they wayte acordinge to all their office in ỳ Tabernacle of witnesse, that they beare the bordes of the habitacion, and the barres, and pilers, and sokettes: the pilers of the courte also rounde aboute, and the sokettes and nales and cordes, with all their apparell, acordynge to all their seruyce. And vnto euery one shall ye appoynte his porcion of charge to waite vpon the apparell. Let this be the office of the kynred of the children of Merari, all that they shall do in the Tabernacle of wytnesse vnder the hande of Ithamar the sonne of Aaron the preist.

And Moses and Aaron with the captaynes of the congregacion, nombred the S children of ỳ Kahathites, acordinge to their kynreds and houses of their fathers, from thirtie yeare and aboue, vntyll fyftye, all that were mete for the warre, to haue office in the Tabernacle of wytnesse. And the summe was, two thousande, seuen hundreth and fyftie. This is the summe of the kynred of the Kahathites (which all had seruyce in the Tabernacle of witnesse) whom Moses and Aaron nombred, acordynge to the worde of the LORDE by Moses.

The children of Gerson were nombred also in their kynreds and fathers houses from thirtie yeare and aboue vntyll fyftie, all that were mete for the warre, to haue office in ỳ Tabernacle of witnesse, and the summe was two thousande, fyre hundreth and thirtie. This is ỳ summe of the kinred of the children of Gerson, which all had to do in the Tabernacle of wytnesse, whom Moses and Aaron nombred, acordinge to ỳ worde of ỳ LORDE.

The children of Merari were nombred also acordinge to their kynreds and fathers G houses, from thirtie yeare and aboue vntyll fyftye, all that were mete for the warre, to haue office in the Tabernacle of witnesse, & the summe was thre thousande, and two hundreth. This is the summe of the kynred of the children of Merari, whom Moses and Aaron nombred, acordinge to the worde of the LORDE by Moses.

The summe of all the Leuites, whom Moses and Aaron with the captaynes of Israel tolde, after their kinreds and fathers houses, from thyrtie yeare and aboue vntyll fyftye, all that wente in to do euery one his office, and to beare the burthen in ỳ Tabernacle of wytnesse, was eight thousande fyue hundreth and foure score, which were nombred acordinge to the worde of the LORDE by Moses, euery one to his office & charge, as the LORDE commaunded Moses.

The V. Chapter.

A ND ỳ LORDE spake vnto Moses, and A sayde: Commaunde the children of Israel, ỳ they put out of the hoost all ỳ lepers, and all that haue yssues, and that are Leui. 13. 15 defyled vpon the deed, both men and wome shall they putt out of the hooste, that they defyle not their tentes, wherin I dwell

amonge them. And ỳ children of Israel dyd so, and put them out of the hoost, as ỳ LORDE had sayde vnto Moses.

And the LORDE talked with Moses, and sayde: Speake vnto the children of Israel & saye vnto them: Whan a man or woman doeth a synne to eny body, and offendeth therwith agaynst the LORDE, then hath that soule a trespace vpon it. * And they shall knowlege their synne, that they haue done, and shall make amendes for their trespace, euen with the whole summe, and put ỳ fifth parte more therto, and geue it vnto him, agaynst whom they haue trespaced. But yf there be no man to make the amendes vnto for the offence ỳ he hath trespaced agaynst him, then shal the reconcylynge be made vnto the LORDE for the prest, besydes the ramme of the attonemēt, wherwith he shal be reconcyled.

Likewyse all the Heueofferynges of all that the children of Israel halowe vnto the LORDE, and offre vnto the prest, shall be his. And who so haloweth eny thinge, it shal be his. And who so geueth the prest eny thinge, it shal be his also.

And the LORDE talked with Moses, and sayde: Speake to the children of Israel, and saye vnto them: Whan eny mans wife goth asyde, and trespaceth agaynst him, & eny mā lye with her fleshlye, and the thinge be yet hyd from his eyes, and is not come to light that she is defiled, and he can bringe no witnesse agaynst her (for she was not takē therin) and the sprete of gelousye kyndleth him, so that he is gelous ouer his wife: whether she be vncleane or not vncleane, then shal he bringe her vnto the prest, and bringe an offerynge for her, euen the tenth parte of an Epha of barlye meele, and shal poure no oyle theron, ner put frankensence vpon it: for it is an offerynge of gelousy, and an offeringe of remembraunce, that remembreth synne.

Then shall the prest beynge her, and sett her before the LORDE, and take of the * holy water in an earthen vessell, and put of ỳ dust that is on the floore of the habitacion, in to the water. And he shal set the wife before ỳ LORDE, and vncouer hir heade, and the offeringe of remembraunce which is an offeringe of gelousy, shall he laye vpon hir handes. And the prest shal haue in his hande bytter cursinge water, and shal coniure the wife, & saye vnto her: Yf no man haue lyē with the, and thou hast not gone asyde from thy husbande, to defyle thy self, then shall not these bytter cursinge waters hurte the. But yf thou hast gone asyde from thy husbande, so that thou art defyled, and some other man hath lyen with the besyde thy husbande, then shall the prest coniure the wife with this curse, and shal saye vnto her: The LORDE sett the to a curse and a coniuracion amonge thy people, so that the LORDE make thy thye rotte, and thy wombe to berst. So go this cursed water in to thy body, that ỳ wombe berst, and thy thye rotte. And the wife shal saye: Amen Amen.

So the prest shall wryte this curse in a byll, and wash it out with the water, and shall geue the wife of the bytter cursinge waters to drynke. And whā the cursinge water is gone in her, so ỳ it is bytter vnto her then shal the prest take the gelousy offerynge out of the wynes hande, and waue it for a meatofferynge before the LORDE, and offre it vpon the altare: namely, he shall take an handfull of the meatofferynge for hir remēbraunce, & burne it vpō the altare, & then geue the wife the water to drinke. And whā she hath dronken the water, yf she be defyled and haue trespaced agaynst hir husbande, then shal the cursinge water go in to her, and be so bytter, that hir wombe shal berst, and hir thye shall rotte, and the wife shal be a curse amonge hir people. But yf the same wife be not defyled, but is cleane, then shall it do her no harme, so that she maye be with childe.

This is the lawe of gelousy, whan a wyfe goeth asyde from hir husbande, and is defyled: Or whan ỳ sprete of gelousy kyndleth a man, so that he is gelous ouer his wyfe, ỳ he bringe her before the LORDE, and that ỳ prest do all vnto her accordinge vnto this lawe. And ỳ man shalbe gultlesse of the synne, but the wife shall beare hir myßdede.

The VI. Chapter.

AND the LORDE talked with Moses, and sayde: Speake vnto the children of Israel, and saye vnto them: Whan a man or woman separateth them selues, to vowe a vowe of abstinence vnto the LORDE, he shal absteyne from wyne and strōge drynke. * Vyneger of wyne & of stronge drynke shal he not drynke, ner that is pressed out of grapes: he shall nether eate fresh ner drye grapes, so longe as his abstinence endureth. Moreouer he shall eate nothinge that is made of the vyne tre, from the wyne cornels vnto the hulle.

As longe as the vowe of his abstynence endureth, there shall no rasoure come vpon his heade, tyll the tyme be out which he ab-

steyneth vnto the LORDE, for he is holy.

And he shall let the heer of his heade growe, and stonde bare openly. All the tyme ouer ỹ he absteyneth vnto the LORDE, shal he go to no deed. Nether shal he defyle him self at ỹ death of his father, of his mother, of his brother, or of his sister. For the abstinence of his God is vpon his heade, and ỹ whole tyme of his abstinence shall he be holy vnto the LORDE.

B And yf it chaunce eny man to dye sodenly before him, then shal ỹ heade of his abstynence be defyled. Therfore shal he * shaue his heade in the daye of his clensynge, that is vpon the seuenth daye: and vpon ỹ eight daye shall he bringe two turtill doues, or two yonge pigeons, vnto the preist before ỹ dore of the Tabernacle of wytnesse. And the preist shall make the one a synofferynge, and the other a burntofferynge, and make an attonement for him, because he defyled him self vpon ỹ deed, and so shal he halowe his heade the same daye, that he maye holde out the tyme of his abstinence vnto the LORDE, and he shall bringe a lambe of a yeare olde for a trespaceofferynge. But ỹ daies afore shal be but lost, because his abstinence was defyled.

C This is the lawe of the absteyner. Whan the tyme of his abstinence is out, he shal be brought before the dore of the Tabernacle of wytnesse. And he shal bringe his offeringe vnto the LORDE, euen an he lambe of a yeare olde without blemysh for a burntofferinge, & a shelambe of a yeare olde without blemysh for a synofferynge, and a ramme wout blemish for an healthofferynge, & a maũde w vnleuended cakes of fyne floure myngled with oyle, and swete wafers anoynted with oyle, & their meatofferinges & drynkofferynges.

And the preist shall bringe it before the LORDE, and shal make his synofferynge and his burntofferynge, and ỹ ramme shal he make an healthofferynge vnto the LORDE, with ỹ maunde of the vnleuended bred. His meatofferynge and drinkofferinge shal he make also. And he shall shaue the heade of the absteyners abstinence before the dore of the Tabernacle of wytnesse, and shall take the heade heer of his abstinence, and cast it vpon the fyre that is vnder ỹ healthofferynge.

D And the sodden shulder of the ramme shall he take, and an vnleuended cake out of the maunde, and a swete wafer, and laye them vpon the handes of the absteyner: (after that he hath shauen of his abstinence.) And he shal Waue them before the LORDE. This is holy for the preist with the Wauebrest, and heue shulder. After that, maye the absteyner drynke wyne. This is the lawe of the absteyner, which voweth his offeringe vnto the LORDE for his abstynence, besydes that, which his hande can get. As he hath vowed, so shall he do acordinge to the lawe of his abstinence.

And the LORDE talked with Moses, and sayde: Speake vnto Aaron and his sonnes, and saye: Thus shal ye saye vnto the childrẽ of Israel, whan ye blesse them.

* The LORDE blesse the, and kepe the. Eccli. 36. b

The LORDE make his face to shyne vpõ the, and be mercifull vnto the.

The LORDE lift vp his countenaunce vpon the, and geue the peace.

For they shal put my name vpõ the childr of Israel, that I maye blesse them.

The VII. Chapter.

A AND whan Moses had set vp the habitacion and anoynted it, and sanctifyed it with all the apparell therof: and had anoynted and halowed the altare also with all his vessels, Then offred the captaynes of Israel, which were the rulers in their fathers houses. Exo. 40 b

For they were the captaynes amonge ỹ kynreds, and stode ouer thẽ that were nombred. And they brought their offerynges before the LORDE, sixe couered charettes, and twolue oxen, for every two captaynes a charett, and an oxe for euery one, and brought them before the habitacion.

And the LORDE sayde vnto Moses: Take it of them, that it maye serue for the ministracion of the Tabernacle of wytnesse, and geue it vnto the Leuites, vnto euery one acordinge to his office. Then toke Moses the charettes and oxen, and gaue them vnto the Leuites.

Two charettes and foure oxen gaue he vnto ỹ children of Gerson acordinge to their office: and foure charettes and eight oxen gaue he vnto the children of Merari acordinge to their office, vnder the hande of Ithamar the sonne of Aaron the preist.

But vnto the children of Kahath he gaue nothynge, because * they had an holy office vpon them, and must beare vpõ their shulders. And the captaines offred to the dedicacion of the altare, in the daye whan it was anoynted, and offred their gistes before the altare. B Num. 4. b 2. Re. 6. b

And ỳ LORDE sayde vnto Moses: Let euery captayne bringe his offerynge vpon his daye to the dedicacion of the altare.

On the first daye, Nahasson the sonne of Aminadab, of the trybe of Juda, offred his gyfte. And his gifte was a syluer charger, worth an hundreth and thyrtie Sycles: A syluer boule, worth seuentye Sycles (after the Sycle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golden spone, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yeare olde for a burntofferynge, an he goate for a synofferynge: And for an healthofferynge two oxen, fyue rammes, fyue he goates, and fyue lambes of a yeare olde. This is the gifte of Nahasson the sonne of Aminadab.

C On the seconde daye offred Nathaneel the sonne of Zuar, the captayne of Jsachar his gifte was a syluer charger, worth an hundreth and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Sycle of the Sanctuary) both full of fyne floure myngled with oile for a meatofferinge: And a golden spone, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a rãme, a lambe of a yeare olde for a burntofferynge, an he goate for a synofferynge: And for an healthofferynge two oxen, fyue rammes, fyue he goates, and fyue lambes of a yeare olde. This is the gifte of Nathaneel the sonne of Zuar.

On the thirde daye, the captayne of the children of Zabulon, Eliab the sonne of Helon. His gifte was a syluer charger, worth an hundreth and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Sycle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: D And a golden spone, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yeare olde for a burntofferynge, an he goate for a synofferynge: And for an healthofferinge two oxen, fyue rammes, fiue he goates, and fiue lambes of a yeare olde. This is the gifte of Eliab the sonne of Helon.

On the fourth daye, the captayne of the children of Ruben, Elizur the sonne of Sedeur. His gifte was a syluer charger, worth an hundreth and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Sycle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a goldẽ spone, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yeare olde for a burntofferinge, an he goate for a synofferynge: And for an healthofferynge two oxen, fyue rammes, fyue he goates, and fyue lambes of a yeare olde. This is the gifte of Elizur the sonne of Sedeur.

On the fifth daye, the captayne of ỳ children of Simeon, Selumiel the sonne of Zurisadai. His gifte was a syluer charger, worth an hundreth and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Sycle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferinge: And a goldẽ spone, worth ten Sycles of golde, full of incẽse: A bullocke from amõge the greate catell, a ramme, a lambe of a yeare olde for a burntofferinge, an he goate for a synofferynge: And for an healthofferynge two oxẽ, fyue rammes, fyue he goates, and fyue lambes of a yeare olde. This is the gifte of Selumiel the sonne of Zurisadai.

On the sixte daye, the captayne of ỳ children of Gad, Eliasaph the sonne of Deguel. His gifte was a siluer charger, worth an hũdreth and thirtie Sicles: A syluer boule, worth seuentye Sycles (after the Sycle of ỳ Sanctuary) both full of fine floure myngled with oyle for a meatofferynge: And a golden spone, worth ten Sycles of golde, full of incense: A bullocke from amonge ỳ greate catell, a ramme, a lambe of a yeare olde for a burntofferinge, an he goate for a synnofferynge: And for an healthofferynge two oxen, fyue rammes, fyue he goates, and fyue lambes of a yeare olde. This is the gifte of Eliasaph the sonne of Deguel.

On the seuenth daye the captayne of the children of Ephraim, Elisama, the sonne of Amihud. His gifte was a syluer charger, worth an hundreth and thirtie Sycles: A syluer boule, worth seuentye Sycles (after ỳ Sycle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a goldẽ spone, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a rãme, a lambe of a yeare olde for a burntofferynge, an he goate for a synofferynge: And for an healthofferynge two oxẽ, fyue rammes, fyue he goates, and fyue lambes of a yeare olde. This is ỳ gifte of Elisama the sonne of Amihud.

On the eight daye, the captayne of the children of Manasse, Gamaliel the sonne of Pedazur. His gifte was a syluer char-

ger, worth an hundreth and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Sycle of ỳ Sanctuary) both full of fyne floure myngled wt oyle for a meatofferynge: And a goldē spone, worth ten Sycles of golde, full of incēse. A bullocke from amōge the greate catell, a ramme, a lambe of a yeare olde for a burntofferynge, an he goate for a synofferynge. And for an healthofferynge two oxen, fyue rammes, fyue he goates, & fyne lambes of a yeare olde. This is the gifte of Gamaliel the sonne of Pedazur.

G On the nyenth daye, the captayne of the children of Ben Jamin, Abidan the sonne of Gedeoni. His gifte was a syluer charger, worth an hundreth and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Sycle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golden spone, worth ten Sycles of golde, full of incēse: A bullocke from amonge the greate catell, a ramme, a lambe of a yeare olde for a burntofferynge: And for an healthofferynge two oxen, fyue rammes, fyue he goates, and fyne lambes of a yeare olde. This is the gifte of Abidan the sonne of Gedeoni.

On the tenth daye, the captayne of the children of Dan, Ahieser the sonne of Ammi Sadai. His gifte was a silver charger, worth an hundreth & thirtie Sycles: A syluer boule, worth seuentie Sycles (after the Sycle of the Sāctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golden spone, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yeare olde for a burntofferynge, an he goate for a synofferynge: And for an healthofferynge two oxen, fyue rammes, fyue he goates, & fyne lambes of a yeare olde. This is the gifte of Ahieser the sonne of Ammi Sadai.

H On the eleuenth daye, the captayne of ỳ childrē of Asser, Pagiel the sonne of Ochrā: His gifte was a syluer charger, worth an hundreth and thirtie Sycles: A syluer boule, worth seuentie Sycles (after the Sycle of the Sāctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golden spone, worth ten Sycles of golde, full of incēse: A bullocke from the greate catell, a ramme, a lambe of a yeare olde for a burntofferynge, an he goate for a synofferynge: And for an healthofferynge two oxē, fyue rammes, fyue he goates, and fyne lambes of a yeare olde. This is the gifte of Pagiel the sonne of Ochran.

On the twolfte daye, the captayne of the children of Nephtali, Ahira the sonne of Enan. His gifte was a syluer charger, worth an hundreth and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Sycle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golden spone, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yeare olde for a burntofferynge, an he goate for a synnofferinge: And for an health offeringe two oxen, fyue rammes, fyue he goates, and fyne lambes of a yeare olde. This is the gifte of Ahira the sonne of Enan.

This is ỳ dedicacion of the altare, what tyme as it was anoynted, vnto the which ỳ captaynes of Israel offered these twolue syluer chargers, twolue syluer boules, twolue spones of golde: euery charger conteynynge an hūdreth and thirtie Sycles of syluer, and euery boule seuentye Sycles. So that ỳ summe of all the syluer in the vessels, was two thousande and foure hundreth Sycles (after the Sycle of the Sanctuary). And the twolue spones of golde full of incense, conteyned euery one ten Sycles, after the Sycle of the Sanctuary: So that the summe of the golde in the spones, was an hundreth and twentye Sycles. I

The summe of the catell for the burntofferinges, was twolue bullockes, twolue rammes, twolue lābes of a yeare olde with their meatofferinges: And twolue he goates for synnofferinges. And the summe of the catell for the healthofferinges, was foure and twē tye oxen, thre score rammes, and thre score he goates, thre score lābes of a yeare olde. This is the dedicacion of the altare, after that it was anoynted.

And whan Moses wente in to the Tabernacle of wytnes, ỳ he might be commoned withall, he herde the voyce speakynge vnto him frō of the Mercy seate, which was vpō the Arke of witnes betwixte the two Cherubins, from thence was he cōmoned withall. Exo. 25. d

The VIII. Chapter.

AND the LORDE talked with Moses, & sayde: Speake to Aaron, & saye vnto him: * Whan thou settest vp ỳ lāpes, thou shalt set thē so, that they maye all seuē geue light abone vpō ỳ candilsticke. And Aaron dyd so, & set ỳ lampes vpō ỳ candilsticke, as ỳ LORDE cōmaunded Moses. The worke of ỳ cādilsticke was of beatē golde, both ỳ shaft & floures therof: Acordynge to ỳ visiō that the LORDE had shewed Moses, euen so A Exo. 25. d

made he the candelsticke.

And the LORDE spake vnto Moses, and sayde: Take the Leuites frō amonge the chil dren of Israel, & clense them. But thus shalt thou do with them, that thou mayest clense them. Thou shalt sprenkle purifienge water vpon them, and lett a rasure go ouer their whole body, and washe their clothes, and then are they cleane. Then shall they take a yonge bullocke, and his meatofferynge of fyne floure myngled with oyle. And another yonge bullocke shalt thou take for a synofferinge.

B And thou shalt brynge the Leuites before the Tabernacle of wytnesse, and gather togeither the whole congregacion of ẏ children of Israel, and brynge the Leuytes before the LORDE. And the children of Israel shall laye their handes vpon the Leuites. And Aaron shal waue ẏ Leuites before the LORDE for the children of Israel, that they maye mynistre in the seruyce of the LORDE.

And the Leuites shall laye their handes vpon the heedes of the bullockes, and the one shalbe made a synnofferynge, the other a burntofferinge vnto the LORDE, to make an attonement for the Leuites. And thou shalt set the Leuites before Aaron and his sonnes, and waue them before the LORDE, and so shalt thou separate them from ẏ children of Israel, that they maye be myne. Thē shall they go in, that they maye do seruyce in the Tabernacle of witnesse. Thus shalt thou clense thē, & waue them: for they are my
Num.3.b gifte of the children of Israel, * and I haue taken them vnto me for all that openeth the Matrix, namely for the first borne of all the children of Israel.

C For euery first borne amonge the children
Exo.13.a of Israel is myne, both of men and of catell,
Luc.2.d sens the tyme that I smote all the first borne in the lande of Egipte, and sanctified them vnto myself, and toke the Leuites for all the first borne amonge the childrē of Israel, and gaue them for a gifte vnto Aarō and his sonnes from amonge the children of Israel, ẏ they shulde do the seruyce of the children of Israel in the Tabernacle of witnesse, to make attonemēt for the children of Israel, that there be not a plage amonge the children of Israel, yf they wyll come nye ẏ Sanctuary.

And Moses with Aaron and the whole congregacīō of the childrē of Israel, dyd vnto the Leuites all as the LORDE had commaūded Moses. And they purified the Leuites, and wasshed their clothes. And Aaron waued them before the LORDE, and made attonement for them, that they might be cleane.

After that wente they in, to do their office in the Tabernacle of witnesse before Aaron and his sonnes: as the LORDE commaūded Moses concernynge the Leuites, euen so dyd they with them.

And the LORDE spake vnto Moses & sayde: This is it that belongeth vnto the Leuites: * From fyue and twentye yeare and aboue, shal they go in to the office of the Tabernacle of witnesse. But frō fyftie yeare forth, they shal ceasse from the waitinge of the seruyce therof, and shall mynister no more, but shal appoynte their brethren to waite and to serue in the Tabernacle of wytnesse: but the office shal not they execute. Thus shalt thou do with the Leuites in their seruyces, that euery one maye wayte vpon his awne charge.

The IX. Chapter.

AND the LORDE spake vnto Moses in the wilderneesse of Sinai, in ẏ first moneth of the seconde yeare that they were departed out of the lande of Egipte, & sayde: Let the children of Israel kepe Easter in his season, euen vpon the fourtene daye of this moneth at euen, in his season shall they kepe it, acordynge to all the statutes & lawes therof. And Moses spake to ẏ childrē of Israel, ẏ they shulde kepe Easter. And they kept Easter vpō the fourtene daye of the first moneth at euen in the wildernes of Sinai. Acordinge to all that the LORDE cōmaunded Moses, euen so dyd the children of Israel.

Then were there certayne men defyled of a deed man, so that they coulde not kepe Easter vpon that daye: these came before Moses and Aaron the same daye, and sayde vnto him: We are defiled of a deed mā: wherfore shulde we be despysed, that we must not bringe oure giftes in his season amonge the children of Israel? Moses sayde vnto them: Stonde styll, I wil heare what the LORDE commaundeth you.

And the LORDE spake vnto Moses, and sayde: Speake vnto the children of Israel, & saie: Whā eny man is defyled of a deed coarse, or is gone farre from you ouer the felde, or is amonge youre kynßfolkes, yet shall he kepe Easter, but in the seconde moneth vpō ẏ fourtene daye at euen, and they shal eate it with vnleuended bred and sowre sawse, and shall leaue none of it vntyll the morninge, * ner breake eny bone therof, and shal kepe it acordinge to all ẏ maner of ẏ Easter.

But he that is cleane, and not gone in a iourney, and is negligent to kepe the Easter, the same soule shal be roted out fromamōge

his people: because he brought not his offre to the LORDE in his season, he shal beare his synne. And whan there dwelleth a straunger amonge you, he shal kepe Easter also vnto the LORDE, & shal holde it acordinge to ỹ ordinaunce and lawe of ỹ Easter. This statute shal be vnto you alike, to the straunger as to him that is borne in the londe.

C And ỹ same daye ỹ the Habitacion was set vp, a cloude couered it vpō the Tabernacle of witnesse, & at euen there was a symilitude of fyre vpon the Habitacion vntill the mornynge. So came it to passe allwaye, ỹ the cloude couered it by daye, & the symilitude of fyre by night. And whan the cloude was takē vp from the Habitacion, then the childrē of Israel wente on their iourney. And loke in what place the cloude abode, there the childrē of Israel pitched their tentes. Acordinge to the worde of the LORDE toke the children of Israel their iourney, and acordinge to his worde pitched they their tentes. So longe as the cloude abode vpon the Habitacion, they laye styll. And whan the cloude taried many dayes vpon the Habitacion, the childrē of Israel wayted vpon the LORDE, & wente not on their iourney.

D And whan it chaunced that the cloude abode vpō ỹ Habitacion eny space of dayes, then pitched they acordinge to the worde of the LORDE, & after the worde of the LORDE wente they on their iourney. Whan the cloude was there from the euenynge vntyll the mornynge, and so was taken vp, then wēte they on their iourney: and whether it was takē vp by daye or by night, they iourneyed. But whan it taried vpon the habitacion two dayes, or a moneth, or a longe season, then laye the children of Israel, and iourneyed not: and so whan it was taken vp, they wente on their iourney. For acordinge to the mouth of the LORDE they laye, and after the mouth of the LORDE they iourneyed, so ỹ they kepte the LORDES watch, acordinge to the worde of the LORDE by Moses.

The X. Chapter.

A AND the LORDE spake vnto Moses, and sayde: Make the two trompettes of beaten syluer, that thou mayest vse them, to call the cōgregacion together, and whan the hoost shal breake vp. Whan they blowe with both, then shall the whole congregacion gather them selues together vnto the before the dore of the Tabernacle of witnesse. Whan they blowe but with one, then the captaynes, the rulers ouer the thousandes in Israel shal gather them selues together vnto the. Whan ye trompe, then shal the hoostes that lye on the East syde, breake vp. And whan ye trompe the seconde tyme, the hoostes that lye on the South syde, shal breake vp. For ye shall trompe, whan they shal take their iourneys. * But whan ỹ congregacion is to be gathered together, ye shal blowe, and not trompe. This blowinge wt the trompettes shal the sonnes of Aaron the preest do. And it shall be yͦ lawe for euer amonge youre posterities. Iudic.5.d

Whan ye go to a battayll in youre londe agaynst youre enemies ỹ vexe you, ye shall trompe with the trompettes, that ye maye be remembred before the LORDE yͦ God, and delyuered from youre enemies.

Like wyse whan ye are mery, and in youre feast dayes, & in youre new Monethes, ye shal blowe with the trompettes ouer youre burntsacrifices & healthofferinges, ỹ it maie be a remembraunce vnto you before youre God. I am the LORDE youre God. B

Vpon the twentye daye in the seconde moneth of the seconde yeare, arose the cloude from the habitacion of witnesse. And the childrē of Israel wente on their iourney out of the wylderneſſe of Sinai, and the cloude abode in the wylderneſſe of Paran, First brake vp (acordinge to the worde of the LORDE by Moses.) Namely, the baner of the hoost of Juda wente forth first with their armies, and ouer their hoost was Nahassō the sonne of Aminadab. And ouer the hoost of the trybe of the children of Isachar was Nathaneel the sonne of Zuar. And ouer the hoost of the trybe of the children of Zabulon was Eliab the sonne of Elon. And the habitacion was taken downe, and the children of Gerson and Merari bare the habitacion. Num.33.c Deut.1.a Num.1.a Num.4.a

After that wente the baner of the hoost of Ruben with their armies, and ouer their hoost was Elizur the sonne of Sedeur. And ouer the hoost of the trybe of the children of Simeon was Selumiel the sonne of Zuri Sadai. And Eliasaph the sonne of Deguel ouer the hoost of the trybe of the children of Gad. Then wente the Kahathites forwarde also, and bare the Sanctuary, and caused ỹ habitacion be set vp agaynst they came. C

After that wente the baner of the hoost of the children of Ephraim with their armies, and ouer their hoost was Elisama the sonne of Amihud. And Gamaliel the sonne of Pedazur ouer the hoost of the trybe of the children of Manasse. And Abidan the

sonne of Gedeoni ouer the hoost of the tryb̄e of the childrē of Ben Jamin.

After that wente the baner of the hoost of the childrē of Dan with their Armyes, (and so were all the hoostes vp) and Ahieser the sonne of Ammi Sadai was ouer their hoost. And Pagiel ỳ sonne of Ochran, ouer the hoost of the tryb̄e of the childrē of Asser. And Ahira the sonne of Enan ouer the hoost of the tryb̄e of the childrē of Nephthali. Thus the childrē of Israel wēte forth with their armyes.

D And Moses spake vnto his brother in lawe, Hobab the sonne of Raguel of Madian: We go vnto the place, of the which ỳ LORDE sayde: I wil geue it you: Come now with vs therfore, and we wil do ỳ best with the, for the LORDE hath promysed good vnto Israel. But he answered: I wil not go wt you, but wil go in to myne awne londe vnto my kynred. He sayde: Oh nay, leaue vs not: for thou knowest where is best for vs to pytche in the wylderneſſe, and thou shalt be oure eye. And yf thou goest with vs, loke what good the LORDE doth vnto vs, the same wil we do vnto the. So they departed from the mount of the LORDE thre dayes iourney, & the Arke of the LORDES couenaunt wente before them those thre dayes iourney, to shewe thē where they shulde rest. And ỳ clonde of the LORDE was ouer them in the daye tyme, whan they wēte out of ỳ tētes.

And whan the Arke wente forth, Moses
Psal. 67.a sayde: ✕ Aryse LORDE, let thine enemies be scatered, and let them that hate the, flye before the. And whan it rested, he sayde: Come agayne O LORDE vnto the multitude of the thousandes of Israel.

The XI. Chapter.

A AND whan ỳ people waxed vnpaciēt,
Exo 16.a it displeased sore ỳ eares of ỳ LORDE.
Deut. 9.d And whan the LORDE herde it, his wrath waxed whote, & the fyre of ỳ LORDE burnt amōge them, so ỳt it cōsumed the vttemost of ỳ hoost. Thē cryed the people vnto Moses. And Moses prayed vnto the LORDE. So ỳ fyre quenched. And the place was called Tabera, because the fyre of the LORDE burnt amonge them.

Then the comon sorte of people ỳ was amōge them, fell a lustinge, and sat & wepte wt the childrē of Israel, and sayde: Who wyll geue vs flesh to eate? We remembre the fish, the we ate in Egipte for naught, & Cucumbers, Melouns, lekes, onyons, & garleke: But now is oure soule dryed awaye, oure eyes se nothinge then the Manna.

The Manna was like Coriāder sede, and to loke vpon, like Bedellion. And the people ranne here and there, & gathered it, & grounde it in Milles, and beate it in morters, and baked it in pānes, and made cakes of it, and it had a taist like an oyle cake. And whan ỳ dew fell vpon the tētes in the night, ỳ Manna fell therwith.

Now whan Moses herde the people wepe amōge their kynreds, euery one in his tētdore, then the wrath of the LORDE waxed exceadinge whote. And it greued Moses also. And Moses sayde vnto the LORDE: Why vexest thou thy seruaunte? And why fynde not I fauoure in ỳ sight, ỳ thou layest ỳ burthen of all this people vpō me? Haue I thē cōceaued all this people, or begotten them, that thou shuldest saye vnto me: Cary them in thine armes (as a nurse beareth a childe) vnto the londe, that thou hast swōrne vnto their fathers? Where shal I get flesh, to geue all this people? They wepe before me, and saye: Geue vs flesh, that we maye eate. I am not able to beare all this people alone, for it is to heuy for me. And yf thou wylt deale thus wt me: O kyll me then, yf I haue founde fauoure in thy sight, that I se not my wrechednesse.

And the LORDE saide vnto Moses: Gather vnto me ✕ seuentye men amonge the Elders of Israel, whom thou knowest ỳ they are the Elders in ỳ people and officers ouer them, and bringe them before the Tabernacle of witnesse, and set them there with the: then wil I come downe, and talke with the euen there, & take of thy sprete that is vpon the, and putt it vpon them, that they maye beare the burthen of the people with the, ỳ thou beare not all alone.

And vnto ỳ people thou shalt saye: Sāctifye yo' selues agaynst tomorow, ỳ ye maye eate flesh: for youre wepynge is come into the eares of the LORDE, ye that saye: Who shal geue vs flesh to eate? for we were wil at ease in Egipte. Therfore shal the LORDE

geue you flesh to eate, not one daye, not two, not fyue, not ten, not twenty dayes longe, but a moneth longe, tyll it go out at youre noses, and tyll ye lothe it: euen because ye haue refused the LORDE, which is amonge you, and haue wepte before him, & sayde: Wherfore went we out of Egipte?

And Moses sayde: Sixe hundreth thousande fote men are there of the people amonge whom I am, and thou sayest: I wyll geue you flesh to eate a moneth longe. Shal the shepe and oxen be slayne to be ynough for them? Or shal all the fishes of the see be gathered together, to be sufficient for them? The LORDE sayde vnto Moses: * Is the LORDES hande shortened then? But now shalt thou se, whether my wordes shall be fulfilled in dede, or no?

And Moses wēte out, and tolde the people ye worde of the LORDE, and gathered the seuentye men amonge the Eldest of the people, & set them rounde aboute the Tabernacle. Then came the LORDE downe in a cloude, & spake vnto him, & toke of the sprete ye was vpon him, & put it vpon the seuentie Elders. And whan the sprete rested vpon them, they prophecied, and ceassed not.

But in the hoost there remayned yet two men, of whom the one was called Eldad, ye other Medad, & the sprete rested vpō them. For they were wrytten vp also, & yet were they not gone out vnto the Tabernacle, and they prophecied in the hoost. Then ran there a lad, & tolde Moses, & sayde: Eldad and Medad prophecie in the hoost. Then answered Josua ye sonne of Nun Moses seruaunte (whom he had chosen) and sayde: My lorde Moses, forbydde them. But Moses sayde vnto him: Art thou gelous for my sake? * wolde God, ye all the people of ye LORDE coulde prophecie, and that ye LORDE wolde geue them his sprete. So Moses and the Elders of Israel gat them to the hoost.

Then wente out the wynde from ye LORDE, & caused quayles to come from the see, & scatred thē ouer the hoost, here a dayes iourney, there a dayes iourney rounde aboute ye hoost, two cubytes hye aboue ye earth. Then the people stode vp all that daye and all ye night, and all the nexte daye, and gathered quayles: and he that gathered the leest, gathered ten Homers, & they tylled them rounde aboute the hoost.

But whyle ye flesh was yet betwene their tethe, & or euer it was vp, the wrath of the LORDE waxed whote amonge the people, * and slewe them with an exceadinge greate slaughter. Therfore is the same place called the graues of lust, because the voluptuous people were buried there. From the lustgraues toke the people their iourney vnto Hazeroth, and abode at Hazeroth. Num.33.c

The XII. Chapter.

And Miriam & Aaron spake agaynst Moses because of his wife the Morian. which he had taken, because he had take a Morian to wife, and they sayde: Doth the LORDE speake onely thorow Moses? Speaketh he not also by vs? And the LORDE herde it. * But Moses was a very meke man, aboue all men vpon earth. And haistely spake the LORDE vnto Moses, and to Aaron, and to Miriam: Go out ye three vnto ye Tabernacle of wytnesse. And they went out all three. Deu.24.b * Exo.2.c Eccli.45.b

Then came the LORDE downe in the cloudy piler, & stode in the dore of the Tabernacle, & called Aaron & Miriam, & they both wēte out. And he sayde: Heare my wordes: Yf eny man be a prophet of the LORDE, vnto him wil I shewe my self in a vision, or wil speake vnto him in a dreame. But not so wt my seruaunt Moses, which is faithfull in all my house. * Mouth to mouth speake I vnto him, & he seyth the LORDE in his fashion, not thorow darke wordes or licknesses: Wherfore were ye not afrayed then to speake agaynst my seruaunt Moses? Psal.98.b Heb.3.a * Exo.33.c

And ye wrath of the LORDE waxed whote ouer them, & he turned him awaye, and ye cloude also departed from the Tabernacle. And beholde, then was Miriam become leporus, as it were snowe. And Aaron turned him vnto Miriam, and sawe that she was leporous, and sayde vnto Moses: Oh my lorde, put not the synne vpon vs, which we haue foolishly committed and synned, that she be not as one that commeth deed out of his mothers wombe: It hath eaten vp half hir flesh allready. 2.pa.26.d

But Moses cried vnto the LORDE, & sayde: Oh God, heale her. The LORDE sayde vnto Moses: Yf hir father had spytte in hir face, shulde she not be ashamed seuen dayes? * Let her be shut out of ye hoost seuē dayes, after ylet her be receaued agayne. So Miriam was shut out of the hoost seuē dayes, & the people wente no farther, tyll Miriam was receaued againe. Afterwarde departed the people from Hazeroth, and pitched in ye wilderneese of Paran. Leu.13.e Num.33.c

The XIII. Chapter.

And the LORDE spake vnto Moses, & sayde: Sende forth men to spye out ye Deut.1.d

sonne of Gedeoni ouer the hoost of the tribe of the children of Ben Jamin.

After that wente the baner of the hoost of the children of Dan with their Armyes, (and so were all the hoostes vp) and Ahieser the sonne of Ammi Sadai was ouer their hoost. And Pagiel ye sonne of Ochran, ouer the hoost of the tribe of the children of Asser. And Ahira the sonne of Enan ouer the hoost of the tribe of the children of Nephthali. Thus the childrē of Israel wēte forth with their armyes.

D And Moses spake vnto his brother in lawe, Hobab the sonne of Raguel of Madian: We go vnto the place, of the which ye LORDE sayde: I wil geue it you: Come now with vs therfore, and we wil do ye best with the, for the LORDE hath promysed good vnto Israel. But he answered: I wil not go wt you, but wil go in to myne awne londe vnto my kynred. He sayde: Oh nay, leaue vs not: for thou knowest where is best for vs to pytche in the wylderneße, and thou shalt be oure eye. And yf thou goest with vs, loke what good the LORDE doth vnto vs, the same wil we do vnto the. So they departed from the mount of the LORDE thre dayes iourney, & the Arke of the LORDES couenaunt wente before them those thre dayes iourney, to shewe thē where they shulde rest. And ye cloude of the LORDE was ouer them in the daye tyme, whan they wēte out of ye tētes.

And whan the Arke wente forth, Moses
Psal. 67.a sayde: ✠ Aryse LORDE, let thine enemies be scatered, and let them that hate the, flye before the. And whan it rested, he sayde: Come agayne O LORDE vnto the multitude of the thousandes of Israel.

The XI. Chapter.

A AND whan ye people waxed vnpaciēt, it displeased sore ye eares of ye LORDE.
Exo 16.a
Deut. 9.d And whan the LORDE herde it, his wrath waxed whote, & the fyre of ye LORDE burnt amōge them, so ye it cōsumed the vttemost of ye hoost. Thē cryed the people vnto Moses. And Moses prayed vnto the LORDE. So ye fyre quenched. And the place was called Tabera, because the fyre of the LORDE burnt amonge them.

Then the comon sorte of people ye was amōge them, fell a lustinge, and sat & wepte wt the children of Israel, and sayde: Who wyll geue vs flesh to eate? We remembre the fish, the we ate in Egipte for naught, & Cucumbers, Melouns, lekes, onyons, & garleke: But now is oure soule dryed awaye, oure eyes se nothinge then the Manna.

The Manna was like Coriāder sede, and to loke vpon, like Bedellion. And the people ranne here and there, & gathered it, & grounde it in Milles, and beate it in morters, and baked it in pānes, and made cakes of it, and it had a taist like an oyle cake. And whan ye dew fell vpon the tētes in the night, ye Manna fell therwith.

Now whan Moses herde the people wepe amōge their kynreds, euery one in his tētdore, then the wrath of the LORDE waxed exceadinge whote. And it greued Moses also. And Moses sayde vnto the LORDE: Why vexest thou thy seruaunte? And why fynde not I fauoure in ye sight, ye thou layest ye burthen of all this people vpō me? Haue I thē cōceaued all this people, or begotten them, that thou shuldest saye vnto me: Cary them in thine armes (as a nurse beareth a childe) vnto the londe, that thou hast swoorne vnto their fathers? Where shal I get flesh, to geue all this people? They wepe before me, and saye: Geue vs flesh, that we maye eate. I am not able to beare all this people alone, for it is to heuy for me. And yf thou wylt deale thus wt me: O kyll me then, yf I haue founde fauoure in thy sight, that I se not my wrechednesse.

And the LORDE saide vnto Moses: Gather vnto me ✠ seuentye men amonge the Elders of Israel, whom thou knowest ye they are the Elders in ye people and officers ouer them, and bringe them before the Tabernacle of witnesse, and set them there with the: then wil I come downe, and talke with the euen there, & take of thy sprete that is vpon the, and putt it vpon them, that they maye beare the burthen of the people with the, ye thou beare not all alone.

And vnto ye people thou shalt saye: Sāctifye yo selues agaynst tomorow, ye ye maye eate flesh: for youre wepynge is come into the eares of the LORDE, ye that saye: Who shal geue vs flesh to eate? for we were well at ease in Egipte. Therfore shal the LORDE

gene you flesh to eate, not one daye, not two, nor fyue, not ten, not twentye dayes longe, but a moneth longe, tyll it go out at youre noses, and tyll ye lothe it: euen because ye haue refused the LORDE, which is amonge you, and haue wepte before him, & sayde: Wherfore went we out of Egipte?

And Moses sayde: Sixe hundreth thousande fote men are there of the people amonge whom I am, and thou sayest: I wyll gene you flesh to eate a moneth lonqe. Shal the shepe and oxen be slayne to be ynough for them? Or shal all the fisshes of the see be gathered together, to be sufficient for them? The LORDE sayde vnto Moses: Is the LORDES hande shortened then? But now shalt thou se, whether my wordes shall be fulfilled in dede, or no?

And Moses wēte out, and tolde the people ỹ worde of the LORDE, and gathered the seuentye men amonge the Eldest of the people, & set them rounde aboute the Tabernacle. Then came the LORDE downe in a cloude, & spake vnto him, & toke of the sprete ỹ was vpon him, & put it vpon the seuentie Elders. And whan the sprete rested vpon them, they prophecied, and ceassed not.

But in the hoost there remayned yet two men, of whom the one was called Eldad, ỹ other Medad, & the sprete rested vpō them. For they were wrytten vp also, & yet were they not gone out vnto the Tabernacle, and they prophecied in the hoost. Then ran there a lad, & tolde Moses, & sayde: Eldad and Medad prophecie in the hoost. Then answered Josua ỹ sonne of Nun Moses seruaunte (whom he had chosen) and sayde: My lorde Moses, for bydde them. But Moses sayde vnto him: Art thou gelous for my sake? * wolde God, ỹ all the people of ỹ LORDE coude prophecie, and that ỹ LORDE wolde gene them his sprete. So Moses and the Elders of Israel gat them to the hoost.

Then wente out the wynde from ỹ LORDE, & caused quayles to come from the see, & scatred thē ouer the hoost, here a dayes iourney, there a dayes iourney rounde aboute ỹ hoost, two cubytes hye aboue ỹ earth. Then the people stode vp all that daye and all ỹ night, and all the nexte daye, and gathered quayles: and he that gathered the leest, gathered ten Homers, & they kylled them rounde aboute the hoost.

But whyle ỹ flesh was yet betwene their tethe, & or euer it was vp, the wrath of the LORDE waxed whote amonge the people, * and slewe them with an exceadinge greate slaughter. Therfore is the same place called the graues of lust, because the voluptuous people were buried there. From the lust graues toke the people their iourney vnto Hazeroth, Num.11.c

The XII. Chapter.

AND Miriam & Aaron spake agaynst Moses because of his wife the Morian. which he had taken, because he had take a Morian to wife, and they sayde: Doth the LORDE speake onely thorow Moses? Speaketh he not also by vs? And the LORDE herde it. * But Moses was a very meke man, above all men vpon earth. And haistely spake the LORDE vnto Moses, and to Aaron, and to Miriam: Go out ye three vnto ỹ Tabernacle of wytnesse. And they wente out all three. A Deu.24.b * Exo.3.c Eccli.45.b

Then came the LORDE downe in the cloudy piler, & stode in the dore of the Tabernacle, & called Aaron & Miriam, & they both wēte out. And he sayde: Heare my wordes: Yf eny man be a prophet of the LORDE, vnto him wil I shewe my self in a vision, or wil speake vnto him in a dreame. But not so with my seruaunt Moses, which is faithfull in all my house. * Mouth to mouth speake I vnto him, & he seyth the LORDE in his fashion, not thorow darke wordes or lickenesses: Wherfore were ye not afrayed then to speake agaynst my seruaunt Moses? Psal.98.b Heb.3.a * Exo.33.c

And ỹ wrath of the LORDE waxed wrote ouer them, & he turned him awaye, and ỹ cloude also departed from the Tabernacle. And beholde, then was Miriam become lepous, as it were snowe. And Aaron turned him vnto Miriam, and sawe that she was lepous, and sayde vnto Moses: Oh my lorde, put not the synne vpon vs, which we haue foolishly committed and synned, that she be not as one that commeth deed out of his mothers wombe: It hath eaten vp half hir flesh allready. B 2.Pa.26.d

But Moses cried vnto the LORDE, & sayde: Oh God, heale her. The LORDE sayde vnto Moses: Yf hir father had spytte in hir face, shulde she not be ashamed seuen dayes? * Let her be shut out of ỹ hoost seuē dayes, after ỹ let her be receaued agayne. So Miriam was shut out of the hoost seuē dayes, & the people wente no farther, tyll Miriam was receaued againe. Afterwarde departed the people from Hazeroth, and pitched in ỹ wilderneese of Paran. Lcu.13.a Num.33.c

The XIII. Chapter.

AND the LORDE spake vnto Moses, & sayde: Sende forth men to spye out ỹ Deut.1.d

lande of Canaan (which I wil geue vnto ỹ children of Israel) of euery trybe of their fathers a man, and let them all be soch as are captaynes amonge them. Moses sent thē out of the wildernes of Paran, accordinge to the worde of the LORDE, soch as were all heades amonge the children of Israel, and these are their names:

Samma the sonne of Zacur, of the trybe of Ruben. Saphat the sonne of Hori, of the trybe of Simeon. Caleb ỹ sonne of Jephune, of the trybe of Juda. Igeal the sonne of Joseph, of the trybe of Issachar. Hosea the sonne of Nun, of ỹ trybe of Ephraim. Palti the sonne of Raphu, of the trybe of Benjamin. Gadiel the sonne of Sodi, of ỹ trybe of Zabulon. Gaddi the sonne of Susi, of the trybe of Joseph of Manasse. Ammiel the sonne of Gemalli, of the trybe of Dan. Sethur ỹ sonne of Michael, of the trybe of Asser. Nahebi the sonne of Naphsi, of the trybe of Nephtali. Guel the sonne of Machi, of the trybe of Gad. These are the names of the men, whom Moses sent forth to spye out the lande. As for Hosea the sonne of Nun, Moses called him Josua.

B Now whan Moses sent thē forth to spye out the lande of Canaan, he sayde vnto thē: Go vp southwarde, and get you vp to the mountaynes, and loke vpon the londe how it is: and the people that dwell therin, whether they be stronge or weake, fewe or many: and what maner of lande it is that they dwell in, whether it be good or bad: & what maner of cities they be that they dwell in, whether they be fenced with walles, or not: and what maner of lande it is, whether it be fatt or leane, and whether there be trees therin, or not. Be of a good corage, and bringe of the frutes of the londe. It was euen aboute the tyme, that grapes are first rype.

They wente vp, & spyed the lande, from ỹ wildernes of Zin, vntyll Rehob, as mē go vnto Hemath. They wente vp also towarde the south, and came vnto Hebron, where Ahiman was, and Sesai and Thalmai, the children of Enack (Hebron was buylded seuen yeare before Zoan in Egipte.)

C And they came to the ryuer of Escol, and Deut.1.d there they cut downe a cluster of grapes, and caused two to beare it vpon a staffe, pomgranates also and fygges. The place is called the ryuer of Escol, because of the cluster of grapes, which the children of Israel cut downe there.

And whan they had spyed out the lande, they turned bake againe after fourtye daies,

and wente, and came to Moses and Aaron, & to the whole congregacion of ỹ children of Israel into ỹ wylderneſſe of Paran, eut vnto Cades, and brought them worde agayne, and to the whole congregacion, howit stode, and let them se the frute of the lande, and tolde them, and sayde: We came into ỹ lande, whither ye sent vs, where it floweth with mylke and hony, and this is the frute therof: sauynge that stronge people dwell therin, and the cities are exceadinge stronge and greate. And we sawe the children of Enack there also. The Amalechites dwell in the south countre, the Hethites, and Jebusites and Amorites dwell vpon the mountaynes, but the Cananites dwell by the see, and aboute Jordane.

Howbeit Caleb stylled ỹ people that was D agaynst Moses, and sayde vnto them: Let vs go vp, and conquere the lande, for we are able to ouercome it. But the men that wente vp with him, sayde: We are not able to go vp agaynst that people, for they are to stronge for vs. And of the lande that they had searched, they brought vp an euell reporte amonge the childrē of Israel, and saide: The lāde that we haue gone thorow to spye out, eateth vp the indwellers therof: and all the people that we sawe therin, are men of greate stature. We sawe giauntes there also, yee giauntes as the children of Enack: and we semed in oure sighte as ỹ gresshoppers, and so dyd we in their sighte.

The XIIII. Chapter.

Then the whole cōgregacion toke on, and cryed, and the people wepte ỹ night. And all the childrē of Israel murmured agaynst Moses and Aaron, and the whole congregacion sayde vnto them: Oh that we had dyed in the lande of Egipte, or that we might dye yet in this wylderneſſe. Wherfore bringeth the LORDE vs into this lande, that oure wyues shulde fall thorow the swerde, and ouer children be praye? Is it not better, that we go agayne

in to Egipte: And they sayde one to another: Let vs make a captayne, and go in to Egipte agayne.

But Moses & Aaron fell vpō their faces before ỳ whole cōgregacion of the multitude of the childrē of Israel. * And Josua ỳ sonne of Nun, & Caleb ỳ sonne of Jephune (which also had spyed out the lande) rente their clothes, & spake to the whole cōgregacion of the childrē of Israel: The londe ỳ we haue walked thorow to spye it out, is a very good lande. Yf the LORDE haue lust vnto vs, he shal brynge vs in to the same londe, & geue it vs, which is a lāde that floweth with mylke & hony. But in anye wyse rebell not ye agaynst the LORDE, & * feare not ỳ people of this lande, for we wil eate thē vp as bred. Their defence is departed frō them, * but the LORDE is wt vs, be not ye afrayed of them.

And all the people, bad stone them wt stones. Then appeared the glory of the LORDE in the Tabernacle of witnesse vnto all the childrē of Israel, & the LORDE sayde vnto Moses: How longe shal this people blaspheme me? And how longe wil it be, or they beleue me, for all the tokēs that I haue shewed amonge them? I wil smyte them with pestilence & destroye thē, & wil make of the a greater & mightier people then this is.

But Moses sayde vnto ỳ LORDE: Then shal ỳ Egipcians heare it (for wt thy power hast thou brought this people from amōge thē) so shal it be tolde the inhabiters of this lande also, which haue herde, ỳ thou O LORDE art amonge this people, ỳ thou art sene from face to face, & that thy cloude stondeth ouer them, and that thou goest before them in the cloudy piler on the daye tyme, and in the fyrie piler on the night season. Yf thou shuldest now slaye this people as one man, then the heythen that haue herde so good reporte of the, shulde saye: The LORDE was not able to brynge the people in to the londe, that he sware vnto them, therfore hath he slayne them in the wyldernes.

So let the power of the LORDE now be greate, acordinge as thou hast spoken and sayde: The LORDE is of longe sufferaunce and of greate mercy, and forgeueth synne and trespace, and leaueth no man innocent, & vysiteth the myßdede of the fathers vpon the childrē in to the thirde and fourth generacion. O be gracious now vnto the synne of this people acordinge to thy greate mercy, like as thou hast forborne this people also, euer from Egipte vnto this place. And the LORDE sayde: I haue forgeuē it, as thou hast sayde. But as truly as I lyue, all ỳ worlde shal be full of my glory. For of all ỳ men that haue sene my glory & my tokens, which I dyd in Egipte and in the wilderneße, and tempted me now ten tymes, & haue not herkened vnto my voyce, there shall not one se the londe that I sware vnto their fathers: nether shal eny of them that haue blaspheme me, se it. * But my seruaūt Caleb, because there is another maner spirite with him, & because he hath folowed me, him wil I brynge in to the lande, which he hath gone thorow, & his sede shal conquere it, and ỳ Amalechites also and the Cananites, that dwell in the lowe countrees. Tomorow turne you, and get you to the wyldernesse, in the waye towarde the reed see.

And ỳ LORDE spake vnto Moses & Aaron, & sayde: How lōge shal this euell multitude murmur agaynst me? For I haue herde the murmuringe of the childrē of Israel, ỳ they haue murmured agaynst me. Tell them therfore: * As truly as I lyue (sayeth ỳ LORDE) I wil do vnto you, euen as ye haue spoken in myne eares: Youre carcases shal lye in this wilderneße. And all ye that * were nombred from twentye yeare and aboue, which haue murmured agaynst me, shall not come in to the lande (cōcernynge the which I lift vp my hāde, ỳ I wolde let you dwell therin) saue Caleb ỳ sonne of Jephune, and Josua the sonne of Nun.

Youre childrē, of whom ye sayde: They shalbe a spoyle, them wyll I brynge in, so ỳ they shal knowe the lande, which ye haue refused. But ye with youre carcases shall lye in this wilderneße, and yo childrē shal wander in this wilderneße fourtye yeares, & beare yo whordome, tyll yo carcases be waisted in the wilderneße, acordinge to the nombre of ỳ fourtye dayes, wherin ye spyed out the londe. * A daye for a yeare, so ỳ fourtye yeares ye shall beare youre myßdede, that ye maye knowe what it is, whan I withdrawe my hande. Euen I the LORDE haue sayde it, & wil do it in dede vnto all this euell congregacion, that haue lift vp them selues agaynst me: In this wilderneße shal they be consumed, and there shal they dye.

So there dyed and were plaged before the LORDE all the mē, whom Moses sent to spye out the lāde, & came agayne, and made the whole cōgregacion to murmur agaynst it, because they brought vp a myßreporte of the lande, that it was euell. But Josua the sonne of Nun, and Caleb ỳ sonne of Jephu

ne were left alyue, of the men that wente to spye out the lande. And Moses spake these wordes vnto all the children of Israel. The toke the people greate sorowe.

And they arose early in ỳ mornynge, and wente vp to the toppe of ỳ mountayne, and sayde: Lo, here are we, and will go vp to the place, wherof the LORDE hath sayde: for we haue synned. But Moses sayde: wherfore go ye on this maner beyonde ỳ worde of the LORDE: It shall not prospere with you: go not vp (for ỳ LORDE is not amõge you) ỳ ye be not slayne before yo enemies. For the Amalechites and Cananites are there before you, & ye shal fall thorow ỳ swerde, because ye haue turned yo selues from the LORDE, and the LORDE shal not be with you.

But they were blynded to go vp to the toppe of the mountaine: neuertheles the Arke of the LORDES couenaunt & Moses came not out of the hooste. Then came downe ỳ Amalechites & Cananites which dwelt vpon that mountayne, and smote them and hewed them, euen vnto Horma.

The XV. Chapter.

AND the LORDE talked with Moses, and sayde: Speake to the childrẽ of Israel, & saye vnto them: Whan ye come in to the lande of youre dwellinge, which I shal geue you, and wil do sacrifice vnto the LORDE, whether it be a burntofferynge, or an offrynge for a speciall vowe, or a frewyll offerynge, or youre feast offerynges, that ye maye make a swete sauoure vnto the LORDE, of oxen or of shepe.

He ỳ wil offre now his gifte vnto ỳ LORDE, shal brynge for the meatofferinge a tẽth deale of fyne floure myngled with oyle of the fourth parte of an Hin, and wyne for ỳ drynkofferynge the fourth parte of an Hin also: to the burntofferinge, or eny other offeringe, whan a lambe is offred. But whã there is a ramme offred, thou shalt make the meatofferynge two tẽth deales of fyne floure myngled with oyle, of the thirde parte of an Hin, and ỳ thirde parte of an Hin of wyne also for a drynkofferinge: this shalt thou offre for a swete sauo vnto the LORDE.

But yf thou wilt offre an oxe for a burnt offerynge, or for a speciall vowe offerynge, or for an healthofferinge vnto the LORDE, thou shalt brynge to the oxe, the meatoffrynge, euen thre tenth deales of fyne floure myngled with half an Hin of oyle, & half an Hin of wyne for a drynkoffrynge. This is an offerynge of a swete sauoure vnto the LORDE. Thus shalt thou do with an oxe, with a ramme, with a lambe, and with a goate. Accordinge as the nombre of the offerynges is, therafter shall the nombre of the meatofferynges and drynkofferynges be also.

He that is one of youre selues, shall do this, that he maye offre a sacrifice of a swete sauoure vnto the LORDE. And yf there dwell a straunger with you, or is amõge youre kynßfolkes, and wil do an offerynge vnto the LORDE for a swete sauoure, the same shal do as ye do. Let there be one statute for the whole cõgregacion, both vnto you and to the straungers. A perpetuall statute shal it be vnto youre posterities, that the straunger be euẽ as ye before ỳ LORDE. One lawe, and one ordinaunce shalbe vnto you and to the straunger that dwelleth with you.

And the LORDE talked with Moses, & sayde: Speake to the childrẽ of Israel, and saye vnto them: Whan ye come in to the lande, in to ỳ which I shal brynge you, so that ye eate the bred of the londe, ye shal heue vp an Heueofferynge vnto the LORDE, namely, a cake of the firstlinges of youre dowe shall ye geue for an Heueofferynge: as the Heueofferynge of the barne, euen so shal ye geue the firstlinges of youre dowe also vnto the LORDE, for an Heueofferynge amonge youre posterities.

And whan ye thorow ignoraunce ouersee eny of these commaundementes, which the LORDE hath spoken by Moses, and all ỳ the LORDE hath commaunded you by Moses (from the daye that the LORDE began ne to commaunde for youre posterities) and the cõgregacion do ought ignoraantly, the shal the whole congregacion offre a yonge bullocke from amonge the greate catell to a burntofferynge, for a swete sauoure vnto the LORDE, with his meatofferynge and drynkofferynge as the maner is, and an hegoate for a synofferynge. And so shal the preest make an attonement for the whole congregacion of the children of Israel, and it shalbe forgeuen them: for it is an ignoraunce. And they shal brynge these their giftes for an offerynge vnto the LORDE, and their synofferynge before the LORDE for their ignoraunce, and it shalbe forgeuen the whole congregacion of the childrẽ of Israel, & the straunger also ỳ dwelleth amonge you, for so moch as all the people is in soch ignoraunce.

Yf one soule synne thorow ignoraunce, the same shal brynge a she goate of a yeare olde for a synofferynge. And the preest shall make an attonement for soch an ignoraunt soule with the synofferinge for the ignoraun

ce before the LORDE, that he maye reconcyle him, and it shal be forgeuen him. And it shal be one lawe, (that ye shal do for ỹ ignoraunce) both vnto him that is borne amonge the children of Israel, and to the straunger that dwelleth amonge you.

But yf a soule do ought presumptuously, whether he be one of youre selues or a straunger, he hath despysed the LORDE: ỹ same soule shalbe roted out from amõge his people: because he hath despysed the worde of the LORDE, and hath left his commaundement vndone: that soule shall vtterly perisshe, his synne shalbe vpon him.

Now whyle the children of Israel were in the wylderneſſe, they founde a man gatherynge stickes vpon the Sabbath daye. And they that founde him gatherynge stickes, brought him vnto Moses and Aaron, and before the whole congregacion. And they put him in preſon, for it was not declared what shulde be done vnto him. The LORDE sayde vnto Moses: The man shall dye the death, the whole congregacion shal stone him without the hoost. Then the whole cõgregacion brought him out of ỹ hoost, and stoned him that he dyed, as ỹ LORDE commaunded Moses.

And ỹ LORDE sayde vnto Moses: Speake to the childrẽ of Israel, & saye vnto thẽ, ỹ they make them gardes vpon ỹ quarters of their garmentes amonge all yo posterities, and put yalowe rybandes vpon the gardes in ỹ quarters. And ỹ gardes shal serue you, ỹ ye maye loke vpon thẽ, and remembre all the cõmaundementes of the LORDE, & do them: that ye order not youre selues after ỹ meanynge of youre awne hert, ner go awhorynge after youre awne eyes. Therfore shal ye remembre and do all my commaundementes, and be holy vnto youre God. I am the LORDE youre God, which brought you out of the lande of Egipte, to be yo God. Euen I the LORDE youre God.

The XVI. Chapter.

AND Corah the sonne of Jezehar the sonne of Kahath, the sonne of Leui, with Dathan and Abiram the sonne of Eliab, and On the sonne of Peleth, ỹ sonnes of Rubẽ, stode vp agaynst Moses, with certayne men amonge the childrẽ of Israel, two hundreth & fyftie captaynes of the congregacion, councelers, & famous men. And they gathered them selues agaynst Moses & Aarõ & sayde vnto them: Ye make to moch a doo, for all the congregacion is holy euery one, and the LORDE is amonge them: Why lifte ye youre selues vp then aboue the congregacion of the LORDE?

Whan Moses herde ỹ, he fell vpõ his face, & saide vnto Corah, & to all his company: Tomorow shal ỹ LORDE shewe who is his, & who is holy to come vnto him. Whõ so euer he choseth, ỹ same shal come vnto him. This do: Take ỹ censors, thou Corah & all ỹ cõpanye, & do fyre therin, & put incense theron to morow before the LORDE: then whom so euer the LORDE choseth, the same shal be holy. Ye make to moch a doo, ye children of Leui.

And Moses sayde vnto Corah: Heare ye childrẽ of Leui, Is it not ynough vnto you, ỹ ỹ God of Israel hath separated you frõ ỹ multitude of Israel, ỹ ye shulde come nye him, to do the seruyce of the dwellynge place of the LORDE, and stonde before the people to myniſter vnto them? He hath caused the and all thy brethren the childrẽ of Leui with the, to come nye vnto him: and now ye seke the presthode also. Thou and all thy cõpany conspyre agaynst the LORDE. What is Aaron, that ye shulde murmur against him?

And Moses sent to call Dathã & Abirã ỹ sonnes of Eliab. But they saide: We wil not come vp. Is it to litle ỹ thou hast brought vs out of ỹ lande of Egipte (ỹ floweth wt mylke & hony) to kyll vs in ỹ wilderneſſe: but thou must raigne ouer vs also? How goodly well hast thou brought vs in to a londe, that floweth wt milke and hony, & geuẽ vs feldes and vyniardes in possession? Wilt thou put out these mens eyes? We will not come vp.

Then was Moses very wroth, & saide vnto ỹ LORDE: Turne ỹ not vnto their meatofferinges. I haue not takẽ so moch as an Asse frõ thẽ, nether haue I hurte eny of thẽ. And Moses sayde vnto Corah: Tomorow be thou & all ỹ companye before ỹ LORDE, thou, and they, & Aaron. And take euery one his censer, and put incense therin, and come before the LORDE, euery one with his censer (that is two hundreth and fiftye censers) and both thou and Aaron take either his censer.

And every one toke his censer, and put fyre therin, and layed incense theron, and came before the dore of the Tabernacle of witnes, and Moses and Aaron also. And Corah gathered ỳ whole congregaciō agaynst thē before the dore of the Tabernacle of witnes.

But ỳ glory of the LORDE appeared before ỳ whole congregacion. And ỳ LORDE spake vnto Moses & Aaron, & sayde: Separate youre selues frō this congregaciō, ỳ I maye shortly consume them. And they fell vpon their faces, & sayde: O God, thou God of the spretes of all flesh, yf one man haue synned, wilt thou therfore be wroth ouer the whole congregacion? And the LORDE spake vnto Moses, & saide: Speake to the congregaciō, and saye: Come vp from ỳ dwellynge of Corah, and Dathan, and Abiram.

D And Moses stode vp, & wente vnto Dathan & Abiram, & the Elders of Israel followed him, & he spake to ỳ cōgregaciō, & saide: Departe frō ỳ tentes of these vngodly mē & touche nothinge ỳ is theirs, ỳ ye perisshe not in eny of their sinnes. And they gat them vp from the dwellynge of Corah, Dathan, & Abiram. But Dathan and Abirā came out, and stode in the dore of their tentes, with their wyues, and sonnes and children.

And Moses sayde: Hereby shal ye knowe that the LORDE hath sent me, to do all these workes, and that I haue not done them of myne awnē hert. Yf these men dye the comon death of all men, or be vysited as all men are vysited, then hath not the LORDE sent me. But yf the LORDE make a new thinge, and the earth open hir mouth, and swalowe them with all that they haue, so ỳ they go downe quycke in to hell, thē shal ye knowe, that the semen haue blaspheмed the LORDE.

E And whā he had spokē out all these wordes, ỳ groūde cloue asunder vnder thē, & the earth opened hir wouth, & swalowed thē, & their houses, & all the mē ỳ were & Corah, & all their substaūce, and they wente downe quycke in to the hell, with all that they had.

Deu. 11. a
Nu. 26. b
Psal. 105. b

And the earth closed vpō them, & so they perisshed from amonge ỳ congregaciō. And all Israel ỳ were aboute thē, fled at ỳ crye of thē, for they sayde: That ỳ earth swalowe not vs also. Moreouer the fyre came out frō the LORDE, and consumed the two hundreth and fyftye men, that offred the incense.

And the LORDE spake vnto Moses, & sayde: Speake to Eleasar ỳ sonne of Aaron ỳ prest, ỳ he take vp ỳ censers out of ỳ burninge, & scater ỳ fyre here & there (For the censers of these synners are halowed thorow their soules) ỳ they maye be beatē in to thynne plates, & fastened vpon ỳ altare. For they are offred before ỳ LORDE, & halowed: and they shalbe a token vnto ỳ childrē of Israel.

And Eleasar the prest toke ỳ brasen censers which they ỳ were burnt, had offred, & bet thē to plates, to fasten thē vpon ỳ altare for a remēbraunce vnto ỳ children of Israel ỳ no straunger (and he that is not of ỳ sede of Aaron) come nye to offre incense before the LORDE, ỳ it happē not vnto him as vnto Corah and his companye, accordynge as the LORDE sayde vnto him by Moses.

On the nexte morow murmured ỳ whole congregacion of ỳ childrē of Israel against Moses & Aarō, & saide: Ye haue slayne ỳ people of ỳ LORDE. And whan the cōgregaciō was gathered agaynst Moses & Aarō, they turned thē towarde ỳ Tabernacle of witnes And beholde, thē ỳ cloude couered ỳ Tabernacle, & ỳ glory of ỳ LORDE appeared. And Moses & Aarō wēte in before ỳ Tabernacle of witnes. And ỳ LORDE spake vnto Moses & sayde: Get you out of this cōgregacion, I wil shortly consume thē. And they fell vpon their faces. And Moses sayde vnto Aaron: G Take the cēser & put fyre therin frō of the altare, & laye incēse theron, & go soone to the cōgregacion, & make an attonement for them. For the wrath is gone out from the LORDE, and the plage is begōne amonge the people.

And Aaron dyd as Moses sayde, & ranne in the myddest amonge ỳ congregaciō. And beholde, ỳ plage was begōne. And he burnt incēse & made an attonemēt for the people, * & stode betwene the deed & the lyuynge, and the plage ceassed. But there were fourteē thousande, and seuē hundreth deed in the plage, besydes them that dyed aboute the busynesse of Corah. And Aaron came agayne vnto Moses before the dore of the Tabernacle of witnesse. And the plage ceassed.

The XVII. Chapter.

AND ỳ LORDE spake vnto Moses, & sayde: Speake to the children of Israel, &

take of thē twolue staues, of euery captayne of his fathers house one, and wryte euery mans name vpon his staffe. But Aarons name shalt thou wryte vpon the staffe of Leui. For euery heade of their fathers house shal haue a staffe. And laye thē in the Tabernacle of witnesse, before the witnesse where I testifie vnto you. And loke whom I shall chose, his staffe shal florishe, ℣ I maye stylle the grudginges of the childrē of Israel, which they grudge agaynst you.

And Moses spake vnto the childrē of Israel, & all their captaynes gaue him twolue staues, euery captayne a staffe, after ℣ house of their fathers. And Aarons staffe was amonge their staues also. And Moses layed the staues before the LORDE in the Tabernacle of witnesse.

B On the morow whā Moses wēte in to ℣ Tabernacle of witnesse, he founde ℣ * Aarōs rodde of the house of Leui florished, and brought forth blossoms, & bare allmondes. And Moses brought forth all ℣ staues frō ℣ LORDE before all ℣ childrē of Israel, that they might se it. And they toke euery mā his staffe.

The LORDE sayde vnto Moses: Bringe Aarōs staffe againe before the wytnesse, ℣ it maye be kepte for a tokē to the children of rebellion, that their murmuringes maye ceasse frome, lest they dye.

Moses dyd as ℣ LORDE cōmaunded him. And ℣ childrē of Israel sayde vnto Moses: Beholde, we cōsume awaie, we are destroied, & perishe. Who so cōmeth nye ℣ dwellynge place of ℣ LORDE, he dyeth. Shal we thē vterly cōsume awaie?

The XVIII. Chap.

A AND the LORDE sayde vnto Aaron: Thou & thy sonnes, & thy fathers house wt the shal beare the myßdede of ℣ Sanctuary: & thou & thy sonnes wt the shall beare the myßdede of yor priesthode. * But thy brethren of the trybe of Leui ℣ father, shal come nye the, & be ioyned vnto the, that they maye mynistre vnto ℣. But thou & thy sonnes wt the, shal mynistre before ℣ Tabernacle of witnesse. And they shal wayte vpō ℣ seruyce & vpon ℣ seruyce of the whole Tabernacle. But nye vnto the vessels of ℣ Sanctuary & to the altare, shall they not come, ℣ both they & ye dye not: howbeit they shal be ioyned vnto the, to wayte vpō the mynistracion in the Tabernacle of witnesse, in all the seruice of the Tabernacle. And there shal no straunger come nye vnto you.

Therfore wayte now vpon the seruyce of the Sanctuary, and vpon the seruyce of the altare, that there come no more wrath vpon the childrē of Israel. For lo, I haue take yor brethrē the Leuites frō amonge the childrē of Israel, to be youre gifte, for a presente vnto ℣ LORDE, to do ℣ seruyce in ℣ Tabernacle of witnes. As for ℣, and ℣ sonnes with the, B ye shal waite vpon youre prestes office, that ye maye minister in all maner busynes of the altare, and within the vayle: for yor priestes office geue I vnto you for a gifte to do seruyce. ℵ a straunger come nye, he shall dye.

And the LORDE sayde vnto Aaron: beholde, I haue geuen the my Heueofferynges: And all that the childrē of Israel halowe, haue I geuen vnto the, and to thy sonnes for a perpetuall dewtye. This shalt thou haue of the most holy thinges that they offer. All their giftes with all their meatofferinges, and with all their synofferynges, and wt all their trespace offerynges, that they geue me, the same shal be most holy vnto the and ℣ sonnes. In the most holy place shalt thou eate it. All that are males shall eate therof: For it shal be holy vnto the.

The Heue offerynge of their giftes in all C Leu.7.d
the Waueofferynges of the childrē of Israel, haue I geuen vnto the also, and to thy sonnes, and to thy doughters for a perpetuall dewtye. Who so is cleane in thy house, shal eate therof. All the fat of the oyle, and all ℣ fat of the wyne and corne of their firstlinges, that they geue vnto the LORDE, haue I geuen vnto ℣. The first frutes of all that is in their londe, which they bringe vnto the LORDE, shal be thine. Who so ever is cleane in thine house, shal eate therof.

All dedicate thinges in Israel shal be thine. All that breaketh the Matrix amonge all flesh, which they bringe vnto the LORDE, whether it be man or beest, shalbe thine. But so, that thou cause the firstborne of mā to be redemed, and that thou cause the first borne of vncleane beestes to be redemed also. They shal redeme it whan it is a moneth olde, and shall geue it lowse for money, euen for fyne Sycles, after the Sycle of the Sanctuary, * which Sycle is worth twentye Geras.) Exo.30.b Leu.27.d Eze.45.b

But the first frutes of an ore, or lambe, or goate shalt thou not cause to be redemed for they are holy. Their blonde shalt thou sprenkle vpon the altare, and their fat shalt thou burne for an offerynge of a swete sauoure vnto ℣ LORDE. Their flesh shalbe thine, like as ℣ Wauebrest and ℣ righe shulder is thine also. All the Heueofferinges that ℣ childrē of Israel halowe vnto ℣ LORDE, haue I geuen vnto the, & to thy sonnes, & to thy doughters with the for a perpetuall dewtye.

This shalbe a salted covenaūt for ever before ỳ LORDE, vnto the and thy sede with the.

And the LORDE sayde vnto Aarō: Thou shalt inheret nothinge in their londe, ner have eny porciō amonge them: for I am ỳ porcion, and thine enheritaunce amōge the children of Israel. Vnto the children of Leui have I geven all the tithes in Israel to inheritaunce, for ỳ seruyce which they do vnto me in the Tabernacle of witnesse, that from hēce forth the children of Israel come not nye the Tabernacle of witnes, to lade them selves with synne, and to dye: But the Levites shal do the seruyce in the Tabernacle of witnes, & shal beare their synne, for a perpetuall lawe amonge youre posterities. * And they shall inheret none inheritaunce amonge the children of Israel. For ỳ tithes of the childrē of Israel, which they heve vnto ỳ LORDE, have I geven vnto the Levites for an heretage. Therfore have I sayde vnto them, that they shall inheret no inheritaunce amonge the children of Israel.

And ỳ LORDE talked wt Moses, & saide: Speake to the Levites, & saye vnto them: Whā ye take of ỳ childrē of Israel ỳ tithes, ỳ I have geven you of thē for yō inheritaūce, ye shal take an heveofferinge of the same vnto the LORDE, euen the tenth of the tithe. And the same yō heveofferynge shall ye reken, as though ye gave corne out of the barne, and fullnesse out of the wynepresse.

Thus shal ye geve an heveofferynge vnto the LORDE of all yō tithes, which ye take of the children of Israel, ỳ ye maie geve the same heveofferynge of ỳ LORDE, vnto Aarō ỳ prest. And all ỳ ye geve of ỳ tythes, & halowe vnto ỳ LORDE for a gifte, ỳ same shall be his of the best. And saye thou vnto them: Whan ye thus heve vp ỳ fat therof, it shal be reken vnto the Levites as the increace of the barne, and as the increace of the wine presse. And ye maye eate it in all places, ye & yō children: for it is youre rewarde for youre seruyce in the Tabernacle of witnesse: and ye shal not lade synne vpon you in the same, whan ye heve the fat therof, and vnhalowe not the halowed thinges of the children of Israel, and ye shal not dye.

The XIX. Chapter.

AND the LORDE spake vnto Moses & Aarō & sayde: This custome shall be a lawe, which the LORDE hath cōmaunded, & sayde: Speake vnto ỳ children of Israel, ỳ they bringe vnto ỳ a reed cow without spot, wherin is no blemysh, & vpon whō there came neuer yock: and ye shal geve her vnto Eleasar the prest, * which shall bringe her without the hooste, and cause her to be slayne there before him.

And Eleasar ỳ prest shal take of hir blode with his fynger, and sprenckle it seuen tymes straight towarde the dore of the Tabernacle of witnesse, and cause the cow to be burnt before him, both hir skynne and hir flesh, and hir blonde also with hir donge. And the prest shal take Ceder wodd and vsope, and purple woll, and cast it vpō the cow as she burneth, & he shal washe his clothes, and bathe his body with water, and the go in to the hooste, and be vncleane vntyll ỳ euē.

And he that burnt her, shal wash his clothes also with water, and bathe his body in water, & be vncleane vntyll ỳ euen. And one ỳ is cleane, shal gather vp the * aßshes of ỳ cow, and poure them without the hooste in a cleane place, that they maye be kepte there for sprenklinge water to the congregacion of the childrē of Israel, for it is a synofferinge. And he that gathered vp the aßshes of the cow, shall wash his clothes, and be vncleane vntyll the euen. This shalbe a perpetuall lawe vnto ỳ children of Israel, and to the straungers that dwell amonge you.

Who so now toucheth a deed mā, shal be vncleane seuen dayes: the same shall purifie himself here with, on the thirde daye and on the seuenth daie, and then shall he be cleane. And yf he puryfye not himself on the thirde daye, & on the seuenth daye, thē shall he not be cleane. But whā eny mā toucheth a deed personne, and wil not purifie himself, he defyleth the dwellynge of the LORDE, and the same soule shal be roted out of Israel, because the sprenklinge water is not sprenkled vpon him: and he is vncleane, as longe as he letteth not himself be pourged therof.

This is the lawe. Whan a mā dyeth in ỳ tente, who so ever goeth in to the tente, and all ỳ is in the tente, shal be vncleane seuē daies. And euery open vessel that hath no lydd nor couerynge, is vncleane. And who so euer toucheth one ỳ is slayne wt the swerde vpon ỳ felde, or eny other deed, or a deed mans bone, or a grave, ỳ same is vncleane seuē dayes.

So now for the vncleane personne, they shal take of ỳ aßshes of this burnt synofferinge, & put springinge water theron in to a vessell, and a cleane man shall take * ysope, & dyppe it in the water, and sprenkle it vpon the tents, and vpon all the vessels, and all the soules that are therin. Lykewyse also vpon him, ỳ hath touched a deed mans bone, or a slayne personne, or a deed body, or a grave.

And he that is cleane, shal sprenkle vpon the vncleane, ye thirde daye, & the seuēth daie, & purifye him on ye seuēth daye. And he shal washe his clothes, & bathe him self wt water, and so at euen he shalbe cleane.

But he yt is vncleane, and wil not purifye him self, ye same soule shal be roted out of ye cōgregacion. For he hath defyled the Sanctuary of the LORDE, & is not sprēkled wt sprēklinge water, therfore is he vncleane. And this shalbe a perpetuall lawe vnto thē. And he ye sprenkled wt the sprēklinge water, shall wash his clothes also. And who so euer toucheth the sprēklinge water, shal be vncleane vntill the euen. * And what so euer he toucheth, shalbe vncleaner: & loke what soule he toucheth, shalbe vncleane vntill the euen.

The XX. Chapter.

AND the childrē of Israel came wt the whole cōgregacion into the wildernesse of Zin in the first moneth, * & the people abode at Cades. And there dyed Miriam, & was buried there. And the congregacion had no water, & they gathered them selues together agaynst Moses & Aaron, & the people chode with Moses, & sayde: Wolde God ye we had perished, * whan oure brethrē perished before the LORDE. Wherfore haue ye brought the cōgregacion of the LORDE into this wildernesse, ye we shulde dye here with oure catell? And wherfore haue ye brought vs out of Egipte into this place, where men can not sowe, where are nether fygges, ner vynes, ner pomgranates, & where there is no water to drynke?

And Moses & Aaron wēte frō the congregacion vnto ye dore of ye Tabernacle of witnesse, & fell vpon their faces. And the glory of the LORDE appeared vnto them. And the LORDE spake vnto Moses, and sayde: Take the staffe, & gather the cōgregacion together, thou & thy brother Aaron, & speake vnto the rocke before their eyes, & it shall geue his water. And thus shalt thou prouyde thē water out of the rocke, & geue the congregacion drynke, and their catell also.

Thē toke Moses the staffe before ye LORDE, as he commaunded him, & Moses & Aaron gathered the congregacion together before the rocke, & sayde vnto thē: Heare ye rebellions: Shal we prouyde you water out of this rocke? And Moses lift vp his hande, & smote ye rocke wt the staffe two tymes. Then came ye water out abūdantly, so ye the cōgregacion dranke, and their catell also.

But the LORDE sayde vnto Moses & Aaron: Because ye beleued me not, to sanctifye mē before ye childrē of Israel, ye shal not bringe this congregacion into the londe that I shal geue thē. This is ye water of strife, where the children of Israel strowe wt the LORDE and he was sanctified vpon them.

And Moses sent messaungers frō Cades vnto ye kynge of ye Edomites: This worde sendeth the ye * brother Israel: Thou knowest all ye trauayle that happened vnto vs, how that oure fathers wente downe into Egipte, & how we haue dwelt in Egipte a longe tyme, & how the Egipcians dealte euell with vs & ō fathers. And we cryed vnto ye LORDE which herde oure voyce, and sent his angell, & hath brought vs out of Egipte: And beholde, we are at Cades in ye cite without the borders of ye londe. * O let vs go thorow thy londe, we wyl not go thorow ye feldes ner vynyardes, ner drynke the water out of the foūtaynes. We wyl go the hye strete, and turne nether to ye right hande ner to ye lefte, tyll we be come past ye borders of thy countre.

But the Edomite answered him: Thou shal not go by me, or I wyl come agaynst ye with ye swerde. The children of Israel sayde vnto him: We wil go ye comō hye waye, & yf we or oure catell drynke of thy water, we wil paye for it: we wil do nothinge, but passe thorow on fote onely. But he sayde: Thou shalt not go thorow. And the Edomites came out against them with a mightie people & a strōge hande. Thus ye Edomites denied to gratite Israel passage thorow the borders of the lande. And Israel turned awaye from them.

And the children of Israel brake vp frō Cades, and came with the whole congregacion vnto mount Hor. And the LORDE spake vnto Moses & Aaron at mount Hor harde vpon the coastes of ye lande of ye Edomites, & sayde: Let Aarō be gathered vnto his people: for he shal not come into ye lande ye I haue geuen vnto ye childrē of Israel, because ye were dishobedient vnto my mouth at the water of strife. Take Aaron and Eleasar and his sonne, and bringe them vp vnto mount Hor, and strype Aaron out of his vestimentes, and put thē vpon Eleasar his sonne and there shall Aaron be gathered (vnto his people) and dye.

Then dyd Moses as the LORDE cōmaunded him, and they wente vp vnto Mount Hor in ye sight of the whole congregacion. And Moses toke Aarons clothes, & put thē vpon Eleasar his sonne. And Aaron dyed there, euen aboue vpon the mount. And Moses & Eleasar came downe from the mount. And whan the whole congregacion sawe

that Aaron was awaye, they mourned for him thirtie daies thorow out the whole house of Israel.

The XXI. Chapter.

A
Nu. 33. d

AND whan Arad the kynge of the Cananites (which dwelt towarde the south) herde, that Israel came in by ỳ waie ỳ the spyes had founde out, he sought agaynst Israel, and toke some of them presoners. Then vowed Israel a vowe vnto ỳ LORDE, and sayde: Yf thou wylt geue this people vnder my hande, I wyll vtterly destroye their cities. And the LORDE herde ỳ voyce of Israel, and delyuered them the Cananites, and they vtterly destroyed them wt
Iudic 1. d their cities also. And he called the place Horma.

Deut. 2. a Then departed they fro mount Hor on ỳ waye towarde the reed see, that they might go aboute the lande of the Edomites. And the soules of the people faynted by the waie
Num 11. d and they spake agaynst God and agaynst Moses: Wherfore hast thou brought vs out of the lande of Egipte, to slaye vs in the wildernesse? For here is nether bred ner water, and oure soule lotheth this lighte meate.

Than sent the LORDE fyrie serpentes amonge the people, which bote the peple, so that there dyed moch people in Israel. Thē came they vnto Moses, and sayde: We have synned, because we have spoken agaynst the
Exod. 8. b 9. Re. 13. b Act. 8. c LORDE and agaynst the. Praye thou vnto the LORDE, that he take awaye the serpentes from vs. And Moses prayed for the people.

Then sayde the LORDE vnto Moses: Make the a brasen serpente, and set it vp for a token. Who so euer is bytten, and loketh vpon
Ioh 3. b it, shall lyue. Then made Moses a serpent of
4. Re. 18. a brasse, and set it vp for a token: and whan a serpent had bytten eny man, he behelde the brasen serpente, and recouered.

Num. 33. c And the children of Israel departed, and pitched in Oboth. And from Oboth they wente on, and pitched in Ijim by Abarim in the wylderneſſe ouer agaynst Moab, on the Eastsyde. From thence departed they, and pitched by the ryuer of Sared. From thence departed they, and pitched on this syde Arnon, which is in the wylderneſſe, and commeth out of the coastes of the Amorites. For Arnon is the border betwixte Moab and ỳ Amorites. Wherfore it is spoken in the boke of the warres of the LORDE: And go with violence both on the ryuer of Arnon, and on the founteyne of the riuer, which boweth downewarde to dwell at Ar, and leaneth theron, to be the border of Moab.

And from thence they came to the well. This is the well, wherof the LORDE spake vnto Moses: gather the people together, I wil geue them water. Then sange Israel this songe, and they sange one after another ouer the well: This is the well, that the prynees dygged: the nobles amonge the people have digged it thorow ỳ teacher and their staues.

And from this wildernes they wente vnto Mathana, and from Mathana vnto Nahaliel, and from Nahaliel to Bamoth, and fro Bamoth vnto the valley that lieth in ỳ syde of Moab at the toppe of Pisga, and turneth towarde the wylderneſſe.

And Israel sent messaungers vnto Sihō the kynge of the Amorrites, and caused to saye vnto him: Let me go thorow ỳ lande, we wyl not turne in to ỳ feldes ner in to the vynyardes: nether will we drynke the water of the welles, ỳ hye strete wil we go, till we be past the borders of thy countre.

Howbeit Sihon wolde not geue the children of Israel licence to go thorow the coastes of his londe, but gathered all his people together, and wente out agaynst Israel in the wylderneſſe. And whan he came to Jaheza, he sought agaynst Israel. Neuertheleſſe Israel smote him with the edge of the swerde, and conquered his lande from Arnon vnto Jabock, and vnto the children of Ammon. For the borders of the children of Ammon were stroge. So Israel toke all these cities, and dwelt in all the cities of ỳ Amorites, namely at Hesbon, and in the townes belonginge therto. For Hesbon the cite was Sihons the kynge of the Amorites, and he had foughten before with the kynge of the Moabites, and conquered all his londe from him vntyll Arnon.

Wherfore it is sayde in the prouerbe: Come vnto Hesbon, let vs buylde and prepare ỳ cite of Sihon. For there is a fyre gone out of Hesbon, and a flamme from the cite of Sihon, which hath consumed Ar of ỳ Mo

bites, and the citisens of ỳ toppe of Arnon.
Wo vnto the Moab, thou people of Camos
E art vndone. His sonnes are put to flighte, & his doughters brought captyue vnto Sihon the kynge of the Amorites. Their glory is come to naught from Hesbon vnto Dibon: waisted are they vnto Nopha, which reacheth vnto Mediba. Thus dwelt Israel in the lande of the Amorites.

And Moses sent out spyes vnto Jahesar, & they toke the townes belongynge therto, & cõquered the Amorites ỳ were therin. And they turned, & wente vp the waye towarde Basan. Then Og the kynge of Basan wẽte out agaynst them wt all his people, to fight in Edrei. And ỳ LORDE sayde vnto Moses: Feare him not, for I haue geuen him wt his lande & people in to thy hande, & thou shalt do with him, as thou dyddest with Sihon the kynge of the Amorites, which dwelt at Hesbon. And they smote him, & his sonnes, & all his people (so ỳ there remayned none) & cõquered the londe. Afterwarde wẽte ỳ children of Israel, & pitched in ỳ felde of Moab beyonde Jordane by Jericho.

The XXII. Chapter.

A AND whan Balac ỳ sonne of Ziphor sawe all that Israel had done vnto the Amorites, and that the Moabites were sore afrayed of the people (ỳ was so greate) and that the Moabites stode in feare of the children of Israel, he sayde vnto ỳ Elders of the Madianites: Now shal this heape licke vp all that is aboute vs, euẽ as an oxe licketh vp the grasse in the felde. (And Balac ỳ sonne of Ziphor was kynge of the Moabites at that tyme.)

And he sent out messaungers vnto *Balaam the sonne of Beor, which was an interpreter. (The same dwelt by the water of the lande of ỳ children of his people) that they shulde call him, and he caused to saye vnto him: Beholde, there is come out of Egipte, a people, which couereth ỳ face of ỳ earth, and lyeth ouer agaynst me. Come now therfore, and curse me this people, for they are to mightie for me, yf peraduenture I might be able to smyte them, and to dryue them out of the lande. For I wote, that whom thou blessest, he is blessed: and whom thou cursest, he is cursed.

B And the Elders of the Moabites wente on with ỳ Elders of the Madianites, and had the reward of ỳ soyth sayenge in their handes, and they came vnto Balaam, & tolde him the wordes of Balaac. And he saide vnto thẽ: Tary here all night, & I will bringe you worde agayne, euen as the LORDE shal saye vnto me. So ỳ princes of ỳ Moabites abode with Balaam.

And God came vnto Balaam, & sayde: What men are these, which are with ỳ? Balaam sayde vnto God: Balac ỳ sonne of Ziphor the kynge of the Moabites hath sent vnto me: Beholde, there is a people come out of Egipte, and coereth the face of the earth, come now therfore, & curse me thẽ, yf peraduẽture I maye be able to fighte with them, & to dryue thẽ out. But God sayde vnto Balaam: Go not with them, & curse not that people, for they are blessed.

Then rose Balaam vp in the mornynge, C & sayde vnto the princes of Balac: Get you vnto youre londe, for the LORDE wyll not suffer me to go with you.

And the princes of ỳ Moabites gat thẽ vp, came to Balac, & saide: Balaam refuseth to come wt vs. Then sent Balac yet a greater cõpany of princes, & more honorable thẽ they. Whan they came to Balaam, they tolde him: Balac ỳ sonne of Ziphor sendeth ỳ this worde: Oh refuse not to come vnto me, for I wyll promote the vnto hye honoure, & wil do what so euer thou sayest vnto me. Come I praye the, curse me this people.

Balaam answered, & sayde vnto ỳ seruaũtes of Balac: *Yf Balac welde geue me Num.24.c his house full of syluer & golde, yet coulde I not go beyonde ỳ worde of the LORDE my God, to do litle or greate. Nevertheles tary ye here this night, ỳ I maye wete, what the LORDE wil saye more vnto me. Then came God to Balaam by night, & saide vnto him: Yf the men are come to call the, get the vp then, and go with thẽ: but what I shal saye vnto the, that shalt thou do.

Then rose Balaam vp in the mornynge, & D sadled his Asse, & wente wt the princes of ỳ Moabites. But the wrath of God was vpõ whote, because he wẽte. And the angell of ỳ LORDE stode in the waye, to withstode him. But he rode vpõ his Asse, & two seruauntes

wt him. And ye Asse sawe ye angell of ye LORDE stondinge in ye waye, & his swerde drawen in his hãde. And ye Asse turned a syde out of ye waye, & wẽte in to the felde. But Balaam smote her, ye she shulde go in the waye.

Then stode the angell of the LORDE in ye pathe by the vynyardes, where there were walles on both the sydes. And whan ye Asse sawe the angell of the LORDE, she wrenshed vnto the wall, & thrust Balaams fote vnto the wall. And he smote her agayne. Thẽ wẽte the angell of the LORDE farther, & stode in a narow place, where there was no waye to turne, nether to the righte hãde ner to ye lefte. And whan the Asse sawe the angell of the LORDE, she fell downe vnder Balaam. Then was Balaams wrath furious, & smote the Asse with a staffe.

Then opened the LORDE the mouth of ye Asse, and she sayde vnto Balaam: What have I done vnto the, that thou hast smytten me now thre tymes? Balaam sayde vnto ye Asse: Because thou hast mocked me. Oh ye I had a swerde now in my hande, I wolde kyll the. The Asse sayde vnto Balaam: Am not I thine Asse, which thou hast rydden vpon in ye tyme vnto this daye? Was I euer wonte to do so vnto the? He sayde: No.

Then opened the LORDE the eyes of Balaam, ye he sawe ye angell of the LORDE stondinge in ye waye, & a drawẽ swerde in his hãde. And he enclyned him selfe, & bowed downe wt his face. And the angell of the LORDE sayde vnto him: Wherfore hast thou smyttẽ thine Asse now thre tymes? Beholde, I am come out to resiste ye, for ye waye is frowarde, & cõtrary vnto me. And ye Asse sawe me, & auoyded fro me thre tymes: or els yf she had not turned a syde fro me, I had slayne the, & saued the Asse alyue.

Then sayde Balaam vnto ye angell of ye LORDE: I have synned, for I wyst not, that thou stodest in the waye agaynst me. And now yf it displease ye, I wil turne agayne. The angell of ye LORDE saide vnto him: Go with the mẽ: but thou shalt speake nothinge els, then ye I shal saye vnto ye. So Balaam wente forth wt the princes of Balac. Whan Balac herde ye Balaam came, he wente out to mete him (in the cite of the Moabites ye lieth on the coaste of Arnon, which is on ye vtemost border) & sayde vnto him: Dyd not I sende for ye to call the? Wherfore camest thou not then vnto me? Thinkest thou ye I am not able to promote ye vnto honor? Balaam answered him: Lo, I am come vnto ye. But how can I saye eny thinge els, thẽ ye God putteth in my mouth? ye I must speake.

So Balaam wente with Balac, and (when they came vnto the cite on the vtemost border of his lande. And Balac slewe oxen and shepe, and sent for Balaam, and for the princes that were with him.

The XXIII. Chapter.

AND in the mornynge, Balac toke Balaam, and they wẽte vp to the hye place of Baal, that from thẽce he might se vnto the vtemost parte of ye people. And Balaam sayde vnto Balac: Buylde me here seuen altares, and prouyde me here seuen bullockes, and seuẽ rammes. Balac dyd as Balaam sayde. And both Balac and Balaam offred, on euery altare a bullocke & a ramme. And Balaam sayde vnto Balac: Stonde thou by ye burntofferynge, I wil go, yf happly the LORDE wil mete me, & call me, ye I maye tell the, what so euer he sheweth me. And he wente his waye, as he sayde.

And ye LORDE mett Balaam. And Balaam saide vnto him: Seuen altares have I prepared, and offred on euery altare a bullocke and a ramme. The LORDE put ye worde in Balaams mouth, and sayde: Go agayne vnto Balac, and saye on this wise. And whan he came agayne vnto him, beholde, he stode by his burntofferynge, with all ye princes of the Moabites.

Then toke he vp his parable, & sayde: Balac the kynge of the Moabites hath caused to fetche me out of Syria from the mountaynes towarde the East, (& sayde:) Come, curse me Jacob: come, defye me Israel. How shall I curse, whom God curseth not? How shal I defye, whom ye LORDE defyeth not? For frõ ye toppe of ye stonye rockes I se him, & from the hilles I beholde him. Beholde, ye people shal dwell by thẽselues, & shal not be reckened amõge the Heithẽ. Who can tell the dust of Jacob, & the nombre of the fourth parte of Israel? My soule die ye death of ye righteous, and my ende be as the ende of these.

Thẽ saide Balac vnto Balaam: What doest thou vnto me? I caused to fet ye for to curse myne enemies, & beholde, thou blessest thẽ. He answered & saide: Must I not kepe & speake ye, which the LORDE putteth in to me mouth? Balac saide vnto him: Come wt me yet vnto another place, frõ whence thou mayest se ye vtemost parte of them, & not se them all, and curse me them there.

And he toke him vp to a fre place, euẽ vnto the toppe of Pisga, & buylded seuen altares, and offered on euery altare a bullocke & a ramme. And he sayde vnto Balac: Stond

de so by thy burntoffrynge, whyle I go yonder. And the LORDE mett Balaam, & put the worde in his mouth, & sayde: Go agayne vnto Balac, & saye on this wyse. And whan he came to him agayne, beholde, he stode by his burntofferynge with the prynces of the Moabites. And Balac sayde vnto him: What hath the LORDE sayde?

And he toke vp his parable, & sayde: Ryse vp Balac & heare, marke my testimony wt thine eares thou sonne of Ziphor. * God is 1.Cor.1.a
not a man yt he shulde lye, ner a mans childe 10.b
yt eny thinge shulde repente him. Shulde he saye and not do? Shulde he speake & not make it good? Beholde, I am brought hither to blesse, I blesse, & can not go backe there fro. There is no weerynesse sene in Jacob, ne
D ther eny laboure in Israel. The LORDE his
God is wt him, & the kynges trompet is amonge the. God hath brought the out of Egipte, his strength is as of an Vnicorne. For there is no Sorcerye in Jacob, & no Soyth sayer in Israel. Whan the tyme cometh, it shal be saide vnto Jacob, & to Israel, what God doth. Beholde, the people shall rise vp as a Lyonesse, & heue vp him self as a Lyon. He shal not lye downe, tyll he eate of the pray, and drynke the bloude of the slayne.

Then sayde Balac vnto Balaam: Thou shalt nether curse him ner blesse him. Balaam answered, & sayde vnto Balac: Haue I not tolde the: All yt the LORDE speaketh, yt must I do? Balac saide vnto him: Oh come, I wil bringe yt to another place, yf it maye happly please God, yt thou mayest curse the there. And he brought him vp to the toppe of mount Peor, yt boweth towarde the wylderneesse. And Balaam sayde vnto Balac: Buylde me here seuen altares, and prouyde me seuen bullockes and seuen rammes. Balac dyd as Balaam sayde, and offered on euery altare a bullocke vnd a ramme.

The XXIIII. Chapter.

2t NOw whan Balaam sawe yt it pleased the LORDE, that he shulde blesse Israel, he wente not (as he dyd before) to seke witches, but set his face straight towarde the wylderneesse, lifte vp his eyes, Num.24.a
and sawe Israel, * how they laye acordinge to their trybes, and the spirite of God came vpon him, and he toke vp his parable, and Num.24.c
sayde: Thus sayeth Balaam the sonne of Beor: Thus sayeth the man whose eyes are opened: Thus sayeth he which heareth the wordes of God, which sawe the vision of yt Allmightie: which fell downe, and his eyes were opened.

How goodly are thy tentes O Jacob, and thy habitacions O Israel: Euen as the brode valleys, as the gardens by the waters syde, as yt tentes which the LORDE hath planted, & as the Ceder trees vpon yt water. The water shal flowe out of his boket, and his sede shalbe a greate water. His kynge shal B
be hyer then Agag, & his kyngdome shalbe exalted. God hath broughte hi out of Egip Nu.23.d
te, his strength is as of an vnicorne. He shal eate vp the heithen his enemies, and grynde their bones to poulder, and shute thorow them with his arowes. * He hath layed him Ge.49.b
downe as a Lyon and as a Lyoneesse. Who wyll rayse him vp? Blessed be he, yt blesseth the: and cursed, that curseth the.

The was Balac furious i wrath against Balaam, & smote his hades together, & sayde vnto him: I haue called the, yt thou shuldest curse myne enemies, and beholde, thou hast blessed the now thre tymes: & now get the hece to yt place. I thoughte yt I wolde promote the vnto honoure, but the LORDE hath kepte the backe from that worshipe.

Balaam answered him: Tolde not I thy C
messaungers (whom thou sendedst vnto me) & sayde: * Yf Balac wolde geue me his hou Nu.22.c
se full of syluer and golde, yet coulde I not go beyonde the worde of the LORDE, to do either euell or good after myne awne hert: but what yt LORDE speaketh, that must I speake also. And now beholde, for so moch as I go to my people, come therfore, I wyll shewe the what this people shal do vnto yt people after this tyme.

And he toke vp his parable, and sayde: Thus sayeth Balaam the sonne of Beor: Nu.24.
Thus sayeth yt man, whose eyes are opened: Thus sayeth he which heareth the wordes of God, & yt hath the knowlege of yt hyest, eue he yt sawe yt visio of yt Allmightie, & fell downe, & his eyes were opened: I shal se him, but not now: I shal beholde him, but not nie at hade. There shal a starre come out of Ja Matt.2.
cob, & a cepter shall come vp out of Israel, * and shal smyte yt rulers of the Moabites, 2.Re.8.
and ouercome all the children of Seth.

* Edom shalbe his possessio, and Seir D
shalbe his enemies possessio, but Israel shal 2.Re.8.
do manfully. Out of Jacob shal come he yt hath dominion, and shall destroye the remnaunt of the cities.

And wha he sawe yt Amalechites, he toke vp his parable, & sayde: Amalec the first Exo.17
amoge the heithe, * but at yt last thou shalt 1.Re.15
perishe vtterly. And whan he sawe the Kenites, he toke vp his parable, & sayde: Stro-

wt him. And ye Asse sawe ye angell of ye LORDE stondinge in ye waye, & his swerde drawen in his hãde. And ye Asse turned a syde out of ye waye, & wẽte in to the felde. But Balaam smote her, ye she shulde go in the waye.

Then stode the angell of the LORDE in ye pathe by the vynyardes, where there were walles on both the sydes. And whan ye Asse sawe the angell of the LORDE, she wrenshed vnto the wall, & thrust Balaams fote vnto the wall. And he smote her agayne. Thẽ wẽte the angell of the LORDE farther, & stode in a narow place, where there was no waye to turne, nether to the righte hãde ner to ye lefte. And whan the Asse sawe the angell of the LORDE, she fell downe vnder Balaam. Then was Balaams wrath furious, & smote the Asse with a staffe.

Then opened the LORDE the mouth of ye Asse, and she sayde vnto Balaam: What have I done vnto the, that thou hast smytten me now thre tymes? Balaam sayde vnto ye Asse: Because thou hast mocked me. Oh ye I had a swerde now in my hande, I wolde kyll the. The Asse sayde vnto Balaam: Am not I thine Asse, which thou hast rydden vpon in ye tyme vnto this daye? Was I euer wonte to do so vnto the? He sayde: No.

Then opened the LORDE the eyes of Balaam, ye he sawe ye angell of the LORDE ston dinge in ye waye, & a drawẽ swerde in his hãde. And he enclyned him selfe, & bowed downe wt his face. And the angell of the LORDE sayde vnto him: Wherfore hast thou smyttẽ thine Asse now thre tymes? Beholde, I am come out to resiste ye, for ye waye is frowarde, & cõtrary vnto me. And ye Asse sawe me, & auoyded fro me thre tymes: or els yf she had not turned a syde fro me, I had slayne the, & saued the Asse alyue.

Then sayde Balaam vnto ye angell of ye LORDE: I have synned, for I wyst not, that thou stodest in the waye agaynst me. And now yf it displease ye, I wil turne agayne. The angell of ye LORDE sayde vnto him: Go with the mẽ: but thou shalt speake nothinge els, then ye I shal saye vnto ye. So Balaam wente forth wt the princes of Balac. Whan Balac herde ye Balaam came, he wente out to mete him (in the cite of the Moabites ye lieth on the coaste of Arnon, which is on ye vttemost border) & sayde vnto him: Dyd not I sende for ye to call the? Wherfore camest thou not then vnto me? Thinkest thou ye I am not able to promote ye vnto honor? Balaam answered him: Lo, I am come vnto ye. But how can I saye eny thinge els, thẽ ye God putteth in my mouth? ye I must speake.

So Balaam wente with Balac, and (when they came vnto the cite on the vttemost border of his lande. And Balac slewe oxen and shepe, and sent for Balaam, and for the princes that were with him.

The XXIII. Chapter.

AND in the mornynge, Balac toke Balaam, and they wẽte vp to the hye place of Baal, that from thẽce he might se vnto the vttemost parte of ye people. And Balaam sayde vnto Balac: Buylde me here seuen altares, and prouyde me here seuen bullockes, and seuẽ rammes. Balac dyd as Balaam sayde. And both Balac and Balaam offred, on euery altare a bullocke & a ramme. And Balaam sayde vnto Balac: Stonde thou by ye burntofferynge, I wil go, yf happly the LORDE wil mete me, & call me, ye I maye tell the, what so euer he sheweth me. And he wente his waye, as he sayde.

And ye LORDE mett Balaam. And Balaam saide vnto him: Seuen altares have I prepared, and offred on euery altare a bullocke and a ramme. The LORDE put ye worde in Balaams mouth, and sayde: Go agayne vnto Balac, and saye on this wise. And whan he came agayne vnto him, beholde, he stode by his burntofferynge, with all ye princes of the Moabites.

Then toke he vp his parable, & sayde: Balac the kynge of the Moabites hath caused to fet me out of Syria from the moũtaynes towarde the East, (& sayde:) Come, curse me Jacob: come, defye me Israel. How shall I curse, whom God curseth not? How shal I defye, whom ye LORDE defyeth not? For fro ye toppe of ye stonye rockes I se him, & from the hilles I beholde him. Beholde, ye people shal dwell by thẽselues, & shal not be reckened amõge the heithẽ. Who can tell the dust of Jacob, & the nombre of the fourth parte of Israel? My soule die ye death of ye righteous, and my ende be as the ende of these.

Thẽ saide Balac vnto Balaam: What doest thou vnto me? I caused to fet ye forto curse myne enemies, & beholde, thou blessest thẽ. He answered & saide: Must I not kepe & speake ye, which the LORDE putteth in to me mouth? Balac saide vnto him: Come wt me yet vnto another place, fro whence thou mayest se ye vttemost parte of them, & not se them all, and curse me them there.

And he toke him vp to a fre place, euẽ vnto the toppe of Pisga, & buylded seuen altares, and offered on euery altare a bullocke & a ramme. And he sayde vnto Balac: Ston

Num. 22.c

de so by thy burntoffrynge, whyle I go yonder. And the LORDE mett Balaam, & put the worde in his mouth, & sayde: Go agayne vnto Balac, & saye on this wyse. And whan he came to him agayne, beholde, he stode by his burntofferynge with the prynces of the Moabites. And Balac sayde vnto him: What hath the LORDE sayde?

And he toke vp his parable, & sayde: Ryse vp Balac & heare, marke my testimony w̄ thine eares thou sonne of Ziphor. * God is 1.Cor.1.a
not a man ꝑ he shulde lye, ner a mans childe Nu.10.b
ꝑ eny thinge shulde repente him. Shulde he saye and not do? Shulde he speake & not make it good? Beholde, I am brought hither to blesse, I blesse, & can not go backe there fro. There is no weerynesse sene in Jacob, ner eny laboure in Israel. The LORDE his D
God is w̄ him, & the kynges trompet is amōge thē. God hath brought thē out of Egipte, his strēgth is as of an Vnicorne. For there is no Sorcerye in Jacob, & no Soyth sayer in Israel. Whan the tyme cōmeth, it shal be saide vnto Jacob, & to Israel, what God doth. Beholde, the people shall rise vp as a Lyonesse, & heue vp him self as a Lyon. He shal not lye downe, tyll he eate of the pray, and drynke the bloude of the slayne.

Then sayde Balac vnto Balaam: Thou shalt nether curse him ner blesse him. Balaam answered, & sayde vnto Balac: Haue I not tolde the: All ꝑ the LORDE speaketh, ꝑ must I do? Balac saide vnto him: Oh come, I wil brynge ꝑ to another place, yf it maye happly please God, ꝑ thou mayest curse thē there. And he brought him vp to the toppe of mount Peor, ꝑ boweth towarde the wylderneesse. And Balaam sayde vnto Balac: Buylde me here seuen altares, and prouyde me seuen bullockes and seuen rammes. Balac dyd as Balaam sayde, and offered on euery altare a bullocke vnd a ramme.

The XXIIII. Chapter.

2t NOw whan Balaam sawe ꝑ it pleased the LORDE, that he shulde blesse Israel, he wente not (as he dyd before) to seke witches, but set his face straight towarde the wylderneesse, lifte vp his eyes, and sawe Israel, * how they laye accordinge Num. 2.a
to their trybes, and the spirete of God came vpon him, and he toke vp his parable, and Nu.24.c
sayde: Thus sayeth Balaam the sonne of Beor: Thus sayeth the man whose eyes are opened: Thus sayeth he which heareth the wordes of God, which sawe the vision of ꝑ Allmightie: which fell downe, and his eyes were opened.

How goodly are thy tētes O Jacob, and thy habitacions O Israel: Euen as the brode valleys, as the gardens by the waters syde, as ꝑ tentes which the LORDE hath plāted, & as the Ceder trees vpon ꝑ water. The water shal flowe out of his boket, and his sede shalbe a greate water. His kynge shal B
be hyer then Agag, & his kyngdome shalbe exalted. God hath broughte hi out of Egipte, his strength is as of an vnicorne. He shal Nu.23.d
eate vp the heithen his enemies, and grynde their bones to poulder, and shute thorow them with his arowes. * He hath layed him Ge.49.b
downe as a Lyon and as a Lyonesse. Who wyll rayse him vp? Blessed be he, ꝑ blesseth the: and cursed, that curseth the.

Thē was Balac furious ī wrath against Balaam, & smote his hādes together, & sayde vnto him: I haue called the, ꝑ thou shuldest curse myne enemies, and beholde, thou hast blessed thē now thre tymes: & now get the hēce to ꝑ place. I thoughte ꝑ I wolde promote the vnto honoure, but the LORDE hath kepte the backe from that worshipe.

Balaam answered him: Tolde not I thy C
messaungers (whom thou sendest vnto me) & sayde: * Yf Balac wolde geue me his hou- Nu.22.e
se full of syluer and golde, yet coulde I not go beyonde the worde of the LORDE, to do either euell or good after myne awne hert: but what ꝑ LORDE speaketh, that must I speake also. And now beholde, for so moch as I go to my people, come therfore, I wyll shewe the what this people shal do vnto ꝑ people after this tyme.

And he toke vp his parable, and sayde: Thus sayeth Balaam the sonne of Beor: Nu.24.
Thus sayeth ꝑ man, whose eyes are opened: Thus sayeth he which heareth the wordes of God, & ꝑ hath the knowlege of ꝑ hyest, euē he ꝑ sawe ꝑ visiō of ꝑ Allmightie, & fell downe, & his eyes were opened: I shal se him, but not now: I shal beholde him, but not nie at hāde. There shal a starre come out of Ja- Matt.2.
cob, & a cepter shall come vp out of Israel, * and shal smyte ꝑ rulers of the Moabites, 2.Re.8.
and ouercome all the children of Seth.

* Edom shalbe his possessiō, and Seir D
shalbe his enemies possessiō, but Israel shal 2.Re.8.
do manfully. Out of Jacob shal come he ꝑ hath dominion, and shall destroye the remnaunt of the cities.

And whā he sawe ꝑ Amalechites, he toke vp his parable, & sayde: Amalec the first Exo.17.
amōge the heithē, * but at ꝑ last thou shalt 1.Re.15.
perishe vtterly. And whan he sawe the Benites, he toke vp his parable, & sayde: Stro-

ge is ẏ dwellinge, and on a rocke hast thou put thy nest, neuertheles thou shalt be a burninge vnto Kain, tyll Assur take ẏ presoner.

And he toke vp his parable agayne, & say de: Alas, who shal lyue, whā God doth this? And shippes out of Citim shall subdue Assur and Eber. He him self also shal perisshe vtterly. And Balaam gat him vp, and departed, and came againe vnto his place, and Balac wente his waye also.

The XXV. Chapter.

Num.33.c A ND Israel dwelt in Sittim, and the people beganne to commytte whordome with the doughters of the Moabites, which called the people vnto the sacrifice of their goddes. And the people ate and
Psal.105.d worshipped their goddes, * and Israel submytted him self vnto Baal peor. Then the
Osee.11.d wrath of the LORDE waxed whote vpon Israel, and he sayde vnto Moses: Take all the rulers of the people, and hange them vp vnto the LORDE agaynst ẏ Sonne, that the terryble wrath of the LORDE maye be turned awaye from Israel. And Moses sayde vnto the iudges of Israel: Euery man slaye his captayne, that haue submytted them selues vnto Baal peor.

Deut.33.c B And beholde, one of the childrē of Israel wēte in against his brethrē, & ioyned him self to a Madianitisly womā, in ẏ sighte of Moses & of the whole cōgregacion of ẏ childrē of Israel, which weped before the dore of ẏ Tabernacle of wytnesse. Whan Phineas ẏ
Leuit.24.c sonne of Eleasar the sonne of Aaron ẏ preist sawe ẏ, he rose vp out of the congregacion, & toke a swerde in his hande, & wente after the man of Israel in to the whore house, & thrust thē thorow, both the man of Israel and the woman, euē thorow the bely of her. Then ceassed the plage from the childrē of
Cor.10.a Israel, * and there were slayne in the plage foure and twentye thousande.

C And ẏ LORDE spake vnto Moses, & saide:
Psal.45.c Phineas the sonne of Eleasar the sonne of
Leuit.26.f Aaron ẏ preist, hath turned my wrath awaie from the childrē of Israel thorow his gelousy for my sake amonge them, ẏ I shulde not cōsume the childrē of Israel in my gelousy.
Esa.54.a Wherfore saye: beholde, I geue him my * couenaunt of peace, and he shal haue it, & his sede after him, euē the cōuenaunt of an euerlastinge presthode, because he was gelous for his Gods sake, and made an attonement for the childrē of Israel.

The man of Israel that was slayne with the Madianitisly woman, was called Simri the sonne of Salu, a captayne of the house of the father of the Simeonites. The Madianitisly woman also that was slayne, was called Cozbi, ẏ doughter of Zur, which was a ruler of the people of a kynred amonge the Madianites.

And the LORDE spake vnto Moses, & say de: Vexe the Madianites, & smyte them, for they haue vexed you with their wyles, wherby they haue bigyled you thorow Peor, and thorow their sister Cozbi the doughter of a captayne of ẏ Madianites, which was slayne in the daye of the plage, for Peors sake, and the plage came after.

The XXVI. Chapter.

A AND whan the giltye bloude was shed, the LORDE sayde vnto Moses & vnto Eleasar ẏ sonne of Aaron ẏ preist: Take the summe of the whole cōgregacion of the childrē of Israel from twentye yeare & aboue, after their fathers houses, all ẏ are able to go forth to the warre in Israel. And Moses & Eleasar the preist spake vnto them (in the felde of the Moabites besyde Jordane ouer against Jericho) namely vnto all ths that were twentye yeare olde & aboue, as the LORDE cōmaunded Moses. And these are ẏ childrē of Israel, that came out of Egipte.

Ca Ruben ẏ firste borne sonne of Israel. The childrē of Ruben were, Hanoch: of whom cōmeth ẏ kynred of the Hanochites. Pallu: of whom cōmeth the kynred of the Palluites. Hesron: of whom cōmeth the kynred of the Hesromites. Carmi: of whom cōmeth ẏ kynred of the Carmites. These are the kynreds of the Rubenites. And the nombre of thē was, thre & fourtye thousande, seuen hundreth & thirtye. But the childrē of Pallu were, Eliab. And the children of Eliab were Nemuel, and Dathan and Abiram.

This is ẏ Dathan & Abirā, those famous men in the congregacion, which stode vp agaynst Moses and Aaron in the cōpany of Corah, whan they rose vp agaynst the LORDE, & the earth opened hir mouth, and swalowed thē wt Corah, whā the cōpany dyed, what tyme as the fyre consumed two hundreth & fiftye men, & they became a tokē. But the children of Corah dyed not.

The childrē of Simeon in their kynreds were, Nemuel: of whō cōmeth the kynred of ẏ Nemuelites. Jamin: of whom cōmeth ẏ kynred of ẏ Jaminites. Jachin: of whō cōmeth the kynred of the Jachinites. Sera: of whom cōmeth ẏ kynred of the Sarahites. Saul: of whom commeth the kynred of the Saulites. These are the kynreds of the Simeonites, two & xx. M. & two hundreth.

The childrē of Gad in their kynreds were Zephon: of whom cōmeth ỳ kynred of ỳ Zephonites. Haggi: of whom cōmeth the kynred of ỳ Haggites. Suni: of whom cōmeth ỳ kynred of ỳ Sunites. Aseni: of whom commeth ỳ kynred of the Asenites. Eri: of whō cōmeth the kynred of the Erinites. Arod: of whom cōmeth the kynred of the Arodites. Ariel: of whom cōmeth ỳ kynred of ỳ Arielites. These are the children of Gad, in their nombre fourtye thousande and fyue C.

C The children of Juda, Er & Onan, which
a both dyed in the lāde of Canaan. But ỳ children of Juda in their kynreds, were, Sela: of whom cōmeth the kynred of the Selanites. Phares: of whom cōmeth the kynred of the pharesites. Serah: of whom cōmeth ỳ kynred of ỳ Serahites. The childrē of Phares, were Hesron: of whom commeth the kynred of the Hesronites. Hamul: of whom cōmeth the kynred of the Hamulites. These are the kynreds of Juda, in their nombre, sixe and seuentye thousande and fyue hundreth.

The children of Jsachar in their kynreds were, Thola: of whom commeth the kynred of the Tholaites. Phuua: of whom cōmeth ỳ kynred of the Phuuaites. Jasub: of whō commeth the kynred of the Jasubites. Simron: of whom cōmeth the kynred of ỳ Simronites. These are the kynreds of Jsachar, in nombre, foure and thre score thousande, & thre hundreth.

The children of Zabulon in their kynreds were, Sered, of whom cōmeth the kynred of ỳ Seredites. Elon: of whom cōmeth ỳ kynred of ỳ Elonites. Jahelel: of whom cōmeth the kynred of the Jahelelites. These are ỳ kynreds of Zabulon, in their nōbre, thre score thousande, and fyue hundreth.

The children of Joseph in their kynreds were, Manasses & Ephraim. The childrē of
a Manasse were, Machir: of whom commeth the kynred of the Machirites. And Machir begat Gilead: of whom cōmeth ỳ kynred of ỳ Gileadites. And these are ỳ childrē of Gilead, Hieser: of whom cōmeth the kynred of ỳ Hieserites. Helech: of whom cōmeth ỳ kynred of the Helechites. Asriel: of whom commeth the kynred of the Asrielites. Sichē: of whom cōmeth the kynred of ỳ Sichemites. Simida: of whō cōmeth ỳ kynred of ỳ Simidites. Hepher: of whom cōmeth ỳ kynred of ỳ Hepherites. And Zelaphead was ỳ sonne of Hepher, & had no sonnes, but doughters, whose names were: Mahela, Noa, Hagla, Milca and Thyrza. These are the kynreds of Manasse, in their nombre, two and fiftye thousande and seuen hundreth.

The childrē of Ephraim in their kynreds were, Suthelah: of whom cōmeth ỳ kynred of the Suthelahites. Becher: of whom cōmeth ỳ kynred of the Becherites. Thahan: of whom cōmeth the kynred of the Thahanites. The childrē of Suthelah were, Eran: of whom cōmeth ỳ kynred of ỳ Eranites. These are ỳ kynreds of the childrē of Ephraim, in their nombre, two and thirtie thousande and fyue hundreth. These are the childrē of Joseph in their kynreds.

The childrē of Ben Jamin in their kyn- E
reds were, Bela: of whom cōmeth ỳ kynred of the Belaites. Aßbel: of whom cōmeth ỳ kynred of the Aßbelites. Ahiram: of whom cōmeth the kynred of the Ahiramites. Supham: of whom cōmeth the kynred of the Suphamites. Hupham: of whom commeth the kynred of the Huphamites. And the childrē of Bela were, Ard & Naeman: of whom commeth the kynred of the Ardites & Naemanites. These are the children of Ben Jamin in their kynreds, in nombre, fyue & fourtye thousande and sixe hundreth.

The childrē of Dan in their kynreds were, Suham: of whom cōmeth the childrē of ỳ Suhamites. These are ỳ kynreds of Dan in their generacions, & they were all together in nombre, foure and thre score thousande & foure hundreth.

The childrē of Asser in their kynreds were, Jemna: of whom cōmeth the kynred of the Jemnites. Jesui: of whom commeth the kynred of the Jesuites. Bria: of whom cōmeth the kynred of the Bryites. And ỳ childrē of Bria, were Heber: of whom commeth the kynred of the Hebrites. Melchiel: of whō commeth the kynred of the Melchielites. And the doughter of Asser was called Sarah. These are the kynreds of the children of Asser, in their nombre, thre and fiftye thousande and foure hundreth.

The childrē of Nephtali in their kynreds F
were, Jaheziel: of whom cōmeth the kynred of the Jahezielites Guni: of whom cōmeth ỳ kynred of ỳ Gunites. Jezer: of whom cōmeth ỳ kynred of the Jezerites. Sillem: of whō cōmeth ỳ kynred of ỳ Sillemites. These are ỳ kynreds of the childrē of Nephtali in their generacions, in their nombre, fyue & fourtye thousande and foure hundreth.

This is the summe of the children of Jsrael: sixe hundreth thousande, a thousande Nccli.ic.
seuen hundreth and thirtye.

And ỳ LORDE spake vnto Moses, & say de: Vnto these shalt thou deuyde the lōde to

enheritaunce, acordinge to the nombre of ỳ
Num.32.f names. To many shalt thou gene the more
Iosu.11.d enheritaunce, and to few the lesse, vnto ev-
ery one shall be gene acordinge to their nom-
bre: yet shall the londe be deuyded by lott.
Acordinge to ỳ names of the trybes of their
fathers shal they enheret it: for after the lot
shalt thou deuyde their enheritaunce, both
betwixte many and fewe.

And this is the summe of the Leuites in
their kynreds. Gerson: of whom cõmeth the
kynred of the Gersonites. Kahath: of whõ
cõmeth the kynred of the Kahathites. Me-
rari: of whom cõmeth ỳ kynred of ỳ Mera-
rites. These are ỳ kynreds of Leui, the kyn-
red of ỳ Libnites, ỳ kynred of ỳ Hebroni-
tes, ỳ kynred of the Mahelites, ỳ kynred of
the Musites, the kynred of the Corahites.

G Kahath begat Amram. And Amrams
Exod.6.c wife was called Jochebed a doughter of Le
ui, which was borne him in Egipte: And vn
to Amram she bare Aaron & Moses, & Mi-
riam their sister. And vnto Aaron were bor-
Leui.10.a ne Nadab, Abihu, Eleasar & Ithamar. As
Nume.3.a for Nadab & Abihu, they dyed, whan they
offred straunge fyre before ỳ LORDE. And
Num.3.f the summe of thẽ was thre & twenty e thou-
sande, all males frõ fyue monethes & aboue.
For they were not nombred amõge the chil-
drẽ of Israel, for there was no enheritaunce
geuen thẽ amonge the children of Israel.

This is ỳ summe of ỳ childrẽ of Israel,
whõ Moses & Eleasar the preest nombred in
the felde of the Moabites besyde Jordane
ouer agaynst Jericho: Amonge whom there
was not one of the summe of those children
Num.1.f of Israel, * whom Moses & Aaron the preest
nombred in the wilderneese of Sinai. For ỳ
Nu.14.c LORDE sayde vnto thẽ, * ỳ they shulde dye in
the wilderneese. And there was not one of
them lefte, saue Caleb the sonne of Jephune
and Josua the sonne of Nun.

The XXVII. Chapter.

A Nd the doughters of * Zelaphead ỳ
Nu.26.d sonne of Hepher ỳ sonne of Gilead,
Nu.36.a the sonne of Machir, the sonne of Manasse,
Iosu.17.a amonge the kynreds of Manasse the sonne
Joseph (whose names were, Mahela, Noa,
Hagla, Milca, & Thirza) came & stode befo
re Moses & Eleasar the preest, & before the ru
lers & the whole congregacion, euen before
the doze of ỳ Tabernacle of witnesse, & say
de: Oure father is deed in the wilderneese, &
Nu.16.a was not in the company of them ỳ rose vp
agaynst ỳ LORDE in the cõgregacion of Co
rah: but dyed in his awne synne, and had no
sonnes. Wherfore shulde o' fathers name pe
rysshe then amonge his kynred, though he
ve no sonne? Gene vs a possession also a
ge oure fathers brethren.

Moses brought their cause before ỳ LO
DE. And the LORDE sayde vnto him: Th
doughters of Zelaphead haue spokẽ righ
Thou shalt gene thẽ a possession to inhe
amonge their fathers brethren, & shalt turn
their fathers enheritaunce vnto them. An
saye vnto the childrẽ of Israel: Whan a mã
dyeth & hath no sonne, ye shall turne his en-
heritaunce vnto his doughter. Yf he hau
no doughter, ye shal gene it vnto his brethr
Yf he haue no brethren, ye shal gene it vnto
his fathers brethren. Yf he haue no fathers
brethrẽ, ye shal gene it vnto his nexte kyns-
folke which belõge vnto him in his kynred,
ỳ they maye possesse it. This shalbe an ordy-
naunce and a perpetuall lawe vnto the chil
dren of Israel, as the LORDE cõmaunded
Moses.

And the LORDE sayde vnto Moses: Get
the vp in to this mount Abarim, & beholde
the lõde, which I shal gene vnto the childrẽ
of Israel. And whan thou hast sene it, thou
shalt be gathered vnto ỳ people, as Aaron
ỳ brother was gathered: for ye were disho-
bedient vnto my worde in the wylderneese of
Zin, in ỳ strife of the cõgregacion, whan ye
shulde haue sanctified me, thorow the wa-
ter before them. This is the water of stryfe
at Cades in the wylderneese of Zin.

And Moses spake vnto the LORDE & saye
de: O let the LORDE God of the spretes of all
flesh set a mã ouer the congregacion, which
maye go in & out before them, & to leade thẽ
out & in, ỳ the congregacion of the LORDE
be not as the shepe without a shepherde.

And the LORDE sayde vnto Moses: Ta
ke vnto the Josua the sonne of Nun, which
is a man in whom is the spirite, and put thi
ne handes vpon him, & set him before Elea
sar the preest, and before the whole congrega
cion, and gene him a charge in their sighte, &
beutyfye him with thy bewty, that the who
le congregacion of the children of Israel
maye be obediẽt vnto him. And he shal ston
de before Eleasar the preest, which shall axe
councell for him after the maner of the * ligh
te, before the LORDE. At the mouth of him
shall both he and all the children of Israel
with him, and the whole congregacion go
in and out.

Moses dyd as the LORDE cõmaunded
him, & toke Josua, and set him before Elea-
sar the preest, and before all the congrega-
cion, and * layed his handes vpon him, and

gaue him a charge, as the LORDE sayde vnto Moses.

The XXVIII. Chapter.

A AND the LORDE spake vnto Moses, & sayde: Cõmaunde ye childrẽ of Israel, & saye vnto thẽ: The offerynge of my bred which is my offerynge of the swete sauoure, shal ye kepe in his due season, that ye maie offre vnto me. And saye vnto thẽ: These are the offerynges that ye shal offre vnto the LORDE: Lambes of a yeare olde which are without blemysh, euery daye two for a daylie burntofferynge: the one lambe in the mornynge, the other at euen. And therto a tenth deale of an Epha of fyne floure for a meatofferynge, myngled with beatẽ oyle of the fourth parte of an Hin, this is a daylie burntofferynge, which ye offred vpon mount Sinai, for a swete sauoure of a sacrifice vnto the LORDE: And the drynkofferinge of the same, ye fourth parte of an Hin to a lambe, and this shalbe poured in the Sanctuary for a gifte vnto the LORDE. The other lambe shalt thou prepare at euẽ (like as the meat offerynge in the mornynge) & the drynkofferinge therof, for a sacrifice of a swete sauoure vnto the LORDE.

B On the Sabbath daye, two lambes of a yeare olde without blemysh, & two tẽth deales of fyne floure myngled with oyle, & the drynkofferynge therof. This is the burntofferynge of euery Sabbath, besyde the daylie burntofferynge, & his drynkofferinge.

And on the first daye of youre monethes ye shal offre a burntofferynge vnto ye LORDE: two yonge bullockes, a ramme, seuẽ lambes of a yeare olde without blemysh, and all waye three tenth deales of fyne floure for a meatofferynge myngled with oyle vnto euery bullocke: two tenth deales of fyne floure for a meatofferynge myngled with oyle vnto the ramme: and a tenth deale of fyne floure for a meatofferynge myngled with oyle vnto euery lambe. This is the burntofferynge of a swete sauoure, a sacrifice vnto ye LORDE.

C And their drynkofferynges shalbe, half an Hin of wyne vnto euery bullocke, the thirde parte of an Hin to the ramme, ye fourth parte of an Hin to euery lambe. This is the burntofferynge of euery moneth in the yeare. There shalbe offered an he goate also for a synofferynge vnto the LORDE, to the daylie burntofferynge with his drynkofferynge.

And on the fourtene daye of the first moneth is the Easter vnto the LORDE, and on the fyftene daye of the same moneth is the feast. Seuẽ dayes shal vnleuended bred be eaten. The first daye shalbe an holy conuocacion: No seruile worke shal ye do therin, and ye shal offre a burntofferynge vnto the LORDE: two yonge bullockes, one ramme, seuen lãbes of a yeare olde without blemysh, with their meatofferynge: three tenth deales of fyne floure myngled with oile to either bullocke, and two tenth deales to the ramme, and one tenth deale to euery lambe amonge the seuen lambes. And an he goate for a synofferinge, to make an attonement for you. And these shal ye offre in the mornynge, besydes the burntofferynge, which is a daylie burntofferynge. After this maner shal ye offre ye bred euery daye seuen dayes longe for an offeringe of a swete sauoure vnto the LORDE, to the daylie burntofferynge, and drynkofferynge also. And the seuenth daye shal be called an holy conuocacion with you: no seruyle worke shal ye do therin. Leui. 23. D

And the daye of the fyrst frutes (whã ye offre the meatofferynge of the moneth vnto ye LORDE in youre wekes) shal be an holy cõuocacion also: No worke of bondage shal ye do therin. And ye shal offre a burntofferynge for a swete sauoure vnto the LORDE: two yonge bullockes, a ramme, seuen lambes of a yeare olde, with their meatofferynges: three tenth deales of fyne floure myngled with oyle to euery bullocke, two tenth deales to the ramme, and one tent deale to euery lambe of the seuen lambes. And an he goate to make an attonement for you. This shal ye do, besydes ye daylie burntofferynge with his meatofferynge and his drynkofferinge. Without blemysh shal they be all. Leui. 23.

The XXIX. Chapter.

A AND the fyrst daye of the seuenth moneth shal be with you an holy cõuocacion. No seruyle worke shal ye do therin, for it is the daye of youre trompet blowinge. And ye shal offre a burntofferinge for a swete sauoure vnto the LORDE: a yonge bullocke, a ramme, seuen lambes of a yeare olde without blemish. And their meatofferinges: three tenth deales of fyne floure myngled wt oyle to the bullocke, two tenth deales to ye rãme, and one tenth deale vnto euery lambe of ye seuen lãbes. An he goate also for a synofferinge, to make an attonement for you, beside ye burntofferinge of ye moneth & his meatofferinge, & besyde ye daylie burntofferynge wt his meatofferynge & with their drinkofferinges, acordinge to the maner of thẽ for a swe- Leui. 23.

te sauō. This is a sacrifice vnto the LORDE.
xvi. g The tenth daye of this seuenth moneth shalbe an holy conuocacion & you also, and ye shal humble youre soules, and do no seruyle worke therin, but offre a burntofferynge
B vnto the LORDE for a swete sauoure: a yonge bullocke, a ramme, seuen lambes of a yeare olde without blemish, & their meatofferinges: thre tenth deales of fine floure myngled with oyle to the bullocke, two tenth deales to the rāme, & one tenth deale to euery one of the seuen lambes. And an he goate for a synofferinge, beside the synofferinge of the attonemēt, and ý daylie burntofferige & his meatofferinge, and & his drynkofferinge.
xxiii. k The fifteenth daye of the seuenth moneth shal be an holy cōuocacion & you, no seruyle worke shal ye do therin, and seuē dayes shal ye kepe a feast vnto the LORDE. And ye shal offre the LORDE a burntofferinge for a sacrifice of a swete sauoure vnto the LORDE: thirtene yonge bullockes, two rāmes, fourtene lābes of a yeare olde without blemish, & their meatofferynges: thre tenth deales
C of fyne floure myngled with oyle to euery one of the thirtene bullockes, two tenth deales to ether of the two rammes, & one tenth deale to euery one of the fourtene lambes: & an he goate for a synofferynge, beside ý daylye burntofferynge with his meatofferynge and his drynkofferynge.

On the seconde daye, twolue yonge bullockes, two rammes, fourtene lambes of a yeare olde without blemysh & their meatofferinges and drynkofferynges to the bullockes, to the rammes and to the lambes in ý nombre of them acordinge to the maner. And an he goate for a synofferinge, beside the daylie burntofferinge with his meatofferinge, and with his drynkofferynge.

On the thirde daye, eleuen bullockes, two rammes, fourtene lambes of a yeare olde & out blemish, with their meatofferinges, and drynkofferinges to the bullockes, to the rammes and to the lambes in their nombre acordinge to the maner. And an he goate for a synofferynge, beside the daylye burntofferinge with his meatofferynge and his drynkofferynge.

On the fourth daye, ten bullockes, two
D rāmes, fourtene lambes of a yeare olde without blemysh, with their meatofferynges and drynkofferynges, to the bullockes, to the rāmes, and to the lambes in their nombre acordynge to the maner. And an he goate for a synofferynge, beside the daylie burntofferinge & his meatofferinge, & his drynkofferinge. On the fifth daye, nyne bullockes, two rāmes, fourtene lambes of a yeare olde without blemysh, with their meatofferynges & drynkofferynges to the bullockes, to ý rammes & to the lambes in their nombre acordynge to the maner. And an he goate for a synofferinge, beside ý daylie burntofferynge with his meatofferynge and his drynkofferynge.

On the sixte daye, eight bullockes, two rāmes, fourtene lābes of a yeare olde without blemysh, with their meatofferynges & drynkofferinges to the bullockes, to the rammes, & to the lambes in their nombre acordinge to the maner. And an he goate for a synofferinge, beside the daylie burntofferinge with his meatofferynge and his drynkofferynge.

On the seuenth daye, seuen bullockes, two rammes, fourtene lambes of a yeare olde & out blemysh, with their meatofferinges and drynkofferinges to the bullockes, to the rammes, and to the lambes in their nombre acordynge to the maner. And an he goate for a synofferynge, beside the daylie burntofferinge with his meatofferynge and his drynkofferynge.

On the eight daye shal ye gather the people together, No seruyle worke shall ye do therin. And ye shall offre a burntofferynge for a sacrifice of a swete sauoure vnto ý LORDE. A bullocke, a ramme, seuē lambes of a yeare olde without blemysh, with their meatofferynges and drynkofferynges to ý bullocke to the ramme, and to the lambes in their nōbre acordinge to the maner. And an he goate for a synofferinge, beside the daylie burntofferynge with his meatofferynge & his drynkofferynge.

These thinges shal ye do vnto ý LORDE in youre feastes, beside that ye vowe and gyue of a frewyll for burntofferinges, meatofferynges, drynkofferynges and healthofferinges. And Moses tolde the children of Israel all that the LORDE commaunded him.

The XXX. Chapter.

AND Moses spake vnto the rulers of the trybes of the children of Israel, and saide: This is it that the LORDE hath commaūded: Yf eny man make a vowe vnto the LORDE, or sweare an ooth, so that he binde his soule, he shal not breake his worde, but do all that is proceaded out of his mouth.

Yf a damsell make a vowe vnto ý LORDE, and bynde hirself, whyle she is in hir fathers house, and vnmaried, and hir vowe or bonde that she maketh ouer hir soule, commeth to hir fathers eares, & he holde his

peace therto, thē all hir vowes & bondes ẏ she hath boūde hir self withall ouer hir soule, shal stōde in effecte. But yf hir father forbyd her ẏ same daye that he heareth it, thē shal no vowe ner bonde that she hath bounde hir self withall ouer hir soule, be of vayle. And the LORDE shalbe mercifull vnto her, for so moch as hir father forbad her.

Yf she haue an hußbande, & hath a vowe vpon her, or yf she haue letten go out of hir lippes a bōde ouer hir soule, & hir hußbande heare it, & holdeth his peace therat, the same daye that he heareth it, then hir vowe & bonde wherwith she hath boūde hir self ouer hir soule, shal stonde in effecte. But yf hir hußbande forbyd her the same daye that he heareth it, thē is the vowe lowse ẏ she hath vpō hir, & the bonde also that she hath letten go out of hir lippes ouer hir soule, and the LORDE shalbe gracious vnto her.

The vowe of a wyddowe, & of her ẏ is deuorced, all ẏ she byndeth hir self withall ouer hir soule, shal stonde in effecte vpō her.

Yf she vowe in hir hußbādes house, or binde hir self wt an ooth ouer hir soule, & hir husbande heare it, & holde his peace therto, and forbyddeth it not, thē shal all ẏ same vowe, & all ẏ she hath boūde hir self wt all ouer hir soule, stōde in effecte. But yf hir hußbāde disanulle it, ẏ same daye ẏ he heareth it, thē is it of no value ẏ is proceaded out of hir lippes, which she hath vowed or boūde ouer hir soule: for hir hußbāde hath made it lowse, & the LORDE shalbe gracious vnto her. And all vowes & oothes ẏ bynde to humble ẏ soule, maie hir hußbāde stablish or breake, thus: Yf he holde his peace therto frō one daie to another, then stablisheth he all hir vowes & bondes, ẏ she hath vpon her, because he held his peace, the same daye ẏ he herde thē. But yf he disanulle thē after ẏ he hath herde thē, then shal he take awaie hir mißdede.

These are the statutes ẏ the LORDE cōmaunded Moses betwene a man & his wife, & betwene the father & his doughter, whyle she is yet a damsell in hir fathers house.

The XXXI. Chapter.

AND the LORDE spake vnto Moses, & sayde: Auenge the childrē of Israel of the Madianites, ẏ thou mayest afterwarde be gathered vnto ẏ people. Thē spake Moses vnto the people, & sayde: Harnesse some men amonge you to the warre agaynst the Madianites (ẏ they maye auenge ẏ LORDE vpon the Madianites) out of euery trybe a thousande, ẏ out of euery trybe of Israel ye maye sende some to the battayll. And from amonge the thousandes of Israel they toke one thousande out of euery tribe, euen twolue thousande prepared vnto the battayll. And Moses sent them with Phineas the sonne of Eleasar the preist in to the battayll, and the holy vessels and ẏ trompettes to blowe in his hande.

And they fought agaynst ẏ Madianites as ẏ LORDE cōmaunded Moses, & slew all ẏ males, & the kynge of the Madianites slew they also amonge the other that were slaine namely, Eui, Rekem, Zur, Hur and Reba, the fyue kynges of the Madianites. And they slew Balaam the sonne of Beor wt the swerde. And ẏ children of Israel toke the wemen of the Madianites presoners, & their childrē: all their catell, all their substaunce, and all their goodes spoiled they, and all their cities of their dwellynges & castels burnt they wt fyre. And they toke all ẏ spoyles, & all ẏ they coulde catche men & catell, and brought thē vnto Moses & to Eleasar the preist, and to ẏ congregacion of the children of Israel (namely ẏ presoners, and the catell ẏ were take, and the good that was spoyled) in to the hoost in the felde of the Moabites, which lyeth beside Jordane ouer against Jericho.

And Moses and Eleasar the preist and all the captaines of ẏ congregacion, * wēte out of the hoost to mete thē. And Moses was angrie at the officers of the hoost, which were captaynes ouer thousandes and hūdreds, ẏ came from the battayll, and sayde vnto thē: Haue ye saued all ẏ wemen alyue? Beholde, * haue not they (thorow Balaams busynes) turned awaye ẏ children of Israel to synne agaynst the LORDE vpō peor, & their came a plage ouer the whole cōgregacion of ẏ LORDE: Now therfore slaie all the males amōge ẏ childrē, & kyll all ẏ wemen ẏ haue knowne men & lyen wt them. But all the wemen children ẏ haue knowne no mē ner lien wt them, kepe those alyue for youre selues. And lodge ye without the hoost, all ẏ haue slayne any man, or touched the slayne, that on the thirde and seuenth daie ye maie purifie yō selues and those whom ye haue taken presoners. And all the clothes, and all stuffe that is made of ßkynnes, and all maner furres, and all vessels of wod shal ye purifie.

And Eleasar the preist sayde vnto ẏ captaynes of the hoost, ẏ wente out to the battayll: This is the statute of the lawe, which the LORDE cōmaunded Moses: Golde, siluer brasse, yron, tynne and leed, and all that suffreth the fyre, shall ye cause to go thorow the fyre, and clense it, that it maye be

Gen. 14. c
Num. 25. a
Apo. 2. c
Iud. 21. b
Nu. 19. b

purified with ỳ sprenckl̄ynge water. As for all soch as suffreth not the fyre, ye shal cause it to go thorow ỳ water, and shal washe yō clothes vpon the seuenth daye. and thē shall ye be cleane. After that shall ye come in to the hooste.

Deu 20.b and 21.b Ios.8.f 2.Mac.8.c

And the LORDE spake vnto Moses, and sayde: Take the summe of the spoyle of those that are taken, both of wemen and of catell, thou and Eleasar the preest, and the chefe fathers of the congregacion, and geue ỳ halfe vnto those that toke the warre vpon them, and wente out to the battayll, and ỳ other halfe to the congregacion. And of the men of warre that wente out to ỳ battayll, thou shalt heue vnto the LORDE one soule of fyue hundreth, both of the wemen, oxen, Asses and shepe: Of their halfe parte shalt thou take it, and geue it vnto Eleasar the preest for an heueofferynge vnto the LORDE. But of the childrē of Israels halfe parte, thou shalt take one heade of fyftie, both of the wemen, oxen, Asses and shepe, and of all the catell, and shalt geue them vnto the Leuites, that wayte vpon the habitaciō of the LORDE.

And Moses and Eleasar the preest dyd as the LORDE commaunded Moses. And the spoyle and praye which ỳ men of warre had spoyled, was sixe hundreth thousande and fyue and seuentye thousande shepe, two and seuentye thousande oxen, one & three score thousande Asses: and the wemen ỳ had knowne no men ner lyen wt them, were two and thirtie thousande soules.

And the halfe parte which belonged vnto them that wente to the warre, was in nōbre three hundreth thousande, and seuen and thirtie thousande, and fyue hundreth shepe: of the which the LORDE had sixe hundreth, & fyue and seuentye shepe. Item sixe and thirtie thousande oxen: wherof the LORDE had two & seuentye. Item thirtie thousande & fyue hundreth Asses: wherof the LORDE had one & three score. Item sixtene thousande soules of wemen: wherof the LORDE had two & thirtie. And Moses gaue this heueofferynge of the LORDE vnto Eleasar the preest, as the LORDE commaunded him.

As for the other halfe which Moses deuyded vnto the childrē of Israel frō ỳ men of warre (namely ỳ halfe that fell to the congregacion) it was also three hundreth thousande, and seuen and thyrtie thousande, & fyue hundreth shepe, sixe and thirtie thousande oxen, thyrtie thousande & fyue hundreth Asses, and sixtene thousande wemen soules.

And of this halfe of the childrē of Israel toke Moses one of euery fyftie, both of the catell & of the wemen, and gaue them vnto ỳ Leuites, that waited vpon the habitaciō of the LORDE, as ỳ LORDE cōmaūded Moses.

And the captaynes ouer ỳ thousandes of the hooste, namely they that were ouer thousandes and ouer hundreds, came forth vnto Moses, and sayde vnto him: Thy seruaūtes haue taken ỳ summe of ỳ men of warre, that were vnder oure hande, and there lacked not one: therfore bringe we a present vnto the LORDE, what euery one hath fonde of Jewels of golde, cheynes, bracelettes, rynges, earinges, and taches, that oure soules maye be reconcyled before the LORDE.

And Moses and Eleasar ỳ preest toke of them ỳ golde of all maner ornamentes. And all the golde of the heueofferynge that they heued vnto the LORDE, was sixtene thousande and seuen hundreth and fyfty Sycles, of the captaynes ouer thousandes and hundreds. For loke what euery one had spoyled, that was his awne. And Moses & Eleasar the preest toke the golde of the captaynes ouer thousandes and hundreds, and broughte it in to the Tabernacle of witnesse for a remembraunce of the childrē of Israel before the LORDE.

The XXXII. Chapter.

The childrē of Ruben and the childrē of Gad had an exceadinge grete multitude of catell, and sawe the londe of Jaeser and Gilead ỳ it was a mete place for catell, and came & spake vnto Moses and to Eleasar the preest, and to the captaynes of the congregacion: The londe of Atroth, Dibon, Jaesar, Nimra, Hesbō, Elale, Seban, Nebo, & Beon, which the LORDE smote before ỳ congregacion of Israel, is a mete londe for catell, and thy seruauntes haue many catell. And they sayde moreouer: If we haue fonnde fauoure before the, thē geue thy seruauntes this londe in possession, and we wyl not go ouer Jordane.

Moses sayde vnto them: Noure brethren shall go to the warre, and wyll ye tary here? Wherfore turne ye ỳ hertes of the childrē of Israel, that they shulde not go ouer into the londe that the LORDE shall geue them? Thus dyd youre fathers also, whan I sent them out from Cades Bernea, to spye out ỳ londe. And whan they were come vp to ỳ ryuer of Escol, and sawe ỳ londe, they turned the hertes of the childrē of Israel, so ỳ they wolde not in to the londe which ỳ LORDE wolde haue geuen them.

And the LORDE was wroth at the same tyme, & sware, & sayde: These men ỳ are come out of Egipte, from twẽtye yeare olde & above, shall not se the lande which I sware vnto Abraham, Isaac and Jacob, because they haue not wholy folowed me: saue Caleb ỳ sonne of Jephune ỳ Kenisite, & Josua ỳ sonne of Nun: for they haue wholy folowed ỳ LORDE. So the LORDE was wroth wt Israel, & let thẽ wander in the wildernesse fourtye yeares, tyll all ỳ generacion ỳ had done euell before the LORDE, was consumed.

C And beholde, ye are rysen vp in youre fathers steade, to increase the nombre of synfull men, & to augmente yet the wrath & indignacion of the LORDE agaynst Israel. For yf ye turne you backe from folowinge him, he shal yet leaue them more in the wildernes, & so shal ye destroye all this people.

Then stepte they to him, & sayde: we wyll but buylde shepefoldes here for oure shepe & catell, & cities for ỏ children: As for oure selues, we will go ready armed before the children of Israel, tyll we haue broughte them vnto their place: Oure childrẽ shal remayne in the fenced cities, because of ỳ indwellers of the londe. We will not turne home agayne, tyll the children of Israel haue taken euery one his inheritaunce in possession: for we wyll not inheret with them beyonde Jordane: for ỏ inheritaunce shal fall vnto vs vpon this syde Jordane Eastwarde.

D Moses sayde vnto them: * Yf ye wil do this, that ye wil harnesse youre selues to the warre before the LORDE, then go ouer Jordane before the LORDE, who so euer is harnessed amonge you, tyll he haue dryuen out his enemies before his face, and vntyll the londe be subdued before the LORDE, then shal ye returne, & be vngilty before the LORDE, and before Israel, & so shal ye haue this londe in possession before the LORDE. But yf ye will not do so, beholde, ye shal offende agaynst the LORDE, and be sure, that youre synne shal synde you out. Buylde cities now therfore for youre children, and shepefoldes and stalles for youre shepe and catell, and do as ye haue spoken.

E The childrẽ of Gad, & the childrẽ of Ruben sayde vnto Moses: Thy seruauntes shal do as my lorde hath cõmaunded. Oure children, wyues, substaunce, & all ỏ catell, shal be in ỳ cities of Gilead. But we ỳ seruauntes will go all harnessed for the warre vnto battaill before ỳ LORDE, as my lorde hath saide.

Thẽ Moses cõmaunded Eleasar ỳ prest & Josua the sonne of Nun, & the chefe fathers of the tribes of the children of Israel, and saide vnto them: Yf the childrem of Gad & the children of Ruben go ouer Jordane wt you, all prepared to fight before the LORDE, & whan the londe is subdued vnto you, thẽ geue them the londe of Gilead in possessiõ. But yf they go not ouer with you in harnes, then shal they inheret wt you in ỳ lode of Canaã. Ios.4.e

The children of Gad and the children of Rubẽ answered, & sayde: As ỳ LORDE hath spoken vnto ỳ seruauntes, so wyll we do: we wil go harnessed before the LORDE in to ỳ lãde of Canaan, and possesse oure enheritaunce on this syde Jordane.

So Moses gaue vnto ỳ children of Gad and to the children of Ruben, and to the halfe trybe of Manasse the sonne of Joseph, ỳ kyngdome of Sihon kynge of the Amorites and the kyngdome of Og the kynge of Basan, the londe with the cities therof in all ỳ coastes of ỳ countre rounde aboute. Thẽ ỳ children of Gad buylded Dibon, Ataroth, Aroer, Atroth, Sophan, Jaeser, & Jegabeha, Bethnimra, & Betharan, stronge fenced cities, & shepe foldes. The children of Ruben buylded Hesbõ, Eleale, Kiriathaim, Nebo, Baal Meon, & turned ỳ names, & Sibamas & gaue names vnto ỳ cities which they buylded. And ỳ children of Machir the sonne of Manasse wente in to Gilead, & conquered it, and droue out the Amorites ỳ were therin. Then Moses gaue Gilead vnto Machir ỳ sonne of Manasse, & he dwelt therin. Jair ỳ sonne of Manasse wente and conquered the vyllagies therof, and called them Hauoth Jair. Nobah wente, and cõquered Kenath, with the townes belonginge therto, and called it Nobah, after his awne name. F Deut.3.b Ios.22.a.d

The XXXIII. Chapter.

THese are ỳ iourneys of the childrẽ of Israel, which wẽte out of ỳ lande of Egipte acordinge to their armies, by Moses & Aarõ. And Moses wrote their goinge out as they iourneyed, after ỳ cõmaundement of ỳ LORDE. And these (namely) are the yourneyes of their outgoinge. They departed frõ Raemses vpon ỳ fiftene daye of the first moneth (euen the morow after the Easter) thorow an hye hande, so that all the Egipcians sawe, and buried then their firstborne, whom the LORDE had slayne amonge them: for the LORDE executed iudgment also vpon their goddes. When they were departed from Raemses, they pitched in Succoth. And frõ Sucoth they departed, & pitched their tentes in Ethã, which lyeth in ỳ edge of ỳ wildernes. Frõ Etham they depar- A Exod.12.f B Exod.13.d

Exo.14.a ted, and abode in the valley of Hiroth (which lyeth towarde Baal Zephon) & pitched ouer agaynst Migdol. From Hyroth they departed, Exo.14.c & went in thorow ỹ middes of the see into ỹ wyldernes, and went thre dayes yourney in the wildernes of Etham, & pitched in Marah. From Marah they departed, and came vnto Elim, where there were twolue welles of water, and seuentye palme trees, Exo.16.a & there they pitched. From Elim they departed, and pitched by the reed see. From ỹ reed see they departed, and pitched in the wilderneſſe of Sin. From the wildernes of Sin they departed, and pitched in Daphka. Frō Daphka they departed, and pitched in Alus. Exo.17.a From Alus they departed, and pitched in Raphidim, where the people had no water to drynke. From Raphidim they departed and pitched in the wildernes of Sinai. Exo.19.a

C From Sinai they departed, and pitched Num.10.b at the Luſtgraues. Frō the Luſtgraues they Num.11.g departed, and pitched in Hazeroth. * From *Nu.12.b Hazeroth they departed, & pitched in Rithma. From Rithma they departed, and pitched in Rimon Parez. From Rimon Parez they departed, and pitched in Libna. From Libna they departed, and pitched in Riſſa. Frō Riſſa they departed, & pitched in Kehelatha. Frō Kehelatha they departed, & pitched in moūt Sapher. From moūt Sapher they departed, & pitched in Harada. Frō Harada they departed, pitched in Makeheloth. From Makeheloth they departed, & pitched in Tahath. From Tahath they departed, and pitched in Tharah. From Tharah they departed, and pitched in Mitka. From Mitka they departed, and pitched in Hasmona. From Hasmona they departed, and pitched in Mosseroth.

D * From Mosseroth they departed, and pitDeut.10.b ched in Bne Jaekon. From Bne Jaekon they departed, and pitched in Horgadgad. From Horgadgad they departed, & pitched in Jathbatha. From Jathbatha they departed, and pitched in Abrona. From Abrona they departed, and pitched in Ezeon gaber. From Ezeon gaber they departed, and pitched in ỹ wildernes of Zin, which is Cades. Nu.20.a

From Cades they departed, and pitched Nu.20.d at mount Hor, on the border of the londe of Deu.10.b Edom. Then Aaron the preſt went vp vnto mount Hor (accordynge to the commaundement of the LORDE) and died there in the fourteyeth yeare, after ỹ the children of Israel departed out of the londe of Egipte, in the firſt daie of the fifte moneth, whā he was an hundreth and thre and twentye yeare olde. And Arad the kynge of the Cananites, which dwelt in the ſouth countre of Canaherde ỹ the children of Israel came.

And from mount Hor they departed, and pitched in Zalmona. From Zalmona they departed, and pitched in Phimon. From Phimon they departed, * and pitched in Oboth. From Oboth they departed, and pitched in Jgim by Abarim vpon the border of the lande of ỹ Moabites. From Jgim they departed, and pitched in Dibon Gad. From Dibō Gad they departed, and pitched in Almon Diblathama. Frō Almon Diblathama they departed and pitched in the mountaynes of Abarim ouer agaynſt Nebo. From the mountaynes of Abarim they departed, and pitched in ỹ felde of the Moabites beſyde Jordane ouer agaynſt Jericho. Frō Beth haiſmoth vnto the playne of Sitim laye they in the felde of the Moabites.

And the LORDE ſpake vnto Moſes in the felde of the Moabites, by Jordane ouer agaynſt Jericho, and ſayde: Speake to the children of Israel, and ſaie vnto them: Whā ye are come ouer Jordane in the lande of Canaan, ye ſhal dryue out all the inhabiters before youre face, and plucke downe all their pilers, and all their ymages of metall, and deſtroye all their * hye places: that ye maye ſo take the londe in poſſeſſion and dwell therin. For I haue geuē you the londe to enioye it.

And the londe ſhall ye deuyde out by lott amonge youre kynreds. Vnto thoſe that are many, ſhall ye deuyde the more: And vnto them that are fewe, ſhall ye deuyde the leſſe. Euen as the lott falleth there vnto euery one, ſo ſhal he haue it, accordinge to the trybes of their fathers.

But yf ye wyll not dryue out the inhabiters of ỹ lande before yō face, then they whō ye ſuffre to remayne, ſhall become thornes in youre eyes, and dartes in youre ſydes, & ſhall vexe you in the londe where ye dwell. Then wil it come to paſſe, that I ſhal do vnto you euen as I thought to do vnto them.

The XXXIIII. Chapter.

AND the LORDE ſpake vnto Moſes, and ſayde: Commaunde the children of Israel, and ſaye vnto them: Whan ye come into the londe of Canaan, the londe ỹ falleth to youre inheritaunce, ſhall haue his borders in the londe of Canaan. The South quarter ſhall begynne at the wyldernesſe of Zin by Edom, ſo that youre South quarter be from the edge of the Salt ſee, which lyeth towarde the South: and that ỹ ſame quarter for a compaſſe from the South vp to

crabim, & go thoro w Zimma: & that his out gonge be from the South vnto Cades Barnea, & reache vnto Hazor Adar, and go thorow Azmona, and stretch out from Azmona vnto the ryuer of Egipte, and that the ende therof be at the greate see.

But the West quarter shal be this: namely the greate see, let ẏ be youre border towarde the West.

B The North quarter shalbe this: Ye shall compasse from the greate see vnto mount Hor. And fro mount Hor ye shall compasse tyll a man come vnto Hemath, that the out goynge therof be the coast of Zedada, and that the border of the same go out vnto Siphron, and that the goynge out of it be at Hazor Enan. Let this be youre North quarter.

And youre East quarter shall ye cõpasse from Hazor Enan vnto Sephan, & let the coaste go downe from Sephan and Ribla on the East syde of Ain. Thẽ let it go downe, & reache vnto the syde of the see of Chinereth East warde, and come downe by Jordane, so ẏ the goynge out of it be the Salt see. Let this bé youre londe with the borders therof rounde aboute.

C And Moses commaunded the childrẽ of Israel, and sayde: This is youre londe that ye shal deuyde out amonge you by lott, which the LORDE hath commaunded to geue vnto the nyne trybes, and to the halfe trybe.* For the trybe of the childrẽ of Ruben after their fathers housẽ, and the trybe of the childrẽ of Gad acordinge to their fathers housẽ, and the half trybe of Manasse haue receaued their porcion. Thus the two trybes and the halfe trybe haue their enheritaunce allready, on this syde Jordane, ouer agaynst Jericho, Eastwarde.

And the LORDE spake vnto Moses, and sayde: These are ẏ names of the men, which shal deuyde the londe amonge you. Eleasar the preist, and Josua the sonne of Nun. And the captayne of euery trybe shal ye take, to deuyde the londe.

D And these are the names of the men: Caleb the sonne of Jephune of the trybe of Juda. Semuel the sonne of Ammihud of the trybe of Simeon. Elidad ẏ sonne of Cislon of the trybe of Ben Jamin Buki the sonne of Jagli of the trybe of the childrẽ of Dan. Hamuel the sonne of Ephod, of the trybe of the childrẽ of Manasse amonge the childrẽ of Joseph. Kemuel the sonne of Siphthan, of the trybe of the childrẽ of Ephraim. Elizaphan the sonne of Parnach, of the trybe of the childrẽ of Zabulon. Palthiel the sonne of Asan, of the trybe of the childrẽ of Jsachar. Abihud the sonne of Selomi, of ẏ trybe of the children of Asser. Pedahel the sonne of Ammihud, of the trybe of the childrẽ of Nephtali. These are they whom ẏ LORDE commaunded, that they shulde deuyde the inheritaunce vnto the childrẽ of Jsrael in the londe of Canaan.

The XXXV. Chapter.

AND the LORDE spake vnto Moses in the felde of the Moabites by Jordane ouer agaynst Jericho, & sayde: Commaunde the childrẽ of Jsrael, that they geue vnto ẏ Leuites of the inheritaũce of their possession, cities to dwell in. The suburbes also aboute the cities shal ye geue vnto the Leuites, that they maye dwell in the cities, and in the suburbes to haue their catell, and substaunce, and all their beestes. A Iosu. 21.a

The suburbes which ye geue vnto ẏ Leuites, shal reache frõ the wall of ẏ cite outwarde, a M. cubites rounde aboute. Thus ye shal measure without the cite on ẏ East syde, two thousande cubites: & on ẏ South syde, two thousande cubites: & on ẏ West syde, two thousande cubites: & on ẏ North syde, two thousande cubites, so ẏ the cite be in the myddes. This shal be their suburbes.

* And amõge the cities which ye shal geue vnto the Leuites, ẏe shall geue thẽ sixe fre cities, that he which cõmitteth a slaughter, maie flye thither. Besydes the same ye shal geue thẽ yet two & fourtie cities: so ẏ all ẏ cities which ye geue vnto ẏ Leuites, be eighte & fourtye w̃ their suburbes. And of ẏ same ye shal geue the more, from thẽ ẏ haue moch in possession amonge the childrẽ of Jsrael: & the lesse from them, that haue litle in possession. Euery one (acordinge to his enheritaunce that is deuyded vnto him) shall geue of his cities vnto the Leuites. B Iosu. 20.a

And the LORDE talked w̃ Moses & saide: Speake to the childrẽ of Jsrael, & saye vnto thẽ: Whan ye come ouer Jordane into ẏ londe of Canaan, ye shall chose out cities to be fre cities, ẏ who so cõmytteth slaughter vnawarres, maye flye thither. And soch fre cities shalbe amonge you because of the auenger of bloude, that he which hath commyted slaughter, dye not, tyll he stonde in iudgment before the congregacion. And of thẽ cities which ye shall geue, there shalbe sixe fre cities. Thre shal ye geue on this side Jordane, and thre in the londe of Canaan. Exo. 21.b Deut. 19.a

These are the sixe fre cities, both for ẏ childrẽ of Jsrael & for the straungers, & for soch C

as dwell amōge you, ẏ whosoeuer hath slaine eny soule vnawares, maye flye thither.

Nu. 21. b He ẏ smyteth eny man wt an yron weapō, ẏ he dye, the same is a murthurer, & shal dye the death. Yf he cast at him wt a stone (wher with eny man maye be slayne) ẏ he dye ther of, then is he a murthurer, and shal dye the death. Yf he smyte him wt an handweapon of wodd (wherwith eny man maie be slayne) that he dye, then is he a murthurer, and shal dye the death. The auenger of blonde shal bringe ẏ murthurer to death. Whan he fyndeth him, he shal slaye him. Yf he thrust at him of hate, or cast ought at him with laienge of wayte, or smyte him of envye wt his hande, that he dye, then shal he that hath slayne him, dye the death: for he is a murthurer. The auenger of blonde shal bringe him to death, as soone as he fyndeth him.

D Deu. 19. a But yf he thrust him by chaunce, & not of envye, or hurle ought at him without eny layenge of wayte, or cast at him with a stone (wherof a man maye dye, & sawe it not) so ẏ he dye, & is not his enemie, nether thought him eny evell, thē shal the cōgregacion iudge betwene him ẏ hath cōmytted ẏ slaughter, and the auenger of blonde, in soch cases. And the cōgregacion shal delyuer the deed slayer from the hande of ẏ auenger of blonde, & shal let him come agayne to the fre cite, whither he was fled: & there shall he abyde vnto ẏ death of the hye prest, which was anoynted with ẏ holy oyle. But yf the deed slayer go out of the borders of his fre cite, that he was fled vnto, and the auenger of blonde fynde him without ẏ borders of his fre cite, and kyll him, he shal not be gyltye of blonde. For he shulde haue bydden in his fre cite vntyll ẏ death of the hye prest, & after ẏ hye prestes death to come agayne vnto the londe of his enheritaunce. This shalbe a statute of the lawe vnto you amōge youre posterities in all youre dwellinges.

E Deu. 17. b and 19. c The deed slayer shal be slayne at ẏ mouth of witnesses. * One witnesse shal not answere ouer a soule to death. And ye shal receaue none attonement ouer the soule of the deed-slayer (for he is giltye of death) but he shal dye the death. And ye shal receaue none attonement of him, which is fled to the fre cite, ẏ he shulde come agayne to dwell in the londe, tyll the hye prest dye. And defyle not ye ẏ londe wherin ye dwell. For who so is giltye of blonde, defyleth the londe: and the londe can not be reconcyled from the blonde that is shed therin, but onely thorow the blonde of him that shed it. Defyle not ye the londe that ye dwell in, wherin I dwell also. For I am the LORDE, which dwell amōge ẏ children of Israel.

The XXXVI. Chapter.

AND ẏ chefe fathers of the kynred of the childrē of Gilead ẏ sonne of Machir (which was the sonne of Manasse of the kynred of the children of Joseph) came forth, and spake before Moses, and before the captaynes amonge the chefe fathers of the childrē of Israel, and saide: Syr, the LORDE hath * commaunded, that ye shulde geue the londe by lott vnto the childrē of Israel to inherete. And thou my lorde hast commaunded thorow the LORDE, that the enheritaunce of ẏ brother Zelaphead shulde be geuē vnto his doughters. Now yf eny men out of the trybes of Israel take them to wyues, then shal oure fathers enheritaunce be lesse: and as moch as they haue, shal come to ẏ enheritaunce of the tryb that they come vnto. Thus shal the lott of oure inheritaunce be mynished. So whan the yeare of Jubilye commeth vnto the childrē of Israel, then shal their enheritaunce come to ẏ enheritaunce of the trybe, where they are. Thus shal oure fathers enheritaunce be mynished, as moch as they haue.

Moses charged the childrē of Israel (accordinge to the commaundement of the LORDE) and sayde: The tryb of the children of Joseph hath sayde righte. This is it that ẏ LORDE commaundeth the doughters of Zelaphead, and sayeth: * Let them mary as they like best, onely that they mary in ẏ kynred of the trybe of their father, that the enheritaunce of the children of Israel fall not frō one trybe to another. For euery one amonge the children of Israel shall cleue to the enheritaunce of the trybe of his father: & euery doughter that possesseth eny enheritaunce amonge the trybes of the childrē of Israel, shal be maryed vnto one of the kynred of the trybe of hir father: ẏ euery one amonge the children of Israel maye enioye his fathers enheritaunce, and that the enheritaunce fall not from one trybe to another: but that euery one maye cleue to his awne enheritaunce amonge the trybes of the children of Israel.

As the LORDE cōmaunded Moses, euē so dyd ẏ doughters of ẏ Zelaphead, Mahela, Thirza, Hagla, Milca & Noa & were maried vnto their fathers brothers sonnes, of ẏ kynred of the children of Manasse the sonne of Joseph. So their enheritaūce remayned in the trybe of the kynred of their father.

These are the commaundemētes & lawes, which ỳ LORDE commaunded by Moses vnto the childrē of Israel, in the felde of the Moabites by Jordane ouer agaynst Jericho.

The ende of the fourth boke of Moses, called Numerus.

The fyfth boke of Moses, called Deuteronomion.

What this boke conteyneth.

Chap. I. Moses putteth the childrē of Israel in remembraunce of the greate benefites that they haue receaued of God, and rebuketh them for their vnthankfulnesse and myßbeleue.

Chap. II. They are commaunded not to fighte agaynst Seir, the Moabites and Ammonites. But Sihon the kynge of the Amorrites is delyuered vnto them.

Chap. III. Og the kynge of Basan is slayne, the londe taken in, and destroyed. Ruben, Gad, and the halfe trybe of Manasse haue their enheritaunce on this syde Jordane. Josua is ordeyned in Moses steade.

Chap. IIII. After he hath rehearsed vnto them the benefites of God, he exorteth them to kepe his commaundementes, that they forget them not. Fredome for soch as committe slaughter vnawarres.

Chap. V. He rehearseth the commaundementes of God vnto them agayne, & exorteth them earnestly to kepe them.

Chap. VI. He telleth them of the statutes & ordinaūces of God, exortinge them to kepe them, and to teache their childrē the same.

Cahp. VII. They are commaunded (whan they come in the lōde of Canaan) to make no frendshipe ner to kepe company with the people ther of, but vtterly to rote them out, and not to be afrayed of them.

Chap. VIII. He exorteth them, not to forget the commaundementes of God, but to remembre what singuler kindnes God hath shewed them, & from what troubles he hath delyuered them. And geueth the londe that they are to go vnto, a good reporte.

Chap. IX. He warneth them that they aserybe not the goodnes that God hath done for them, to their awne power: for yf he had serued them after their awne deseruinge, he had destroyed them euerychone.

Chap. X. He proceadeth forth in tellinge them their wickednes, & how they departed from Be

Chap. XI. Consyderinge the multitude (roth. of the benefites of God that they had receaued and the pleasaunt londe that they were to receaue, he exorteth them againe to kepe Gods commaundementes.

Chap. XII. He descrybeth vnto them againe the statutes & ordinaunces of the LORDE.

Chap. XIII. How men shal knowe false prophetes and how they ought to be punyshed.

Chap. XIIII. For so moch as they are a cleane people of God, they are commaunded to avoyde the customes of the Heythen, as in shauynge their heades, in eatinge certayne meates, &c.

Chap. XV. Of the seuenth yeare (wherof thou readest also in the XXV chapter of the thirde boke of Moses) & how the poore folkes and bonde men oughte to be intreated.

Chap. XVI. The feaste of Easter, Whytsonday, and of tabernacles.

Chap. XVII. Certayne statutes. The office of kynges and iudges.

Chap. XVIII. The porcion of the Lenites. Of the prophete that is promised vnto the people, and how the false prophetes maye be knowne.

Chap. XIX. Of the fre cities for the deedslayers. How many witnesses are to be accepted in a matter, and how the false oughte to be punished.

Chap. XX. A godly ordinaunce concernynge warre and stryvinge of battayll.

Chap. XXI. What ought to be done with one that is founde slaine in the felde, and with a wo man which is taken presoner. Children that wil not obeye father and mother, are to be stoned to death. The deed bodies maye not hange styll vpon the tre.

Chap. XXII. Of loue towarde a mans nehgbour, with dyuerse other commaundemētes. How a man shal ordre him self with his wife, whom he founde no mayden.

Chap. XXIII. What they are, that maye not come in to the congregacion of the LORDE, and other commaundementes.

Chap. XXIIII. Of deuorcement, of the fredome of him that is new maried, with other commaundementes concernynge loue towarde a mans neghboure.

Chap. XXV. How the iudge ought to punyshe, & how one brother shulde rayse vp sede to another. Of true weightes and measures, and destroyenge of Amalek.

Chap. XXVI. Of the first frutes and tythes, how they are to be brought with prayse and thankesgynge vnto God.

Chap. XXVII. Of the stones to be set vp beyonde Jordane, and the commaundementes of God to be wrytten theron. Of the blessinge and cursinge vpon the two mountaynes.

Chap. XXVIII. Swete and gracious promyses for all soch as loue the commaundementes of God to do them. Agayne, Maruelous sore and fearfull plages, threatened vnto all thē that regarde not Gods worde.

Chap. XXIX. The couenaunt is renewed in the londe of Moab. Moses putteth them in mynde of the louynge benefites of God, that they maie be stedfast in the LORDE.

Chap. XXX. Of the merciful kyndnesse of God, yf men wil herken vnto his voyce, and conuerte frō their awne euell wayes. Of his sore punyshment, yf they wil not obeye.

Chap. XXXI. Josua is geuē vnto the people, to be their captayne in Moses steade. A prophecie that they wyl forsake the waye of God, & be punyshed therfore.

Chap. XXXII. The songe of Moses, which goeth vp to the mount, & seyth the londe of promesse, but commeth not in to it.

Chap. XXXIII. A swete blessinge, wherwith Moses blesseth the people before his death.

Chap. XXXIIII. Moses goeth vp to the mount, where he dyeth. The children of Israel make lamentacion for him.

The first Chapter.

A

These are the wordes that Moses spake vnto all Israel on the other syde Jordane in the wilderneſſe, in the playne felde towarde the reed see, betwene Paran, Thophel, Laban, Hazeroth, and Dizahab, eleven daies iourney from Horeb, by the waye of mount Seir vnto Cades Bernea. And it fortuned the first daye of the eleuenth moneth in the fortieth yeare, that Moses spake vnto ỹ chil dren of Israel accordinge vnto all as ỹ LORDE commaunded him, * after he had smytten Sihon ỹ kynge of the Amorites which dwelt at Hesbon: and Og the kynge of Basan, that dwelt at Astaroth, and at Edrei.

Num.21.d

On the other syde Jordane in ỹ lande of the Moabites, began Moses to declare this lawe, and sayde: The LORDE our God spake vnto vs vpon mount Horeb, & sayde: Ye have bene lõge ynough vpon this mountayne, turne you, & departed hence, that ye maye come to the mountaynes of the Amorites, and to all their neighbours in ỹ feldes, vpon mountaynes, and in the valleys towarde the South and towarde the see syde, of the lande of Canaan: and to mount Libanus, euen vnto the greate water Euphrates.

B Beholde, I have delyuered you the londe, go in, and take it in possession, which the LORDE sware vnto yõ fathers, Abraham, Isaac and Jacob, * that he wolde gene it vnto thẽ, and their sede after them.

Gene.15.d and 17.b

Then saide I vnto you at the same tyme: I am not able to beare you my self alone, for the LORDE youre God hath increased you, so that this daye ye are as ỹ starres of heauen in multitude. (The LORDE God of yõ fathers make you yet many thousande tymes mo, & blesse you, as he hath promysed you.) How can I alone beare soche cõbraunce, & charge, & stryfe amõge you? Prouyde you men of wyßdome & vnderstondinge, soch as are knowne amonge youre trybes, thẽ wil I set to be heades vnto you.

Exod.18.c

Then answered ye me, and sayde: It is a good thinge, that thou sayest thou wilt do. Then toke I ỹ heades of youre trybes, wyse and famous mẽ, and set them ouer you to be heades, ouer thousandes, ouer hundredes, ouer fiftye and ouer ten: and officers amonge youre trybes.

And I charged youre iudges at ỹ same tyme, & sayde: Heare youre brethrẽ, & * iudge righteously betwene euery man and his brother, and the straunger. Ye shall knowe no personne in iudgment, but shall heare the small as well as the greate, and be afrayed of no man: for the Judgment is Gods. But yf eny cause be to harde for you, let it be brought vnto me, ỹ I maye heare it. Thus commaunded I you at the same tyme, all ỹ ye shulde doo.

Then departed we from Horeb, and walked thorow the whole wylderneſſe (which is greate and terryble as ye have sene) by the waye to ỹ mountaynes of the Amorites, as the LORDE oure God commaunded vs, and came vnto Cades Bernea. Then sayde I vnto you: Ye are come to ỹ mountaynes of ỹ Amorites, which the LORDE ỹ God shal gue vs. Beholde, there the londe before the, which the LORDE thy God hath gevẽ vnto the: Go vp, & conquere it, as ỹ LORDE God of thy fathers hath sayde vnto the: * feare not, and be not discoraged.

Then came ye all vnto me, and sayde: Let vs sende men before vs, to spye vs out the londe, and to bringe vs worde agayne, by what waye we shal go vp, and to what cities we shal come. That pleased me well, and I toke twolue men from amonge you, of euery trybe one. Which whan they were departed, and wente vp to hye countre, and came to the ryuer Escol, they spyed it out, and toke of the frute of ỹ londe with thẽ, and brought it downe vnto vs, and brought vs worde agayne, and sayde: It is a good londe, that the LORDE oure God hath gemen vs.

But ye wolde not go vp, and were disobedient vnto the mouth of the LORDE youre God, and murmured in youre tentes, and sayde: Because the LORDE hateth vs, therfore hath he brought vs out of the londe of Egipte, to delyuer vs in to the handes of the Amorites, to destroye vs. Whither shal we go vp? Oure brethren have discoraged

oure hertes, & saide: The people is greater & of hyer stature thē we, ẏ cities are greate, & walled euen vp to heauen. Moreouer we haue sene there the children of Enakim.

E But I sayde vnto you: Feare not, and be not afrayed of them: for the LORDE youre God goeth before you, and shall fighte for you, like as he dealte with you in Egipte before youre eyes, and in the wylderneſſe: where thou sawest, that the LORDE thy God bare the (euen as a man beareth his sonne) thorow out all the waye that ye haue walked, tyll ye came to this place. And yet for all this ye haue not beleued on the LORDE youre God, which wente before you, to searche you out a place, where ye shulde pitch youre tentes: by night in the fyre (to shewe you the waye, wherin ye shulde go) & on the daye tyme in the cloude.

Whan the LORDE herde ẏ voyce of yō wordes, he was wroth, and swore, and saide: There shall none of this euell generacion se that good londe, which I sware to geue vnto youre fathers, excepte Caleb the sonne of Jephune, he shal se it. And vnto him wyl I geue the londe that he hath troddē vpon, & to his children, because he hath perfectly followed the LORDE.

F The LORDE was angrye wt me also for youre sakes, and sayde: Thou also shalt not go in thither. But Josua ẏ sonne of Nun, which stondeth before the, he shal go in thither: Corage him, for he shal deuyde the enheritaunce out vnto Israel. And youre childrē, of whō ye sayde they shulde be a praye, and youre sonnes which this daie vnderston de nether good ner bad, they shal go in thither, vnto them wil I geue it, and they shall enioye it. But as for you, turne you, and take youre iourney to the wylderneſſe, euen the waye to the reed see.

Then answered ye, & sayde vnto me: We haue synned agaynst ẏ LORDE, we wil go vp, and fighte, accordinge to all that the LORDE hath commaunded vs. Now whan ye had prepared yo selues, euery one in his harneſſe, & were at the poynte to go vp to the mountaynes, ẏ LORDE sayde vnto me: Speake vnto them, ẏ they go not vp, & that they fighte not (for I am not amōge you) that ye be not smytten before youre enemies. Whan I tolde you this, ye wolde not heare, & were disobedient vnto the worde of the LORDE, and were presumptuous, and wente vp to ẏ mountaines. Then the Amorites that dwelt vpon the moūtaynes, came out against you, and chaced you, as Bees do, and smote you at Seir, euen vnto Horma. Now whan ye came againe, and wepte before the LORDE, he wolde not heare youre voyce, and enclyned not his eares vnto you. * So ye abode in Cades a longe season. Nu.20.a

The II. Chapter.

A Then turned we vs, and toke oure iourney to the wilderneſſe, euen the waye to the reed see (as the LORDE sayde vnto me) and compassed mount Seir a longe season. And ẏ LORDE saide vnto me: Ye haue cōpassed this mountayne now lōge ynough, turne you Northwarde, and commaūde the people, and saye: Ye shal go thorow ẏ coastes of youre brethren the children of Esau, which dwell at Seir: & they shal be afrayed of you. But take diligente hede to youre selues, that ye prouoke them not: for I wyl not geue you one fote bredth of their londe. * For mount Seir haue I geuen to the children of Esau to possesse. Ye shal bye meate of them for moneye, that ye maye eate. And water shal ye bye of them for money, that ye maye drynke. For the LORDE thy God hath blessed the in all the workes of thy hondes. He hath considered thy iourneyes thorow this greate wylderneſſe: and this fortye yeares hath the LORDE thy God bene with the, so that thou hast wanted nothinge. Nu.21.a Gen.36. Mal.1.a

B Now whan we were departed from o brethren the children of Esau, that dwelt vpon mount Seir, by the waye of the felde from Elath & Ezeon gaber, we turned vs, & wente by the waye of the wylderneſſe of ẏ Moabites. Then sayde the LORDE vnto me: * Thou shalt not vexe the Moabites, ner prouoke thē vnto battayll, for I wil not geue the of their londe to possesse. For Ar haue I geuen vnto the children of Lot in possession. * The Emims dwelt there before tyme, which were a greate stronge people, & hye of stature, as the Enakims: and were taken for giauntes, like as ẏ Enakims. And ẏ Moabites called them Emims. * The Zo rites also dwelt in Seir afore tyme, & ẏ children of Esau droue them out, and destroyed them before them, & dwelt in their steade: like as Israel dyd in ẏ lōde of his possession, that the LORDE gaue them. Iudic.3. Gen.14. Gen.36.

C Get you vp now, & go ouer the ryuer Sared. And we wente ouer. The tyme that we were goinge frō Cades Barnea, tyll we came ouer the ryuer Sared, was eight & thirtye yeares: tyll all the men of warre were wayſted out of the hooſt, * as the LORDE sware vnto them. The hande of the LORDE also was agaynst them, to destroye thē out Nu.14.c and 26.

of the hooste, tyll they were consumed.

And whan all the men of warre were cōsumed, so ỳ they were deed amonge the people, the LORDE spake vnto me, and sayde: This daie shalt thou go thorow the coast of ỳ Moabites by Ar, & shalt come nye vnto ỳ
Deu. 11.f children of Ammon, * whom thou shalt not vexe ner provoke. For I wyll not geve the of the lōde of the childrē of Ammon to possesse, for I have genē it vnto the childrē of Lot in possession. It was takē for a lōde of giauntes also, & giauntes dwelt therin afore tyme. And ỳ Ammonites calle thē Samsummins, which was a people that was greate, many, and of hye stature, as the Enakims.

D And these ỳ LORDE destroyed before thē, and let them possesse the same, so that they
Gen. 36.d dwelt in their steade. * Like as he dyd with the childrē of Esau, which dwell vpō mount Seir, whan he destroyed the Horites before them: and let them possesse the same, so that they have dwelt in their steade vnto this daye. And the Caphthorims came out of Caphther, and destroyed ỳ Anims (ỳ dwelt at Hazarim euen vnto Gaza) & there dwelt they in their steade.

Get you vp now, and departe, and go ouer the ryuer Arnon. Beholde, I have genē Sihon ỳ kynge of the Amorites at Hesbon in to thy hande: go to and conquere, and provoke him vnto battayll. This daye wyll I begynne, so that all naciōs vnder all the heauen, shal feare & drede ỳ: In so moch ỳ whā they heare of the, they shal tremble and quake for thy commynge.

E Then sent I messaungers from ỳ wylder
Num.21.c nesse of the East vnto Sihon the kynge at
Deu.20.b Hesbon * wt peaceable wordes, and caused to saye vnto him: I wil go but thorow ỳ lōde, I wil go a longe by the hye waye, I wil nether turne to the righte hāde ner to ỳ lefte. Thou shalt sell me meate for money, that I maye eate: & water shalt thou sell me for money, that I maye drinke. Onely let me go thorow by fote, as the childrē of Esau (which
Deu.20.c dwell at Seir) dyd vnto me: and the Moabites that dwell at Ar: vntyll I be come ouer Jordane, in to the londe which the LORDE oure God shal geve vnto vs.

But Sihon the kynge at Hesbon wolde not let vs go by him: for the LORDE ỳ God herdened his mynde, & made his hert tough that he mighte delyuer him in to thy hādes, as it is come to passe this daye.

And ỳ LORDE sayde vnto me: Beholde, I have begonne to delyuer Sihon with his londe before the: go to and cōquere, and possesse his lōde. And Sihō came out wt all his people to fight agaynst vs at Jahza. But the LORDE oure God delyuered him in to oure handes, so that we smote him with his children and all his people.

Then toke we all his cities at the same tyme, and destroyed vtterly all the cities, men, wemen, and children, and let none remayne saue the catell, which we caught to oure selues, & the spoyle of the cities that we wanne from Aroer, which lyeth vpon the ryuer syde of Arnon, and from the cite on the ryuer vnto Gilead. There was no cite that coulde defende it selfe from vs: the LORDE oure God delyuered vs all before vs. * But
Deu. vnto the londe of the childrē of Ammon thou camest not, ner to all that was on the ryuer Jabok, ner to ỳ cities vpō ỳ mountaines, ner vnto what so ever the LORDE oure God forbad vs.

The III. Chapter.

ANd we turned vs, & wente vp ỳ waie vnto Basan. And Og ỳ kynge of Ba
Num. san, came out wt all his people to fight Deu. agaynst vs at Edrei. But the LORDE sayde vnto me: Be not afrayed of him, for I have delyuered him & all his people wt his lōde in to thy hande: & thou shalt do wt him, as thou dyddest wt Sihon kynge of ỳ Amo Deu. rites, which dwelt at Hesbon. Thus ỳ LORDE oure God delyuered Og ỳ kynge of Basan in to oure handes also with all his people: so that we smote him, tyll there was nothinge left ouer vnto him.

Then wanne we at the same tyme all his cities, & there was not one cite that we toke not from him, euen thre score cities, the whole region of Argob in the kyngdome of Og at Basan. All these cities were strōge, with hye walles, gates, and barres, besyde many other vnwalled townes.

And we vtterly destroyed them, as we D dyd with Sihon the kynge at Hesbon. * All Deu. the cities destroyed we vtterly, and the men, wemen, and children. But all the catell and spoyle of the cities canghte we for oure selues.

Thus toke we at the same tyme the londe out of the honde of the two kynges of the Amorites beyonde Jordane, from the ryuer of Arnon vnto mount Hermon (which the Sidons call Sirion, but the Amorites call it Senir) all the cities vpon the playne, and all Gilead, and all Basan vnto Salcha and Edrei, the cities of the kyngdome of Og at Basan. For onely Og the kynge of Basan remayned ouer of the giauntes. Behol-

be, his yron bed is here at Rabath amonge the children of Ammon, nyne cubites longe, and foure cubites brode, after the cubite of a man.

This londe conquered we at the same tyme, from Aroer that lyeth on ỳ ryuer of Arnon. And vnto the Rubenites and Gaddites I gaue halfe mount Gilead with the cities therof: but ỳ remnaunt of Gilead, & all Basan the kyngdome of Og, gaue I vnto the halfe trybe of Manasse. The whole region of Argob with all Basan was called the giauntes londe.

Jair the sonne of Manasse toke all the region of Argob vnto the coastes of Gessuri and Maachati, and Basan called he Hanoth Jair after his awne name, vnto this daye: But vnto Machir I gaue Gilead. And vnto the Rubenites and Gaddites I gaue one parte of Gilead vnto the ryuer of Arnon (at the myddes of the ryuer is ỳ border) and vnto the ryuer Jabok, which is the border of the children of Ammon: the felde also, and Jordane (which is the coaste) from Cinereth vnto the see in the felde, namely, ỳ Salt see vnder mount Pisga, Eastwarde.

And I commaunded you at the same tyme, and sayde: The LORDE youre God hath geuen you this londe to take possession of it. Go youre waye forth therfore harnessed before youre brethren the children of Israel, all ye that be mete for the warre. As for youre wyues, and children and catell (for I knowe that ye haue moch catell) let them remayne in youre cities, which I haue geuen you, vntyl the LORDE youre God haue broughte yo brethren to rest also as well as you, that they also maye take possession of the londe, which ỳ LORDE youre God shal geue thẽ beyonde Jordane: and then shal ye turne agayne to youre awne possession, which I haue geuen you.

And I warned Josua at the same tyme, and sayde: Thine eyes haue sene all that the LORDE youre God hath done vnto these two kynges: euẽ so shal the LORDE do also vnto all ỳ kyngdomes whither thou goest. Feare them not, for the LORDE youre God shal fighte for you.

And I besoughte the LORDE at the same tyme, & sayde: O LORDE LORDE, thou hast begonne to shewe ỳ seruaunte thy greatnesse and thy mightie hãde. For where is there a God in heauen & earth, that can do after ỳ workes and after thy power? O let me go & se ỳ good londe beyonde Jordane, ỳ goodly hye countre, and Libanus.

But the LORDE was angrie with me for youre sakes, and wolde not heare me, but sayde vnto me: Be content, speake nomore to me of this matter. Get the vp to the toppe of mount Pisga, and lifte vp thine eyes towarde the west, and towarde the north, and towarde the south, and towarde ỳ east: and beholde it with thine eies, for thou shalt not go ouer this Jordane. And geue Josua his charge, and corage him, and bolde him, for he shal go ouer Jordane before the people, and shal deuyde vnto them the londe, that thou shalt se. And so we abode in the valley ouer agaynst the house of Peor.

The IIII. Chapter.

And now herken Israel vnto the ordinaũces and lawes, which I teach you that ye do them, ỳ ye maye lyue, and come in, & take possession of the londe, which the LORDE God of yo fathers geueth vnto you. Ye shal put nothinge vnto the worde which I commaunde you, nether do oughte therfrom, that ye maye kepe the commaundementes of the LORDE youre God, which I commaunde you. Youre eyes haue sene what the LORDE hath done vnto Baal peor: all them that walked after Baal peor, hath the LORDE thy God destroied from amonge you. But ye that cleue vnto the LORDE yo God, are all alive this daye. Beholde I haue taughte you ordinaũces and lawes, soch as the LORDE my God commaunded me, that ye shulde do euẽ so in the londe, vnto ỳ which ye shal come, to possesse it.

Kepe them now therfore and do them: for that is youre wyßdome and vnderstondinge in the sight of all nacions, which whã they haue herde all these ordinaunces, shall saye: O what a wyse and vnderstondinge folke is this? and how excellent a people? For where is there so excellent a nacion, that hath goddes so nye him, as the LORDE oure God is nye vnto vs, as oft as we call vpon him? And where is there so excellent a nacion, that hath so righteous ordinaunces and lawes, as all this lawe which I laye before you this daye.

Take hede to thy selfe now, and kepe well thy soule, that thou forget not the thinges which thine eyes haue sene, and that they departe not out of thy hert all the dayes of thy life. And thou shalt teach them thy children and thy childers children, the daye whã thou stodest before the LORDE thy God by mount Horeb, whan the LORDE sayde vnto me: Gather me the people together,

that I maye make them heare my wordes, which they shal lerne, that they maye feare me all the dayes of their life vpon earth, * & that they also maye teach their children.

Eph.6.a

And ye came nye, & stode vnder ỳ mount. But the mount burnt euen vnto the myddes of heauen, and there was darknesse, clowdes, and myst. And ỳ LORDE spake vnto you out of the myddes of the fyre. The voyce of his wordes ye herde, neuertheles ye sawe no ymage, but herde the voyce onely. * And he declared vnto you his couenaunt, which he cõmaunded you to do, namely, the ten verses, and wrote them vpon two tables of stone. And the LORDE commmaũded me at the same time, to teach you ordinaunces & lawes that ye might do therafter in the londe, in to the which ye go to possesse it.

1.Ioh.4.b
*Exo.20.a

C

Kepe well youre soules therfore, for ye sawe no maner of ymage, in the daye whã the LORDE spake vnto you out of the fyre vpon mount Horeb, * that ye destroye not youre selues, and make you eny ymage, that is like a man, or woman, or beest vpon earth, or fethered foule vnder the heauen, or worme vpon the grounde, or fyshe in the water vnder ỳ earth: ỳ thou lifte not vp thine eyes towarde heauen, and se the Sonne and the Moone & the starres, and the whole hoost of heauẽ, and be disceaued, and worshippe, and serue them: * which the LORDE ỳ God hath made to serue all naciõs vnder ỳ whole heauẽ.

Deut.5.a

Deut.17.b
Sap.13.a
Iob.31.c

Gen.1.b
2.Esd.6.c
Mat.5.c

But you hath the LORDE taken, and brought you out of the yron fornace, namely, out of Egipte, that ye shulde be the people of his enheritaunce, as it is come to passe this daye. And the LORDE was angrie with me for youre sakes, so that he sware, ỳ I shulde not go ouer Iordane, ner come in to that good londe, which the LORDE thy God shall geue the to enheritaunce. As for me, * I must dye in this londe, and shal not go ouer Iordane: But ye shal go ouer, and shall haue that good lõde in possessiõn.

Deut.6.c
and.32.b

Nu.27.c
Deut.1.f
and 3.c

Deu.34.a

D

Take hede therfore vnto youre selues, that ye forget not the couenaunt of the LORDE youre God, and that ye make no ymages of eny maner of fashion * as the LORDE thy God hath commaunded. For the LORDE thy God is a consumynge fyre and a gelous God.

Exo.20.a

Heb.12.d

Yf whan ye haue begotten children, and childers children, and haue dwelt in the londe, ye marre youre selues, * & make you ymages of eny maner of fashion, and do euell in the sighte of ỳ LORDE youre God, to prouoke him: * I call heauen and earth to recorde ouer you this daie, that ye shall shortly perishe frõ the londe, in to ỳ which ye go ouer Iordane to possesse it. Ye shal not dwell longe therin, but shal vtterly be destroyed. And ỳ LORDE shal scater you amonge ỳ nacions and ye shall be left a small people amõge ỳ heythen, whyther the LORDE shall bringe you. There shal ye serue goddes, which are ỳ workes of mens handes, euen wodd & stone, which nether se ner heare, ner eate ner smell.

Deut.8.d
Iere.16.b

Deut.30.d
and 31.g

But yf thou seke the LORDE ỳ God there thou shalt finde him, yee yf thou seke him wt thy whole hert and with all ỳ soule. When thou shalt be strately troubled, & whã all these thinges shal come vpõ the in ỳ latter dayes, then shalt thou turne agayne to ỳ LORDE thy God, and be obedient vnto his voice. For ỳ LORDE ỳ God is a mercifull God, he shal not forsake the, ner destroye the: nether shall he forget the couenaunt with thy fathers, * which he sware vnto them.

For axe after the tymes past, which haue bene before the, sens the daie ỳ God created man vpon earth, from one ende of the heauẽ vnto the other, whether there was euer eny soch greate thinge done, or eny soch like herde, that a people hath herde ỳ voyce of God speake out of the fyre (as thou hast herde) & yet lined. Or whether God assaied to go & take vnto him a people out of ỳ myddes of a nacion, thorow tentacions, thorow tokens, thorow wonders, thorow warre, & thorow a mightie hande, & thorow a stretched out arme, and thorow greate visiõs, accordinge vnto all as the LORDE youre God hath done with you in Egipte before thine eyes.

Thou hast sene it, ỳ thou mightest knowe that the LORDE is God, and that there is none other but he onely. * Out of heauen made he the to heare his voyce, that he might nurture the: and vpon earth he shewed the his greate feare, & out of ỳ fyre thou herdest his wordes: * because he loued ỳ fathers, & chose their sede after thẽ. And he brought ỳ out wt his presence thorow his mightie power out of Egipte, to dryue out (before the) nacions greater and mightier then thou, and to bringe ỳ in, ỳ he might geue the their lõde to enheritaunce, as it is come to passe this daye.

Therfore shalt thou knowe this daye, & turne it in to thine herte, * that the LORDE is God aboue in heauen, and beneth vpon earth, and that there is no mo. Kepe his ordinaunces therfore and commaundementes, which I commaunde the this daie, thẽ shal it go well wt the and thy children after the, so that thy life shal longe endure in ỳ londe,

which the LORDE the God geueth the thy life longe.

Then separated Moses thre cities beyonde Jordane, towarde the Sonne rysinge, ‡ he might flye thither, which had slayne his neighboure vnawarres, & hated him not afore tyme, ‡ he might flye into one of these cities, & lyue. Bezer in ‡ wildernes in the playne countre amonge the Rubenites, & Ramoth in Gilead amōge ‡ Gaddites, & Golan in Basan amonge the Manassites.

This is the lawe which Moses layed before the children of Israel: these are the testimonies, ordinaunces, & lawes, ‡ Moses spake vnto the children of Israel (after they were departed out of Egipte) beyonde Jordane in the valley ouer agaynst the house of peor, in ‡ londe of Sion kynge of ‡ Amorites which dwelt at Hesbon, * whom Moses & the childrē of Israel smote after they were departed out of Egipte, & conquered his lāde, & the londe of Og kynge of Basan, two kynges of the Amorites which were beyonde Jordane towarde the Sonne rysinge frō Aroer (which lyeth vpon ‡ ryuer syde of Arnon) vnto mount Sion, which is Hermon: & all ‡ playne felde beyonde Jordane eastwarde vnto the see in ‡ plaine felde vnder mount pisga.

The V. Chapter.

AND Moses called all Israel, & sayde vnto thē: Heare Israel the ordinaunces & lawes which I speake in yo‘ eares this daye: lerne them, & kepe thē so, that ye do therafter. * The LORDE oure God made a couenaunt with vs at Horeb: he made not this couenaunt with oure fathers, but with vs, that are here this daie, and lyue euery one. He talked with vs face to face out of the fyre vpō the mount. I stode at the same tyme betwixte the LORDE and you, that I might shewe you the worde of the LORDE. For ye were afrayed of the fyre, & wente not vp to the mount, and he sayde:

I am the LORDE thy God, which haue brought the out of the londe of Egipte, out of the house of bondage. Thou shalt haue none other goddes in my sighte. * Thou shalt make the no grauen ymage of eny maner of lickneſſe of the thinges ‡ are aboue in heauen, & beneth vpon earth, & in the water vnder the earth. Thou shalt not hono‘ them, ner serue thē. For I ‡ LORDE ‡ God am a gelous God, vysitinge the synne of the fathers vpō the children, vnto the thirde and fourth generacion, of thē ‡ hate me: & shewe mercye vpon many thousandes ‡ loue me, and kepe my commaundementes.

Thou shalt not take ‡ name of ‡ LORDE ‡ God in vayne: * for ‡ LORDE shal not holde him vngiltie, ‡ taketh his name in vaine. Leu.24.b

Kepe ‡ Sabbath daye, that thou sanctifye it, as the LORDE thy God hath commaūded the. Exo.23.b Sixe daies shalt thou laboure, and do all thy worke, but vpon the seuenth daye it is the Sabbath of the LORDE thy God: No maner worke shalt thou do in it, thou, and thy sonne, and thy doughter, and thy seruaunt, and thy mayde, and thine oxe, and thine Asse, and all thy catell, and the straunger which is within thy gates, that thy seruaunt and thy maydemaye rest as well as thou. For thou shalt remēbre, that thou thyselfe also wast a seruaunte in the londe of Egipte, and how that the LORDE thy God brought the out from thence with a mightye hande, and a stretched out arme. Therfore hath the LORDE ‡ God commaunded ‡ to kepe the Sabbath daye. C

Honoure thy father and thy mother, as the LORDE thy God hath commaunded the that thou mayest lyue longe vpō earth, and that it maye go well with the in the londe, which the LORDE thy God shall geue the. Exo.21.b Mat.15.a Ephe.6.a

* Thou shalt not kyll. Math.5.c

Thou shalt not breake wedlocke. Rom.13.b

Thou shalt not steale.

Thou shalt beare no false witnes agaīnst thy neighboure.

Thou shalt not * lust after ‡ neighbours wyfe. Rom.7.b and 13 b

Thou shalt not lust after thy neighbours house, londe, seruaunt, mayde, oxe, Asse, or what so euer he hath.

These are the wordes that the LORDE spake to all youre congregacion, vpon the mount out of the fyre of the clonde and darkneſſe with a greate voyce, and added nothinge therto. * And he wrote them vpon two tables of stone, and delyuered thē vnto me. Exo.31.d

But whan ye herde the voyce out of the darknes, and sawe the mount burne w‘ fyre, ye came vnto me all ye rulers amonge youre trybes, and youre Elders and sayde: Beholde, the LORDE oure God hath shewed vs his glory & his greatnes, and we haue herde his voyce out of ‡ fyre. This daye haue we sene, that God maie talke with a man, and he yet lyue. And now wherfore shulde we dye, that this fire shulde cōsume vs: Yf we shulde heare the voyce of the LORDE oure God eny more, we shulde dye. For what is all fleshe, that it shulde be able to heare ‡ voyce of the lyuynge God speakynge out of ‡ fyre, as we haue done, and yet lyue: Go thou and heare D

all ẏ the LORDE oure God sayeth, and tell
Exo.19.b us. All ẏ the LORDE sayeth vnto the, that
will we heare and do. Whan the LORDE her-
de the voyce of yō wordes which ye spake
vnto me, he sayde vnto me: I haue herde ẏ
voyce of the wordes of this people, which
Ier.24.b they haue spoken vnto ẏ. It is all good that
and 31.f they haue spoken. But who shal geue them
soch an herte, ẏ they maye feare me, & kepe
all my cōmaundementes as longe as they ly
ue, ẏ it maye go well with them, and with
their childrē for euer: Go & saye vnto them:
Get you in to yō tentes agayne. But thou
shalt stonde here before me, that I maye tell
the all the commaundementes, and ordinaū
ces and lawes which thou shalt teach them
ẏ they maye do therafter in the lōde, which
I shal geue thē to possesse. Take hede now
therfore that ye do, as the LORDE yō God
Deut.17.c hath commaunded you, * and turne not asyde nether to ẏ right hande ner to the lefte:
but walke in all ẏ wayes which the LORDE
youre God hath commaunded you, that ye
maie lyue, and that it maie go well with you,
and ẏ ye maye lyue longe in ẏ londe which
ye shall haue in possession.

The VI. Chapter.

A THese are the commaundementes, ordi
naunces & lawes which ẏ LORDE yō
God hath cōmaunded, ẏ ye shulde
lerne them, & do them, in the londe whyther
Deut.10.c ye go to possesse it, * that thou mayest feare
the LORDE ẏ God, & kepe all his ordinaūces
& commaundementes, which I commaunde
the, thou and ẏ children, and ẏ childers chil
dren all ẏ dayes of youre life, that ye maye ly
ue lōge. Thou shalt heare (O Israel) & take
hede, ẏ thou do therafter, ẏ it maye go well
with ẏ, & that thou mayest multiplye great
ly, as ẏ LORDE God of ẏ fathers hath pro-
myſed the a londe ẏ floweth wt mylke & hony. Heare O Israel, the LORDE oure God is
B one LORDE onely. And thou shalt lowe the
Mat.22.d LORDE thy God wt all thy hart, with all ẏ
Mar.12.c soule, & with all thy mighte. * And these wor
Luc.10.c des, which I commaūde the this daie, shalt
Deut.11.c thou take to hert, & shalt whet them vpon ẏ
children, and shalt talke of them, whā thou
syttest in thyne house, & whan thou walkest
by the waie: whan thou lyest downe, & whā
thou ryſest vp. And thou shalt bynde them
for a signe vpon thine hande, and they shall
be a token of remēbraunce before thine eyes,
and thou shalt wryte them vpon the postes
of thine house, and vpon thy gates.

Now whan ẏ LORDE ẏ God shal brin
ge the in to ẏ londe wherof he sware vnto ẏ
fathers Abraham, Isaac, & Jacob, and shal
gene the greate & goodly cities, which thou
hast not buylded: and houses full of all goo
des, which thou hast not filled: & digged wel
les which thou hast not digged: and vynyar
des and olyue trees, which thou hast not pl
ted, so ẏ thou eatest and art full: then bewar
re that thou forget not the LORDE, which
brought the out of the londe of Egipte, fro
the house of bondage: but thou shalt feare
the LORDE thy God, and him onely shalt
thou serue, and sweare by his name. * And ye
shal not folowe the other goddes of the na-
cions which are aboute you (for the LORDE
thy God is a gelous God in the myddest of
the) that the wrath of the LORDE thy God
ware not whote ouer the, and destroye the
from the earth.

Ye shal not tempte ẏ LORDE youre God,
* as ye tempted him at Massa: but kepe the
commaundementes of the LORDE yō God,
and his witnesses, & his ordinaunces, which
he hath commaunded the, that thou mayest
do that which is right & good in ẏ sighte of
the LORDE, ẏ thou mayest prospere, and ẏ
thou mayest go in & conquere that good lon-
de, which the LORDE sware vnto ẏ fathers,
that he maye chace out all thine enemies be-
fore the, as the LORDE hath sayde.

Now whan thy sonne axeth the todaye
or tomorow, and sayeth: What meane these
witnesses, ordinaunces and lawes, that the
LORDE oure God hath comaunded you?
Then shalt thou saye vnto thy sonne: We
were Pharaos bondmen in Egipte, and the
LORDE brought vs out of Egipte with a
mightie hande, and the LORDE did greate &
euell tokens & wonders in Egipte vpō Pha-
rao and all his house before oure eyes, and
brought vs from thence, to bringe vs in and
to geue vs ẏ londe, that he sware vnto oure
fathers. And therfore hath the LORDE com
maunded vs to do a ordinge vnto all these
ordinaunces, that we might feare the LOR-
DE oure God, that we might prospere all the
dayes of oure life, as it is come to passe this
daye. And it shall be righteousnes vnto vs
before the LORDE oure God, yf we kepe and
do all these commaundementes, as he hath
commaunded vs.

The VII. Chapter.

WHan ẏ LORDE ẏ God bringeth the
in to ẏ londe where in to thou shalt
come to possesse it, & roteth out ma
nacions before the: the Hethites, Girgosites
Amorites, Cananites, Pheresites, Hevites,
and Jebusites, seuē nacions which are grea-

ter and mightier then thou: * and whan the LORDE thy God delyvereth thē before ỳ, that thou mayest smyte them, thou shalt vtterly destroye them, so that thou make no couenaunt with them, nor shewe them fauoure, and shalt make no mariages with them: Ye shall not geue youre doughters vnto their sonnes, ner take their doughters vnto youre sonnes. * For they will make youre sonnes departe frome, to serue straunge goddes: then shall the wrath of the LORDE wake whote vpon you, and destroye you shortly.

But thus shal ye do with them: Ye shal ouerthrowe their altares, breake downe their pilers, cut downe their groues, & burne their ymages with fyre. For thou art an holy people vnto the LORDE thy God. * The hath the LORDE thy God chosen, that thou shuldest be his awne peculier people, from amonge all nacions that are vpon the earth.

It was not because of the multitude of you aboue all nacions, that ỳ LORDE had lust vnto you and chose you. (For ye were the leest amonge all nacions) but because he loued you, and that he mighte kepe the ooth, * which he sware vnto youre fathers, he brought you out with a mightie hāde, and delyuered you frō the house of bondage, out of the hande of Pharao kynge of Egipte.

Thou shalt vnderstonde now therfore, that the LORDE thy God is a mightie and true God, which kepeth couenaunt and mercy vnto them that loue him, and kepe his cōmaundementes, euen thorow out a thousande generacions: And rewardeth them that hate him, before his face, that he maye destroye them: and wyll not be longe in tarienge to rewarde them (before his face) that hate him. Kepe now therfore the commaundementes, and ordinaunces and lawes, which I commaunde the this daye, that thou do therafter.

And yf ye shall heare these lawes and kepe them, and do therafter, then shal the LORDE thy God also kepe the couenaunt and mercy with the, which he sware vnto thy fathers: and shal loue the, blesse the, and multiplye the: he shal blesse the frute of ỳ wombe, and the frute of thy londe, thy corne, wyne and oyle, the frute of thy kyne, and the frute of thy shepe, in the londe that he sware vnto ỳ fathers to geue the. Blessed shalt thou be aboue all nacions, there shal no vnfrutefull persōne be in the, ner amonge thy catell. The LORDE shall put from the all maner of dysease, and shal brynge vpon the none of ỳ euell sicknesses of Egipte, * which thou hast sene, but shall put them vpon all those that hate the. Exo. 9.8

Thou shalt brynge to naught all the nacions, which the LORDE thy God shal delyuer the. Thine eye shall not spare them, and their goddes shalt thou not serue, for that shalbe thy decaye. Yf thou shalt saye in thyne hert: These naciōs are mo then I, how cā I dryue them out? Feare them not. Remembre what the LORDE thy God did vnto Pharao and to all the Egipcians, thorow greate tentacions (which thou hast sene with thine eyes) thorow tokens and wōders, thorow a mightie hande and a stretched out arme, wherwith the LORDE thy God brought the out. Euen so shall the LORDE thy God do vnto all ỳ nacions of whō thou art afrayed. Deu. 20.8 Iosu. 8.a

The LORDE ỳ God also shal sende hornettes amonge them, vntyll they that remayne and hyde them selues from the, be destroyed. Be not thou afrayed of them: for the LORDE thy God is in the myddes of the, euen the mightie and fearfull God. He (euen the LORDE thy God) shall rote out the nacions before the by litle and litle. Thou canst not consume them at one time, ỳ the beestes of the felde increase not vpon the. The LORDE thy God shall delyuer them before the, and shall smite them with a greate slaughter, tyll they be destroyed. And he shal delyuer their kynges in to thine hāde, and thou shalt destroie their names from vnder heauen. There shal no man make the resistaunce before the, vntyll thou haue destroyed them. Exo. 23.d and 33.a Ios. 24.c Exo. 23.d Ios. 10. 11. 12.

The ymages of their goddes shalt thou burne with fyre, & shalt not desyre the syluer or golde that is on them * or to take it vnto the, that thou snare not thy self therin: for it is abhominacion vnto the LORDE ỳ God. Therfore shalt thou not brynge the abhominacion in to thine house, ỳ thou be not damned as it is, but shalt vtterly defye it, and abhorre it, for it is damned. Deut. 13.c * Ios. 7.a 2. Ma. 12.f

The VIII. Chapter.

ALl the commaundementes which I commaunde ỳ this daye, shal ye kepe, so ỳ ye do therafter, that ye maye lyue and multiplye, and come in, and take possession of the lande, which ỳ LORDE sware vnto youre fathers: and thynke vpon all ỳ waie thorow the which the LORDE thy God hath led the this fortye yeares in the wylderneſſe, * that he mighte chasten the, and proue the, to wete whath were in thyne herte, whether thou woldest kepe his comaundemētes or no. He chastened the, and let the hunger, A Deut. 13.a Iud. 2.d and 3.a

Exo.16.d Num.11.b *Mat.4.a Luc.4.a and fed the with Manna (which thou and thy fathers knewe not) to make the knowe, that *man lyueth not by bred onely, but by all that proceadeth out of the mouth of the LORDE. Thy clothes are not waxed olde vpon the, and thy fete are not swollē this fortye yeare.

Deut.29.a

B Vnderstonde therfore in thine hert, that as a man nurtoureth his sonne, euen so hath the LORDE thy God nurtured the. Kepe therfore the commaundementes of the LORDE thy God, that thou walke in his wayes, and feare him. For the LORDE thy God bryngeth the in to a good londe: A londe where in are ryuers of water, fountaynes and sprynges, which flowe by the hilles and valleys: A londe wherin is wheate, barlye, vines, fygge trees, and pomgranates: A londe wherin growe Olyue trees and honye: A londe where thou shalt not eate bred in scarcenes, and where thou shalt lacke nothinge: A lōde where ẏ stones are yron, where thou shalt dygge brasse out of hilles: * That whā thou hast eaten & art fylled, thou mayest praise the LORDE thy God, for that good londe, which he hath geuen the.

Deut.11.b

Iob.28.a *Nu.15.b 1.Co.10.a 1.Tim.4.a

C Beware now therfore, that thou forget not the LORDE thy God, that thou woldest not kepe his commaundementes, and his ordinaunces, and lawes, which I commaunde the this daye: that (whan thou hast eaten & art fylled, and hast buylded goodly houses, & dwellest therin, and whan thy beestes and shepe, and syluer, and golde, and all ẏ thou hast, increaseth) thine hert ryse not then, and thou forget the LORDE thy God (which brought the out of the londe of Egipte, frō ẏ house of bondage, and led ẏ thorow this greate & terrible wyldernes, where were serpentes that spouted fyre, and Scorpions, & drouth, and where there was no water, and brought the water out of the hard flynte, and fed the in the wyldernesse with Manna wherof ẏ fathers knewe not, that he might chasten the, and proue the) to do the good afterwarde) and lest thou saye in thine hert: My power and the mighte of myne awne hande hath done me all this good: But that thou thynke vpon the LORDE thy God. For it is HE, which geueth the power to exercyse strength, that he maye performe the couenaunt, which he sware vnto thy fathers, as it is come to passe this daye.

Deut.31.c Prou.30.a Num.21.a

D 1.Reg.2.b Eze.36.c Phil.2.b

But yf thou shalt forget the LORDE thy God, *and folowe other goddes, and serue them, and worshipe thē, I testifye ouer you this daye, that ye shal vtterly perishe. Euen as the Heythen whom ẏ LORDE destroyeth before youre face, so shall ye perishe also, because ye are not obedient vnto the voyce of the LORDE youre God.

Deut.4.d

The IX. Chapter.

HEare O Israel, This daie shalt thou go ouer Iordane, that thou maiest come in to conquere the nacions, which are greater and mightier then thou, great cities, walled vp vnto heauen, a greate people and of an hye stature, namely the children of Enakim, whom thou hast knowne, and of whom thou hast herde saye: Who is able to stonde agaynst the children of Enakim? Therfore shalt thou knowe this daye, that the LORDE ẏ God goeth before the, a consumynge fyre. He shal destroye thē, and shall subdue them before the, and shal driue them out, & shortly shall he brynge thē to nought, as the LORDE hath promysed the.

Now whan the LORDE thy God hath expelled them out before the, saye not thou thē in thine hert: The LORDE hath brought me in to take possession of this lande for myne awne righteousnes sake, where as ẏ LORDE yet dryueth out the Heithen before the, because of their vngodlynes.

For thou commest not in to take their londe in possession, for thine awne righteousnes sake, and because of thy right hert: but the LORDE dryueth out these Heythen, for their awne vngodlynesse sake, and that he maye performe the worde, which the LORDE hath sworne vnto ẏ fathers, Abraham, Isaac, and Iacob.

Vnderstonde now therfore, that the LORDE ẏ God geueth not the this londe to possesse it, for thine awne righteousnes sake. For thou art a styffnecked people.

Remembre and forget not, how thou displeasedest the LORDE thy God in the wyldernesse. Sence ẏ daye that thou departedest out of the londe of Egipte, tyll ye came vnto this place, haue ye bene disobedient vnto the LORDE.

For in Horeb ye angred the LORDE, so that of wrath he wolde haue destroyed you, whan I was gone vp to ẏ mount, to receaue the tables of stone, namely the tables of the couenaunt * which the LORDE made with you, and I abode fortye dayes & fortye nightes vpon the mount, and ate no bred, & dranke no water: and the LORDE gaue me ẏ two tables of stone, wrytten with the fynger of God, and in them was acordinge to all the wordes, which the LORDE sayde vnto you vpon the mount out of the fyre, in the daye

of the gatheringe together.

C And after the fortye dayes and fortye nyghtes, ỳ LORDE gaue me ỳ two tables of stone, namely ỳ tables of the couenaunt, and sayde vnto me: vp, & get ỳ downe quyckly from hence, for thy people whom thou broughtest out of Egipte, haue marred thē selues, they are soone gone out of the waye, which I commaunded them, and haue made them a molten ymage.

And the LORDE saide vnto me: I se this people, that it is a styffnecked people: let me alone, that I maye destroye them, and put out their name from vnder heauē. I wyl make of the a people mightier and greater thē this is.

And as I turned me, & wente downe frō the mount which brent vnto fyre, & had ỳ two tables of the couenaunt in both my hādes, I loked, & beholde, ye had synned agaynst ỳ LORDE yo' God, so ỳ ye had made you a molten calfe, & were soone turned out of ỳ waie which the LORDE had commaunded you. Then toke I the two tables, & cast them out of both my handes, & brake thē before youre eyes, & I fell before the LORDE *(euen as d.
d. at the first tyme) fortye dayes & fortye nyghtes, & nether ate bred, ner dranke water, because of all youre synnes which ye had synned, whan ye dyd soch euell in the sighte of the D LORDE, to prouoke him vnto wrath. For I was afrayed of the wrath and indignacion, wherwith the LORDE was angrie vnto you, euento haue destroyed you. And the LORDE herde me at that tyme also. b.

Moreouer the LORDE was very angrie vnto Aaron, so that he wolde haue destroyed him, but I made intercession for Aaron also at ỳ same tyme. As for youre synne (namely, the calfe that ye had made) I toke it, and burnt it with the fyre, and smote it a sunder, & gryn de it in peces, euen vnto dust, and cast the dust in to the broke that descended from the mount.

Ye displeased the LORDE also, * at Tabe ra, * and at Massa, * and at the lustgraues, * and whā he sent you from Cades Barnea, and sayde: Go vp, and conquere the londe which I haue geuen you. And ye were disobedient vnto the mouth of the LORDE youre God, and beleued not on him, and herkened not vnto his voyce: * for ye haue bene disobediēt vnto the LORDE, as longe as I haue knowne you. d.

E Thē fell I before ỳ LORDE fortye daies and fortye nyghtes, which I laye there. For ỳ LORDE sayde, he wolde destroye you. But I made intercession vnto the LORDE, and sayde: O LORDE LORDE, destroye not ỳ people and thine enheritaunce, which thou throwe thy greate power hast delyuered, and broughte out of Egipte with a mighte hāde. Remembre thy seruauntes Abraham, Isaac and Jacob. Loke not vpon the stubburnesse, and vngodlynesse and synne of this people (that the londe wherout thou hast broughte vs, saye not: The LORDE was not able to bringe them in to the lande, that he promysed them, and because he hated them, therfore hath he broughte them out, to destroye thē in the wylderneſse:) For they are thy people & thine enheritaunce, which thou hast broughte out vnto thy greate power, and with thy stretched out arme. Exo. 34.a Nu. 14.b Iosu. 7.b

The X. Chapter.

A T the same tyme sayde the LORDE vnto me: Hew ỳ two tables of stone like vnto the first, and come vp vnto me in to the mount, and make ỳ an Arke of wod, and in the tables I wyll wryte the wordes, that were in the first, * which thou brakest, and thou shalt laye them in the Arke. So I made an Arke of fyre tre, and hewed two tables of stone (like as the first were) & wente vp into the mount, and ỳ two tables were in my hande. A Exo. 34.a Exo. 32.c Deut. 9.c

Then wrote he in ỳ tables (acordinge as the first wrytinge was) the ten verses, which the LORDE spake vnto you out of the fyre vpon the mountayne, at the tyme of the gatheringe together. And the LORDE gaue thē vnto me. And I turned me, & wente downe from the mount, and layed the tables in the Arke which I had made, that they myghte be there, as the LORDE commaunded me. Exo. 34.d and 34.e Deu. 31.f

And the childrē of Israel departed from Beroth & Bne Jaekan vnto Mosera (there * dyed Aaron, & there was he buried: & Eleasar his sonne became preest in his steade.) Frō thence they departed from Gadgad. From Gadgad to Jathbath, a londe of ryuers of water. At the same season the LORDE separated out the trybe of Leui, to beare the Arke of the LORDES couenaunt, and to stonde before the LORDE, to mynister vnto him, and to prayse his name vnto this daye. Therfore shal the Leuites haue no porcion ner enheritaunce with their brethren: for the LORDE is their enheritaunce, as the LORDE thy God hath promysed them. B Nu. 33.d *Nu. 20.d Nu. 3.4.18 Nu. 18.a Iosu. 13.d

But I taried vpō the mount (like as afore) euen fortye dayes and fortye nyghtes, and the LORDE herde me at that tyme also, and wolde not destroye the. But he sayde vnto Deut. 9.d

me: Vp, & get the forth, þ thou mayest go before the people, þ they maye come in, and cõquere the lõde, which I sware vnto their fathers to geue them.

C Now Israel, what requyreth the LORDE thy God of the, but þ thou feare the LORDE thy God, and that thou walke in all his wayes, & loue him, & serue the LORDE þ God with all thy hert, & with all thy soule: and þ thou kepe the cõmaundementes of þ LORDE, & his ordinaunces, which I cõmaunde the this daye, þ thou mayest prospere? Beholde, the heauen & the heauen of all heauẽs and the earth, and all þ is therin, is þ LORDES þ God. * Neth hath he had a pleasure vnto þ fathers, to loue thẽ: and hath chosen their sede after thẽ, namely you, aboue all nacions, as it is come to passe this daye.

D Circumcyse therfore þ foreskynne of yõ hert, & be nomore styffnecked. For the LORDE yͦ God is God of all goddes, & LORDE ouer all lordes, a greate God, mightie & terrible, which regardeth no personne, & taketh no giftes, and doeth righte vnto the fatherlesse and wedowe, and loueth the straunger, to geue him fode & rayment. Therfore shal ye loue a straũger, for ye youre selues also were straungers in the londe of Egipte.

Thou shalt feare the LORDE thy God, him onely shalt thou serue, vnto him shalt thou cleue * & sweare by his name. He is thy prayse & þ God, which hath done for þ these greate & terryble thinges, þ thine eyes haue sene. Thy fathers wẽte downe into Egipte wt seuentye soules, but now hath þ LORDE thy God made the * as þ starres of heauen in multitude.

The XI. Chapter.

A Therfore shalt thou loue the LORDE þ God, & kepe his cõmaundemẽtes, his ordinaunces, his lawes, & his precептes all þ life lõge. And vnderstõde this daye, that which youre childrẽ knowe not: Which haue not sene the nurtoure of the LORDE yͦ God, & his greatnesse, & his mightie hande, & his stretched out arme, & his tokens and actes which he dyd amonge the Egipciãs, vnto Pharao the kynge of Egipte, & to all his londe, & what he dyd to the power of þ Egipcians, & vnto their horses & charettes, whan he broughte the waters of the reed see vpõ them, as they folowed after you, & how þ LORDE hath broughte them to naught vnto this daye: & what he dyd vnto you in the wildernesse, vntyll ye came vnto this place: what he dyd vnto Dathan and Abiram the children of Eliab the sonne of Ruben, how the earth opened hir mouth and swalowed them with their housholdes & tẽtes all their good that they had in the myddes amonge all Israel.

For youre eyes haue sene the greate workes of þ LORDE, which he hath done. Therfore shal ye kepe all the commaundementes which I commaunde you this daye, that ye maye be stronge to come in, and to conquere the londe, whither ye go to possesse it, & that ye maye lyue longe in the londe, which the LORDE sware vnto youre fathers, to geue vnto them and to their sede, euẽ a londe that floweth with mylke and hony: For the londe whither thou commest in, to possesse it, is not as the londe of Egipte, whence ye came out, where thou sowedest thy sede, and waterdest it at thy fote as a garden of herbes: but it hath hilles and valleys, which drynke water of the rayne of heauen, a londe that the LORDE thy God careth for. And the eyes of the LORDE thy God are allwayes therin from the begynnynge of the yeare vnto the ende,

If ye shal herken therfore vnto my commaundementes, which I commaunde you this daye, þ ye loue the LORDE youre God, and serue him, with all youre hert and with all youre soule * then wyl I geue rayne vnto youre lõde in due season, early and late, that thou mayest gather in thy corne, thy wyne and thine oyle: and I wyll geue grasse vpon thy felde for thy catell, that ye maye eate & be fylled.

But bewarre, þ youre hert be not disceaued, that ye go asyde, & serue other goddes, & worshipe them, and then the wrath of the LORDE ware whote vpõ you, and he shut vp the heauẽ, that there come no rayne, and the earth gene not hir increase, & ye perisshe shortly from the good lõde, which the LORDE hath geuen you.

Put vp therfore these my wordes in youre hertes and in youre soules, and bynde them for a signe vpon youre handes, þ they maye be a token of remembraunce before yͦ eyes: and teach them youre children, so that thou talke therof, whan thou sytteste in thine house, or walkest by the waye: whan thou lyest downe, and whan thou rysest vp: and wryte them vpon the postes of thine house, and vpon thy gates, that thou and thy children maye lyue longe in the londe, which the LORDE sware vnto thy fathers to geue them, as longe as the dayes of heauen endure vpon earth.

For yf ye shal kepe all these commaunde

Deut. 6. a
Iosu. 22. a
Psal. 25. a
Iere. 27. a
9 Deu. 4. f
Deu. 30. b
Exod. 22. c
Deut. 6. c
matth. 3. d
Gen. 46. d
Gene. 15. a
Deut. 28 g
Exo. 14. f
Num. 16. e and 26. b

mentes which I commaunde you, so that ye do therafter, that ye loue the LORDE youre God, and walke in all his wayes, and cleue vnto him, then shall the LORDE dryue out all these nacions before you, so that ye shall cõquere greater and mightier nacions then ye youre selues are.

D All the places that the soles of youre fete treade vpon, shalbe yours, from the wylderne, and fro mount Libanus, and from the water Euphrates vnto ỹ vttemost see shal youre coastes be. Noman shal be able to wstonde you. The LORDE youre God shall let the feare and drede of you come vpon all ỹ londes wherin ye go, like as he hath promysed you.

Beholde, I laye before you this daye the blessynge and the curse. * The blessynge, yf ye be obedient vnto the commaundementes of the LORDE youre God, which I commaunde you this daye. The curse, yf ye wyl not be obedient to the commaundementes of the LORDE youre God, but turne out of the waye, which I cõmaunde you this daye, so that ye walke after other goddes, whom ye knowe not.

Whan ỹ LORDE ỹ God hath brought the in to the londe, whither thou commest in to possesse it, * then shalt thou geue the blessynge vpon mount Gryzim, and the curse vpon mount Ebal, which are beyonde Jordane the waye towarde the goinge downe of the Sonne, in the lõde of the Cananites, which dwell in ỹ playne felde ouer agaynst Gilgal, beside the Oke grone of More. For ye shal go ouer Jordane, that ye maye come in to take possession of the londe, which the LORDE youre God hath geuen you, to conquere it, and to dwell therin. Take hede now therfore, that ye do acordinge vnto all the ordinaunces and lawes, which I laye before you this daye.

The XII. Chapter.

A These are the ordinaunces and lawes which ye shal kepe, that ye do therafter in the londe, which the LORDE God of thy fathers hath geuen the to possesse, as longe as ye lyue vpon earth. * Destroye all the places, wherin ỹ Heithen (whõ ye shal conquere) haue serued their goddes, whether it be vpõ hye mountaynes, vpõ hilles, or amonge grene trees. And ouerthrowe their altares, and breake downe their pilers, and burne their grones with fyre, and hewe downe the ymages of their goddes, & bringe the names of them to naught out of the same place. Ye shal not do so vnto the LORDE youre God: but the place * which ỹ LORDE youre God shal chose out of all yo' trybes (that he maye let his name dwell there) shal ye seke, and come thither, * and thither shal ye bringe youre burntsacrifices, & youre other offerynges, and youre tithes and the heueofferynges of youre handes, and youre vowes, and youre fre wyll offerynges, and the firstborne of youre oxen and shepe: and there shall ye eate before the LORDE youre God, and reioyse ouer all that ye and youre houses haue geue with youre handes, because the LORDE thy God hath blessed the. * Ye shall do none of the thinges, ỹ we do here this daye, euery man what semeth him good in his awne eyes. For ye are not yet come to rest, ner to ỹ enheritaũce which the LORDE thy God shal geue the. 1.Reg.9 2.Par.7. Deu.14. 15.c.16.a 1.Reg.1. and 16.a Deu.29.

B But ye shal go ouer Jordane, and dwell in the londe ỹ the LORDE youre God shall deuyde out vnto you, & he shal geue you rest from all youre enemies rounde aboute, and ye shal dwell safe. Now whan the LORDE thy God hath chosen a place, to make his name dwell there, ye shall bringe thither all ỹ I haue commaunded you, namely, yo' burnt sacrifices, youre other offerynges, youre tythes, the heueofferynges of youre handes, & all youre fre vowes, which ye shall vowe vnto ỹ LORDE: and there shal ye eate, and reioyse before the LORDE youre God, ye and youre sonnes, and youre doughters, and youre seruauntes, and youre maydes, and the Leuites that are within youre gates, * for they haue no porcion ner inheritaũce with you. Deut.10.

Take hede vnto thy selfe, that thou offer not thy burntofferynges in what so euer place thou seyst: but in the place which ỹ LORDE shall haue chosen in one of thy trybes, there shalt thou offer thy burntofferynges, and do all that I commaunde the. Notwstondinge thou mayest kyll and eate flesh within all thy gates, after all the desyre of thy soule, acordynge to the blessynge of the LORDE thy God, which he hath geuẽ the: * both the cleane and vncleane maye eate it, as of the Roo and herte, onely the bloude shalt thou not eate, but poure it out as water vpon the earth. Deut.15.c

C But within thy gates mayest thou not eate of the tythes of thy corne, of thy wyne, & of thy oyle, ner of ỹ first borne of thine oxen and of thy shepe, or of ery of thy vowes which thou hast vowed, or of thy frewyllofferinges, or heueofferinges of thy handes: but before the LORDE thy God shalt thou Deut.14.c

eate them, in the place which the LORDE thy God choseth, thou & thy sonne, and thy doughter, thy seruaunt, thy mayde, and the Leuite that is within ỳ gates, & thou shalt reioyse before ỳ LORDE thy God, ouer all ỳ Deut. 7.d thou puttest thine hande vnto.* And beware, that thou forsake not the Leuite, as longe as thou lyuest vpon the earth.

But whan the LORDE thy God shal enlarge thy bordes of thy londe (as he hath promysed the) and thou saye: I wil eate flesh (for so moch as thy soule longeth to eate flesh) then eate flesh accordinge to all the desyre of thy soule. But yf the place that the LORDE thy God hath chosen (to let his name be there) be farre from the, then kyll of ỳ oxen and of thy shepe, which the LORDE hath geuen the, as he hath commaunded the, and eate it within thy gates accordinge Deut. 15.c to all ỳ desyre of thy soule. Euen as a Roo or Hert is eaten, maiest thou eate it: both the cleane and vncleane maie eate it indifferently.* Leu. 14.e Onely bewarre, that thou eate not the bloude: for the bloude is the life. Therfore shalt thou not eate the life wt the flesh, but shalt poure it out like water vpon the earth, ỳ thou mayest prospere, and ỳ children after the, whan thou hast done that which is righte in the sighte of the LORDE.

D But whan thou haloweste ought that Deu. 14.b and 15.c is thine, or makest a vowe, thou shalt take it, and bringe it vnto the place, that the LORDE hath chosen, and do thy burntoffe rynges with the flesh and bloude vpon the altare of the LORDE thy God. The bloude of thine offrynge shalt thou poure vpon the altare of the LORDE thy God, and eate the flesh. Take hede, and heare all these wordes, which I commaunde the, ỳ it maye go well with the, and thy children after ỳ for ever, whan thou hast done ỳ which is righte and acceptable in the sighte of the LORDE thy God.

Deu. 18.b and 23.c Whan the LORDE ỳ God hath roted out the Heithen before the, whither thou commest in to conquere them, & whan thou hast cõquered them, & dwelt in their londe, beware then, ỳ thou fall not in the snare after thẽ, whan they are destroyed before the: & that thou axe not after their goddes, & saye: Euẽ as these nacions haue serued their goddes, so wil I do also.* Thou shalt not do so vnto Deut. 18.b Ier. 19.a Isa. 65.a the LORDE thy God. For all that is abhominacion vnto the LORDE, & that he hateth, ỳ same haue they done vnto their goddes. For they haue burnt euen their sonnes and their doughters with fyre vnto their goddes.

All that I commaunde you, shal ye kepe, that ye do therafter.* Ye shal put nothinge Deu. 4.a therto, ner take ought there from.

The XIII. Chapter.

IF there ryse vp a * prophet or dreamer Deu. 18.a amonge you, and geue the a token or a wonder, and that token or wonder which he spake of, come to passe, and then saye: Let vs go after other goddes (whom thou knowest not) and let vs serue thẽ: Thou shalt not herken vnto the wordes of soch a prophet or dreamer.

For ỳ LORDE youre God proueth you, to wete whether ye lone him with all youre hert, & with all youre soule. For ye shall walke after the LORDE youre God, and feare him, and kepe his commaundementes, & herken vnto his voyce, and serue him, and cleue vnto him.* As for that prophet or dreamer, Deu. 18.a he shal dye: because he hath spoken to turne you awaye from the LORDE youre God (which broughte you out of the londe of Egipte, and delyuered you from the house of bondage) to thrust the out of the waye, which the LORDE thy God commaunded the to walke in, and so shalt thou put awaie the euell from the.

If thy brother, the sonne of thy mother, Deu. 13.a or thine awne sonne, or thy doughter, or the wyfe in thy bosome, or thy frende which is Deu. 13.a vnto the as thine owne soule, entyse the secretly, and saye: Let vs go and serue other goddes (whom thou knowest not, ner yet thy father) which are amonge the nacions rounde aboute you, whether they be nye vnto the or farre from the, from the one ende of the earth vnto the other: consente not vnto him, and herkẽ not vnto him. Thine eye also shal Deu. 13.a not pytie him, and thou shalt haue no compassion vpon him, ner kepe him secrete, but shalt cause him to be slayne: thine hãde shal be first vpon him, to cause him to be slayne, and then the handes of all the people. He shalbe stoned to death, because he wente aboute to thrust the awaye from the LORDE thy God, which broughte the out of the londe of Egipte from the house of bõdage:* ỳ Deu. 17.b all Israel maye heare, and feare him, and do nomore soch euell amonge you.

If thou heareste in eny cite which ỳ LORDE thy God hath geuẽ the to dwell in, that it is sayde: There are certayne men, the children of Belial, gone out from amonge you, and haue disceaued the inhabiters of their cite, and sayde: let vs go, and serue other goddes, whom ye knowe not.* Then shalt thou Deut. 17.b seke, make search, and enquere diligently.

And yf it be founde of a trueth, that it is so in dede, ẏ soch abhominacion is wroughte amonge you, then shalt thou smyte the indwellers of the same cite and their catell, with the edge of the swerde, and damne the cite with all that is therin: and all the spoyle therof shalt thou gather togeither in the myddes of the stretes of it, and burne with fyre, both the cite and all the spoyle therof togeither vnto the LORDE ẏ God, that it maye lye vpon a heape for euer, and neuer be buylded eny more. * And let nothinge of the damned thinge cleue vnto thy hande, that the LORDE maye be turned from the indignacion of his wrath, and graunte the mercy, and haue compassion on the, and multiplye the (as he hath sworne vnto thy fathers) because thou haß herkened vnto ẏ voyce of the LORDE thy God, to kepe all his commaundementes, which I commaunde the this daye, so that thou doest the thinge which is righte in the sighte of the LORDE thy God.

The XIIII. Chapter.

YE are the children of the LORDE youre God, Cut not youre selues therfore, ꝛ make you no baldnesse betwene youre eyes ouer eny deed. For thou art an holy people vnto the LORDE thy God. * And the LORDE hath chosen the to be his awne peculier people, from amõge all the nacions that are vpon the earth.

Thou shalt eate no abhominacion. These are the beestes which ye shal eate: Oxen, shepe, Goates, Hert, Roo, Bugle, wylde goate, Vnicorne, Origen, and Camelion. And euery beest that deuydeth his clawe, ꝛ cheweth cudd, shal ye eate. Neuertheles these shal ye not eate of them that chewe cudd, and deuyde not the hoffe in to two clawes: The Camell, the hayre, ꝛ the conye, for though they chewe cudd, yet deuyde they not the hoffe, therfore shal they be vncleane vnto you. The swyne, though he deuyde the hoffe, yet cheweth he not cudd, he shall be vncleane vnto you: ye shall not eate of the flesh of thē, and their deed carcases shal ye not touche.

This is it that ye shall eate of all that is in the waters: All that hath fynnes and scales, shall ye eate. But what so euer hath no fynnes ner scales, that shal ye not eate, for it is vncleane vnto you.

Eate of all cleane foules. But these are they, wherof ye shal not eate: The Aegle, ẏ Goshauke, the Cormoraunte, the Jrion, the Vultur, the Kyte with his kynde, ꝛ all Rauens in their kynde, the Estriche, the Nighte crowe, the Cocow, the Sparow hauke with his kynde, the litle Oule, the greate Oule, ẏ Backe, the Bytture, the Swanne, the Pellicane, the Pye, the Storke, the Heron, the Jaye ẅ his kynde, the Lapwynge, ẏ Swalawe: And all foules ẏ crepe, shal be vncleane vnto you, and ye shal not eate them.

Ye shall eate of nothinge ẏ dyeth aloner thou mayest geue it vnto ẏ straunger with in ẏ gate, that he eate it, or sell it to a straunger. For thou art an holy people vnto ẏ LORDE thy God. * Thou shalt not seeth a kydd, whyle it yet sucketh his mother. Exod. 23. and 34. C

Thou shalt separate out the tythe all the increase of thy sede, ẏ cõmeth out of ẏ felde euery yeare: ꝛ shalt eate it before ẏ LORDE ẏ God (* in ẏ place which he choseth, ẏ his name maye dwell there) namely of ẏ tythes of thy corne, of thy wyne, of thy oyle, ꝛ the first borne of thine oxen, and of thy shepe, ẏ thou mayest lerne to feare the LORDE thy God, all thy life longe. Exo. 34. C Esa. 65. C

* But yf the waye be to moch for ẏ, and the place, which ẏ LORDE thy God hath chosen to set his name there, be to farre from the: ꝛ thou canst not cary it that ẏ LORDE thy God hath blessed the withall, Then geue it for money, ꝛ take ẏ money in thyne hande, and go vnto the place which the LORDE thy God hath chosen, and geue the money for all that thy soule desyreth, whether it be oxē, shepe, wyne, stronge drynke, or for what so euer thy soule desyreth, and eate there before the LORDE thy God, and be mery, thou and thine housholde, and ẏ Leuite that is within thy gates. Thou shalt not forsake him, * for he hath no porcion nor inheritaunce with the. C Deut. 12. Baruc. 1. Leui. 18. C

In the thirde yeare shalt thou brynge forth all the tithes of thine increase of the same yeare, and shalt laye it within thy gates. Thē shal the Leuite (which hath no porcion ner enheritaunce with the) and ẏ straunger, and the fatherlesse, and the wedowe, which are within thy gates, come and eate, and fyll them selues, that the LORDE thy God maye blesse the in all the workes of ẏ handes which thou doest. Deu. 26. C

The XV. Chapter.

AT the seuēth yeare shalt thou make a Fre yeare. This is ẏ maner of the Fre yeare. * Who so euer lēdeth ought te with his hande vnto his neghboure, shal not requyre it of his neghboure or his brother: for it is called the Fre yeare vnto the LORDE. Of a straūger mayest thou requyre it: but vnto him that is thy brother, shalt A Leui. 25. B * Exo 22. C Esa. 58. b

Deu. 4.a thou remytte it. * There shall be no begger amōge you: for the LORDE shal blesse ẏ in the lōde which the LORDE ẏ God shal geue ẏ to inheritaunce to take it in possession, only ẏ thou herkē vnto the voyce of the LORDE ẏ God, & kepe all these cōmaundemētes which I cōmaunde the this daye, that thou maiest do therafter. For the LORDE ẏ God shal blesse the, as he hath promysed the. Thē shalt thou lende vnto many nacions, & shalt borowe of no man. Thou shalt raigne ouer many nacions, & no man shal reigne ouer ẏ.

Exo. 22.b

Eccli. 4.c * Whan one of thy brethrē is waxed poore in eny cite within thy londe, which the LORDE ẏ God shal geue ẏ, thou shalt not harden thine hert, ner withdrawe thine hande from thy poore brother: but shalt open thine hande vnto him, and lende him, acordinge as he hath nede.

B Bewarre, that there be not a poynte of Belial in thine hert, that thou woldest saye: The seuenth yeare, the yeare of Fredome is at honde. For yf thou lokest not frēdly vpō thy poore brother, and geuest him nothinge then shall he crye ouer the vnto the LORDE,

Deu. 24.b and it shall be synne vnto the: * But thou shalt geue him, and let it not greue thine hert that thou geuest him. For because of it, shall the LORDE thy God blesse the in all thy workes, and in all that thou puttest thine hande vnto. The londe shal never be without poore, therfore commaunde I the and saye, that thou open thine hande vnto thy brother, which is ready and poore in thy londe.

Mat. 26.a

Exo. 21.a Leui. 25.f Ier. 34.b.c If thy brother an Hebrue or Hebruesse be solde vnto the, he shal serue the sixe yeare, in the seuenth yeare shalt thou let him go fre. And whā thou delieuerest him fre, thou shalt not let him go from the empteye, but shalt geue him of thy shepe, of thy corne, and of ẏ wyne, so that thou geue him of that, which the LORDE thy God hath blessed the with all. And remembre that thou also wast a seruaunte in the lōde of Egipte, and how that the LORDE thy God delyuered the, therfore commaunde I the this thinge to daye.

C But yf he saye vnto the: I wyll not go

Exo. 21.a out awaye from the, for I loue ẏ and thine house (in so moch as he is well at ease with the) then take a borkyn, and bore him thorow his eare to the dore, and let him be thy seruaunt for ever. And with thy mayde shalt thou do likewyse. And let it not seme greuous vnto the, to let him go fre from the (for he hath serued the sixe yeares as a dubble hyred seruaunt) then shall the LORDE thy God blesse the in all that thou doest.

All the first borne that come of thine oxen and shepe, ẏ are males, shalt thou halowe vnto the LORDE thy God. Thou shalt not plowe with the firstborne of thine oxē, and shalt not clyppe the firstborne of thy shepe. Before the LORDE thy God shalt thou eate thē euery yeare, in the place that the LORDE choseth, thou and thine housholde.

Deu. 14.d

Leui. 22.a Deu. 17.a * But yf it haue a deformyte, so that it is lame or blynde, or hath eny other euell blemysh, thou shalt not offre it vnto ẏ LORDE thy God, but shalt eate it within thine awne gates) * whether thou be vncleane or clene) euen as the Roo and Hert. Onely se that thou eate not of the blonde therof, but powre it out as water vpon the grounde.

Deu. 12.a

The XVI. Chapter.

OBserue the moneth Abib, ẏ thou offre Easter vnto the LORDE ẏ God: for in the moneth Abib the LORDE thy God brought ẏ out of Egipte by nighte. And for the Easter vnto ẏ LORDE thy God, thou shalt offre oxen & shepe, in ẏ * place which ẏ LORDE shal chose, ẏ his name maye dwell there. Thou shalt eate no leuended bred in ẏ feast. Seuen dayes shalt thou eate the vnleuended bred of thy tribulacion: For with soroufull haist camest thou out of the londe of Egipte, that thou mayest remēbre the daye of thy departinge out of ẏ londe of Egipte, all ẏ life longe. In seuē dayes shal there no leuēded bred be sene within all thy coastes: & of the flesh that is offred ẏ first daye at euen, there shal nothinge be lefte ouer night vntyll the mornynge.

Thou mayest not offre Easter wt in eny of thy gates, which the LORDE thy God hath geuen the: but * in the place which the LORDE thy God hath chosen, that his name maye dwell there, there shalt thou offre this Easter, at euen whan the Sonne is gone downe, euen in the same season that thou camest out of Egipte: and thou shalt dighte it, and eate it in the place that the LORDE thy God hath chosen, and then turne the on the morowe, & go home in to thy tente. Sixe dayes shalt thou eate vnleuended bred, and on the seuenth daye is the gatheringe together of the LORDE thy God. Thou shalt do no worke therin.

Seuen wekes shalt thou nombre vnto ẏ, and begynne to nombre whan the sycle begynneth in the corne, and thou shalt kepe the. Feast of wekes vnto the LORDE thy God, that thou gene a frewyll offerynge of thine hande, acordinge as the LORDE thy

God hath blessed the, and shalt reioyse before the LORDE thy God, thou and thy sonne, thy doughter, thy seruaunt, thy mayde, and the Leuite that is within thy gates, ỳ straunger, the fatherlesse, and the wedowe, that are amonge you, in the place which ỳ LORDE thy God hath chosen, that his name maye dwell there. And remembre, ỳ thou wast a seruaunte in Egipte, so that thou kepe and do these ordynaunces.

¶ The feast of Tabernacles shalt thou kepe seuen dayes, whan thou hast gathered in the frutes of thy barne & of thy wyne presse, and thou shalt reioyse in thy feast, thou and thy sonne, thy doughter, thy seruaunte, thy mayde, the Leuite, the straunger, the fatherlesse, and the wedowe that are within ỳ gates. * Seuen dayes shalt thou kepe ỳ feast vnto the LORDE thy God, in the place that he hath chosen. For the LORDE thy God shal blesse the in all thy frutes and in all the workes of thine hãdes. Therfore shalt thou be glad.

Thre tymes in the yeare shal all thy males appeare before the LORDE thy God (in the place that he shall chose) namely, in the feast of vnleuended bred, in the feast of wekes, and in the feast of Tabernacles. He shal not appeare emptie before the LORDE, but euery one after the gifte of his hande, accordinge to the blessinge that the LORDE thy God hath geuen the.

The XVII. Chapter.

IVdges & officers shalt thou ordeyne within all ỳ gates, which ỳ LORDE thy God geueth the amõge thy trybes, ỳ they maye iudge the people with righteous iudgment. Thou shalt not wrest the lawe. Thou shalt knowe no personne also, ner take giftes. For * giftes blynde the eyes of ỳ wyse, & peruerte ỳ righteous causes. Loke what righte is, ỳ shalt thou folowe, that thou mayest lyue & possesse the londe, which the LORDE thy God shal geue the.

Thou shalt plante no grove (of what so euer trees it be) nye vnto the altare of the LORDE thy God, which thou makest the. Thou shalt set the vp no piler, which ỳ LORDE ỳ God hateth. * Thou shalt offre vnto the LORDE thy God no oxe or shepe, that hath a blemish or eny euell fauouredneesse on it: for that is abhominacion vnto the LORDE thy God.

If there be founde amonge you (within eny of thy gates which the LORDE ỳ God shal geue ỳ) a man or woman, that worketh wickednesse in ỳ sighte of the LORDE thy God, so that he transgresseth his conenaũte and goeth, and serueth other goddes, & worshippeth them, * whether it be Sõne or Mone, or eny of the hooste of heaven, which I haue not commaunded, and it is told the, & thou heaest of it, Then shalt thou make diligent search therfore. And yf thou fyndest that it is so of a trueth, that soch abhominacion is wrought in Israel, then shalt thou bringe forth the same man or ỳ same woma (which haue done soch euell) vnto thy gates and shalt stone them to death. At the mouth of two or thre witnesses shal he dye, that is worthy of death. At the mouth of one witnes shal he not dye. The handes of the witnesses shal be the first to kyll him, and the ỳ handes of all the people, that thou mayest put awaye the euell from the.

If a matter be to harde for the in iudgmẽt betwixte blonde and blonde, betwixte plee and plee, betwixte stroke and stroke, and yf there be matters of stryfe within thy gates * then shalt thou ryse, and go vp vnto ỳ place that ỳ LORDE thy God hath chosen: and shalt come to the prestes the Leuites, & to the iudge which shalbe at that tyme, and shalt axe. They shal shewe the how to iudge, and thou shalt do therafter, as they saye vnto the, in ỳ place which the LORDE hath chosen: and thou shalt take hede that thou do accordinge vnto all ỳ they teach the. Accordinge to the lawe ỳ they teach the, & after the iudgment that they tell ỳ, shalt thou do * so that thou turne not aside from ỳ same, nether to the righte hande ner to the lefte.

And yf eny man deale presumptuously, so that he herkeneth not vnto the prest (which stondeth to do seruyce vnto the LORDE thy God) or to the Iudge, the same shal dye: and thou shalt put awaye the euell from Israel, that all ỳ people maye heare, and feare, and be nomore presumptuous.

Whan thou art come in to ỳ londe which the LORDE thy God shal geue the, & takest it in possession, and dwellest therin, and shalt saie: * I wil set a kinge ouer me, as all the nacions haue aboute me, thẽ shalt thou set him to be kynge ouer the, whom the LORDE thy God shal chose.

One of thy brethren shalt thou sett to be kynge ouer the. Thou mayest not set a straũger ouer the, which is not thy brother. Onely let him not haue many horses, ỳ he bringe not ỳ people againe in to Egipte therow ỳ multitude of horses, for as moch as ỳ LORDE hath sayde vnto you, that from hence forth ye shulde come nomore this waye agayne.

Deut. 4.

Deut. 13. and 19. d Iosu. 7. d

Num. 35. Deut. 19.

Deut. 1. Eccli. 45.

Exe. 44.

1. Reg. 8.

9. Reg. 4. 2. Par. 1.

He shall not haue many wyues also, that his hert be not turned awaye. Nether shal he gather him sylver and golde to moch.

And whan he is set vpon the seate of his kingdome, he shal take of the prestes the Leuites this seconde lawe, and cause it be wrytten in a boke, and that shall he haue by him, * and he shall rede therin all the dayes of his life, that he maye lerne to feare ỳ LORDE his God, to kepe all the wordes of this lawe, all these ordinaūces, so that he do therafter. He shall not lifte vp his herte aboue his brethren, and shall not turne asyde from the commaundement, nether to the right hāde ner to the lefte, that he maye prolōge his dayes in his kyngdome, he and his children in Israel.

The XVIII. Chapter.

THe prestes, the Leuites, all the trybe of Leui shal haue no parte ner enheritaunce wt Israel. The offerynges of ỳ LORDE & his enheritaunce shal they eate. Therfore shal they haue no inheritaunce amonge their brethren, because the LORDE is their enheritaūce, as he hath saide vnto thē This shalbe ỳ prestes dutye of the people, & of thē that offre, whether it be ore or shepe, so that they geue vnto the preist the shulder and both the chekes, and the brest. And the first frutes of thy corne, of thy wyne and of thy oyle, and the first of thy shepe sheringe. * For the LORDE thy God hath chosen him out of all thy trybes, to stonde and mynyster in the name of the LORDE, he and his sonnes all the dayes of their life.

Yf a Leuite come out of eny of thy gates or out of eny place of all Israel, where he is a gest, and cōmeth with all the desyre of his soule (vnto the place which the LORDE hath chosen) to mynister in the name of the LORDE his God, like as all his brethren ỳ Leuites, which stonde there before the LORDE, thē shal he haue like porcion of meate with the other: besydes that which he hath of the sōlde good of his fathers.

Whan thou commest in to ỳ londe which the LORDE thy God shal geue ỳ, thou shalt not lerne to do ỳ abhominacions of these nacions, that there be not founde amonge you, ỳ maketh his sonne or doughter go thorow the fyre, or a prophecier, or a chofer out of dayes, or that regardeth the soules cryenge, or a witch, or a conjurer, or soythsayer, or an expounder of tokens, or ỳ axeth eny thinge of the deed.

For who so ever doth soch, is abhominacion vnto the LORDE: and because of soch abhominacions doth the LORDE ỳ God dryue thē out before the. But thou shalt be perfecte with the LORDE ỳ God. For these nacions whom thou shalt conquere, whom the LORDE thy God hath geuen the, herken to the chofers out of dayes, and to the soythsayers: but so shalt not thou do vnto the LORDE thy God.

A prophet, like vnto me, shall the LORDE thy God raise the vp euen out of the, & from amonge thy brethren, * vnto him shal ye herkē, acordinge as thou desyredest before the LORDE thy God in Horeb, (in the daye of ỳ gatheringe together) & saydest: Let me here the voyce of the LORDE my God nomore, and se nomore this greate fyre, that I dye not. And ỳ LORDE saide vnto me: They haue well spoken. I wil rayse them vp a prophet from amonge their brethren like vnto the, and wyl put my wordes in his mouth, & he shal speake vnto them all that I shal cōmaunde him. * And who so euer wyl not herken vnto my wordes, which he shal speake in my name, of him wil I requyre it.

But yf a prophete presume to speake ought in my name, which I haue not cōmaunded him to speake: and he that speaketh in ỳ name of other goddes, ỳ same prophete shal dye. But yf thou saye in thine hert: How can I knowe what worde the LORDE hath not spoken? Euen whan the prophete speaketh in the name of ỳ LORDE, and the thinge followeth not, and commeth not to passe, ỳ same is the worde, ỳ the LORDE hath not spokē. The prophet hath spokē it presumtuously, therfore be not afrayed of him.

The XIX. Chapter.

WHan ỳ LORDE thy God shall haue roted out ỳ nacions, whose londe ỳ LORDE thy God shal geue the, so ỳ thou hast conquered them, and dwellest in their cities and houses, * thou shalt appoynte the out thre cities in the myddes of thy lōde, ỳ the LORDE thy God shal geue ỳ to possesse. Thou shalt prepare the waye, and parte the coastes of ỳ londe (which ỳ LORDE thy God shal deuyde out vnto the) in to thre partes, that whosoeuer hath commytted a slaughter, maye flie thither. And this shalbe the cause, that whosoeuer hath committed a slaughter, maye flye thyther, and lyue.

Yf eny man smyte his neghboure vnawarres, and hath not hated him in tyme passed (as whan a man goeth vnto the wod with his neghboure to hew downe tymber, and he turneth his hande wt the axe to hewe downe the wod, and the yron slyppeth from

the helue, and hytteth his neghboure, that he dyeth) the same shal flye into one of these cities, that he maye lyue, lest the auenger of blonde folowe after the deedsleyer, whyle his hert is whote, and ouertake him, whyle the waye is so farre, and slaye him, where as yet no cause of death is in hī, for so moch as he hated him not in tyme passed. Therfore commaunde I the, that thou appoynte out thre cities.

And whan the LORDE ẏ God enlargeth thy borders, as he hath swome vnto thy fathers, & geueth the all the lōde which he promysed thy fathers to geue (so that thou kepe all these cōmaundementes, and do ẏ I commaunde the this daye, ẏ thou loue the LORDE thy God, and walke in his wayes all ẏ life longe) thē shalt thou adde yet thre cities vnto these thre, that innocent blonde be not shed in thy londe (which the LORDE ẏ God geueth the to enheritaunce) and so blonde come vpon the.

* But yf eny man beare hate agaynst his neghboure, and layeth waite for him, and ryseth agaynst him, and smyteth him that he dye, and flyeth into one of these cities, then shall the Elders of the same cite sende thither, and cause him to be fetched from thence, and delyuer him into the handes of the auenger of blonde, that he maye dye: thine eye shal not pitie him, and the gilteye blonde shalt thou put awaye frō Israel, that thou mayest prospere.

Thou shalt not remoue thy neghbours marck, which they of olde tyme haue set in thine enheritaunce, that thou enherytest in the londe, which the LORDE thy God hath geuen the to possesse it.

One witnesse shal not stonde vp alone agaynst a man, ouer eny trespace or synne, what maner of synne so euer it be, ẏ a man can do, but in the mouth of two or thre witnesses shal every matter be stablished.

* But yf an vnrighteous wytnesse stonde vp agaynst eny man, to testifye eny trespace vpon him, then shall both the men that stryue together, stonde before the LORDE, before the prestes and Iudges, which shall be at the same tyme. * And the iudges shall make diligent inquisicion: & yf the witnesse be founde false, and hath geuē false witnesse agaynst his brother, then shall ye do vnto him, euen as he thoughte to do vnto his brother: that thou mayest put awaye the euell from the. * that other maye heare and feare, and take nomore vpon them to do soch wicked poyntes amonge you. Thine eye shall not pitie him. Soule for soule, eye for eye, to the for tothe, hande for hande, fote for fote. Exod. 21. c Leui. 24. c Math. 5. c

The XX. Chapter.

When thou goest out to battayll agaynst thine enemies, and seyst horses and charettes of the people more then thou, be not afrayed of them: for the LORDE thy God which brought ẏ out of the londe of Egipte, is with the. Now whā ye are come nye vnto the battayll, the prest shal steppe forth, & speake to the people, and saye vnto thē: Heare Israel: Ye go this daye in to the battayll agaynst youre enemies, let not yo^r hert faynte. Feare not, be not afrayed, ner a drede of them. * For the LORDE youre God goeth with you, to fyghte for you agaynst youre enemies, ẏ he maye saue you. A Deut. 7. d Deut. 11. c Num. 14. a 1. Mac. 4. a * Deu. 28. a

And the captaynes shal speake to ẏ people, and saye: Who so hath buylded a new house, and hath not dedicate it, let him go, and byde in his house, that he dye not in ẏ battayll, and another dedicate it. * Who so hath planted a vynyarde, and hath not yet made it comen, let him go, and byde at home, that he dye not in the battayll, and another make it comen. * Who so hath spoused a wyfe, and hath not yet brought her home, let him go, and byde at home, ẏ he die not in the battayll, & another bringe her home. 1. Mac. 3. g Deu. 24. a

And the captaines shal speake further vnto the people, and saye: He that feareth and hath a faynte hert, let him go, and byde at home, that he make not his brethrens hert fainte also, like as his hert is. And whan the captaynes haue made an ende of speakinge vnto the people, they shall set the rulers of the hoost before the people in the fore fronte. B Iudit. 7. a

Whan thou commest nye vnto a cite to fight against it, thou shalt offre them peace. If they answere the peaceably, and open vnto the, then shal all ẏ people ẏ is founde ther in, be tributaries vnto the, and serue ẏ. But yf they wyl not deale peaceably wt the, and wyll warre with the, then besege it: and whan the LORDE thy God delyuereth it into thy hande, thou shalt smyte all the males that are therin, with the edge of the swerde: saue the wemen and the childre. * As for the catell, and all that is in the cite, and all the spoyle, thou shalt take them vnto thy selfe, and eate the spoyle of thine enemies, which the LORDE thy God hath geuen the. Thus shalt thou do vnto all the cities, that are very farre from the, and are not of the cities of these nacions. Num. 21. c Deut. 2. c Iosu. 8. a and 11. c

* But in the cities of these nacions, which C

the LORDE thy God shall geue the to enheritaūce, thou shalt leaue nothinge alyue that hath breth, but shalt vtterly destroye thē, namely * the Hethites, Amorites, Cananites, Pherezites, Heuites, & Jebusites, as the LORDE thy God hath commaunded the, ỳ they teache you not to do all ỳ abhominacions, which they do vnto their goddes, & so ye to synne agaynst the LORDE youre God.

Whan thou must lye a longe season before a cite, against the which thou makest warre to take it, thou shalt not destroye ỳ trees therof that thou woldest hew them downe vnto the are, for thou mayest eate therof: and therfore shalt thou not hew them downe. For it is but wodd vpon the felde, and no man, and can not come & be bullwerkes agaynst the. But the trees which thou knowest ỳ mē eate not of, those shalt thou destroye, and rote out, and make bullwerkes therof, agaynst the cite that warreth with the, tyll thou haue ouercome it.

The XXI. Chapter.

A Whan there is one slayne founde in ỳ londe which ỳ LORDE ỳ God shall geue ỳ to possesse it, & lyeth in ỳ felde, & it is not knowne who hath slaine him, then shal thy Elders & iudges go forth, and meet from the slayne vnto the cities that lye rounde aboute. Loke which cite is the nexte, ỳ Elders of the same shal take a yōge cowe, which hath not bene laboured, ner hath drawē in the yocke, & they shal bringe her into a valley, where as is nether earinge nor sowinge, and strike of hir heade there in the valley.

Then shal the prestes ỳ children of Leui come forth. (* For the LORDE thy God hath chosen them, to serue him, and to prayse his name: and at their mouth shal all plees and strypes be tryed.) And all the Elders of the same cite shall come forth vnto the slayne, & B wash their handes ouer ỳ yonge cowe, whose heade is stricken of in the valley, and shal answere and saie: Oure hādes haue not shed this bloude, nether haue oure eyes sene it. Be mercifull (O LORDE) vnto thy people of Jsrael, whō thou hast delyuered, * laye no innocent bloude vnto thy people of Jsraels charge: then shall they be reconcyled from the bloude. Thus shalt thou put awaye the innocent bloude from the, in that thou doest the thinge whis is righte in the sighte of ỳ LORDE.

Whā thou goest forth to warre against thine enemies, & the LORDE thy God delyuereth them in to thine handes, so that thou carriest awaye their presoners, and seist amōge the capetyues a bewtyfull woman, & hast a desyre vnto her to take her to thy wife, thou bringe her home to thine house, and let her shaue hir heade, and pare hir nayles, and put of hir clothes that she was taken presoner in, and let her sit in thine house, and wayle for hir father and mother a moneth longe after that lye with her, and wary her, and let her be thy wife. But yf thou haue no fauoure vnto her, then shalt thou let her go whither she wyll, and not to sell her, ner to make chenesaunce of her, because thou hast dishonoured her.

Yf a man haue two wyues, one that he loueth, and one that he hateth, and they bere him children, both the beloued and the hated, so that the firstborne be hirs that is hated, and the tyme commeth that he dealeth out the inheritaunce vnto his children, then can he not make the sonne of ỳ beloued firstborne before the firstborne sonne of the hated, but he shall knowe the sonne of the hated for ỳ first sonne, so that he geue him double of all that is at hande: * for the same is ỳ begynnynge of his strength, & the firstbyrthrighte is his.

* Yf eny man haue a stubborne and disobedient sonne, which herkeneth not vnto the voyce of his father, and mother, and whan they teach him nurtoure, wyll not folowe them, then shall his father and mother take him, and bringe him to ỳ Elders of their cite, and to the gate of the same place, and saye vnto the Elders of the cite: This oure sonne is stobburne and disobedīet, and herkeneth not vnto oure voyce, and is a ryotar and a dronkarde. Then shal all the men of ỳ same cite stone him to death: and thus shalt thou put awaye the euell frō the, that all Jsrael maye heare and feare.

Yf a man haue commytted a synne ỳ is worthy of death, and is put to death, so that he is hanged on tre, then shal not his bodyre mayne all night on tre, but thou shalt burye him the same daye (* For cursed is he of God that is hanged) that thou defyle not thy londe, which the LORDE thy God geueth the to enheritaunce.

The XXII. Chapter.

Yf thou se thy brothers oxe or shepe, go astraie, thou shalt not withdrawe thy selfe from them, but shalt bringe thē againe vnto ỳ brother. But yf ỳ brother be not nye vnto the, & thou knowest him not, then shalt thou take thē in to thine house, ỳ

they maye be wt the, tyll ẏ brother axe after them, & then delyuer him thē agayne. In like maner shalt thou do with his Asse, wt his rayment, & with euery lost thinge of ẏ brother, which he hath lost, & thou hast founde it: thou mayest not withdrawe thy selfe.

Yf thou se thy brothers oxe or Asse fallen downe by the waye, thou shalt not wdrawe thy selfe from him, but shalt helpe him vp.

* A woman shall not weere ẏ which pertayneth vnto a man, nether shal a man put on womans raymēt. For who so euer doth soch, is abhominacion vnto ẏ LORDE ẏ God.

Yf thou chaunce vpon a birdes nest by ẏ waye in a tre, or on the grounde, with yonge or with egges, and the dame syttinge vpon the yonge or vpon the egges, thou shalt not take the dame with the yonge, but shalt let the dame flye, and take the yonge, that thou mayest prospere and lyue longe.

When thou buyldest a new house, make a battelment aboute thy rofe, that thou lade not blonde vpon thine house, yf eny man fall therof.

Thou shalt not sowe thy vynyarde with dyuerse sedes, that thou halowe not (to the fullofferinge) the sede which thou hast sowne, with the increase of the vynyarde.

Thou shalt not plowe with an oxe and an Asse together at one tyme.

Thou shalt not weere a garmēt, ẏ is mixte with wollen and lynnen together.

* Thou shalt make gardes vpon the foure quarters of thy garment, wherwith thou coueresst thy selfe.

Yf a man take a wife, and hate her when he hath lyen with her, and layeth eny shamefull thinge vnto hir charge, and bringeth vp an euell name vpon her, and sayeth: I toke this wife, & when I came to her, I founde her not a mayde. Then shall the father and mother of the damsell take her, and bringe forth the tokens of the damsels virginite before the Elders of the cite, euen vnto the gate. And ẏ damsels father shal saie vnto ẏ Elders: I gaue this man my doughter to wyfe. Now hateth he her, and layeth a shamefull thinge to hir charge, and sayeth: I founde not thy doughter a mayde. And lo, these are the tokens of my doughters virginite. And they shal spreade out the clothe before the Elders of the cite. So shal the Elders of the cite take that man, and chastice him, and put a pennaunce vpon him of an hundreth Sycles of syluer, and geue the same vnto the father of the damsell, because he hath brought vp an euell name of a mayde in Israel, and he shall haue her to wyfe, so ẏ he maye not forsake her all his life longe. But yf it be of a trueth, that the damsell is not founde a virgin, thē shal she be brought forth vnto the dore of hir fathers house, and the mē of the cite shal stone her to death, * because she hath wrought foly in Israel, and played the whore in hir fathers house. And so shalt thou put awaye the euell from the. Deu.22.c

Yf a man be founde lienge with a womā that hath a maried hußbande, they shal dye both the man, & the womā that he hath lien withall. And so shalt thou put awaye euell from Israel. Leui.20.b

D

Yf a mayde be handfested to eny man, & another man getteth her in the cite, & lyeth with her, ye shal bringe them both out vnto the gate of the cite, and stone them both, ẏ they dye. The damsell, because she cryed not, beynge in the cite. The man, because he hath brought his neghbours wife to shame. And thou shalt put awaye the euell from the.

But yf a man get an handfested damsell vpon the felde, and take her, & lye wt her, then the man that laye with her, shal dye alone, and vnto the damsell thou shalt do nothinge: for she hath done no synne worthy of death. It is like as yf a man rose against his neghboure, and slewe him, euen so is this also. For he founde her in the felde, and the handfested damsell cryed, and there was no man to helpe her.

Yf a man fynde a mayde that is not hād fested, and take her, and lye with her, and be founde, then shal he that laye with her, geue hir father fyfte Sycles of syluer, and shall haue her to wyfe, because he hath shamed her: he maye not forsake her all his life lōge. Exo.22.c

Noma shal take his fathers wife, ner vncouer his fathers coueryng. Leui.18.a Deu.23.c

The XXIII. Chapter.

A

There shal none that hath his stones broken or ẏ is gelded, come in to the cōgregacion of the LORDE. There shal no whores childe also come in to the cōgregacion of ẏ LORDE, no not after ẏ tenth generacīō, but shal neuer come in to ẏ cōgregacīō of ẏ LORDE. * The Ammonites & Moabites shal not come in to ẏ cōgregacīō of ẏ LORDE, no not after ẏ tenth generacion, but shall neuer come in, because they met you not wt bred & water in ẏ waye, whā ye came out of Egipte. * And besides ẏ, they hired agaynst you Balaā ẏ sonne of Beor, ẏ interpreter out of Mesopotamia, to curse ẏ. But ẏ LORDE ẏ God wolde not heare Balaam, Esa.56.a 2.Esd.13.a Num.22.a Iosu.24.b

and turned the curse to a blessynge vnto the: becaus the LORDE ẏ God loued the. Thou shalt wysh him nether prosperite ner healthy all thy life longe for euer. Thou shalt not abhorre an Edomite: * for he is thy brother.

Gen.25.c

B An Egipcian shalt thou not abhoure, for thou wast a straunger in his londe. The children whom they beget in the thirde generacion, shal come in to the congregacion of ẏ LORDE.

2.Co.10.a Ephe.6.b * Whā thou goest out to fyghte agaynst thine enemies, kepe the from all wickednesse.

Yf there be eny man amonge you which is vncleane, so that eny thinge is chaunced to him by nyghte, the same shal go out of ẏ hoost vntyll he haue bathed himselfe with water before euen: and whan the Sonne is gone downe, he shall come in to the hoost agayne.

And without the hoost thou shalt haue place to resorte vnto for necessyte, ⁊ thou shalt haue a shouell vnder the gyrdle: and whan thou wilt set ẏ downe without, thou shalt dygge therwith: and whan thou hast done thine easement, thou shalt couer that which is departed from the. For the LORDE thy God walketh in thine hooste, to delyuer the, and to gene thine enemies before the. Therfore shall thy hooste be holy, that he se no vncleane thinge in the, and so turne himselfe from the.

C Thou shalt not delyuer vnto his master the seruaunt, which is escaped fro̅ him vnto the. He shall dwell with the in the place that he choseth within eny of thy gates, for his wealth, and thou shalt not vexe him.

Num.25.b Deut.22.c vMich.1.b There shal be no whore amonge ẏ doughters of Israel, nether whorekeper amonge the sonnes of Israel. * Thou shalt not bringe ẏ hyre of an whoore ner the price of a dogg in to the house of the LORDE ẏ God for eny maner of vowe: for they both are abhominacion vnto the LORDE thy God.

Exo.22.c Leuit.25.f a.Esd.5.a Thou shalt occupye no vsury vnto ẏ brother, nether with money, ner with fode, ner with eny maner thinge that vsury maye be vsed withall. (Vnto a straūger thou maiest lende vpō vsury, but not vnto thy brother) ẏ the LORDE thy God maye blesse the in all ẏ thou takest in hāde, in the lōde whither thou commest in to possesse it.

D Num.30.a Eccle.5.a Baruc.6.e Act.5.a Whan thou makest a vowe vnto ẏ LORDE ẏ God, to shalt not be slacke to performe it: for the LORDE thy God shal requyre it of the, and it shal be synne vnto the. Yf thou leaue vowinge, then is it no synne vnto the. But that which is proceaded out of ẏ lyppes shalt thou kepe, and do therafter, acordinge as thou hast vowed vnto the LORDE of a frewyll, which thou hast spoken w̄ thy mouth.

Whan thou goest in to thy neghbours vyniarde, thou mayest eate of the grapes acordinge to thy desyre, tyll thou haue ynough. But thou shalt put none in to thy vessell.

* Whan thou goest in thy neghbours cornefelde, thou mayest plucke the eares with thine hande, but with a sycle mayest thou not reape therin.

The XXIIII. Chapter.

When a man taketh a wife, and marieth her, and she findeth no fauour in his eyes because of eny vncleanesse, the̅ shal he wryte a byll of deuorcemēt, and geue it her in hir hāde, and sende her out of his house. Yf whan she is gone out of his house, she go, and be another mans wyfe, and the same seconde man hate her also, ⁊ wryte a byll of deuorcement, and geue it her in hir hande, and sende her out of his house: Or yf the same seconde man dye, which tooke her to wife, then hir first huſbande that put hir awaie, maie not take hir againe to be his wife, in so moch as she is defyled, for that is abhominacion before the LORDE: that thou make not the londe to synne, which the LORDE thy God hath geuen the to enheritaūce.

Whan a man hath newly taken a wyfe, he shall not go awarre fare, nether shall he be charged withall. He shal be fre in his house one yeare longe, that he maye be mery w̄ his wife which he hath taken.

Thou shalt no take ẏ nethermost and vppermost mylstone to pledge, for he hat set ẏ his lyuynge to pledge.

Yf eny man be founde that stealeth one of his brethren, from amonge the childre of Israel, and setteth him to pledge, or selleth him soch a thefe shal dye, that thou maiest put awaye the euell from the.

Kepe the from the plage of leprosie, that thou * obserue diligently and do acordynge vnto all that the prestes the Leuites teach the, as I haue commaunded them, ẏ shalt obserue and do therafter. Remembre what the LORDE thy God dyd vnto Miriam * by the waye, whan ye were come out of Egipte.

Yf thou lendest ẏ brother eny dett, thou shalt not go in to his house, and take a pledge, but shalt stonde without: and he, to whō thou lendest, shal bringe out his pledge vnto the. But yf it be a poore body, thou shalt not lye downe to slepe, with his pledge, but

shalt delyuer him his pledge agayne, whan the Sonne goeth downe, that he maye slepe in his awne rayment, and blesse the, so shall the same be reckened vnto the for righteousnes before the LORDE thy God.

Thou shalt not withdrawe the hyre of ỳ nedye and poore amonge thy brethren, or straunger that is in thy londe, or within thy gates, but shalt geue him his hyre the same daye, that the Sonne go not downe theron, for so moch as he is nedye, and his life sustey ned therwith: that he call not vpon the LORDE agaynst the, and it be synne vnto the.

The fathers shal not dye for the children, ner the childrē for the fathers, but euery one shal dye for his awne synne.

* Thou shalt not wrest the righte of the straunger and of the fatherlesse. And ỳ wedowes rayment shalt thou not take to pledge: For thou shalt remembre, that thou wast a seruaunte in Egipte, and how that ỳ LORDE thy God delyuered the from thence, therfore commaunde I the to do this.

Whan thou hast reaped downe thine harueste in the felde, and hast forgotten a shefe in the felde, thou shalt not turne agayne to fetch it, but it shal be for the straunger, ỳ fatherlesse and the wedowe, that the LORDE thy God maye blesse the in all the workes of thy handes.

Whan thou hast plucked thine Olyue trees, thou shalt not plucke them vp cleane afterwarde: it shal be for the straunger, the fatherlesse and the wedowe. Whan thou hast gathered thy vynyarde, thou shalt not gather it vp cleane afterwarde: it shalbe for the straunger, the fatherlesse and the wedowe. And thou shalt remembre, that thou wast a seruaunt in the londe of Egipte: therfore cōmaunde I the to do this.

The XXV. Chapter.

Whan there is a stryfe betwene men, they shalbe brought before ỳ lawe and iudged: and the iudges shall iustifye the righteous, and condemne the vngodly. And yf the vngodly haue deserued strypes, the iudge shall commaunde to take him downe, and they shall beate him before him, acordynge to the measure and nombre of his trespace. * Whan they haue geuē him fortye strypes, they shall beate him nomore, lest (yf there be mo strypes geuen him) he be beaten to moch, and thy brother be horrible before thine eyes.

Thou shalt not mosell the mouth of the ore, that treadeth out the corne.

Whan brethren dwell together, and one of them dye without children, then shall not ỳ wife of the deed take a straunge man without, but hir kynsman shal go in vnto her, and take her to wyfe: and the first sonne that she beareth, shal he set vp after the name of his brother which is deed, that his name be not put out of Israel.

But yf the man wyl not take his kynswoman, then shal his kynswoman go vp vnder the gate to the Elders, and saye: My kynsman refuseth to stere vp a name vnto his brother in Israel, and wyl not marye me. Then shal the Elders of the cite call him, and comen with him. Yf he stonde then and saye: I wyl not take her, then shal his kynswoman steppe forth vnto him before the Elders, and lowse a shue frō his fote, and spyt in his face, and shal answere, and saye: Thus shal it be done vnto euery man, that wyl not buil de his brothers house. And his name shalbe called in Israel, thevnshodd house.

Yf two men stryue together, and the wyfe of one renne to, to delyuer hir husbande from the hande of him that smyteth him, & put forth hir hande, and take him by the secretes, then shalt thou cut of hir hande, and thine eye shal not pitie her.

Thou shalt not haue in ỳ bagg two maner of weightes, a greate and a small. Nether shalt thou haue in thyne house dyuerse measures, a greate and a small. Thou shalt haue a perfecte and iust weighte, and a perfecte and iust measure, that thy life maye be longe in the londe, which the LORDE ỳ God shal geue the. For who so euer doth soch (yee all they that do euell) are abhominacion vnto the LORDE thy God. * Remēbre what the Amalechites did vnto the by the waye, whā ye were departed out of Egipte, how they buckled with the by the waye, and smote thy hynmost, euen all that were feble, which came after the whan thou wast weerye and fainte, and they feared not God. Now whā the LORDE thy God bryngeth the, to rest frō all thine enemies rounde aboute in the londe which the LORDE thy God geueth the for inheritaunce to possesse, then shalt thou put out the remembraunce of the Amalechites from vnder heauen. Forget not this.

The XXVI. Chapter.

Whan thou comest into the londe that the LORDE thy God shal geue the to inheritaunce, and enioyest it, and dwellest therin, thou shalt take of all

maner * first frutes of the londe, that come out of thy grounde, which the LORDE thy God geueth the, & shalt put them in a maunde, and go vnto the place which the LORDE thy God shal chose (ý his name maye dwell there) and thou shalt come vnto the preist which shalbe at that tyme, and saye vnto him: I knowlege this daye vnto the LORDE thy God, that I am come in to the londe, which ý LORDE sware vnto oure fathers to geue vs. And the preist shal take the maunde out of thyne hande, and set it downe before the altare of the LORDE thy God.

B Then shalt thou answere and saye before the LORDE thy God: The Syrians wolde haue destroyed my father, * which wēte downe in to Egipte, and was a straūger there with a small folke, and became there a naciō greate, mightie & full of people. * But the Egipciās intreated vs euell, and troubled vs, and layed an harde bondage vpō vs. Then cried we vnto ý LORDE, the God of oure fathers. And the LORDE herde oure cryenge, and loked on oure aduersite, laboure, and oppressiō, * & brought vs out of Egipte with a mightie hande, and a stretched out arme, and with greate terrybleneſſe thorow tokens and wōders, and hath broughte vs vnto this place and hath geuen vs this londe, that floweth with mylke and hony. Therfore bringe I now the first frutes of the londe, which the LORDE hath geuen vs. And thou shalt leaue them before the LORDE thy God, and geue thankes before the LORDE thy God, and reioyse ouer all the good, that the LORDE ý God hath geuen the, and thyne house: thou and the Leuite, and the straunger that is with the.

C Whan thou hast brought together all ý tythes of thine increase in the thirde yeare, which is a yeare of tithes, thou shalt geue it vnto the Leuite, to the straunger, to the fatherlesse, and to the wedowe, that they maie eate within ý gates, and be filled. And thou shalt saye before the LORDE thy God: * I haue broughte that halowed is, out of my house, and haue geuen it vnto the Leuyte, the straunger, the fatherlesse, and the wedowe, acordinge to all thy commaundement which thou hast cōmaunded me. I haue not transgressed thy commaundementes, ner forgotten them. I haue not eaten therof in my heuyneſſe, ner taken awaye therof in vncleanneſſe. I haue not geuē therof vnto the deed. I haue bene obedient vnto the voyce of the LORDE my God, and haue done all as he hath commaunded me. * Loke downe from thy holy habitacion, from heauen, and blesse thy people of Israel, and ý londe that thou hast geuen vs, as thou swarest vnto oure fathers, a londe that floweth with mylke and hony.

D In the daye whan the LORDE thy God commaunded the, to do acordynge vnto all these ordinaūces and lawes, that thou shuldest kepe them and do therafter with all thy hert and with all thy soule. * The same daye maydest thou a promysse vnto the LORDE, that he shulde be thy God, and ý thou woldest walke in all his wayes, and kepe his ordynaunces, his commaundementes, and his lawes, and to herken vnto his voyce. * And the LORDE promysed the vpō the same daye, that thou shuldest be his awne peculier people, like as he hath sayde vnto the (so ý thou kepe all his commaundementes) and that he wolde make the hye in prayse name and honoure aboue all nacions which he hath made * ý thou mayest be an holy people vnto ý LORDE thy God, as he hath sayde vnto the.

The XXVII. Chapter.

A ND Moses with ý Elders of Israel commaunded the people, & sayde: Kepe all the commaundementes which I commaunde you this daye. * And what time as ye go ouer Jordane, in to the londe ý ý LORDE thy God shal geue the, thou shalt set vp greate stones, and playster them with playster, and wryte vpon them all the wordes of this lawe: (whan thou art come ouer) ý thou mayest come in to the londe, which the LORDE thy God shall geue the, a londe ý floweth with milke and hony, as ý LORDE God of thy fathers hath promysed the.

Now whan ye go ouer Jordane, ye shall set vp these stones (wherof I cōmaunde you this daye) vpon mount Eball, and playster them with playster: * and there shalt thou buylde vnto the LORDE thy God an altare of stone, wherupon thou shalt lifte no yron. * Of whole stones shalt thou builde this altare vnto the LORDE thy God, and offre burntofferinges theron vnto the LORDE thy God: and thou shalt offre healthofferinges, and eate there, and reioyse before the LORDE thy God: and vpon the stones thou shalt wryte all the wordes of this lawe manyfestly and well.

And Moses with the preistes and Leuites ℣ spake vnto all Israel, and sayde: Take hede and heare O Israel: This daye art thou become the people of the LORDE thy God.

that thou mayest be obedient vnto the voyce of the LORDE thy God, and do acordinge vnto all his commaundementes and ordinaunces, which I cōmaunde the this daye.

* And Moses charged the people the same daye, and sayde: These shal stonde vpon mount Gusim to blesse the people, whan ye are gone ouer Jordane: Simeon, Leui, Juda, Jsachar, Joseph, and Ben Jamin. And these shal stonde vpon mount Eball to curse: Ruben, Gad, Asser, Zabulon, Dan & Nephtali. And the Leuites shal begynne, and saye vnto euery man of Jsrael, w̄ a loude voyce:

Cursed be he, that maketh eny carued Idoll or molten ymage (an abhominacion of the LORDE, a worke of the handes of ỹ craftesman) and putteth it in a secrete place. And all the people shal answere and saye, Amen.

* Cursed be he, that curseth his father and mother. And all the people shall saye, Amen.

Cursed be he, ỹ remoueth his neghbours mark. And all the people shal saye, Amen.

Cursed be he, that maketh a blynde man go out of his waye. And all the people shal saye, Amen.

Cursed be he, that wresteth ỹ righte of ỹ straunger, of the fatherlesse, & wedowe. And all the people shal saye, Amen.

Cursed be he, that lyeth with his fathers wife, to vncouer his fathers couerynge. And all the people shal saye, Amen.

Cursed be he, ỹ lyeth w̄ eny maner beest. And all the people shal saye, Amen.

* Cursed be he, ỹ lyeth w̄ his sister, which is the doughter of his father or of his mother. And all the people shal saye, Amen.

Cursed be he, ỹ lyeth with his mother in lawe. And all the people shal saye, Amen.

Cursed be he that slayeth his neghboure secretly. And all the people shal saye, Amen.

* Cursed be he, that receaueth giftes to slaye the soule of innocent bloude. And all the people shal saye, Amen.

Cursed be he, that contynueth not in all ỹ wordes of this lawe, to do them. And all ỹ people shal saye, Amen.

The XXVIII. Chapter.

AND yf thou shalt herken vnto ỹ voyce of the LORDE thy God, to obserue and do all his commaundementes which I cōmaunde ỹ this daye, then shall the LORDE thy God set ỹ an hye aboue all nacions vpō earth, and all these blessynges shal come vpon the, and ouertake the, because thou hast bene obedient vnto the voyce of the LORDE thy God. Blessed shalt thou be in the towne, and blessed in the felde. Blessed shalbe the frute of thy body, the frute of thy grounde, and the frute of thy catell, and the frute of thine oxen, and the frute of thy shepe. Blessed shal be ỹ baskett, & thy stoare. Blessed shalt thou be whā thou goest in, and blessed whan thou goest out. * And thine enemies that ryse vp agaynst the, shal ỹ LORDE cause to be smytten before thy face. They shal come out agaynst the one waye, & flye before the seuen wayes. Deu. 20.

The LORDE shal commaunde the blessynge to be with ỹ in thy cellers, and in all that thou takest in hande, and shal blesse the in ỹ londe that the LORDE thy God hath geuē the. The LORDE shal set the vp to be an holy people vnto himselfe (as he hath swore vnto the) yf thou kepe the commaundementes of the LORDE thy God: so that all nacions vpon earth shal se, that thou art called after the name of the LORDE: & they shal be afrayed of you. And ỹ LORDE shal make ỹ plenteous in goodes, in the frute of ỹ wombe, in the frute of thy catell, & in the frute of thy grounde, in the londe that the LORDE sware vnto thy fathers, to geue the.

* And the LORDE shal open vnto ỹ his good treasure, euen the heauen, to geue rayne vnto thy londe in due season, and to prospere all the workes of thine handes. * And thou shalt lēde vnto many naciōs, but thou shalt borowe of no man. And ỹ LORDE shal set the before, and not behynde: & thou shalt be aboue onely, and not benethe, yf thou be obedient vnto the commaundementes of ỹ LORDE thy God, which I commaunde the this daye to kepe and to do them: & yf thou * bowe not asyde from eny of these wordes, which I commaunde ỹ this daye, either to the righte hande or to the lefte, ỹ thou woldest walke after other goddes to serue them. Deut. 11. Deu. 15.a Deu. 4.a and 17.c

But yf thou wylt not herken vnto the voyce of the LORDE thy God, to kepe and to do all his commaundementes and ordinaunces, which I commaunde ỹ this daie, * then shall all these curses come vpon the, and ouertake the. Cursed shalt thou be in the towne, and cursed in ỹ felde: cursed shal thy basket be, and thy stoare. Cursed shall be the frute of thy body, the frute of thy londe, the frute of thine oxen, and the frute of thy shepe. Cursed shalt thou be whan thou goest in, and cursed whā thou goest out. The LORDE shal sende in to the, consuminge, and Leu. 26.b Bar. 1.b Dan. 9.b

complayninge, and cursynge, in all that thou takest in hande to do, tyll he haue destroyed the & shortly broughte to the naughte, because of thy wicked inuencions, in that thou hast forsaken me.

C The LORDE shall make the pestylence to byde longe with the, tyll he haue consumed the out of the londe, into the which thou commest to possesse it. The LORDE shall smyte the with swellynge, fevers, heate, burnynge, venome, drouth, and paleneſſe, & shall persecute the, tyll he haue destroyed the.

Deut. 10.c * Thy heauen, that is ouer thy heade, shalbe of brasse, and the earth vnder the, of yron. The LORDE shall geue thy londe dust for rayne, and aßshes from heauen vpon the, vntyll thou be broughte to naught. The LORDE shall cause the be smytten before thine enemyes. Thou shalt come out one waye agaynst them, and seuen wayes shalt thou flye before them, and shalt be scatered amõge all the kyngdomes vpon earth. Thy carcase shalbe meate vnto all maner foules of the ayre, and to all the beestes vpon earth, and there shalbe no man to fraye them awaye.

The LORDE shall smyte the with ẏ botches of Egipte, with the Emorodes, with scalle, and maungyneſſe, that thou shalt not

Lich.3.b Lom.1.c be healed therof. * The LORDE shall smyte the with madneſſe, blyndneſſe and dasynge of hert. And thou shalt grope at the noone daye, as ẏ blynde gropeth in darkneſſe, and shalt not prospere in thy waye. And thou shalt suffre vyolence and wronge all thy lifelonge, & no man shal helpe ẏ. * Thou shalt

1.Re.12.c spouse a wife, but another shal lye with her.

Deu.20.a * Thou shalt buylde an house, but another shall dwell therin. Thou shalt plante a vnyarde, but shalt not make it comen.

D Thine oxe shalbe slayne before thine eyes, but thou shalt not eate therof. Thine asse shalbe violently taken awaye (euen before ẏ face) and shal not be restored ẏ againe. Thy shepe shalbe geuen vnto thine enemies, and no man shal helpe the. Thy sonnes and thy doughters shalbe geuen vnto another nacion, and thine eyes shal se it, and daſe vpon them all the daye longe, and thy hande shal not be able to delyuer them. The frute of ẏ londe and all ẏ laboure, shall a nacion eate, which thou knoweſt not: and thou shalt but onely be he that shalbe oppressed and suffre wronge, all the dayes of thy life. And thou shalt be cleane beſyde thy selfe for the sighte, which thine eyes shal se.

The LORDE shal smyte the with a myscheuous botch in ẏ knees & legges, so that thou canst not be healed, euen from the sole of thy fote vnto the crowne of thy heade.

The LORDE shal bringe the and thy kynge (which thou hast set ouer the) vnto a nacion, whom thou knoweſt not, nether thy fathers: and there shalt thou serue other goddes, euen wodd and stone: and thou shalt go to waist, and become a byworde, & a laughinge stocke amõge all nacions, whither ẏ LORDE hath caryed the.

Thou shalt cary out moch sede in to ẏ felde, and shalt gather but litle in: for the greßhoppers shal destroye it. Thou shalt plante vnyardes and dresse thẽ, but thou shalt nether drynke of the wyne, ner gather of ẏ grapes: for ẏ wormes shal consume it. Thou shalt haue Olyue trees in all ẏ coastes, but shalt not be anoynted with the oyle: for thy ne Olyue trees shalbe roted out. Thou shalt get sonnes and doughters, and yet not haue them: for they shal be caried awaye captiue. All thy trees and frutes of thy londe shall be marred with blastinge.

The straunger that is with ẏ, shal clymme vp ouer the, and be allwaye aboue the: but thou shalt come downe alowe, and lye euer beneth. He shal lende vnto the, but thou shalt not lende him. He shalbe before, but thou shalt be behynde.

And all these curses shall come vpon the, & and folowe the, and ouertake ẏ, tyll thou be destroyed, because thou herkeneſt not vnto ẏ voyce of the LORDE ẏ God, to kepe his commaundemẽtes and ordinaunces, which he hath commaunded the. Therfore shal there betokens and wonders vpon the, & vpon thy sede for euer, because thou hast not serued ẏ LORDE thy God with a ioyfull and good hert, whan thou haddeſt abundaunce of all thinges. And therfore shalt thou serue thine enemye, which the LORDE shal sende vpon the, in hunger and thyrst, in nakedneſſe, and neade of all thinge: & he shal put a yocke of yron vpon thy necke, vntyll he haue broughte the to naughte.

The LORDE shal bringe a nacion vpon the from farre, euen from the ende of ẏ worlde, as a flyenge Aegle: a people, whose speache thou canst not vnderstonde, an harde fauoured people, which regarde not the persoune of the olde, ner haue compassion on the yonge. And they shal eate vp ẏ frute of thy catell, & the frute of thy londe, tyll they haue destroyed the, and shall leaue the no

thinge in corne, wyne, oyle, in the frute of ỳ
oxen and shepe, vntyll they haue broughte
the to naughte: and shal laye sege vnto the
w̄ in all thy gates, tyll they cast downe thy
hye and stronge walles, wherin thou trustest
thorow out all thy londe. And thou shalt be
beseged within all thy portes, thorow out all
thy londe which the LORDE thy God hath
geuen the.

* Thou shalt eate the frute of thine awne body, the flesh of thy sonnes and of thy doughters, which the LORDE ỳ God hath geuē the, in that straytnesse and sege, wher with thine enemye shall besege the: so that it shal greue the man ỳ afore hath lyued tenderly and in voluptuousnes amonge you, to loke vpon his brother and vpon his wife ỳ lyeth in his bosome, and on the sonne that is left over of his sonnes, lest he shulde geue eny of them of the flesh of his children that he eateth, in as moch as there is nothinge left him in that straytnesse and sege, wherwith thine enemye shal besege ỳ within all thy gates. And the woman that afore hath lyued so tenderly and voluptuously amonge you, that she durste not set the sole of hir fote vpon the grounde for tendernes and voluptuousnes, shal be greued to loke vpon hir hußbande that lieth in hir bosome, and on hir sonne, and on hir doughter: euen because of hir doughters which she hath norished betwixte hir legges in hir lappe, and because of hir sonnes that she hath borne: For she shall eate them secretly for very scarcenesse of all thinges, in the straytnesse and sege, wherwith thine enemye shal besege ỳ with in thy gates.

If thou wilt not be diligent to do all the wordes of this lawe which are wrytten in this boke, that thou mayest feare this glorious and fearfull name, euen the LORDE thy God, then shal the LORDE entreate ỳ wonderously, with plages vpon ỳ and thy sede, yee with greate and continuall plages, with euell and contynuall sicknesses, and shal bringe vpō ỳ all ỳ sicknesses of Egipte (wherof thou wast afrayed) and they shal cleue vnto the. Therto all maner sicknesses and all maner plages, which are not wrytten in the boke of this lawe, shal the LORDE thy God cause to come vpon the, vntyll he haue destroyed the. And there shal be left but a fewe people of you, * which afore were as the starres of heauen in multitude: because thou hast not herkened vnto the voyce of the LORDE thy God.

And as ỳ LORDE reioysed ouer you afore, to do you good, and to multiplye you, euē so shall he reioyse ouer you, to destroye you, and to bringe you to naughte, and ye shal be waysted from of the londe, whither thou goest now to possesse it. For the LORDE shal scater the amonge all nacions, from the one ende of the worlde vnto another, and there shalt thou serue other goddes, whom thou knowest not, ner yet thy fathers, euen wodd and stone. Ier. 31.a

And amonge those same nacions shalt thou haue no quyetnesse, nether shal the sole of ỳ fote haue eny rest: for the LORDE shal geue the there a fearfull hert, and dasynge of eyes, and a troubled soule, so that thy life shal hāge before the: Night and daye shalt thou feare, and shalt haue no trust in thy life. In the mornynge thou shalt saye: Who shall geue me the euenynge? And at euen shalt thou saye: Who shal geue me the mornynge? For the very greate feare of thine hert, which shal make the afrayed: and for the sighte of thine eyes which thou shalt se.

And the LORDE shal bringe the agayne into Egipte by shippe fulles, euen thorow the waye wherof I sayde vnto the: * Thou shalt se it nomore: and there shal ye be solde vnto youre enemies for bonde seruauntes and bonde maidens, and there shal be no man to bye you. Exo. 14.

The XXIX. Chapter.

THese are ỳ wordes of the couenaunt, A
which the LORDE cōmaunded Moses to make w̄ the children of Israel Nu. 21.c
in the londe of the Moabites, * besyde ỳ couenaunt which he made with them in Horeb. And Moses called all Israel, and sayde vnto them: Ye haue sene all that the LORDE dyd before youre eyes in the londe of Egipte, vnto Pharao with all his seruaūtes, and all his londe, the greate tentacions which thine eyes haue sene, that they were greate tokēs and wonders. And yet vnto this daye hath not the LORDE geuen you an hert that vnderstondeth, eyes that se, eares that heare. *Exo. 19. Deu. 10.b Ier. 31.d

He hath caused you to walke fortye yeares in the wylderneße. Youre clothes are not wared olde vpon you, nether is thy shue wared olde on thy fote. Ye haue eaten no bred, and dronken no wyne, ner stronge dryncke, that ye mighte knowe, that he is ỳ LORDE youre God. Deu. 8.a

And whan ye came vnto this place, Sihon the kynge of Hesbon, and Og ỳ kynge B
Nu. 21.d.

of Basan, came out agaynst vs vnto battayll, and we smote them, and toke their londe, and gaue it to enheritaunce vnto ẏ Rubenites and Gaddites, and to the halfe tribe of the Manassites. * Kepe now therfore the wordes of this couenaunt, and do therafter, that ye maye haue vnderstondinge in all that ye do.

Ye stonde this daye all before the LORDE youre God, the chefe rulers of youre trybes, youre Elders, youre officers, euery man in Israel, youre children, youre wynes, ẏ straungers that are in thine hoost, * from the hewer of ẏ wodd vnto ẏ drawer of ẏ water: that thou shuldest enter in to the couenaunt of the LORDE thy God, and in to the ooth which the LORDE thy God maketh with the this daye, that he mighte set the vp this daye to be a people vnto himself, and that he mighte be thy God, as he hath sayde vnto the, * and as he sware vnto ẏ fathers, Abraham, Isaac and Jacob.

For I make not this couenaunt and this ooth with you onely, but both with you ẏ are here this daye, and stonde with vs before the LORDE oure God, and also with them that are not here with vs this daye. For ye knowe how we haue dwelt in the londe of Egipte, and how we came thorow the myddes of the Heythen, whom ye passed by, and sawe their abhominacions and their Idols, wodd and stone, syluer and golde, which were with them: Lest there be amõge you man or woman, or an housholde, or a trybe, which turneth awaye his hert this daye from the LORDE oure God, to go and to serue ẏ goddes of these nacions: and lest there be amonge you some rote, that beareth gall & wormwodd: so that though he heare the wordes of this curse, he blesse him selfe yet in his hert, and saye: * Tush, it shal not be so euell. I wil walke after the * meanynge of myne awne hert, that the dronken maye perishe with the thyrstie.

Then shall not the LORDE be mercifull vnto him, but his wrath and gelousy shall smoke ouer soch a man, and all the curses that are wrytten in this boke, shall lighte vpon him: and the LORDE shal put out his name from vnder heauen, and shall separate him vnto euell out of all the trybes of Israel, accordinge vnto all the curses of the couenaunt, that is wrytten in the boke of this lawe.

So the posterities of youre childrē which shal ryse vp after you, and the straungers that come out of farre countrees, shall saye (whan they se the plages of this londe, and the diseases wherwith the LORDE hath smytten it) that he hath brent vp all their londe with brymstone and salt, so ẏ it can not be sowne, ner is frutefull, nether groweth there eny grasse therin, * Like as Sodom, Gomor, Adama and Zeboim are ouerthrowne, which the LORDE ouerthrewe in his wrath and anger.

Then shall all nacions saye: * Wherfore hath the LORDE done thus vnto this londe: What greate wrothfull displeasure is this: Then shalt it be sayde: Euen because they haue forsaken the couenaunt of ẏ LORDE God of their fathers (which he made with them whan he broughte them out of the londe of Egipte) and they wēte, and serued other goddes, and worshipped thē, euen soch goddes as they knewe not, and whom he had not deuyded vnto them. Therfore the wrath of the LORDE waxed whote ouer this londe, to brynge vpon it all the curses that are wrytten in this boke. And the LORDE thrust them out of their londe wt greate wrath, indignacion & displeasoure & hath cast them into another londe, as it is come to passe this daye.

These are the * secretes of the LORDE oure God, which are opened vnto vs and oure children for euer, ẏ we shulde do all the wordes of this lawe.

The XXX. Chapter.

NOw whan all this commeth vpon the, whether it be the blessinge or ẏ curse which I haue layed before the, and thou goest in to thine hert, beynge amõge the Heithen, whither the LORDE thy God hath thrust the, and thou turnest vnto the LORDE ẏ God, so that thou herkenest vnto his voyce, thou and thy children with all ẏ hert and with all thy soule, in all that I commaunde the this daye, * then shal the LORDE thy God turne thy captiuyte, and haue compassion vpon the, and shal gather thy congregacion agayne from amonge all the nacions, whither the LORDE thy God hath scatered the.

And though thou weryest thrust out vnto the vttemost partes of the heauen, yet shall the LORDE thy God gather the from thence, and from thēce shal he fetch the, and shal brynge the in to the londe, which thy fathers haue possessed, and thou shalt enioye it, and he shal do the good, and multiplye the aboue thy fathers.

B *And the LORDE thy God shall circum
Deu.10.d cyse thine hert, and the hert of thy sede, that thou mayest loue the LORDE ẏ God with all thy hert and with all ẏ soule, that thou mayest lyue. But all these curses shall the LORDE thy God laye vpon thine enemyes, and vpon them that hate the and persecute the. But thou shalt turne, and herken vnto the voyce of the LORDE, to do all his commaundementes, which I commaunde the this daye. And the LORDE thy God shal make the plenteous in all the workes of thine hãdes, in the frute of thy body, in the frute of thy catell, in the frute of thy londe to good.

*For the LORDE shall turne, to reioyse ouer the to good, as he reioysed ouer thy fathers, so that thou herken vnto the voyce of the LORDE thy God (to kepe his commaundementes and ordinaunces, which are wrytten in the boke of this lawe) and turne vnto the LORDE thy God with all thy hert and with all thy soule.

C *For the commaundement which I com
Deu.10.a maunde ẏ this daye, is not to wonderfull for the, ner to farre, ner yet in heauen, that thou neadest to saye: Who wil go vp for vs in to heauen, and bringe it vnto vs, that we maie heare it and do it? Nether is it beyonde the see, that thou neadest to saye: Who wyll go ouer the see for vs, and fetch it vs, that we maye heare it, and do it? For the worde is very nye vnto the, euẽ in thy mouth and in thine hert, that thou do it.

Beholde, I haue layed before you this daye, life and good, death and euell. For I cõmaunde the this daye, to loue the LORDE thy God, and to walke in his wayes, and to kepe his commaundementes, ordinaunces, and lawes, that thou mayest lyue and multiplye, and that the LORDE thy God maye blesse the in the londe, whither thou goest to possesse it.

D But yf thou turnest awaye thine hert, so
Deu.11.d that thou wilt not heare, but fall awaye, to worshipe other goddes and to serue them, I certifye you this daye, that ye shal perishe, and not lyue longe in the londe, whither thou goest ouer Jordane to possesse it.

*I take heauen and earth this daye to re
Deu.11.d corde ouer you: I haue layed before you life and death, blessinge and cursinge, that thou mayest chose life, and that thou and thy sede maye lyue, ẏ ye maye loue the LORDE youre God, and herken vnto his voyce, and cleue vnto him: (For he is thy life and thy lõge age) that thou mayest dwell in the londe, which the LORDE sware vnto thy fathers Abraham, Jsaac and Jacob, to geue them.

The XXXI. Chapter.

AND Moses went, & spake these wordes to all Jsrael, and saide vnto them: A
I am this daye an hundreth and twẽtye yeare olde, I can nomore go out and in: the LORDE also hath sayde vnto me: *Thou Nu.20.b
shalt not go ouer this Jordane. The LORDE thy God himselfe shall go before the ouer Jordane: and hẽ himselfe shal destroye these nacions before the, that thou mayest conquere them: and Josua he shall go ouer before the. *as the LORDE hath sayde. And Nu.27.d
the LORDE shal do vnto them, as he dyd vnto Sihon and Og the kynges of the Amorites and vnto their lõde, which he destroyed. Num.21.d

*Now whan the LORDE shal deliuer thẽ * Deu.7.a and 20.c
before you, ye shal do vnto them acordynge vnto all the commaundementes which I haue commaunded you. Be manly and strõge, feare not, and be not afrayed of them. For the LORDE thy God himselfe shal go with B
Iosu.1.a the, *and shal not fayle the, ner forsake the. Heb.13.a

And Moses called Josua, and sayde vnto him before all Jsrael: Be stronge and bolde, for thou shalt bringe this people in to Iosu.1.b
the londe, which the LORDE hath swome 3.Reg.2.a
vnto their fathers to geue them, and thou shalt parte it amonge them by lott. But the LORDE himselfe that goeth before you, euen hẽ shal be with the, and shal not fayle the, ner forsake the: Feare not, and be not afrayed.

And Moses wrote this lawe, and delyuered it vnto the prestes the children of Leui (*which bare the Arke of the couenaunt Num.3.c
of the LORDE) and vnto all the Elders of Jsrael.

And he commaunded them, and sayde: C
*At the ende of seuen yeares, in the tyme 2.Esdr.8.a
of the fre yeare, in the feast of Tabernacles whan all Jsrael come to appeare before the LORDE thy God, in the place that he shall chose, thou shalt cause this lawe to be proclamed before all Jsrael in their eares, namely, before the congregacion of the people, both of men, wemen, children, and thy straungers which are within thy gates: that they maye heare and lerne to feare the LORDE their God, and be diligent to do all the wordes of this lawe: and that their children also which knowe nothinge, maye heare and

lerne to feare the LORDE yo' God, all youre lyue dayes which ye lyue in the londe, whither ye go ouer Iordane to possesse it.

D And the LORDE sayde vnto Moses: Beholde, thy tyme is come that thou must die, call Josua, and stonde in the Tabernacle of witnesse, that I maye geue him a charge. Moses wente with Josua, and stode in the Tabernacle of witnesse. And the LORDE appeared in the Tabernacle in a cloudy pyler
Exo.33.b * and the same cloudy pyler stode in the dore of the Tabernacle.

And the LORDE sayde vnto Moses: Beholde, thou shalt slepe with ẏ fathers, and this people wyll ryse vp, and go a whoringe after straunge goddes of the londe in to
3.Reg.8.b the which they come, * and wyll forsake me, and breake the couenaunt which I haue made wt them. And then shall my wrath ware whote agaynst them, at the same tyme, & I shal forsake thē, and hyde my face frō them, that they maye be consumed. * And so whan
Dre.31.d moch aduersite & trouble commeth vpō thē, they shal saye: Is not all this euell come vpō me, because God is not with me? But I shal hyde my face at the same tyme because of all the euell that they haue done, in that they haue turned vnto other goddes.

E Wryte now therfore this songe, & teach it the children of Israel, and put it in their
Deut.32.a mouth, that this * songe maye be a witnesse vnto me amonge the children of Israel. For I wil bringe them in to the londe which I sware vnto their fathers, that floweth with
Deut.8.c mylke and hony. * And whan they eate, and are full and fatt, they shal turne vnto other goddes, and serue them, and blaspheme me, and breake my couenannt.

And so whan moch myschefe and tribulacion is come vpon them, this songe shall answere before them for a witnesse. It shall not be forgotten out of the mouth of their sede: for I knowe their ymaginacion, that they go aboute euen now, before I bringe them in to the londe, which I sware vnto them.

F So Moses wrote this songe at the same tyme, and taught it the children of Israel.
Ios.1.b And the LORDE gaue Josua the sonne of
nd 23.c Nun a charge, and sayde: * Be stronge and
Reg.2.a bolde, for thou shalt bringe the children of Israel in to the londe, which I sware vnto them, and I wil be with the.

Now whan Moses had wrytten out all the wordes of this lawe in a boke, he commaunded the Leuites (which bare the Arke of the LORDES couenaunt) and sayde: Take the boke of this lawe, and laye it by the syde of the Arke of the couenaunt of the LORDE youre God, that it maye be there a wytnesse agaynst the: for I knowe thy stubburnesse and thy harde neck. Beholde, whyle I am yet alyue wt you this daye, ye haue bene disobedient vnto the LORDE: how moch more after my death?

Gather now vnto me all the Elders of youre trybes, and youre officers, ẏ I maye G speake these wordes in their eares, * and take heauen and earth to recorde agaynst them. For I am sure that after my death ye shall marre youre selues, and turne a syde out of the waye, which I haue commaunded you: and so shall my ysfortune happen vnto you hereafter, because ye haue done euell in the sighte of the LORDE, in prouokynge him thorow the workes of youre handes.

So Moses spake out the wordes of this songe euen to the ende, in the eares of all the congregacion of Israel.

The XXXII. Chapter.

HErken (O ye heauens) I wyll speake: and let the earth heare the wordes of my mouth.

* My doctryne droppe as doth the raine, and my speach flowe as doth the dew.

Euen as the rayne vpon the grasse, and as the droppes vpon the herbe.

For I wyl call vpon the name of the LORDE, geue ye the glory vnto oure God.

* Perfecte are the workes of the Sterne, for all his wayes are righteous.

God is true, and no wickednes is there in him, righteous and iust is he.

The froward and ouerthwarte generacion hath marred them selues to himwarde and are not his children, because of their deformyte.

Thanke'st thou the LORDE ẏ God so, thou foolish and vnwyse people?

Is not he thy father and thy LORDE? Hath he not made the, and prepared the?

Remembre the dayes that are past, consydre the yeares of the generacions afore tyme.

Axe thy father, he shall shewe the: thine elders, they shal tell the.

* Whan the most Hyghest deuyded ẏ nacions and scatred the children of men.

Then set he the borders of the nacions acordinge to the nombre of the children of Israel.

* For the LORDES parte is his folke,

Jacob is the meetlyne of his enheritaunce.
He founde him in the wylderneſſe, euen in the drye deſerte where he roared.
He led him aboute, and gaue him vnderſtondinge: He kepte him as the aple of his eye.
As an Aegle ſtereth vp hir neſt, and flotereth ouer hir yonge: Euen ſo ſtretched he out his fethers, and toke him, and bare him on his wynges.
The LORDE onely was his gyde, & there was no ſtraunge God with him.
He caried him ouer ỹ heigth of the earth, and fed him with the increaſe of the felde.
He cauſed him ſucke hony out of the rocke, and oyle out of the harde ſtone.
Butter of the kyne, and mylke of the ſhepe, with the fat of the lambes, and raumes of the ſonnes of Basan, and he goates with the fat of the kydneys, and wheate: And gaue him drynke of the very bloude of grapes.
And whan he was fat and had ynough, he waxed wanton.
He is fat, and thicke, and ſmothe, & hath letten God go, that made him, and deſpyſed the rocke of his ſaluacion.
He hath prouoked him to indignacion, thorow ſtraunge goddes, and thorow abhominacion hath he angred him.
They offred vnto felde deuels, & not vnto their God.
Vnto goddes whom they knewe not, eñ vnto new goddes, ỹ came newly vp, whom their fathers honoured not.
Thy rocke that begat ỹ, haſt thou deſpyſed: and haſt forgotten God that made the.
And whan the LORDE ſawe it, he was moued vnto wrath ouer his ſonnes and his doughters.
And he ſayde: I wyll hyde my face from them, I wyll ſe what their ende ſhal be: for it is a froward generacion, they are childrē in whom is no fayth.
They haue prouoked me in it that is not God: w their vanites haue they angred me.
And I agayne wil prouoke them, by thoſe that are no people: by a fooliſh nacion wil I anger them.
For the fyre is kyndled in my wrath, and ſhal burne vnto ỹ nethermoſt hell, and ſhal conſume the londe with the increaſe therof, and ſet the foundacions of ỹ mountaynes on fyre.
I wil heape myſcheues vpō them, I wil ſpende all myne arowes at them.

They ſhal pyne awaye thorow honger, & be conſumed of the feuers, and of bytter ſickneſſes. Iere.5.b Ioel.1.a
I wil ſende amonge them ỹ tethe of beeſtes, and furious ſerpentes.
Without ſhall the ſwearde robbe them, & feare in the chambers, both the yonge man and yonge woman, the ſuckynge childrē w the gray headed man.
I wyll ſaye: Where are they? I ſhall make their remembraunce to ceaſſe from amonge men.
Yf the wrath of the enemies were not gathered, leſt their enemies ſhulde be proude, & might ſaie: Oure hande is hye, and: The LORDE hath not done all this.
For it is a people, wherin is no councell, and there is no vnderſtondinge in them.
O that they were wyſe & vnderſtode this, that they wolde cōſidre what ſhulde happē vnto them hereafter.
How cōmeth it, ỹ one ſhall chace a thouſande of them, and ỹ two ſhal put ten thouſande to flyghte?
Is it not ſo, euen becauſe their rocke hath ſolde them, and becauſe the LORDE hath geuen them ouer?
For oure rocke is not as their rocke, of this are oure enemies iudges them ſelues. E Exo.14.c 1.Reg.5.b
Their vyne is of the vyne of Sodom, and of the feldes of Gomorra: their grapes are the grapes of gall, they haue bytter cluſters.
Their wyne is the poyſon of Dragons, & the furious gall of Adders.
Is not this hid with me, and ſealed vp in my treaſures?
Vengeaunce is myne, and I wyll rewarde in due ſeaſon. Their fote ſhall ſlyde, for the tyme of their deſtrucciō is at honde, and the thinge that is to come vpon them, maketh haiſte. Rom 12.c Heb.10.d
For the LORDE ſhall iudge his people, and ſhal haue compaſſion on his ſeruauntes. For he ſhal conſidre that their power is awaie, and that it is gone with them, which were ſhut vp and remayned ouer. 2.Ma.7.b
And he ſhal ſaye: Where are their goddes, their rocke wherin they truſted? Iere.2.d
Of whoſe ſacrifices they ate ỹ fatt, and dranke the wyne of their drynkofferinges? Let them ryſe vp and helpe you, and be your protecciō.
Se now that I I am, and that there is none other God but I. I F Deut.4.f
I can kyll and make alyne: what I haue 1.Reg.2.b

*Iob 10.a smytten, that can I heale: * and there is no man able to delyuer out of my hande.

For I wil lifte vp my hande to heauen, & wyl saye: I lyue ever.

If I whet ỳ edge of my swerde, and my hande take holde of iudgment, then wyll I auenge me on myne enemies, and rewarde them that hate me.

I wil make myne arowes dronken with blonde, and my swerde shal eate flesh ouer ỳ blonde of the slayne, and ouer the captyuite, and in that the enemies heade shall be discouered.

Rom.15.a Reioyse ye Heythen with his people: for he wil auenge the blonde of his seruauntes, and wyl auenge him on his enemies, & wil be mercifull vnto the londe of his people.

And Moses came and spake all the wordes of this songe in the eares of the people, he and Josua the sonne of Nun. Now whā Moses had made an ende of speakinge all these wordes vnto all Israel, he sayde vnto thē: * Take to hert all ỳ wordes, which I testifye vnto you this daye, that ye commaunde youre children, to obserue and do all the wordes of this lawe. For it is no vaine worde vnto you, but it is yo' life: & this worde shal prolonge youre life in ỳ londe, whither ye go ouer Jordane to conquere it.

G Deut.6.b and 11.c

And ỳ LORDE spake vnto Moses ỳ same daie, & sayde: Get the vp to this mount Abarim, vpon mount Nebo, which lyeth in ỳ londe of the Moabites ouer agaynst Jericho, & beholde the londe of Canaan, which I shall geue vnto the children of Israel in possessiō. And dye thou vpon the mount, whan thou art come vp, and be gathered vnto thy people, * like as Aaron thy brother dyed vpon mount Hor, and was gathered vnto his people: Because ye trespaced agaynst me amonge the children of Israel by the * water of stryfe at Cades in the wildernesse of Zin, and sanctified me not amonge the children of Israel. For thou shalt se the londe ouer against the, which I geue vnto ỳ children of Israel but thou shalt not come in to it.

Nu.20.d

Nu.20.a

The XXXIII. Chapter.

A THis is the blessynge, wherwith Moses the man of God blessed ỳ childrē of Israel before his death, and saide: The LORDE came from Sinai, * and rose vp vnto thē from Seir. He appeared fro mount Paran, and came & many thousande sayntes. At his righte hande is there a lawe of fyre for them: O how loued he the people: All his sayntes are in his hande, * they shall sit them selues downe at thy fete, and receaue of thy wordes. Moses commaunded vs the lawe, which is the enheritaunce of the congregacion of Jacob. And he was in the fulnesse of the kynge, & helde ỳ rulers of ỳ people together, with the trybes of Israel.

Exo.3.a *Exo.19.a

Let Ruben lyue, and not dye, and his people be fewe in nombre.

This is the blessynge of Juda. And he sayde: LORDE heare the voyce of Juda, and bringe him vnto his people: Let his hāndes multiplye him, and let him be helped frō his enemies.

And vnto Leui he sayde: Thy perfectnes and ỳ lighte be accordinge vnto the man of thy mercy, * whō thou hast tempted at Massa, whan ye stroue by the water of stryfe. * He that sayeth vnto his father and to his mother: I se him not: and to his brother, I knowe him not: and to his sonne, I wote not of him, those haue obserued thy wordes, and kepte ỳ couenaunt: they shal teach Jacob thy iudgmentes, and Israel thy lawe: they shal laie incense before thy nose, & burnt offeringes vpon thine altare. LORDE, blesse thou his power & accepte the workes of his handes: smyte the loynes of them ỳ ryse vp agaynst him, & of them that hate him, that they lifte not vp them selues.

And to Ben Jamin he saide: The beloued of the LORDE shal dwell in hope on him: All the daye long: shal he wayte vpon him, and shal dwell betwene his shulders.

And to Joseph he sayde: * His londelieth in the blessynge of the LORDE, there are noble frutes of heauen, of the dew, and of the depe that lyeth beneth: There are noble frutes of the increase of the Sonne, and noble rype frutes of ỳ monethes: And of ỳ toppes of the mountaynes of olde, and of the hilles allwaye, and of the noble frutes of ỳ earth, and of t' fulnesse therof. The good will of him * that dwelleth in the bushe, come vpon the heade of Joseph, and * vpon ỳ toppe of his heade that was separated frō amonge his brethren.

His bewtye is as a firstborne oxe, and his hornes are as ỳ hornes of an Vnicorne: with the same shal he pusshe the nacions together, euen vnto the endes of the worlde. These are the thousandes of Ephraim, and the thousandes of Manasse.

And vnto Zabulon he sayde: Reioyse Zabulon of thy outgoynge: but reioyse thou Isachar of thy tentes. They shall call the

people vnto ỳ hyll, and there shal they offre ỳ offeringes of righteousnes. For they shal sucke the abundaunce of the see, and the treasures hyd in the sonde.

And to Gad he sayde: Blessynge haue Gad, which maketh rowme. He dwelleth as a lyon, and spoyleth the arme and the toppe of the heade. And he sawe his begynnynge, that ỳ heape of the teachers laye hydde there, and came with the rulers of the people, and executed the righteousnesse of the LORDE, and his iudgment on Israel.

And to Dan he sayde: Dan a yonge lyon, he shal flowe from Basan.

And to Nephtali he saide: Nephtali shal haue abundaunce of pleasure, & shalbe full of the blessynge of the LORDE: his possession shalbe towarde the west and south. And to Asser he sayde: Asser be blessed wt sonnes, accepted be he with his brethren, and dyppe his fote in oyle. Yron and brasse be on thy shues. Thyne age be as thy youth.

There is no God as the God of the iust. He that sytteth vpon heauen, be thy helpe. And his glory is in the cloudes, that is the dwellynge of God from the beginnynge, and vnder the armes of the worlde. And he shal dryue out thyne enemye before the, and saye: Be destroyed. * And Israel shall dwell safe alone. The eye of Jacob shalbe vpon ỳ londe where corne and wine is, heauen also shal droppe with dewe. Happye art thou Israel, who is lyke vnto the? O thou people ỳ art saued by the LORDE, which is thy helpe, shylde, and the swerde of thy glorye. Thyne enemies shal pyne awaye, and thou shalt treade vpon the height of them.

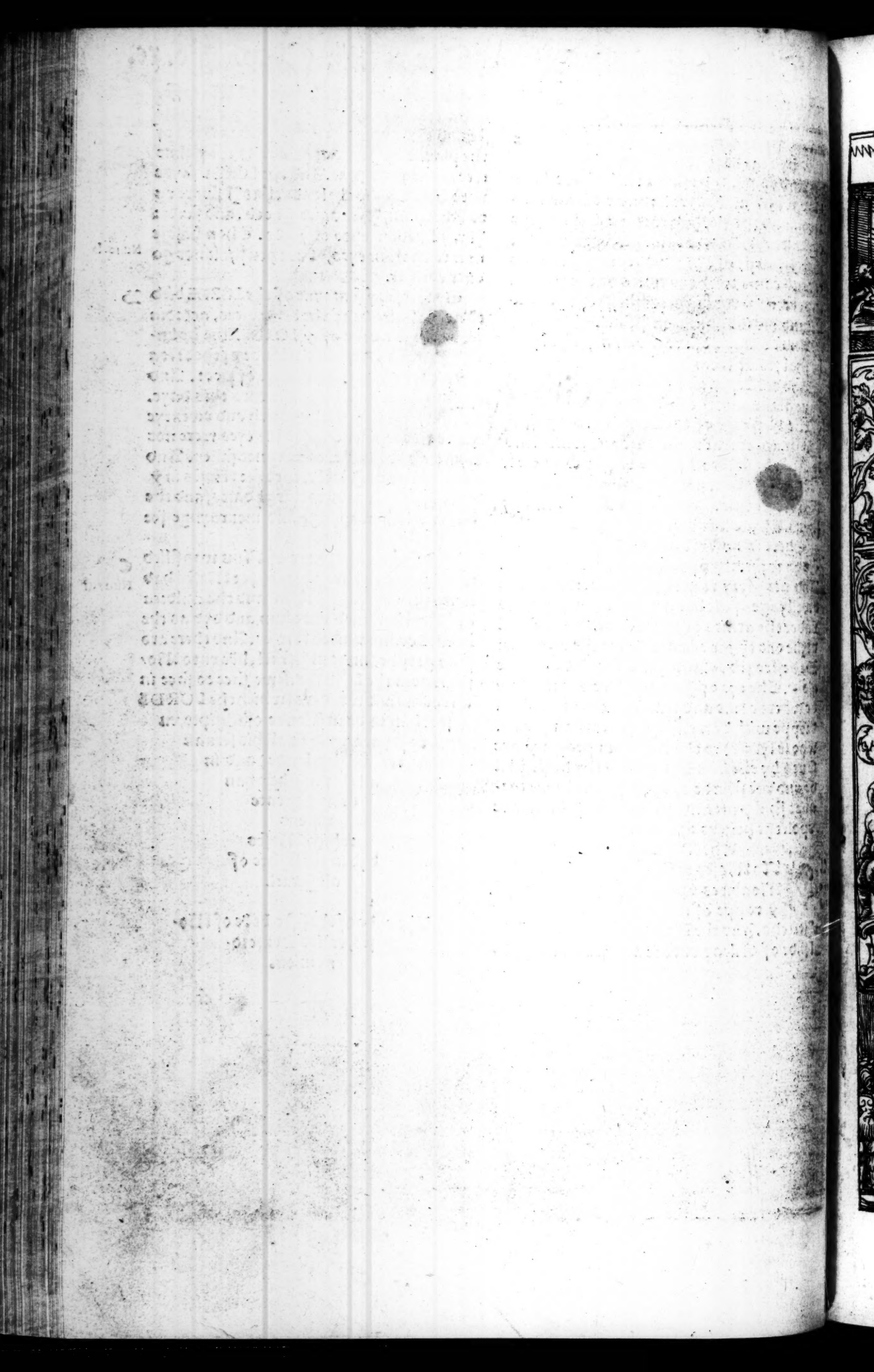
The XXIIII. Chapter.

AND Moses wente from the felde of ỳ Moabites vp vnto mount Nebo, vpō ỳ toppe of moūt Pisga ouer agaynst Jericho. And the LORDE shewed him all the londe of Gilead vnto Dan, and all Nephtali, and the londe of Ephraim and Manasse, and all the londe of Juda, vnto ỳ vttemost see, and towarde the south, and the region of the playne of Jericho the cite of the palme trees euen vnto Zoar. And the LORDE sayde vnto him: This is the londe that I sware vnto Abraham, Isaac and Jacob, and sayde: I wyll geue it vnto thy sede. Thou hast sene it with thine eyes, * but thou shalt not go ouer thither.

So Moses ỳ seruaunt of the LORDE died there in the londe of the Moabites, acordinge vnto the worde of ỳ LORDE. And he buried him in a valley, in the londe of the Moabites ouer agaynst the house of Peor. And no man knewe of his graue vnto this daye. And Moses was an hundreth and twentye yeare olde whan he dyed: his eyes were not dymme, and his chekes were not fallen. And the children of Israel weped for Moses in ỳ felde of the Moabites thirtie daies, and the dayes of the wepynge and mournynge for Moses were fulfilled.

And Josua the sonne of Nun was filled with ỳ spirete of wyßdome (* for Moses had layed his hande vpon him) and the children of Israel herkened vnto him, and dyd as the LORDE commaunded Moses. And there arose no prophet more in Israel, like vnto Moses, whom the LORDE knewe face to face in all tokens and wonders (which the LORDE sent him to do in ỳ londe of Egipte, vnto Pharao, and to all his seruaūtes, and his londe) and in all this mightie hande and greate visions which Moses dyd in the sighte of all Israel.

The ende of the fifte boke of Moses, called Deuteronomion.



The ſeconde parte of the olde Teſtament.

The boke of Joſua.
The boke of the Judges.
The boke of Ruth.
The firſt boke of the Kynges.
The ſeconde boke of the Kynges.
The thirde boke of the Kynges.
The fourth boke of the Kynges.
The firſt boke of the Cronicles.
The ſeconde boke of the Cronicles.
The firſt boke of Eſdras.
The ſeconde boke of Eſdras.
The boke of Heſter.

The boke of Josua.

What this boke conteyneth.

Chap. I. After the death of Moses, God cõmaũdeth Josua to get him vp, and to go with the people ouer Jordane in to the londe of promes.

Chap. II. Two spyes are sent vnto Jericho, and Rahab lodgeth them.

Chap. III. Josua goeth forth with the people vnto Jordane: The Lewites are ordeyned to go before with the Arke. The one parte of Jordane stondeth styll, the other renneth downe, and the people go thorow it drye shodd.

Chap. IIII. Twolue stones doth Josua cause to be taken out of Jordane, and setteth them vp at Gilgall for a remembraunce.

Chap V. The kynges beyonde Jordane are afrayed. The people in Gilgall are circumcysed. They eate the Passeouer and vnleuended bred.

Chap. VI. How Jericho is wonne and taken.

Chap. VII. The Israelites are put to flight before their enemies, because one of the had stolen of it that shulde haue bene damned and vterly destroyed. The trespacer is stoned vnto death.

Chap VIII. The cite of Hai is wonne, the people slayne, the kynge taken alyue and hanged, the cite brent. Josua buyldeth an altare vnto the LORDE. The blessynges and curses are red.

Chap. IX. The Heythen kynges prepare the selues agaynst Israel. The Gabaonites saue their lyues by crafte and suttyltie.

Chap. X. The Heythen laye sege to Gabaon, but Josua helpeth them, and wynneth a great felde, commaundeth the Sonne to stonde styll, hangeth vp fyue kynges, and taketh the cities.

Chap. XI. The Heythe kynges gather the selues together agaynst Israel: but they are discomfited, and their cities wonne.

Chap XII. The names of the kynges whom Josua and the Israelites slewe, are here rehearsed, euen one and thirtye.

Chap XIII. The remnaunt of the londe on this syde Jordane.

Chap. XIIII. The dealinge out of the londe.

Chap XV. The londe that fell vnto Juda by lott.

Chap. XVI. The lot of Ephraim.

Chap. XVII. The lot and porcion of Manasse.

Chap. XVIII. Men are sent out of the seuen trybes, to consyder the londe, and to deale it out. The porcion of Ben Jamin.

Chap. XIX. The porcion of Simeon, Zabulon, Issachar, Aser, Nephtali and Dan.

Chap. XX. The partinge out of the fre cities.

Chap. XXI. Of the cities and suburbes of the Lewites.

Chap. XXII. The two tribes and a halfe are sent home agayne, with a charge to be diligent in kepynge Gods commaundement. Of the altare of witnesse.

Chap. XXIII. Josua calleth the people together before his death, & exorteth them to cleue fast to the commaundementes of the LORDE.

Chap. XXIIII. He calleth the people together in Sichem, and rehearseth the benefites of God vnto the. The couenaũt with God is renewed. Josua dyeth, and so doth Eleasar.

The first Chapter.

A Fter the death of Moses the seruaunt of the LORDE, spake the LORDE vnto Josua ỹ sonne of Nun Moses myniſter: My ſeruaunt Moses is deed, vp now, and go ouer this Jordane, thou and all this people in to the londe that I haue geuen the children of Israel. All the places that the soles of youre fete shal treade vpon, haue I geuen vnto you, as I sayde vnto Moses: From the wyldernesse and this Libanus vnto the greate water Euphrates: all the londe of the Hethites vnto the greate see towardeche west, shal be youre border. There shall noman be able to withstonde ỹ all thy life longe. And like as I was with Moses, so wil I be with the also. * I will not fayle the nether forsake the. Be stronge and bolde: for vnto this people shalt thou deuyde ỹ londe, which I sware vnto their fathers, to geue it them.

B * Be stronge therfore and very bolde, that thou mayest kepe and do euery thynge accordinge to the lawe, that Moses my seruaunt commaunded the. Turne not aſyde from it, nether to the righte hande ner to the lefte, ỹ thou mayest deale wyſely whither so euer thou goest. * And let not the boke of this lawe departe out of thy mouth, but exercyse thy ſelfe therin daie and nighte, that thou mayest kepe and do euery thinge accordinge to it that is wrytte therin: Then shalt thou prospere in thy waies, and deale wyſely. Lo, I haue commaunded the to be stronge and bolde. Feare not, and be not afrayed: for the LORDE thy God is with ỹ, whither so euer thou goest.

Then commaunded Josua the officers of the people, and sayde: Go thorow the hoost, and charge ỹ people, and saye: Prepare you vytayles, for ouer thre dayes shal ye go ouer this Jordane, that ye maye come in and take possession of the londe, which the LORDE youre God shal geue you.

And to the Rubenites, Gaddites, and to the halfe trybe of Manasse, sayde Josua: Thynke vpon the worde, * that Moses the seruaunt of ỹ LORDE spake vnto you, and sayde: The LORDE yo' God hath brought you to rest, and geuen you this londe. Let youre wyues and children and catell remayne in ỹ londe, that Moses gaue you on this syde Jordane: But ye youre selues (as many as be fightinge men) shal go forth before youre brethren in harneſſe, and helpe them, tyll the LORDE haue brought youre brethren to rest also as well as you: that they also maye take possession of the londe, which the LORDE yo' God shal geue them: Then shal ye turne agayne in to the londe of youre possession, that ye maye enioye it, which Moses the seruaunt of the LORDE hath geuen you on this syde Jordane towarde ỹ East. And they answered Josua and sayde: * All that thou hast commaunded vs, wyll we do: and whither so euer thou sendest vs, we wyl go thither. Like as we haue obeyed Moses, so wyl we be obedient also vnto the: Onely that the LORDE thy God be with ỹ, like as he was with Moses. Who so euer disobeyeth thy mouth, and herkeneth not vnto thy wordes in all that thou hast commaunded vs, shal dye: Onely be thou stronge and bolde.

The II. Chapter.

A Josua the sonne of Nun sent out two spyes preuely from Setim, and sayde vnto them: Go youre waye, loke vpon the londe and Jericho. They wente forth, * and came in to ỹ house of an harlot, called Rahab, and laye there. Then was it tolde the kynge of Jericho: Lo, there are men come in this nighte from the childrē of Israel, to spye the londe. Then sent the kynge of Jericho vnto Rahab, sayinge: Delyuer the men forth that are come vnto the in to thy house, for they are come to spye out the whole londe. Now as for the two men, the woman had hyd them, and sayde: There came men in vnto me in dede, but I knewe not whence they were. And at the shuttinge in of the gate whan it was darcke, they wente out, so ỹ I can not tell whither they be gone: folowe soone after them, for ye shal ouertake them. But she had caused them to clymme vp vnto the house toppe, and hyd them vnder the stalkes of flaxe, that she had prepared her vpō the toppe of the house. Howbeit the men folowed after them in ỹ waye

towarde Jordane, euen vnto the ferye: and whan they that folowed vpon them were gone forth, the gate was shut.

B And or euer the men layed them downe to slepe, she wente vp to them vnto the house toppe, and sayde vnto thē: I knowe that
Deu. 28. a Iosu. 5. a the LORDE shal delyuer you the londe, * for the feare of you is fallen vpon vs, and all the inhabiters of the londe are discoraged at youre commynge. For we haue herde, how
Exo. 14. e the LORDE dryed vp the water in the reed see before you, whā ye departed out of Egipte: *
Nu. 21. d and what ye dyd vnto the two kynges of the Amorites, Sihon and Og beyonde Jordane, how ye roted them out, and destroyed them. And sence we herde therof, oure hert hath failed vs, nether is there a good stomacke more in eny man, by the reason of youre commynge. For the LORDE yͦ God is both the God aboue in heauē and beneth vpon earth.

C Sweare now then vnto me * euen by the
Deu. 10. d LORDE (for somoch as I haue dealte mercifully with you) that ye wyl also shewe mercy vpon my fathers house: and geue me a true token, that ye wyl let my father lyue, and my mother, my brethren, and my sisters, and all that they haue, and delyuer oure soules
Iu. 6. d from death. The men sayde vnto her: * If we shewe not mercy and faithfulnesse vpon the, whan the LORDE geueth vs the londe, then let oure soule dye for you, so farre as thou betrayest not oure denyce. Then let she them downe thorow the wyndowe by a coarde: for hir house was in the wall of the cite, and in the wall was hir dwellynge. And she sayde vnto them: Go youre waye vp to the mountaynes, lest they mete you that folowe vpon you: and hyde youre selues there thre dayes, tyll they be come againe ẏ folowe after you, and then get you youre waye.

D But the men sayde vnto her: As for this ooth that thou hast taken of vs, we wyll be discharged of it whan we come in to ẏ londe, excepte thou knyttest in the wyndowe ẏ lyne of this rosecoloured rope (ẏ thou hast lettē vs downe with all) & gathereest vnto ẏ in to the house, thy father, thy mother, ẏ brethren & all thy fathers house. And loke who so euer goeth out at the doze of thy house, his blonde be vpon his owne heade, and we guiltlesse. But of all those ẏ are in ẏ house, yf a hande be layed vpon thē, their blonde shalbe vpō yͦ heade. And yf thou bewrayest eny of this denyce of ours, thē wil we be discharged of the ooth ẏ thou hast takē of vs. She sayde: Let it be so as ye saye, and she let thē go. And they wente their waye. And she knyt the rose coloured lyne in the wyndowe.

They wente on their waye, and came to the mountaynes, and remayned there thre dayes, tyll they that folowed vpon them were come agayne: for they soughte them thorow euery strete, & yet they founde them not. So the two men turned agayne, and departed from the mountaynes, and passed ouer (Jordane) and came to Josua the sonne of Nun, and tolde him euery thinge, as they had founde it, & they sayde vnto Josua: The LORDE hath geuē vs all the londe in to oure handes, and all they that dwell in the londe, are sore afrayed of vs.

The III. Chapter.

AND Josua rose vp early, and they departed from Setim, & came vnto Jordane, he and all the children of Israel, and remayned there all nyght, afore they wēte ouer. But after thre dayes wente the officers thorow ẏ hooste, and commaunded the people, and sayde: Whan ye se the Arke of ẏ couenaunt of the LORDE youre God, and the prestes from amōge the Leuites bearinge it, departe ye then out of youre place, and folowe after (but so, that there be rowme betwene you and it by two thousande cubites, & that ye come not nye it) ẏ ye maye knowe what waye ye shulde go: for ye neuer wente that waye afore.

And Josua sayde vnto the people: Hallowe youre selues, for tomorow shal ẏ LORDE bringe wonderous thinges to passe amōge you. And vnto the prestes he sayde: Beare ye the Arke of ẏ couenaūt, and go before the people. Then * bare they the Arke, and wente before the people. And the LORDE sayde vnto Josua: This daye wyl I begynne to make the greate in the sighte of all Israel, that they maie knowe, how that like as I was with Moses, so am I with the also. And commaunde thou the prestes that beare the Arke, and saye: Whan ye come before in the water of Jordane, stonde styll.

C And Josua sayde vnto the children of Israel: Come hither, & heare the worde of the LORDE youre God. He sayde moreouer: By this shal ye perceaue, that the lyuynge God is amonge you, and that he shall dryue out before you ỳ Canamites, Hethites, Hewites, Pheresites, Girgosites, Amorites and Jebusites. Beholde, the Arke of the couenaunt of him ỳ hath domynion ouer all londes, shall go before you in Jordane. Take now therfore twolue men out of ỳ trybes of Israel, out of euery trybe one. And whan the soles of the fete of the prestes that beare ỳ Arke of the LORDE the gouernoure of all londes, are set in the water of Jordane, then shal ỳ water of Jordane withdrawe it selfe from the water that floweth from aboue, that it maye stonde on a heape.

D Now whan the people departed out of their tentes, to go ouer Jordane, & the prestes bare the Arke of the couenaunt before the people, and came in to Jordane, & dypte their fete before in the water (as for Jordane on all his banckes it was full of all maner waters * of the londe) then the water that came downe frō aboue, stode straight vp vpon one heape, very farre from the cite of Adom, that lyeth on the syde of Zarthan: But the water that ranne downe to the see (euen to the salt see) fell awaye, and decreased.

So ỳ people wente thorow ouer agaynst Jericho. And the prestes that bare the Arke of the LORDE scouenaunt, stode drye in ỳ myddes of Jordane, readye prepared: & all Israel wēte thorow drye shod, vntyll ỳ whole people were all come ouer Jordane.

The IIII. Chapter.

A AND ỳ LORDE sayde vnto Josua: Take you twolue men, out of euery trybe one, & cōmaunde them, & saye: * Take vp twolue stones out of Jordane, from the place where the fete of the prestes stode in their araye: & cary them with you, ỳ ye maie leaue them in ỳ lodginge, where ye shal lodge this night. Thē Josua called twolue mē which were prepared of the children of Israel, out of euery trybe one, & sayde vnto thē: Go youre waye ouer before the Arke of the LORDE youre God in the myddes of Jordane, & take euery man a stone vpon his shulder, after the nombre of the trybes of ỳ children of Israel, ỳ they maye be a token amonge you. And whan youre children axe their fathers here after, and saye: What do these stones there? That ye maye then saye vnto them, how that the water of Jordane clawe in sunder before the Arke of the LORDES couenaunt, whan it wente thorow Jordane, & that these stones are set for a perpetuall remembraunce vnto the children of Israel.

B Then dyd the children of Israel as Josua commaunded them, and bare twolue stones out of the myddes of Jordane (as the LORDE had sayde vnto Josua) * acordinge to the nombre of the trybes of the children of Israel, and broughte the same with them in to the lodginge, and leste them there. And Josua set vp twolue stones in ỳ myddes of Jordane, where ỳ fete of the prestes stode, that bare ỳ Arke of the couenaunt: and there they be yet vnto this daye. As for ỳ prestes that bare ỳ Arke, they stode in the myddes of Jordane, vntyll all was performed that the LORDE charged Josua to saye vnto ỳ people * acordinge as Moses gaue Josua in commaundemēt. The people also made haist, and wente ouer. Now whan all the people was gone ouer, the Arke of the LORDE wente ouer also, and the prestes wente before the people.

C * And the Rubenites, & Gaddites, and ỳ halfe trybe of Manasse wente harnessed before the childrē of Israel, like as Moses had sayde vnto thē: Aboute a fortye thousande men ready harnessed to the warre, wente before the LORDE to the battayll, vpon ỳ felde of Jericho. * In that daye the LORDE made Josua greate in the sighte of all Israel: and like as they feared Moses, so stode they in awe of him, all his life longe.

And the LORDE sayde vnto Josua: Commaunde the prestes which beare the Arke of witnesse, that they come vp out of Jordane. So Josua cōmaunded the prestes, & sayde: Come vp out of Jordane. And whan the prestes ỳ bare the Arke of the couenaūt of ỳ LORDE were come out of Jordane, and trode with the soles of their fete vpon the drye londe, ỳ water of Jordane came agayne in to his place, and flowed (like as afore tyme) vpon all his banckes.

D It was ỳ tenth daye of the first moneth, whan the people came vp out of Jordane: & they pitched their tentes in Gilgall vpon ỳ East syde of ỳ cite of Jericho. And ỳ twolue stones which they had taken out of Jordane, dyd Josua set vp at Gilgall, & sayde vnto the children of Israel: * Whan youre children are their fathers hereafter, & saie: What meane these stones? Ye shall tell thē, & saye: Israel wēte drye thorow Jordane, what tyme as ỳ LORDE yo God dryed vp ỳ water of Jordane before you, vntyll ye were ouer:

like as the LORDE yͤ God dyd in the reed
xo.14.c see, * which he dryed vp before vs, ỽ we might
te go thorow: that all the people vpon earth
might knowe the hãde of the LORDE, how
mightie it is, to the intent that ye shulde all-
waye feare the LORDE youre God.

The V. Chapter.

A NOw whan all the kynges of ỽ Amo
rites that dwelt beyonde Jordane
westwarde, and all the kynges of ỽ
Cananites by the see syde herde, how ỽ LOR
DE had dryed vp the water of Jordane be-
fore the children of Jsrael, tyll they were co
osu.2.b me ouer * their hert fayled them, nether was
there eny more corage in them at the presen-
ce of the children of Jsrael.

At the same tyme sayde ỽ LORDE vnto
xod.4.e Josua: Make the knyues * of stone, ỽ circum
cyse the children of Jsrael agayne the secon
de tyme. Then Josua made him knyues of
stone, and circumcysed the childrẽ of Jsrael
vpon the toppe of the foreskynnes. And the
cause why Josua circumcysed all the males
of the people ỽ were come out of Egipte, is
this: for all the men of warre dyed in ỽ wil
derneesse by the waye, after they were depar-
ted out of Egipte: for all the people that ca
me forth, were circumcysed.

B But all the people that were borne in ỽ
wylderneesse by the waye (after they depar-
ted out of Egipte) were not circumcysed:
for the children of Jsrael walked forty yea-
res in the wylderneesse, vntyll all the people
of the men of warre that came out of Egip
te, were consumed, because they herkened
not vnto the voyce of the LORDE, like as
Nu.14.d the LORDE sware vnto them, * that they
shulde not se the londe, which the LORDE
sware vnto their fathers to gene vnto vs,
euen a londe that floweth with mylke ỽ ho
nye: their children which were come vp in
their steade, dyd Josua circumcyse: for they
had the foreskynne, and were not circumcy
sed by the waye.

C And whan all the people were circumcy-
sed, they abode in their place, euẽ in ỽ tẽte,
tyll they were whole. And ỽ LORDE saide
vnto Josua: To daie haue I turned ỽ shame
of Egipte awaye from you, ỽ the same pla
ce was called Gilgall vnto this daye. And
xod.12.a whyle the children of Jsrael laye thus at
Gilgall, they kepte Easter * the fourtenth
daye of the moneth at euẽ in the felde of Je
richo. And they ate of the corne of the lãde
the seconde daye of the Easter: namely, vnle
mended bred, ỽ fyne frye of ỽ yeare, euẽ the
xod.16.f same daye. And vpon the morow, the * Man
na sayled, whan they ate of the corne of ỽ
londe, so that the children of Jsrael had no
more Manna, but ate of the corne of the lan
de of Canaan the same yeare.

And it fortuned that whã Josua was by
Jericho, he lifte vp his eyes, ỽ was aware
that there stode a mã agaynst him, and had
a naked swerde in his hande. And Josua went
te to him, ỽ sayde vnto him: Art thou one of
vs, or of oure enemies? He sayde: Nay, but I
am * the prynce of the LORDES hoost, and
now am I come. Then fell Josua downe to
the earth vpon his face, ỽ worshipped him,
and sayde vnto him: What sayeth my LOR
DE vnto his seruaunt? And the prynce of
the LORDES hoost sayde vnto him: * Put ỽ
shues of ỽ fete, for the place wherevpõ thou
stondest, is holy. And Josua dyd so.

The VI. Chapter.

AS for Jericho, it was shut ỽ kepte be-
cause of the childrẽ of Jsrael, so that
no man mighte go out ner in. But the
LORDE sayde vnto Josua: Beholde, I ha
ue geuen Jericho with ỽ kynge and men of
warre therof, into ỽ hande. Let all the men
of warre go once rounde aboute ỽ cite, and
do so sixe dayes. But vpon the seuenth daye
let the prestes take the seuen trompettes of
the yeare of Jubilye before the Arke, and go
the same seuenth daye seuen tymes about
the cite, and let the prestes blowe the trom-
pettes. And whan the horne of the yeare of
Jubilye bloweth and maketh a sounde, so
that ye heare the trompettes, all the people
shal make a greate shoute, then shal the wal
les of the cite fall downe, and ỽ people shal
fall in, euery one straight before him.

Then Josua the sonne of Nun called ỽ
prestes, and sayde vnto them: Beare vp the
Arke of the couenaunt, and let seuen prie-
stes take the seuen trompettes of the yeare of
Jubilye before the Arke of the LORDE.
But vnto the people he sayde: Get you hen
ce, and go rounde aboute the cite: and let him
that is harnessed, go before the Arke of the
LORDE. Whan Josua had spoken this vn-
to the people, the seuen prestes bare the se-
uen trompettes of the yeare Jubilye before
the Arke of the LORDE, and went ỽ blew
the trompettes, and the Arke of the LOR
DES couenaũt folowed after them: and who
so was harnessed, went before the prestes
that blewe the trompettes, and the multi-
tude folowed the Arke. And all was full of ỽ
noyse of the trompettes. But Josua com-
maunded the people, and sayde: Ye shall ma
ke no shoute, ner let youre voyce be herde,

ther shall ye gene one worde out of youre mouth, vntyll the daye I saye vnto you: Make a shoute, then make a shoute.

C So the Arke of the LORDE wente once rounde aboute the cite, and came agayne into the hooste, & remayned therin: for Josua vsed to ryse vp early in the mornynge. And the prestes bare the Arke of the LORDE: so dyd the seuen prestes beare the seuen trompettes of the yeare of Jubilye before the Arke of the LORDE, and wente and blewe the trompettes: and who so was harnessed, went before the, but the multitude folowed the Arke of the LORDE. And all was full of the noyse of the trompettes.

The seconde daye wente they once aboute the cite also, and came agayne into the hooste. Thus dyd they sixe dayes. But vpon the seuenth daye whan the mornynge sprynge arose, they gat them vp early, and wente after the same maner seuen tymes aboute the cite, so that vpon the same one seuenth daye they wente seuen tymes aboute the cite.

D And at the seuenth tyme whan the prestes blewe the trompettes, Josua sayde vnto the people: Make a shoute, for the LORDE hath delyuered you the cite: Howbeit this cite, & all that is therin, shalbe damned vnto the LORDE: * onely the harlot Rahab shall lyue, & all that are with her in the house, for she hyd the messaungers, whom we sent forth. * Onely bewarre of it that is damned, lest ye damne youre selues (yf ye take ought of it which is damned) and make the hooste of Israel to be damned, and bringe it into myssfortune. But all the syluer and golde, with the ornamentes of brasse & yron, shalbe sanctified vnto the LORDE, that it maye come to the LORDES treasure.

Then made the people a greate shoute, and the prestes blewe the trompettes (for whan the people herde the noyse of the trompettes, they made a greate shoute) * and the walles fell, and the people clymmed vp into the cite, euery one straighte before hym. Thus they wanne the cite, and * destroyed all that was in the cite with the edge of the swerde, both man and woman, yonge and olde, oxe, shepe, and Asse. Deut.20

But Josua sayde vnto the two men which E had spyed out the londe: Go into the house of the harlot, and bringe out the woman fro thence with all that she hath, accordynge as ye haue sworne vnto her. Then the yonge men (the spyes) wente in, and brought forth Rahab with hir father and mother, & brethren, and all that she had, and all hir kynred, and caused her to dwell without the hooste of Israel. As for the cite, they brent it with fyre, & all that was therin: onely the syluer and golde, and the ornamentes of brasse and yron put they vnto the treasure in the house of the LORDE: but Josua let the harlot Rahab lyue; Heb.11.c Iacob.2.a with hir fathers house, and all that she had: & she dwelt in Israel vnto this daie, because she had hyd the messaungers who Josua sent vnto Jericho to spye.

At the same tyme sware Josua, and sayde: * Curssed be that man before the LORDE, 3.Reg.16. which setteth vp this cite of Jericho & buyldeth it: Whan he laieth the foundacion therof, let it cost him his first sonne: And whan he setteth vp the gates of it, let it cost him his yongest sonne. Thus the LORDE was with Josua, so that he was spoken of in all londes.

The VII. Chapter.

BVt the children of Israel had comyted a sinne in the thinge that was damned: for Achan the sonne of Charmi the sonne of Sabdi the sonne of Serah, of the tribe of Juda, toke some of it that was dāned. Then was the wrath of the LORDE fearce ouer the children of Israel. A Deut.7. Iosu.6.d a.Mac.12.

Now whan Josua sent out men from Jericho vnto Hai, which lyeth beside Bethaun on the east syde of Bethel, he sayde vnto them: Go vp, and spye the londe. And whan they had gone vp, and spyed out Hai, they came agayne to Josua, and sayde vnto him: Let not all the people go vp, but vpon a two or three thousande, that they maye go vp and smyte Hai, lest all the people weery them selues there, for they are but fewe.

So there wente vp, of the people vpon a three thousande men, and they fled before the men of Hai, and they of Hai smote vpon a fyre and thyrtie men of them, and chaced them from the porte vnto Sebarim, and smote them downe the waye. Then was the hert of the people discouraged, * and

Psa. 21.b became like water. As for Josua he rente his clothes, and fell vpon his face vnto the earth before the Arke of the LORDE, vntill the euentide, with the Elders of Israel, and cast dust vpon their heades.

B And Josua sayde: Oh LORDE LORDE, wherfore hast thou broughte this people ouer Jordane, to delyuer vs into the handes of the Amorites to destroye vs? O that we had taried beionde Jordane, as we begāne. Oh my LORDE, what shal I saye, whyle Israel turneth his backe vpon his enemies? Whā the Cananites heare of this, they shal compasse vs rounde aboute, yee and rote out oure names from of the earth. What wylt thou do then vnto thy greate name?

Then sayde the LORDE vnto Josua: Stōde vp, why lyest thou so vpon thy face? Israel hath offended, and trāsgressed ouer my couenaunt, which I commaunded thē. They haue taken also of the thinge that was damned, and haue stollen, and dyssembled, and layed it amonge their ornamentes. The children of Israel are not able to stonde before their aduersaries, but must turne their backes vpon their enemies: for they are accursed. I wyll nomore be with you from hēce forth yf ye put not out the damned from amonge you.

C Stonde vp, and sanctifie the people, and
Re. 16.a saye: Sanctifie yo selues agaynst tomorow
eut. 13.c for thus sayeth the LORDE God of Israel:
nd 17.b * There is a damned thinge in the O Israel, therfore canst thou not stonde before thine enemies, tyll ye put awaye the damned from amonge you. And ye shall ryse vp early, one trybe after another: and loke which trybe so euer the LORDE taketh, the same shall come forth, one kynred after another: and loke which kynred the LORDE taketh, the same shall come forth, one house after another. And loke what house the LORDE taketh, the same shal come forth, one housholder after another. And who so euer is founde in ye curse, the same shalbe burnt in the fyre with all that he hath: because he hath gone beyonde the couenaunt of the LORDE, and committed folye in Israel.

Then Josua gat him vp by tymes in the mornynge, and brought forth Israel, one try be after another, and ye trybe of Juda was taken. And whan he had brought forth the kynreds in Juda, ye kinred of the Serahites was taken. And whan he had brought forth the kynred of the Serahites, one housholde after another, Sabdi was taken. And whā he had brought forth his house, one housholder after another, Achan the sonne of Charmi ye sonne of Sabdi the sonne of Serah of the trybe of Juda, was taken.

And Josua sayde vnto Achan: My sonne, geue the glory vnto the LORDE the God of Israel, and geue him the prayse, and tell me, what thou hast done, and hide nothinge fro me.

Then answered Achan vnto Josua, and sayde: Verely I haue synned agaynst ye LORDE God of Israel, thus ꝛ thus haue I done: I sawe amōge ye spoiles a costly Babilonish garment, and two hūdreth Sycles of syluer and a tunge of golde, worth fiftye Sycles in weight, vnto the which I had a lust, and toke it: and beholde, it is hyd in the grounde in my tente, and the syluer vnder it.

Then Josua sent messaungers thither, which ranne to the tente, and beholde, it was hyd in his tente, and the siluer vnder it. And they toke it out of the tente, and broughte it vnto Josua, and to all the children of Israel and poured it before the LORDE. Then Josua and all Israel with him, toke Achan the sonne of Serah with the siluer, the garment and goldē tunge, his sonnes and doughters, his oxen and asses, and shepe, and all that he had broughte they in to ye valley of Achor.

And Josua sayde: For so moch as thou hast troubled vs, the LORDE trouble the this daye. And all Israel stoned him, and burned him with fyre with all that he had. And whan they had stoned him, they made ouer him a greate heape of stones, which remayneth vnto this daye. (So the LORDE turned from the rigorousnes of his wrath.) Therfore is the same place called ye valley of Achor vnto this daye.

The VIII. Chapter.

AND ye LORDE saide vnto Josua: Feare not, and be not afrayed. Take all the men of warre with the, and ryse, and get the vp vnto Hai. Beholde, I haue geuen

into thy hande, the kynge of Hai with his people in his cite & countre. And thou shalt
c do with Hai and the kynge of it, * as thou dyddest with Jericho and the kynge therof, sauynge that ye shal deale amõge you their
c spoyle & catell: but set thou a * preuy watch behynde the cite.

Then Josua arose, and all ỹ men of warre, to go vp vnto Hai: and Josua chose thirtie thousande fightinge men, and sent them out by night, and commaunded them, and sayde: Take hede, ye shal be ỹ preuye watch behynde the cite, but go not to farre from the cite, and se that ye be redye alltogether. As
a for me and all the people that is with me, we wyll make vs to the cite. And whan they come forth agaynst vs (* as afore) we wyll flye before them, that they maye folowe out after vs, tyll we haue prouoked them forth of the cite: for they shal thinke that we flye
B before them, like as at ỹ first. And whyle we flye before them, ye shal get you vp out of the preuy watch, and wynne the cite. For ỹ LORDE youre God shal delyuer it in to youre handes. But whan ye haue wonne the ci
a.c te, set fyre vpon it, doinge * accordinge vnto the worde of the LORDE. Beholde, I haue commaunded you.

So Josua sent them awaye, & they went vnto the place of the preuy watch, and laye betwixte Bethel and Hai, on the west syde of Hai. But Josua abode that night amõge the people. And in the mornynge he arose early, and set the people in order, and wente vp with the Elders of Israel before the people towarde Hai: and all the men of warre that were with him, wente vp, & gat them forth, and came ouer agaynst the cite, and pitched their tentes on the north syde of Hai, so ỹ there was but a valley betwene him and Hai.

C He had taken aboute a fyue thousande men, and set them in the hynder watch betwene Bethel and Hai, on the west syde of the cite, and they ordred the people of the whole hooste that was on the north syde of the cite, so that the vttemost of the people reached vnto the west ende of the cite. So Josua wente the same nighte in to the myddes of the valley.

But whan the kynge of Hai sawe that, he made haist, and gat him vp early, and the men out of the cite, to mete Israel to ỹ battayll, with all his people, euen righte before the felde: for he wyst not that there was a preuy watch behynde him on the backe syde of the cite. But Josua and all Israel were
feble before them, and fled by the waye to ỹ wylderneſſe. Then cried all the people in the D
cite, that they shulde folowe vpon them, and they followed after Josua and rußshed out of the cite, so that there remayned not one man in Hai and Bethel, which wente not out to folowe vpon Israel, and they lefte the cite stondinge open, that they mighte persecute Israel.

The sayde ỹ LORDE vnto Josua: Reach out the speare that thou hast in thine hande, towarde Hai: for I wyll delyuer it in to thy hande. And whan Josua reached out the speare that was in his hande, towarde ỹ cite, ỹ hynder watch brake vp out of their place, and ranne (whan he had stretched out his hande) and came in to the cite, and wanne it, and made haist, & set fyre vpon it. And the men of Hai turned them, and loked behynde them, and the smoke of the cite wente vp towarde heauen, and they had no place to flie vnto, nether hither ner thither: and the people that fled towarde the wyldernes turned aboute, to folowe vpon them.

And whan Josua and all Israel sawe, ỹ E
the hynder watch had wonne the cite (for ỹ smoke of the cite ascended) they turned againe, and smote the men of Hai. And they in the cite came forth also agaynst them, so ỹ they came in the myddes amonge Israel on both the sydes, and they slewe them, so that there was not one man of them left ouer or escaped: and they toke the kynge of Hai alyue, and broughte him vnto Josua. And whã Israel had slayne all the inhabiters of Hai, which had folowed vpon them in the felde and in the wilderneſſe: and whan they were all fallen thorow the edge of the swerde, tyll they were destroied, thẽ turned all Israel vnto Hai, and smote it with the edge of ỹ swerde. And of all them which fell that daye fro man vnto womã, there were twolue thousande, all men of Hai.

But Josua withdrue not his hande (wher F
with he reached out the speare) tyll all the inhabiters of Hai were vtterly destroyed, sa Num. 31.d
uynge the catell and the spoyle of ỹ cite, dyd Deut. 20.c
Israel parte amonge them selues, accordinge Iosu. 8.a and 22.b
vnto the worde of the LORDE, which he cõmaunded Josua. And Josua burned vp Hai and made an heape therof for euer, which is there yet vnto this daye. And the kynge of Hai caused he to be hanged on a tre vntyll the euen.

But whã the Sonne was gone downe, Deut. 20.c
he commaunded to take his body from the Iosu. 10.c
tre, and to caste it vnder the gate of the cite,

and made vpon him a greate heape of stones, which is there yet vnto this daye.

G Then buylded Josua an altare vnto the
Deu. 27. a LORDE God of Israel vpon mount Ebal
Exo. 20. d accordinge as Moses the seruaunt of ỳ LORDE commaunded the children of Israel, as it is wrytten in the boke of the lawe of Moses euen an altare of whole stone, wherevpon there was no yron lifted: and he offred burnt offeringes and healthofferinges, and there vpon the stones he wrote the seconde lawe of Moses, which he wrote before the childrē of Israel.

And all Israel with their Elders and officers and iudges, stode on both the sydes of the Arke, right ouer agaynst the priestes ỳ bare the Arke of the couenaunt of the LORDE, the straunger as well as one of them selues, the one halfe beside mount Gryzim, and
Deu. 27. b the other halfe beside mount Ebal, *as Moses the seruaunt of the LORDE commaunded afore, to blesse the people of Israel. Afterwarde caused he to proclame all the wordes of the lawe of the blessynge and cursynge, as it is wrytten in the boke of the lawe. There was not one worde that Moses commaunded, but Josua caused it to be proclamed before all the congregacion of Israel, and before the wemē, and children, and straūgers which walked amonge them.

The IX. Chapter.

A NOw whan all the kynges that were beyonde Jordane vpon the mountaynes, and in the lowe countrees, & in all the hauens of the greate see, and beside mount Libanus, herde this (namely, ỳ Hethites, Amorites, Cananites, Pheresites, Henites and Jebusytes) they gathered thē selues together with one accorde, to fighte agaynst Josua, and agaynst Israel.

But whan the inhabiters of Gibeon herde, what Josua had done with Jericho and Hai, they dealte craftely, wēte on their waie, and made a message, and toke olde sackes vpon their asses, and olde rente wyne botels, and olde mended shues vpon their fete, and put on olde and peced garmentes, and all ỳ bred of their vytayles was harde and mouldē, and they wente vnto Josua in to ỳ hooste at Gilgall, and sayde vnto him, and to euery man in Israel: We are come out of a farre countre, therfore make now a couenaunt wt vs. Then sayde euery man in Israel vnto ỳ Heuyte: Peraduenture thou dwellest amonge vs, how can I then make a couenaunt with the?

They saide vnto Josua: We are ỳ seruaūtes. Josua sayde vnto them: What are ye? & whence come ye? They sayde: Thy seruaūtes are come out of a very farre countre, because of the name of the LORDE thy God. for we haue herde the reporte of him, and all that he dyd in Egipte, and all that he dyd vnto the two kynges of the Amorites beyonde Jordane, Sihon the kynge at Hesbō, and Og the kynge of Basan, which dwelt at Astaroth. Therfore sayde oure Elders and all the inhabiters of oure countre: Take fode with you for youre iourney, and go meete them, and saye vnto them: We are youre seruaūtes, therfore make now a bonde with vs: This oure bred that we toke out of oure houses for oure foode, was new whan we toke o' iourney towarde you: but now lo, it is harde & moulde. And these bottels fylled we new, and lo, they are rēte. And these oure clothes and shues are waxed olde, by ỳ reason of the sore longe iourney.

Then the captaynes toke their vytayles, and axed not the mouth of the LORDE. *And Josua made peace with them, and set vp a couenaunt with them, that they shulde be saued alyue, and the rulers of the congregacion sware vnto them. But thie dayes after that they had made a couenaunt with them, they herde, that they were their neighbours, and dwelt amonge them: For as the children of Israel wente forth on their iourney, they came on the thirde daye vnto their cities, which are called Gibeon, Caphira, Beeroth, and Cirath Jearim, and smote them not, because that the rulers of the congregacion had sworne vnto them by the name of the LORDE the God of Israel.

But whan all the congregacion murmured agaynst the rulers, all the rulers sayde vnto the whole congregacion: We haue sworne vnto them by the LORDE the God of Israel, therfore maye we not touch them. But this wil we do vnto them: Let them lyue, that there come no wrath vpon vs, because of the ooth that we haue made vnto them.

And the rulers sayde vnto them: Let them lyue, that they maye be *hewers of wodd and bearers of water for the whole congregacion, as the rulers haue sayde vnto them. Then Josua called them, and commened with them, and sayde: Wherfore haue ye disceaued vs, and sayde, that ye were farre from vs, where as ye dwell amonge vs? Therfore shall ye be cursed, so that of you there shall not ceasse seruaunes to

hew wodd and to beare water for the house of my God.

They answered Josua, & sayde: It was tolde thy seruauntes, that the LORDE thy God commaunded Moses his seruaunt, that he shulde geue you the whole lōde, and that he wolde destroye all the inhabiters of the londe before you: therfore were we sore afrayed of oure lyues before you, and thus haue we done. But now lo, we are in thy handes: loke what thou thinkest good and righte to do vnto vs, that do.

And he dyd euen so vnto them, and delyuered them from the children of Israels hāde, that they shulde not slaye them. So vpō the same daye Josua made them hewers of wodd and water bearers for the congregacion, and for the altare of the LORDE vnto this daye, in the place that he shall chose.

The X. Chapter.

When Adonisedech the kynge of Jerusalem herde, that Josua had wonne Hai, and damned it, and done vnto Hai and ỳ kynge of it, like as he dyd vnto Jericho and to the kynge therof, * and that they of Gibeon had made peace with Israel, and were come vnder them, they were sore afrayed. For Gibeon was a greate cite, like as one of the kynges cities, and greater then Hai, and all the citesyns therof were men of armes. Therfore sent he vnto Hoham the kynge of Hebron, and to Pirea the kynge of Jarmuth, and to Japhia the kynge of Lachis, and to Debir the kynge of Eglon, and caused to saie vnto them: Come vp vnto me, and helpe me, that we maie smyte Gibeon, for they haue made peace with Josua and the children of Israel. Then came the fyue kynges of the Amorites together, and wente vp, the kynge of Jerusalem, the kynge of Hebron, ỳ kynge of Jarmuth, the kynge of Lachis, the kynge of Eglon, with all their armies, & layed sege vnto Gibeon, and foughte agaynst it.

Howbeit they of Gibeon sent vnto Josua to Gilgall, and caused to saye vnto him: Withdrawe not thine hande from thy seruauntes, come vp soone vnto vs: delyuer and helpe vs, for all the kynges of the Amorites that dwell vpon the mountaynes, are gathered together agaynst vs. Josua wente vp from Gilgall, and all the warryers and all the men armes with him. And the LORDE sayde vnto Josua: * Feare them not, for I haue geuē them in to thy hande. There shall not one of them be able to stonde before the. So Josua came sodenly vpon them, for all that night wente he vp from Gilgall. And the LORDE discomfyted thē before Israel, and smote them with a greate slaughter at Gibeon: & they chaced them the waie downe to Beth Horon, and smote them vnto Aseka and Makeda. Esa. 28. d

And whan they fled before Israel, the waye downe to Bethoron, the LORDE caused a greate hayle from heauen to fall vpon them, vnto Aseka, so that they dyed: & many mo of them dyed of the hayle, then the children of Israel slewe with the swerde. C

Then spake Josua vnto the LORDE (the same daye that the LORDE gaue ouer the Amorites before the children of Israel) and sayde in the presence of Israel: * Some, hold styll at Gibeon, and thou Moone in the valley of Aialon. Eccli. 46. a

Then the Some helde styll, and ỳ Moone stode, vntyll the people had auenged thē selues on their enemies. Is not this wryten in the boke of the righteous? Thus the Sonne stode styll in the myddes of heauen, and dyfferred to go downe for the space of a whole daye after. And there was no daye like vnto this (nether before ner after) whan the LORDE herkened vnto the voyce of one man: for the LORDE fought for Israel. And Josua wente agayne to Gilgall in to the tētes, and all Israel with him. As for the fyue kynges, they were fled, and had hyd thē selues in the caue at Makeda.

Then was it tolde Josua: We haue founde the fyue kynges hyd in the caue at Makeda. Josua sayde: Rolle greate stones then before the hole of the caue, and set men there to kepe them. D

As for you, stonde not ye styll, but folowe after youre enemies, and smyte them behynde, and let them not come in their cities, for the LORDE youre God hath delyuered thē in to youre hande. And whan Josua and ỳ children of Israel had ended the sore greate slaughter vpō them, so ỳ they were brought to naught, the remnaunt of them came in to the stronge cities.

So all the people came agayne to the hooste vnto Josua to Makeda in peace, and no man durst moue his tunge agaynst the children of Israel. Josua sayde: Open the mouth of the caue, and bringe the fyue kynge forth vnto me. They dyd so, and broughte the kynges vnto him out of the caue: the kinge of Jerusalem, the kynge of Hebrō, the kynge of Jarmuth, the kynge of Lachis, the kinge of Eglon.

Whan these fyue kynges were broughte forth vnto him, Josua called euery man of Israel, and sayde vnto the rulers of the men of warre that wente with him: Come forth and treade vpon the neckes of these kynges with youre fete. And they came forth, and trode vpon their neckes with their fete. And
E Josua saide vnto them: Be not afrayed, and feare not: be stronge and bolde, for thus shal the LORDE do vnto all yo' enemies, agaynst whom ye fighte.

And Josua smote them afterwarde, and put them to death, and hanged them vpon fyue trees. And they hanged styll vpon the
Deut.21.d trees vntyll the euenynge. * But whan the Sonne was gone downe, he commaunded to take them off from the trees: and they cast them in the caue, wherin they had hyd them selues, & before the hole of the caue they layed greate stones, which are there yet vnto this daye. The same daye wanne Josua Makeda also, and smote it with the edge of
Deut.20.c the swerde, and the kynge therof, and, damned it, and all the soules that were therin, and let none remayne escaped: and dyd vnto
Iosu.6.c the kynge of Makeda * as he dyd vnto the kynge of Jericho.

Then Josua and all Israel with him departed fro Makeda vnto Lybna, & foughte agaynst it. (And the LORDE gaue it with ỹ kynge therof into the hande of Israel) and smote it and all the soules that were therin, with the edge of the swerde, and let not one remayne in it: and dyd vnto the kinge therof as he had done vnto the kynge of Jericho.

F Afterwarde wente Josua and all Israel with him from Lybna vnto Lachis, and layed sege vnto it, and fought agaynst it. And the LORDE delyuered Lachis also in to the hande of Israel, so that they wanne it vpon the seconde daye, and smote it with ỹ edge of the swerde, and all the soules that were therin, accordinge to all as he had done vnto Lybna. At the same tyme Horam ỹ kynge of Gazer wente vp, to helpe Lachis. But Josua smote him with all his people, tyll there remayned not one.

And Josua wente with all Israel from Lachis, vnto Eglon, and layed sege vnto it, and fought agaynst it, and wanne it the same daye, and smote it with the edge of the swerde, and damned all the soules that were therin the same daye, accordynge vnto all as he had done vnto Lachis.

After that wente Josua with all Israel from Eglon vnto Hebron, and foughte agaynst it, and wanne it, and smote it with ỹ edge of the swerde, and the kynge of it, all the cities therof, and all the soules that were therin, and let not one remayne, according vnto all as he had done vnto Eglon and damned it, and all the soules that were therin.

Then turned Josua agayne with all Israel towarde Debir, and fought agaynst it, and wanne it, with the kinge of it, and all the cities therof, and smote them with the edge of the swerde, and damned all ỹ soules that were therin, and let not one remayne ouer. Euen as he had done vnto Hebrō and Lybna with their kynges, so dyd he also vnto Debir, and the kynge therof.

Thus Josua smote all the londe vpon the mountaynes, and towarde the south, and in the lowe countrees, and by the ryuers, with all their kynges, and let not one remaine ouer and damned all that had breth, * as the LORDE God of Israel had commaunded. Josua smote them from Cades Berne vnto Gaza, and all the londe of Gosen vnto Gibeon, and toke all these kynges with their londe at one tyme: for the LORDE God of Israel foughte for Israel. And Josua went agayne with all Israel to the tentes vnto Gilgal.

The XI. Chapter.

Whan Jabin the kynge of Aso: herde this, he sent vnto Jobab the kynge of Madon and to the kynge of Samron, and to the kynge of Achsaph, and to the kynges that dwelt towarde the north vpon the mountaynes, and in the playne on the southsyde of Cineroth, and in the lowe countrees, and in the lordshippes of Dorah by the see syde: and to the Cananites towarde ỹ east and west, to ỹ Amorites, Hethites, Pheresites, and Jebusites, vpon the mountaynes and to the Heuites, vnder mount Hermon in the londe of Mispa. These were out with all their armies, a greate people, as many as ỹ sonde of the see, and exceadinge many horses and charettes. All these kinges gathered themselues, and came, and pitched together by ỹ water of Meram, to fighte with Israel.

And the LORDE sayde vnto Josua: Feare them not, for tomorow aboute this tyme will I delyuer them all slayne, before the children of Israel: thou shalt lame their horses, and burne their charettes with fire. * And Josua came sodenly vpon them, and all the men of warre with him by the water of Meron, & fell vpon them. And the LORDE delyuered them into ỹ handes of Israel, and they smote them, and chaced them vnto greate

and to the warme water, and to the playne of Mispa towarde ỹ east: and smote them, vntyll there remayned not one.

Then dealte Josua with them as ỹ LORDE had saide vnto him, & lamed theis horses, & brent their charettes. And he turned backe at the same tyme, & wanne Hasor, & smote ỹ kynge of it wt the swerde (for Hasor was afore tyme ỹ head cite of all these kyngdomes) and smote all the soules that were therin wt the edge of the swerde, and damned it, & let nothinge remayne that had breth, & damned Hasor with fyre. All the cities of these kyngdomes wãne Josua also, and smote thẽ with the edge of the swerde, and damned them, * acordinge as Moses the seruaunt of the LORDE commaunded. Deut.20.c

C Howbeit the cities that stode vpon the hilles, dyd not the children of Israel burne with fyre: but Hasor onely dyd Josua burne. * And all the spoyles of these cities and the catell, dyd the children of Israel deale amonge them, but smote all the men with the edge of the swerde, tyll they had destroyed them, and let nothinge remayne that had breth. As the LORDE commaunded his seruaunt Moses, and as Moses commaunded Josua, euen so dyd Josua, so that there was nothinge vndone of all that the LORDE cõmaunded Moses. Deut.20.d

So Josua toke all this lõde vpon ỹ moũtaynes, & all ỹ lyeth towarde the south, & all the londe of Gosen, and the lowe countre, & the playne felde, and the mountayne of Israel with the valley therof, from the mountayne that parteth the londe vp towarde Seir, vnto Baalgad, in the playne of moũt Libanus beneth mount Hermon. All their kynges toke he, and smote them, and put thẽ to death. * Howbeit he warred a longe season with these kynges. Iosu.9.a

D Yet was there not one cite, that yelded it selfe peaceably vnto the children of Israel * (excepte the Hewites, which dwelt at Gibeon) but they wanne them all with battayll. And this was done so of the LORDE that their hert was so hardened, to come against the children of Israel with battayll, ỹ they mighte be dãned, & no fauoure to be shewed vnto them, but to be destroyed, * as the LORDE commaunded Moses. Iosu.10.c

At the same tyme came Josua, and roted out the Enakims from ỹ mountayne, from Hebron, from Debir, from Anab, from euery mountayne of Juda, and from euery mountayne of Israel, and damned thẽ with their cities, and let none of the Enakims remayne in the londe of the children of Israel, saue at Gasa, * at Gath, at Asod, there remayned of them. 1.Re.17

Thus Josua conquered all the londe acordinge vnto all as the LORDE sayde vnto Moses, & gaue it vnto Israel to enheritaunce, * vnto euery trybe his porcion, and ỹ londe rested from warre. Nu.26.

The XII. Chapter.

A These are ỹ kynges of the londe, whõ the children of Israel smote, & conquered their lõde, beyonde Jordane, eastwarde, frõ the water of Arnon, vnto mount Hermon, and vnto all ỹ playne felde towarde the east: * Sihon the kynge of the Amorites, which dwelt at Hesbon, and had dominion from Aroer that lieth by the water syde of Arnon, and vnto the myddes of ỹ water: and ouer halfe Gilead, vnto the water of Jabok, which is the border of the children of Ammon: and ouer the playne felde, vnto the see of Cynneroth eastwarde, and vnto the see of the playne felde, namely the Salt see towarde the east, the waye vnto Beth Jesimoth: and from the south beneth by the ryuers of mount Pisga. Nu.21.c Deut.2.

B And the border of Og the kynge of Basan, which remayned yet of Raphaim, and dwelt at Astaroth and Edrei, and had the dominion ouer moũt Hermon, ouer Salcha, and ouer all Basan vnto the border of Gessuri & Maachati, & of halfe Gilead, which was the border of Sihon the kynge at Hesbon. Moses the seruaunt of the LORDE and the children of Israel smote them. * And Moses the seruaunt of ỹ LORDE gaue it vnto the Rubenites, Gaddites and to the halfe trybe of Manasse in possession. Nu.21.e Deut.3. Nu.32.c and 34. Deut.3. Iosu.13.

These are the kynges of the lõde, whom Josua & the children of Israel smote on this syde Jordane westwarde, frõ Baalgad vpõ the playne of mount Libanus, vnto ỹ moũt that parteth the londe vp towarde Seir, & that Josua gaue vnto the trybes of Israel in possession, vnto euery one his parte, what

so ever was in ỳ moũtaynes, valleyes, playne feldes, by the ryuers, in ỳ wylderneſſes & towarde the ſouth, the Hethites, Amorites, Cananites, Pheresites, Heuites, and Jebuſites.

C The kynge of Jericho, the kynge of Hai, which lyeth beſyde Bethel, * the kynge of Jeruſalem, the kynge of Hebron, the kynge of Jarmoth, the kynge of Lachis, the kynge of Eglon, the kynge of Geſer, the kynge of Debir, the kynge of Geder, the kynge of Horma, the kynge of Arad, ỳ kynge of Libna, the kynge of Adulla, the kynge of Makeda, the kynge of Bethel, the kynge of Tapnah, the kynge of Hepher, the kynge of Aphek, the kynge of Laſaron, the kynge of Madan, the kynge of Haſor, the kynge of Simron Meron, the kynge of Achſaph, the kynge of Tahenah, the kynge of Megido, the kynge of Cades, the kynge of Jakneam by Carmel, the kynge in the lordſhippes of Dor, the kynge of the Heithen at Gilgall, the kynge of Thirza. Theſe are one and thirtie kynges.

The XIII. Chapter.

A NOw whan Josua was olde and well ſtricken in age, the LORDE ſayde vnto him: Thou art olde & well aged, and there remayneth yet moch of the londe to conquere, namely all Galile of the philiſtynes, and all Geſſuri, from Sihor which floweth before Egipte, vnto the border of Ekron, northwarde, which is rekened vnto the Cananites: fyue lordes of the philiſtynes, namely, the Gaſites, the Aßdodites, the Aſcalonites, the Gethites, the Ekronites & the Hauites. But from the north it is all ỳ londe of the Cananites, and Maara of the Sidonians vnto Aphek, euen vnto the border of the Amorites. Moreouer the londe of the Giblites eaſtwarde, from Baalgad vnder mount Hermon, tyll a mã come vnto Hamath, All they that dwell vpon the mount, from Libanus vnto the warme waters, and all the Sidonians. I wyl dryue them out before the children of Iſrael: Onely let them be dealte out amonge Iſrael, as I haue commaunded the.

B Deuyde thou this lõde now to enheritañce amonge the nyne trybes and ỳ halfe tryjoſu. 12.b be of Manaſſe. * For the Rubenites & Gadites with ỳ halfe trybe of Manaſſe, haue receaued their enheritañce, which Moſes gaIu. 22.d ue thẽ beyonde Jordane Eaſtwarde, * acordinge as Moſes the ſeruaunt of the LORDE gaue them the ſame, from Aroer which lieth vp by the water ſyde of Arnon, and the cite in the myddes of the water, & all the coaſte of Medba vnto Dibon, and all the cities of Sihon the kynge of the Amorites, which dwelt at Heßbon, * vnto the border of the children of Ammon: and Gilead and ỳ border of Geſſuri and Maachati, and all mou Hermon, and all Baſan vnto Salcha: all ỳ kyngdome of Og at Baſan, which dwelt at Aſtaroth and Edrei, that remained yet ouer of Raphaim. But Moſes ſmote them and droue them out.

The children of Iſrael droue not out the Geſſurites & Maachathites, but both Geſſur and Maachat dwelt amonge the childrẽ of Iſrael vnto this daye. * But vnto ỳ tribe of the Leuites he gaue no enheritaunce: for the offeringe of the LORDE God of Iſrael is their enheritaunce, acordinge as he hath promyſed them.

So Moſes gaue vnto the trybe of ỳ children of Ruben after their kynreds, ſo that their border was Aroer, which lyeth vpon the water ſyde of Arnon, and the cite in the myddes of the ſame water, with all the playne felde vnto Medba: Heßbon, and all the cities therof which lye in the playne felde: Dibon, Bameth Baal, & Beth Baal Meon, Jahza, Kedemoth, Mephaath, Kiriathaim, Sibama, Zeretha Sahar, vpon mount Emek, Beth Peor: the ryuers by Piſga, and Beth Jeſimoth, and all the cities vpon the playne, and all the realme of Sihon kynge of the Amorites, which dwelt at Heßbon, * whom Moſes ſmote with the princes of Madian, Eui, Rekem, Zur, Hur, & Reba, the mightiemen of kynge Sihon, which were inhabiters of the londe. And Balaam the ſonne of Beor the prophecier, dyd the children of Iſrael kyll with the ſwerde amonge the other that were ſlayne: and the border of ỳ childrẽ of Ruben was Jordane. This is the enheritaunce of the children of Ruben amonge their kynreds, cities and vyllages.

Vnto the trybe of the children of Gad D amonge their kynreds gaue Moſes, ſo that their border was, Jaheſar and all the cities in Gilead, and the halfe londe of the children of Ammon, vnto Aroer, which lyeth before Rabbath: and from Heßbon vnto Ramath Miſpe & Betonim: and fro Mahanaim vnto the border of Debir. But in the valley, Beth Haram, Beth Nimra, Suchoth and Zaphon (which remayned yet of the realme of Sihon kynge of Heßbon) and was by Jordane, vnto the edge of the ſee of Cyneroth, on this ſyde Jordane eaſtwarde

This is the inheritaunce of the childrē of Gad in their kynreds, cities & vyllagyes.

Vnto the halfe trybe of the childrē of Manasse after their kynreds, gaue Moses, so that their border was fro Mahanaim, all Basan, all the kyngdome of Og kynge of Basan, and all the townes of Jair which lye in Basan, namely thre score cities. And halfe Gilead, Astaroth, Edrei, the cities of the kyngdome of Og at Basan, vnto the childrē of Machir the sonne of Manasse. This is the halfe porcion of the childrē of Machir after their kynreds.

This is it that Moses dealte out vpon the felde of Moab beyonde Jordane ouer agaynst Jericho eastwarde. * But vnto ỳ trybe of Leui gaue Moses no enheritaunce: for the LORDE God of Israel is their enheritaunce, as he hath promysed them.

The XIIII. Chapter.

This is it that the childrē of Israel haue enhereted in the londe of Canaan, * which Eleasar the preist, and Josua the sonne of Nun, and the chefe of the fathers amonge the trybes of the childrē of Israel parted out amonge them. * But by lot dyd they deuyde it out amōge them, acordinge as the LORDE cōmaunded Moses to geue vnto the nyne trybes and ỳ halfe: for vnto the two trybes and the halfe dyd Moses geue enheritaunce beyonde Jordane. * But vnto the Leuites he gaue no enheritaunce amonge them. * For of the childrē of Joseph there were two trybes, Manasses and Ephraim. Therfore gaue they the Leuites no porcion in the londe, but cities, to dwell therin, and suburbes for their catell and goodes. * Euen as the LORDE cōmaunded Moses, so dyd the childrē of Israel, and deuyded the londe.

Then came forth the childrē of Juda to Josua at Gilgall: and Caleb ỳ sonne of Jephunne the Kenisite sayde vnto him: Thou knowest what ỳ LORDE * sayde vnto Moses the man of God, concerninge me and the in Cades Bernea. I was fortye yeare olde, whan Moses the seruaunt of the LORDE * sent me out from Cades Bernea, to spye out the londe, and I broughte him worde agayne, euen as I had it in my hert. Howbeit my brethren that wente vp with me, discouraged the hert of the people: but I folowed ỳ LORDE my God vnto the vttemost.

Then sware Moses vnto me the same daye, and sayde: The londe whervpon thou hast troden with thy fote, shalbe thine enheritaunce and thy childrens for euer, because thou hast folowed the LORDE my God vnto the vttemost. And now hath the LORDE letten me lyue, * acordinge as he sayde. Nu.14.c
It is now fyue and fortie yeare sence ỳ LORDE spake this vnto Moses, whā Israel walked in the wildernesse. And now lo, this daie am I fyue and foure score yeare olde * and deci.46.
am yet as stronge to daye, as I was in that daye whan Moses sent me out: euen as my strength was then, so is it now also to fighte, and to go out and in.

Geue me now therfore this mountayne, wherof the LORDE spake in that daye, and thou herdest it the same daye: for now the Enakims dwell theron, and it hath greate and stronge cities: yf happly the LORDE wyl be with me, that I maye dryue thē out, as he hath sayde. Then Josua blessed him, * and so gaue Hebron vnto Caleb the sonne 3.Par.7.
of Jephune. Therfore was Hebron the en- Iosu.21.b
heritaunce of Caleb the sonne of Jephune the kenisite, vnto this daye, because he folowed the LORDE God of Israel vnto the vttemost. * But afore tyme was Hebron cal- Iosu.15.c
led Kiriatharba, & greate people were there amonge the Enakims. And the lōde ceassed from warre.

The XV. Chapter.

The lot of the trybe of the childrē of Juda amonge their kynreds, was ỳ coaste of Edom by the wyldernesse of Zin, which borderth southwarde on the edge of the south coūtrees. Their south borders were from the vttemost syde of the salt see, that is, from the coast that goeth southwarde, and commeth out from thē ce towarde ỳ eastsyde of Acrabbim, and goeth forth thorow Zinna, and yet goeth vp from the south towarde Cades Bernea, and goeth thorow Hesron, and goeth vpto Adara, & fetcheth a compase aboute Carcaa, & goeth thorow Asmona, and commeth forth to the ryuer of Egipte, so that the see is the ende of ỳ border. Let this be youre border southwarde.

But the east border is from the salt see to the vttemost parte of Jordane.

The border northwarde, is from the see coast which is on ỳ edge of Jordane, and goeth vp vnto Beth Hagla, and stretcheth out from the north vnto Betharaba, and commeth vp vnto the stone of Bohen the sonne of Ruben, and goeth vp vnto Debir from ỳ valley of Achor, and from the north coaste that is towarde Gilgall, which lyeth ouer agaynst Adummim vpwarde, which is on the north syde of the water. Then goeth

it vnto ỹ water of Ensemes, and commeth
Reg.1.b out vnto the * well of Rogell. Then goeth it vp to the valley of the sonne of Hinnam, a longe besyde the Jebusite that dwelleth from ỹ southwarde, that is Jerusalem: and commeth vp vnto the toppe of the mount which lyeth before the valley of Hinnam from the westwarde, that bordereth on the edge of the valley of Raphaim towarde the north.

C Then commeth it from the toppe of the same mount vnto the water well of Nephtoah, and commeth out vnto the cities of mount Ephron, and boweth towarde Baala, that is Kiriath Jarim, and fetcheth a cõpasse aboute from Baala westwarde vnto mount Seir, and goeth by the northsyde of the mount Jarim, that is Chessalon: and cõmeth downe to Bethsemes, and goeth thorow Thimna, and breaketh out on the northsyde of Acron, and stretcheth forth towarde Sicron, and goeth ouer mount Baala, and commeth out vnto Jabneel: so that their vtemost border is the see.

The weste border is the greate see. This is the border of the childrẽ of Juda rounde aboute in their kynreds. Caleb the sonne of Jephune had his porcion geuẽ him amõge the childrẽ of Juda (as the LORDE cõmaunded Josua) namely * Kiriatharba of
Ios.14.d the father of Enak, that is Hebron.

D * And Caleb droue from thence the three
Judic.1.b sonnes of Enak, Sesai, Ahiman, and Thalmas begotten of Enak. And from thẽce he wente vp to the inhabiters of Debir. (As for Debir, it was called Kiriath Sepher afore tyme.) And Caleb sayde: * Who so smyteth Kiriath Sepher and wynneth it, I wyll geue him my doughter Achsa to wyfe. Then Athniel the sonne of Kenas the brother of Caleb wanne it: and he gaue him his doughter Achsa to wife.

d.1.c
Re.17.c
Par.12.a

And it fortuned whan they wente in, that she was counceled of hir houßbande, to axe a pece of londe of hir father. And she fell downe from the asse. Then sayde Caleb vnto her: What ayleth the? She sayde: Geue me a blessynge, for thou hast geuẽ me a south (and drye) londe: geue me welles of water also. Then gaue he her welles aboue and beneth.

E This is the enheritaunce of the trybe of Juda amonge their kynreds. And the cities of the trybe of the childrẽ of Juda, from one to another by the coastes of the Edomites towarde the south, were these: Cabzeel, Eder, Jagur, Kina, Dimona, Adada, Kedes, Hazor, Jethnam, Siph, Telem, Bealot, Hazor Hadatha, Kirioth Hezron that is Hasor: Amã, Sema, Molada, Hazor Gadda, Hesmon, Beth palet, Hazer Sual, Beer Seba, Bißiothia, Baala, Jim, Azem, Eltholad, Chesil, Harma, Ziklag, Madmanna, Sansanna, Lebaoth, Silhim, Ain, Rimon. * These are nyne and twentye cities ỹ their vyllages.

But in the lowe countrees was Esthaol, Zaren, Asna, Saroah, Engannim, Thapua, Enam, Jarmoth, Adullam, Socho, Aseka, Saaraim, Adithaim, Gedera, Giderothaim. These are fourtene cities ỹ their vyllages.

Zenã Hadasa, Migdal Gad, Dilean, Mispa, Jaktheel, Lachis, Bazekath, Eglõ, Chebon, Lachmã, Chithlis, Gedoroth, Beth Dagon, Naama, Maketa. These are sixtene cities and their vyllages.

Libna, Ether, Asen, Jephthah, Asna, Nezib, Keila, Achsib, Maresa. These are nyne cities and their vyllages. * Ekron with hir doughters and vyllages. From Ekron vnto the see, all that reacheth vnto Asdod and the vyllages therof. Asdod with the doughters and vyllages therof. Gasa with hir doughters and vyllages vnto the water of Egipte. And the greate see is his border.

But vpon the mount was Samir, Jatir, Socho, Danna, Kiriath Sanna, that is Debir: Anab, Esthemo, Annim, Gosen, Holen, Gilo. These are eleuen cities and their vyllagies. Maon, Carmel, Siph, Juta, Jsrael, Jakdeã, Sanoah, Kain, Gibea, Thimna. These are ten cities and their vyllages. Halhul, Bethzur, Gedor, Maarath, Beth Anoth, Eltheko. These are sixe cities and their vyllages. Kiriath Baal (that is Kiriath Jearim) Harabba, two cities ỹ their vyllages. And in the wylderneße was Betharaba, Middin, Sechacha, Nibsan, and the Salt cite, and Engaddi. These are sixe cities and their vyllagies. * But the Jebusites dwelt at Jerusalem, and the childrẽ of Juda coude not dryue them awaye. So the Jebusites remayne with the childrẽ of Juda at Jerusalem vnto this daye.

The XVI. Chapter.

AND the lot fell vnto the childrẽ of Ephraim frõ Jordane ouer agayne Jericho, vnto the water on the eastsyde of Jericho, and the wylderneße, ỹ goeth vp from Jericho thorow the mountayne of Bethel, and commeth out from Bethel vnto Lus, and goeth thorow the coast of Ataroth Ataroth, and stretcheth downe westwar-

de vnto ỳ coaste of Japhleti to ỳ border of the lower Bethoron, and vnto Gaser: and the ende therof is by the greate see. This the children of Joseph (Manasses & Ephraim) receaued to enheritaunce.

The Border of the children of Ephraim amonge their kynreds of their enheritaunce from the east, was Ataroth Adar vnto the vpper Bethoron, & goeth out westwarde by Michmethath that lyeth towarde the north, there fetcheth it a compasse towarde the east syde of the cite Thaenath Silo, B and goeth there thorow from the east vnto Janoha, and commeth downe from Janoha vnto Ataroth and Naaratha, and bordreth on Jericho, and goeth out at Jordane. From Thapuah goeth it westwarde vnto Naalkama, and the out goinge of it is at the see.

This is the enheritaunce of the trybe of the children of Ephraim amonge their kynreds. And all the borders, cities with their vyllages of the childrē of Ephraim laye scatred amonge the enheritaunce of the children of Manasse. And they droue not out ỳ Cananites, which dwelt at Gaser. So ỳ Cananites remayned amōge Ephraim vnto this daye, and became tributaries.

The XVII. Chapter.

A THere fell vpō the trybe of Manasse (for * he is Josephs first sonne) and it fell vpon Machir the first sonne of Manasse ỳ father of Gilead: for he was a mā of armes, therfore had he Gilead and Basan. It fell also vnto the other children of Manasse, namely vnto ỳ childrē of Abieser, the children of Helek, the children of Asriel, the children of Sechem, the children of Hepher, and the children of Semida: These are the childrē of Manasse the sonne of Joseph, males, amonge their kynreds.

But Zelaphead the sonne of Hepher the sonne of Gilead, the sonne of Machir, the sonne of Manasse, had no sonnes, but doughters, and their names are these: Mahala, Noa, Hagla, Milca, Tirza, and they came before Eleasar the preist, and before Josua the sonne of Nun, and before the rulers, and sayde: The LORDE commaunded Moses, to geue vs enheritaunce amonge oure brethren. And so they had enheritaunce geuen them amonge their fathers brethren, accordinge to the commaundement of the LORDE.

B There fell vpon Manasse ten meetlynes without the londe of Gilead and Basan, which lyeth beyōde Jordane. For ỳ doughters of Manasse receaued enheritaunce amonge his sonnes: but the other children of Manasse had the londe of Gilead. And the border of Manasse was frō Asser forth vnto Michmethath, that lyeth before Sichem, and reacheth vnto the righte syde of them of En Tapuah: for the londe of Tapuah fell vnto Manasse, and the border of Manasse is vnto the childrē of Ephraim. Then commeth it downe to Nahelkana towarde the south syde of the ryuer cities, which are Ephraims amonge the cities of Manasse. But from the north is the border of Manasse by the ryuer, and goeth forth by the see syde, south warde vnto Ephraim, and to Manasse northwarde, and the see is his coaste. And it shal border on Aser from the north, and on Jsachar from the easte.

So (amōge Jsachar and Asser) Manasses had Beth Sean and the townes therof, C and Jeblaam and the townes therof, and them of Dor and their townes, and them of En Dor and their townes, & them of Taanach and their townes, and them of Mageddo and their townes, and the thirde parte of (the cite) Nophet. And the children of Manasse coude not dryue awaye the inhabiters of these cities, but the Cananites beganne to dwell in the same londe. Howbeit whan the children of Jsrael were able, they made the Cananites tributaries, and droue them not out.

Then spake the children of Joseph vnto Josua, and sayde: Wherfore hast thou genē me but one porcion and one meetlyne of enheritaunce, and I am yet a greate people, as the LORDE hath blessed me so largely? Then sayde Josua vnto them: For so moch as thou art a greate people, go vp therfore into ỳ wodd, and make thy selfe ron me there in the londe of the Pheresites and Raphaim, seynge moūt Ephraim is to narowe for the.

Then sayde the children of Joseph: We D shal not be able to attayne vnto the mountaynes, for there are yron charettes amonge all the Cananites, that dwell in the londe of Emek, by whom lyeth Beth Sean and the vyllages therof, and Jesrael in Emek. Josua sayde vnto the house of Joseph, euen to Ephraim and Manasses: Thou art a greate people, & for so moch as thou art so greate, thou must not haue one lot, but the mountayne where ỳ wod is, shal be thine rote ỳ out for ỳ, so shall it be the out goinge of thy

porcion, whan thou dryuest out the Canani
tes, which haue yō charettes, & are mightie.

The XVIII. Chapter.

A AND all the multitude of the childrē of Israel gathered them selues toge-
ther vnto Silo, and they set vp ỳ Ta-
bernacle of witnesse, and the londe was sub-
dued vnto them. But there were yet seuen
trybes of the childrē of Israel, vnto whom
they had not deuyded their enheritaunce.
And Josua sayde vnto the childrē of Is-
rael: Howlonge are ye so slowe, to go and cō
quere the londe, which the LORDE God of
youre fathers hath geuen you? Chose you
thre men out of euery trybe, ỳ I maye sende
them, and that they maye get them vp and
go thorow the londe, and descrybe it acor-
dinge to the enheritaunces therof, and come
vnto me.

Deuyde the londe in seuen partes. Judas
shal remayne vpon his borders of the south
syde, and the house of Joseph shal remayne
vpon his borders of the north parte: but de
scrybe ye the londe in seuen partes, and bryn
ge them vnto me, then shal I cast ỳ lot for
Ju.11.d you before the LORDE oure God. * For the
d14.a Leuites haue no porcion amonge you, but
the priesthode of the LORDE is their enhe-
ritaunce. As for Gad & Ruben and ỳ halfe
Ju 12.b trybe of Manasse, they haue receaued their
enheritaunce beyonde Jordane eastwarde,
which Moses the seruaunt of the LORDE
gaue them.

B Then the men gat vp, to go their waye.
And whan they were aboute to go for to de-
scrybe the londe, Josua commaunded them,
and sayde: Go youre waye, and walke tho-
row the londe, and descrybe it, and come
agayne vnto me, that I maye cast ỳ lot for
you before the LORDE at Silo. So the men
departed, and wente thorow the londe, and
descrybed it in seuen partes vpon a letter a-
cordinge to the cities, and came to Josua in
to the hoost at Silo. Then Josua cast the lot
ouer them at Silo before the LORDE, and
there distributed the londe amonge the chil-
drē of Israel, vnto euery one his parte.

And the lot of the trybe of the childrē
of Ben Jamin fell acordinge to their kyn-
reds, and the border of their lot wente out
betwene the childrē of Juda & the childrē
of Joseph. And their border was on ỳ north
quarter of Jordane, and goeth vp from the
north syde of Jericho, and commeth vp to
the mountayne westwarde, and goeth out
by the wylderneſſe of Bethauen, and goeth
from thēce towarde Lus, euen by the south
syde of Lus (that is Bethel) and commeth
downe vnto Ataroth Adar by the mountay-
ne which lyeth on ỳ south syde of the lower
Bethoron. Then boweth it downe, and stre-
cheth a compasse vnto the south west quar-
ter from the mount that lyeth ouer agayns
Bethoron towarde the south, and goeth out
vnto Kiriath Baal, ỳ is Kiriath Jearim,
a cite of the childrē of Juda. This is the
west border.

But the south border is from Kiriath C
Jearim forth, and goeth out towarde the
west, and commeth forth vnto ỳ water well
of Nephtoah: and goeth downe by the ed-
ge of the mount, that lyeth before the val-
ley of the sonne of Hinnam: and goeth dow-
ne thorow the valley of Hinnam on ỳ south
syde of the Jebusites, and commeth downe
to the well of Rogell, and stretcheth from
the northwarde, and cōmeth out vnto En
Semes, and commeth forth to the heapes
that lye vp towarde Adummim, and cōmeth
downe vnto the stone of Bohen the sonne
of Ruben, and goeth a longe beside ỳ playne
felde which lyeth northwarde, and com-
meth downe vnto ỳ playne felde, and goeth
beside Beth Hagla that lyeth towarde the
north, and his ende is at the north border of B
the Salt see, vnto ỳ edge of Jordane south
warde. This is the south border.

But Jordane shal be the ende of the east D
quarter. This is the enheritaunce of ỳ chil-
drē of Ben Jamin in their borders rounde
aboute, amonge their kynreds.

The cities of the trybe of the childrē of
Ben Jamin amōge their kynreds are these:
Jericho, Beth Hagla, Emek Kezitz, Betha-
raba, Zemaraim, Bethel, Auim, Haphar, A-
phra, Caphar Amonai, Aphni, Gaba: these
are twolue cities and their vyllages.

Gibeon, Rama, Beeroth, Mispa, Caphi
ra, Moza, Rekem, Jeerpeel, Thareala, Ze-
la, Eleph, and the Jebusites, that is Jeru-
salem, Gibeath, Kiriath: these are fourteen
cities and their vyllages. This is the enhe-
ritaunce of the childrē of Ben Jamin in
their kynreds.

The XIX. Chapter.

THen fell the seconde lot of the trybe
of the childrē of Simeon acordin-
ge to their kynreds, and their enheri-
taunce was amonge the enheritaunce of ỳ
childrē of Juda. * And to their enheritaun-
ce they had Beer Seba, Molada, Hazar
Sual, Baala, Azem, El Tholad, Bethul,

Hama, Ziklag, Betha Markaboth, Hazar Sussa, Beth Lebaoth, and Saruhen: these are thirtem cities & their vyllages. Ain, Rimon, Ether, Asan: these are foure cities and their vyllages. And all ye vyllages that lye aboute the cities vnto Balath Beer Ramath towarde the south. This is the enheritaunce of the trybe of the children of Simeon in their kynreds: for the enheritaunce of the children of Simeon is vnder the porcion of the children of Juda. For so moch as the enheritaunce of the children of Juda was to greate for them, ther fore inhereted the children of Simeon amonge their enheritaunce.

The thirde lot fell vpon the childrē of Zabulon after their kynreds. And the border of their enheritaūce was vnto Sarid, & goeth vp westwarde to Mareala, & bordreth vpon Dabaseth, and reacheth vnto the ryuer that floweth ouer agaynst Jakneam: & turneth from Sarid eastwarde vnto the border of Cisloth Thabor, and cōmeth out vnto Dabiath, and reacheth vp to Japia, and from thēce goeth it westwarde thorow Githa Hepher, and Ithazazim, and commeth out towarde Rimon, Hamethoar Hanea, & fetcheth a compasse aboute from the north vnto Nathon, & the goynge out of it is in ye valley Jephtha El, Katath, Nahalal, Simron, Jedeala, & Bethlehem: These are twolve cities and their vyllages. This is the enheritaūce of the childrē of Zabulon in their kynreds: these are their cities and vyllages.

The fourth lot fell vpō the childrē of Issachar after their kynreds, & their border was Jesraela, Chessulloth, Sunem, Hapharaim, Sion, Anaharath, Raabith, Rision, Abez, Remeth, En Gānim, Enhada, Beth Pazez, & bordreth vpon Thabor, Sahazima, Beth Semes, and ye outgoinge of it was at Jordane. These are sixtene cities and their vyllages. This is the enheritaunce of the trybe of the children of Issachar in their kynreds, cities and vyllages.

The fifth lot fell vpon the trybe of the children of Asser, after their kynreds. And their border was Helkath, Hali, Beten, Achsaph, Alamelech, Amead, Miseal, and bordereth on Carmel vnto the see, and on Sihor, and Libnath, and turneth towarde the east vnto Beth Dagon, and bordreth on Zabulon, and on the valley of Jephtael, and towarde the north syde of Beth Emek and Neiel: & commeth out vnto Cabul on the lefte syde of Ebron, Rehob, Hamon and Cana, vnto greate Sidon. And turneth towarde Rama, vnto the stronge cite of Tyr, and turneth towarde Hossa, and goeth out vnto the see, after ye .. etlyne towarde Achsib, Uma, Aphek, Rehob. C

These are two and twentye cities and their vyllages. This is the enheritaunce of the trybe of the children of Asser in their kynreds cities and vyllages.

The syxte lot fell vpon the children of Nephtali in their kynreds. And their border was frō Heleph Elon thorow Zaanaim, Adai Nekeb, Jabne El vnto Lakum, and goeth out vnto Jordane, and turneth westwarde to Asnoth Thabor, and cōmeth out from thence vnto Hukok, and bordreth on Zabulon towarde the south, and on Asser towarde the west, and on Juda by Jordane towarde the east: and hath stronge cities, Zidimzer, Hamath Rakath, Chinnaret, Adama, Rama, Hazor, Kedes, Edrei, En Hazor, Jereon, Migdal Elhare, Beth Anath, Beth Sames. These are nyentene cities and their vyllages. This is the enheritaunce of ye trybe of the children of Nephtali in their kynreds, cities, and vyllages.

The seuenth lot fell vpon the trybe of the children of Dan after their kynreds. And the border of their enheritaunce was Zarea, Esthaol, Irsames, Saalabin, Aialon, Jethla, Elon, Thimnata, Ekron, Elteke, Gibethō Baalath, Jehud, Bnerbarak, Gat Rimon, Me Jarkon, Rakon with the border by Japho, and on the same goeth the border of the children of Dan out. And the children of Dā wente vp, and foughte agaynst Lesem, and wanne it, and smote it with the edge of the swerde, and toke it in possession, & dwelt therin, and * called it Dan, after ye name of their father. This is the enheritaunce of the trybe of the children of Dan in their kynreds, cities, and vyllages. D Iudi. 18.

And whā ye lōde was all parted out with the borders therof, the children of Israel gaue Josua the sonne of Nun, an enheritaunce amonge them, and (acordynge to the commaundement of the LORDE) they gaue him ye cite that he requyred, namely, Thimnath Serah, vpon moūt Ephraim: there buylded he the cite, and dwelt therin. Iosue. 24.

These are the enheritaunces which Eleasar the preist and Josua ye sonne of Nun, and the chefest of the fathers amonge ye tribes, deuided out by lot vnto the childrē of Israel at Silo before the LORDE, euen before the dore of the Tabernacle of wytnes, and so they ended the deuydinge out of the londe.

The XX. Chapter.

A And the LORDE spake vnto Josua, and sayde: Speake to the children of Israel: Geue amonge you fre cities,
xo.21.b Deut.19.c whero I spake vnto you by Moses, that a deedsleyer which sleyeth a soule vnawarres and vnwittingly, maye flye thither, ỹ they maye be fre amõge you from the avenger of blonde. And he that flyeth to one of those cities, shal stonde without before the porte of the cite, and shewe his cause before the Elders of the cite, then shall they take him to them in to the cite, and geue him place to dwell with them.

B And yf the avenger of blonde folowe vpon him, they shall not delyuer the deedslayer in to his handes, for so moch as he hath slayne his neghboure vnawarres, and was not his enemye afore: but he shall dwell in ỹ cite, tyll he stonde before the congregacion in iudgment, vntyll the hye prest dye, which shall be at that tyme. Then shall the deedsleyer returne, and go vnto his awne cite, and vnto his house to the cite, from whence he was fled.

C Then appoynted they Kedes in Galile vpon mount Nepthali, and Sechem vpon mount Ephraim, and Kiriatharba, that is Hebron vpon moũt Juda. And beyõde Jordane on the east syde of Jericho, they gaue Beser in the wildernes vpon the playne out of the trybe of Ruben, and Ramoth in Gilead out of the trybe of Gad, and Golan in Basan out of the trybe of Manasse.

These were the cities appoynted for all ỹ children of Israel, and for the straungers which dwelt amonge them, that whosoeuer had slayne a soule vnawarres, might flye thither, that he shulde not be put to death by the avenger of blonde, tyll he had stonde before the congregacion.

The XXI. Chapters.

A Then the chefe fathers amonge the Leuites came forth vnto Eleasar the prest and to Josua the sonne of Nun, and to ỹ awncient fathers amõge the trybes of the children of Israel, and spake vnto them at Silo in the londe of Canaan,
Num.35.a and sayde: * The LORDE commaunded by Moses, that we shulde haue cities geuen vs to dwell in, and the suburbes of the same for oure catell. Then the children of Israel gaue of their enheritaunce these cities and the suburbes therof, vnto the Leuites, acordynge to the commaundement of the LORDE.

And the lot fell vpon the kynred of the Kahathites, and the children of Aaron the prest amonge the Leuites, had by the lot thyrtene cities of the trybe of Juda, of the trybe of Simeon, and of the trybe of Ben Jamin. The other childrẽ of Kahath of the same kynred, had by the lot ten cities, of the trybe of Ephraim, of the trybe of Dan, and of the halfe trybe of Manasse.

But the children of Gerson of the same kynred had by the lot thyrtene cities, of the trybe of Jsachar, of the trybe of Asser, of ỹ trybe of Nepthali, and of the halfe trybe of Manasse at Basan.

The children of Merari of their kynred had twolue cities, of the trybe of Ruben, of the trybe of Gad, and of the trybe of Zabulon. So the children of Jsrael gaue these cities and their suburbes vnto the Leuites by lott, as the LORDE commaunded by Moses.

Of the trybe of the children of Juda, and of the trybe of the children of Simeon, they gaue these cities (which they named by name) vnto the children of Aaron of the kynred of the Kahathites amonge the children of Leui: for the fyrst lot was theyrs.

So they gaue them Kiriatharba, which was the fathers of Enak, that is Hebron vpon the mount Juda, and the suburbes therof rounde aboute. * But the felde of the cite and the vyllages therof, gaue they vnto Caleb the sonne of Jephune for his possession.

Thus gaue they vnto the children of Aaron the prest, the fre cite of the deedsleyers, Hebron and the suburbes therof, Libna and the suburbes therof, Jathir and the suburbes therof, Esthuma and the suburbes therof, Holon and the suburbes therof, Debir and the suburbes therof, Ain and the suburbes therof, Juta and the suburbes therof, Beth Semes and the suburbes therof, euen nyne cities of these two trybes.

But of the trybe of Ben Jamin they gaue foure cities, Gibeon and ỹ suburbes therof, Gaba, and the suburbes therof, Anathoth and the suburbes therof, Almon and the suburbes therof: so that all the cities of the children of Aaron the prest were thirtene with their suburbes.

The kynreds of the other children of Kahath the Leuites, had by their lott foure cities, of the trybe of Ephraim, and they gaue thẽ the fre cite of the deedsleiers, Sechẽ and the suburbes therof vpon mount Ephraim Gaser and the suburbes therof, Kibzaim

and the suburbes therof, Bethron and the suburbes therof.

Of the trybe of Dan foure cities, Elthe-
ke and ẏ suburbes therof, Gibthon and the
suburbes therof, Aialon and the suburbes
therof, Gath Rimon and the suburbes ther
of. Of the halfe trybe of Manasses two ci-
cies, Thaenach and the suburbes therof,
Gath Rimon and the suburbes therof: so
that all the cities of the other children of ẏ
kynred of Kahath, were ten with their sub-
urbes.

But vnto the children of Gerson amon-
ge the kynreds of the Leuites were geuen,
Of the halfe trybe of Manasse two cities,
the fre cite for the deedslayer, Gola in Ba-
san and the suburbes therof, Beasthra, and
the suburbes therof. Of the trybe of Issa-
char foure cities, Kision and the suburbes
therof, Dabrach and the suburbes therof,
Jarmuth and the suburbes therof, Engan-
nim and the suburbes therof. Of the trybe of
Asser foure cities, Museal, Abdon, Helkath
and Rehob with the suburbes therof. Of
the trybe of Nephtali thre cities, the fre ci-
te Kedes (for the deedsleyer) in Galile, Ha-
moth, Dor, and Karthan with the subur-
bes therof: so that all the cities of the kyn-
red of the Gersonites were thirtene wt their
suburbes.

Vnto the kynreds of Merari the other
Leuites were geuen, Of the trybe of Za-
bulon foure cities, Jakneam, Kartha, Dim-
na and Nahalal wt ẏ suburbes therof. Of
the trybe of Ruben foure cities, Bezer, Jah
za, Kedemeth and Mephaat with their
suburbes. Of the trybe of Gad foure ci-
ties, the fre cite for the deedsleyer, Ramoth
in Gilead, Mahanaim, Hesbon and Jaeser
with their suburbes: so that all the cities of
the children of Merari amonge their kyn-
reds of ẏ other Leuites, were twolue. Thus
all the cities of the Leuites amonge ẏ pos-
session of the children of Israel, were eight
and fortye with their suburbes. And these ci
ties were so dealte out, that euery one had
their suburbes rounde aboute, the one as the
other.

Thus the LORDE gaue the children of
Israel all the londe, which he had swor-
ne vnto their fathers to geue: & they toke posses
sion of it, and dwelt therin. And the LORDE
gaue the rest before all those ẏ were aboute
them * like as he sware vnto their fathers, &
none of their enemies stode agaynst the, but
all their enmies delyuered he in to their han
de. And their myssed nothinge of all the
good that the LORDE had promysed vnto
the house of Israel, it came euery whyt.

The XXII. Chapter.

Then Josua called ẏ Rubenites and A
Gaddites, and ẏ halfe trybe of Ma-
nasse, and sayde vnto them: Ye haue
kepte all, * that Moses the seruaunt of the Num. 32.d
LORDE commaunded you, and haue herke- Deut. 3.b
ned vnto my voyce in all ẏ I haue comma- Iosu. 22.a
ded you. Ye haue not forsaken youre brethre
a longe season, vnto this daye, and haue wayt
ted vpon the commaundement of the LOR-
DE youre God. For so moch now as the LOR
DE youre God hath broughte youre brethre
to rest, as he promysed them, turne you now,
and go youre waye to youre tentes in to
the londe of youre possession, which Moses
the seruaunt of the LORDE gaue you beyõ-
de Jordane.

But take diligent hede now, that ye do a-
cordinge to the commaundement and lawe
which Moses the seruaunt of the LORDE
hath commaunded: * That ye loue the LOR- Deut. 10.c
DE youre God, and walke in all his wayes, B
and kepe his commaundementes, and cleue
vnto him, and serue him with all youre hert
and with all youre soule. So Josua blessed
them, and let them go. And they wente vn-
to their tentes.

Vnto the halfe trybe of Manasse had
Moses geuen possession at Basan: vnto the
other halfe gaue Josua amonge their bre-
thren on this syde Jordane westwarde. And
whan he let them go to their tentes and bles-
sed them, he sayde vnto them: Ye come home
agayne with greate good vnto youre tẽtes,
with exceadynge moch catell, sylver, golde,
brasse, yron and rayment, * distribute ther fore Deut. 20.d
the spoyle of youre enemyes amonge youre Num. 31.d
brethren. Iosu. 8.f
1. Reg. 30.e

So the Rubenites, Gaddites, and the
halfe trybe of Manasse returned, and wen-
te from the children of Israel out of Silo
(which lyeth in the londe of Canaan) to go
in to the countre of Gilead to the londe of
their possession, that they mighte possesse it,
acordynge to the commaundement of the
LORDE by Moses.

And whan they came vnto the heapes C
by Jordane, which lye in the londe of Ca-
naan, the same Rubenites, Gaddites, and
the halfe trybe of Manasses buylded there
besyde Jordane, a fayre greate altare. But
whan the children of Israel herde saye: Be-
holde, the children of Ruben, the children
of Gad, and the halfe trybe of Manasse ha
ue buylded an altare ouer agaynst the lon-

de of Canaan vpon the heapes by Jordane on this syde the children of Israel, they gathered them selues together with the whole congregacion at Silo, to go vp agaynst the with an armye. And (in the meane season) they sent to them in to the londe of Gilead, Phineas the sonne of Eleasar the preist, and with him ten chefe prynces amonge the houses of their fathers, out of euery tribe in Israel one. And they came to the children of Ruben, to the children of Gad, and to the halfe trybe of Manasse in the londe of Gilead, and sayde:

D Thus sayeth the whole congregacion of
Iudi.20.b the LORDE vnto you: * What trespace is this, ye haue trespaced agaynst the God of Israel, that ye shulde turne backe from the LORDE this daye, to builde you an altare, for to fall awaye from the LORDE?

Num.25.a * Haue we not ynough of the wickednesse of Peor? from the which we are not yet clensed this daye, and there came a plage amonge the congregacion of the LORDE: and ye turne you backe this daye from the LORDE, and this daye are ye fallen awaye from the LORDE, that he maye be wroth to daye or tomorow at the whole congregacion of the LORDE.

If the londe of youre possession be vncleane, then come ouer in to the londe that the LORDE possesseth, where the dwellynge of the LORDE is, and take possessions amonge vs, and fall not awaye from the LORDE and from vs, to builde you an altare with
Iosu.7.a out the altare of the LORDE oure God. * Did not Achan the sonne of Serah trespace in the thinge that was damned, and the wrath came ouer the whole congregacion of Israel and he wente not downe alone for his myssedede?

E Then answered the children of Ruben, and the children of Gad, and the halfe trybe of Manasse, and sayde vnto the heades and prynces of Israel: The mightie God the LORDE, the mightie God the LORDE knoweth, and Israel knoweth also, yf this be a transgressynge or trespacynge agaynst the LORDE, then let it not helpe vs this daye: If we haue buylded the altare, because we wolde turne awaye backe from the LORDE, to offre burntofferynges or meatofferinges theron, or to make eny deedofferynges vpon it, then let the LORDE requyre it: And yf we haue not done it rather for very feare of this thinge, and sayde: To daye or tomorow mighte youre children saye vnto oure children:

What haue ye to do with the LORDE the God of Israel? The LORDE hath set Jordane for a border betwene vs and you ye children of Ruben and Gad, ye haue no portion in the LORDE: By this shulde youre children make oure children to turne awaye from the feare of the LORDE.

Therfore sayde we: Let vs make oure children an altare, not for sacrifice, ner for burntofferinge, * but that it maye be a tokē betwene vs and you, and oure posterities, that we maye serue the LORDE in his sighte with oure burntofferinges, deedofferinges, and other offeringes: and that youre children to daye or tomorow neade not to saye vnto oure children: Ye haue no parte in the LORDE.

And we sayde: But yf they shulde speake so vnto vs, or to oure posterities to daye or tomorow, then maye we saye: Beholde the symilitude of the altare of the LORDE, which oure fathers made, not for sacrifyce, ner for burntofferynge, but for a wytnesse betwene vs and you.

God forbydde, that we shulde fall awaye from the LORDE, to turne backe from him this daye, and to buylde an altare for sacrifice, for burntofferinge and for eny presente, without the altare of the LORDE oure God, that stondeth before his habitacion.

But whan phineas the preist, and the chefe of the congregacion, the prynces of Israel which were with him, herde the wordes, that the children of Ruben, Gad, and Manasse had spoken, they pleased them well. And Phineas the sonne of Eleasar the preist sayde vnto the children of Rubē, Gad and Manasse: This daye we knowe, that the LORDE is amonge vs, in that ye haue not trespaced agaynst the LORDE in this dede. Now haue ye delyuered the children of Israel out of the hande of the LORDE.

Then Phineas the sonne of Eleasar the preist, and the rulers returned out of the londe of Gilead, from the children of Ruben and Gad, vnto the londe of Canaā to the children of Israel, and brought them worde gayne of the matter.

Then were the children of Israel well ententē with the thinge. And they praysed the God of Israel, and sayde nomore that they wolde go vp agaynst them with an armye, to destroye the londe that the childrē of Ruben and Gad dwelt in. And the childrē of Ruben and Gad called the name of the altare: This altare be witnesse betwene vs, that the LORDE is God.

The XXIII. Chapter.

AND after a longe season, whan the LORDE had broughte Israel to rest from all their enemies rounde aboute: and Josua was now olde and well stricken in age, he called all Israel and their Elders, heades, iudges, and officers, and sayde vnto them: I am olde and well aged, and ye haue sene all that the LORDE youre God hath done vnto all these nacions in youre sighte. For the LORDE youre God himself hath foughte for you. Beholde, I haue parted amonge you ỳ rẽnaunt of the nacions by lot, vnto euery trybe his enheritaunce from Iordane forth, and all the nacions whom I haue roted out vnto the greate see westwarde.

And the LORDE youre God shal thrust them out before you, and dryue them awaye from you, that ye maye haue their londe in possession, as the LORDE youre God hath promysed you. Be strõge nowe therfore, that ye maye obserue and do all that is wrytten in the boke of the lawe of Moses: * so that ye turne not asyde from it, nether to the right hande ner to the lefte: that ye come not amonge ỳ remnaunt of these naciõs, which are with you: And se that ye make no mencion ner * sweare by the names of their goddes, nether serue them, ner bowe youre selues vnto them: But cleue vnto the LORDE youre God, as ye haue done vnto this daye: thẽ shal the LORDE dryue awaye greate and mighte nacions before you, like as there hath no man bene able to stonde before you vnto this daye. * One of you shall chace a thousande: for the LORDE youre God fighteth for you, acordinge as he promysed you. Take diligent hede therfore vnto youre soules, that ye loue the LORDE youre God.

But yf ye turne backe, and cleue vnto the se other nacions, and make mariages with them, so that ye come amõge them, and they amonge you, be ye sure then, that the LORDE youre God shall nomore dryue out all these nacions before you, * but they shall be vnto you a snare and net, and prickes in youre sydes, and thornes in youre eyes, vntyll he haue destroyed you from the good lõde, which the LORDE youre God hath geuen you.

Beholde, * this daye do I go the waye of all the worlde, and ye shal knowe euen from all youre hert and from all youre soule, that there hath not fayled one worde of all the good that the LORDE youre God promysed you. Now like as all the good is come that the LORDE youre God promised you:

* euen so shal the LORDE cause all euell to come vpon you, tyll he haue destroied you from this good londe, which the LORDE youre God hath geuen you: yf ye transgresse ỳ couenaunt of the LORDE youre God, which he hath commaunded you. And yf ye go yõ waye and serue other goddes, and worshipe thẽ, then shall the wrath of the LORDE waxe whote ouer you, & shall shortly destroye you out of the good londe, ỳ he hath geuen you. Deut.28.b

The XXIIII. Chapter.

A IOsua gathered all the trybes of Israel together vnto Sichem, and called the Elders of Israel, the heades, iudges and officers. And whã they were come before God, he sayde vnto all the people: Thus sayeth the LORDE the God of Israel: * Yõ fathers dwelt afore time beyõde ỳ water, Abrahã & Nahor & Tarah their father & serued other goddes. * Then toke I yõ father Abraham beyonde the water, & caused him to walke in the londe of Canaan, & multiplied his sede, and gaue him Isaac, and vnto Isaac I gaue Jacob and Esau, and gaue Esau moũt Seir to possesse. As for Jacob, & his childrẽ, they wente downe in to Egipte. Gen.11.d Gen.12.a Gen.21.a Gen.25.c Gen.32.a *Gen.46.a

B Then sent I Moses and Aaron, and plaged Egipte as I haue done amonge thẽ. After ỳ * brought I you and youre fathers out of Egipte. And whan ye came to ỳ see, and the Egipcians folowed vpon youre fathers with charettes and horse men vnto the reed see, then cryed they vnto the LORDE, which put a darckenesse betwene you and the Egipcians, and broughte the see vpon them, and ouerwhelmed them. And youre eyes haue sene what I dyd to ỳ Egipcians, & ye dwelt in ỳ wildernes a lõge season. And I broughte you in to ỳ londe of the Amorites, which dwelt beionde Iordane: & whã they foughte agaynst you, I delyuered them in to yõ hande, that ye mighte haue their countre in possession, and I destroyed them before you. Exod.7.8 9 10 11. *Exod 14. Num.21.d

* Then Balac the sonne of Ziphor the kynge of the Moabites gat him vp, and foughte agaynst Israel: and he sente and had call Balaam the sonne of Beor, to curse you, neuertheles I wolde not heare him, but I blessed you, and delyuered you out of his hande. Num.22.a Deut.23.a

And whan ye wente ouer Iordane, and came vnto Jericho, the citesyns of Jericho foughte agaynst you, the Amorites, Pheresites, Cananites, Hethites, Girgosites, Henites, & Jebusites: howbeit I delyuered thẽ into youre hande. * And I sent hornettes before you, which droue them out before you, na C Exo.33.a Deu.7.d

mely the two kynges of ỹ Amorites: not thorow thy swerde, ner thorow thy bowe. And
Deut.6.b I have geuen you a londe wherupon ye bestowed no laboure, and cities which ye have not buylded, that ye might dwell therin, and that ye might eate of the vynyardes and olyne trees which ye have not planted. Feare
1 Reg 7 a Tob. 14.c the LORDE now therfore, and serue him perfectly and in the trueth, and let go the goddes, whom youre fathers serued beyonde the water and in Egipte, and serue ye ỹ LORDE.

D But yf ye like not to serue the LORDE, thē chose you this daye whom ye wyll serue: the God whom youre fathers serued beionde ỹ water, or ỹ goddes of the Amorites, in whose lōde ye dwell. As for me and my house, we wyll serue the LORDE. Then answered the people, and saide: God forbidde, that we shuld forsake the LORDE, & serue other goddes. For the LORDE oure God brought vs and oure fathers out of the londe of Egipte frō the house of bondage, and did soch greate tokens before oure eyes, and preserued vs all ỹ waye that we wente, and amonge all the nacions, whom we trauayled by. And the LORDE thrust out before vs all the people of the Amorites that dwelt in the londe. Therfore wyll we also serue the LORDE, for he is oure God.

E Josua sayde vnto the people: Ye can not serue the LORDE: for he is an holy God, mighty, and gelous, which spareth not youre trangressions and synnes. But yf ye forsake the LORDE, and serue a straunge god,
Iosu.23.d then shall the LORDE turne him, and do you euell, and consume you, after that he hath done you good. The people sayde vnto Josua: Not so, but we will serue the LORDE. Then sayde Josua vnto the people: Ye are witnesses ouer youre selues, that ye have chosen you the LORDE, to serue him. And they sayde: Yee. Then put awaye from you (sayde he) the straunge goddes ỹ are amonge you, and enclyne youre hert vnto the LORDE the God of Israel. And the people sayde vnto Josua: We wyll serue the LORDE oure God,
4 Re.23.a and be obedient vnto his voyce.* So Josua made a couenaunt with the people ỹ same daye, and laied statutes & lawes before them at Sichem.

F And Josua wrote this acte in the boke of
1.Reg.7.c the lawe of God, and toke a greate stone, & set it vp there vnder an oke, which was in ỹ Sanctuary of ỹ LORDE, and sayde vnto all the people: Beholde, this stone shall be witnesse ouer you: For it hath herde all the wordes of the LORDE, which he hath spoken vnto vs, and shall be a witnesse ouer you that ye denye not youre God. So Josua let the people go euery one to his enheritaūce.

And it fortuned after these actes, that Josua the sonne of Nun ỹ seruaūt of the LORDE dyed, whan he was an hundreth and ten yeare olde, and was buried in the borders of his enheritaūce at Thimnath Serah, which lyeth on the mount Ephraim, on the northside of mount Gaas. And the children of Israel serued the LORDE as longe as Josua lyued, and the Elders (that lyued longe after Josua) which knewe all the workes of ỹ LORDE, that he had done vnto Israel. The bones of Joseph, which the children of Israel had broughte out of Egipte, buried they at Sichem, in the pece of the londe, that Jacob boughte of the children of Hemor ỹ father of Sichem for an hundreth pens, and was the enheritaunce of the children of Joseph. Eleasar the sonne of Aaron died also, and they buried him at Gibeath, which was Phineas his sonnes, that was geuen him vpon mount Ephraim.

The ende of the boke of Josua.

The boke of the Judges called, Judicum.

What this boke conteyneth.

Chap. I. Judas is made captayne of the people subdueth, the Cananytes, and wynneth Jerusalem. Israel roteth not out the Cananites as God commaunded them.

Chap. II. The angell of God punysheth them, because they cōsente to their enemies. The children of Israel serue Baal, for the which cause God geueth them ouer in to captiuyte.

Chap. III. God punysheth Israel, and yet deliuereth them wonderously.

Chap. IIII. Debbora the prophetisse with Barach ouercōmeth Sissara, and deliuereth the people of the LORDE.

Chap. V. The songe of prayse which Debbora and Barach songe because of the victory.

Chap. VI. For their synnes God geueth them ouer in to the handes of the Madianites.

the which Gedeon delyuereth them.
Chap. VII. How Gedeon parteth his hooſt, & diſcomfiteth the Madianites.
Chap. VIII. Gedeon punyſheth thē at Suchoth, dyeth, and is buried.
Chap IX. Abimelech ſeketh the ſupertoute, ſlayeth his ſeuentye brethren, wynneth Sichē and Thebes.
Chap. X. Thola & Jair rule the people. The Iſraelites ſynne, and are punyſhed
Chap. XI. Jepthe is made ruler of the people, and ouercōmeth Ammon in Maſpha.
Chap XII. The Ephraites riſe vp againſt Jepthe, and there are ſlayne of them two and fortye thouſande.
Chap. XIII. The byrth of Samſon is ſhewed vnto his father and mother by an angell.
Chap. XIIII. Samſon taketh a wife i Timnath, renteth a yonge Lyon in peces, and putteth forth a darke ſentence vnto his companyons.
Chap. XV. How Samſon hurteth the Philiſtynes with the foxes. He ſlayeth a thouſande mē with the cheke bone of an aſſe.
Chap XVI. Samſon taketh both the poztes of the gate of the cite vpon his backe, & beareth them vp to the mount Dalila the harlot bryngeth him in dotage, ſo that he telleth her his ſecretes, and is blynded of his enemies.
Chap. XVII. Of Micha and his ymage &c.
Chap. XVIII. Dan ſendeth out men to ſpye the lōde, which take Michas ymage, & carie awaye the preſt.
Chap. XIX. How ſhamefully the Gabeonites deale with the Lewites wife.
Chap XX. How the ſame ſynne is punyſhed.
Chap. XXI. The Ben Jamites optayne wyues in Iſrael, whō the Iſraelites had ſworne not to geue them.

The firſt Chapter.

After the death of Joſua the childzen of Iſrael axed the LORDE, and ſayde: Who ſhall go vp & be ỏ captayne of warre againſt ỏ Canamites? The LORDE ſayde: Juda ſhall go vp. * Beholde, I haue delyuered the londe in to his hande. Then ſayde Juda vnto his brother Simeon: Go vp wt me in to my lot, and let vs fyghte againſt the Cananites, then wyl I go agayne with the in to ỏ lot: So Simeon wente with him.

Now whan Juda wente vp the LORDE delyuered the Cananites and Pheresites in to their hādes, & they ſlewe tē thouſande mē at Beſek: & they foūde Adoni Beſek at Beſek, & fought agaynſt him, and ſlewe the Cananites and Pheresites. But Adoni Beſek fled, and they folowed after him: and whan they had ouertaken him, they cut of the thōbes of his handes and fete.

Then ſayde Adoni Beſek: Three ſcore and ten kynges wt the thombes of their hādes & fete cut of, gathered vp the meate ỏ was leſte vnder my table. * Now as I haue done, ſo hath God rewarded me agayne. And he was broughte vnto Jeruſalē, where he dyed. Leu. 24.d Iudic. 15.c

But ỏ childrē of Juda fought agaynſt Jeruſalem, and wānе it, * and ſmote it with the edge of the ſwerde, and ſet fyre vpon the cite. Then wente the childzen of Iſrael downe, to fyghte agaynſt ỏ Canamites, ỏ dwelt vpon the mount, and towarde the ſouth, and in the valley. And Juda wente agaynſt the Cananites, which dwelt at Hebron. (As for Hebron, it was called Kiriatharba afore tyme) and they ſmote Seſai, & Achiman, and Thalmai. Deu. 20.c Iosu. 15.d

And from thence he wente agaynſt ỏ inhabiters of Debir (but Debir was called Kiriath Sepher afore tyme.) And Caleb ſayde: * He ỏ ſmyteth Kiriath Sepher, & wynneth it, I wyl geue him my doughter Achſa to wife. Then Athniel the ſonne of Kenas, Calebs yongeſt brother wānе it. And he gaue him his doughter Achſa to wife. And it fortuned ỏ whan they wēre in, ſhe was counceled of hir houſbande, to axe a pece of londe of hir father. And ſhe fell from the aſſe. Thē ſayde Caleb vnto her: What ayleth ỏ? She ſayde: Geue me a bleſſynge, for thou haſt geuen me a ſouth & drye londe, geue me alſo a watery londe. Then gaue he her a londe that was watery a boue and beneth. C Iosu. 15.d 2. Par. 12.a 1. Re. 17.c

And the childrē of ỏ Kenyte Moſes brother in lawe, wente vp out of the * palme cite, with the childzen of Juda in to the wylderneſſe of Juda, that lyeth on ỏ ſouth ſyde of the cite Arad: * and wente their waye, & dwelt amonge the people. And Juda wente with his brother Simeon, & they ſmote the Cananites at Zephath, & damned them, & called the name of the cite Horma. * Juda alſo wanne Gaſa with the borders therof, & Aſcalon with hir borders, & Accaron with the coaſtes therof. And the LORDE was wt Juda, ſo that he conquered the mountaynes: but them that dwelt in the valley coulde he not conquere, becauſe they had yron charettes. And accordinge as Moſes had ſayde, they gaue Hebron vnto Caleb, which droue out the thre ſonnes of Enak. Howbeit ỏ childzen of Ben Jamin droue not out ỏ Jebuſites which dwelt at Jeruſalem, but ỏ Jebuſites dwelt amonge the childzen of Ben Jamin at Jeruſalem vnto this daye. D Deu. 34.a Nu. 10.d 1. Re. 15.d Num. 21.a * Iosu. 15.a Iosu. 14.d Iosu. 15.g

Likewyſe the childzen of Joſeph wēre vp alſo vnto Bethel, & the LORDE was wt ỏ. And the houſe of Joſeph ſpyed out Bethel (which afore tyme was called Lus) and the E Iosu. 16.a

watch men sawe a man goinge out of the cite, and saide vnto him: Shewe vs where we
Iosu. 2.c maye come in to the cite, & we wyll shewe mercy vpon the. And whan he had shewed them where they mighte come in to the cite, they smote ỹ cite wt the edge of the swerde: but they let the man go & all his frendes.

Then wēte the same man vp into ỹ countre of the Hethites, & buylded a cite, and called it Lus, & so is the name of it yet vnto this
Nu. 33 g daye. And tManasses + dyd not out Beth
Iosu. 17. c Sean wt the vyllages therof, ner Thaenah
ℊ with the vyllages therof, ner the inhabiters of Dor with the vyllages therof: ner the inbiters of Jebleam wt the vyllages therof, ner the inhabiters of tMageddo wt the vyllages therof, and ỹ Cananites beganne to dwell in the same londe. But whan Jsrael was mightie, he made the Cananites tributaries, and droue them not out.

Iosu. 16. b In like maner tEphraim droue not out ỹ Cananites that dwelt at Gaser, but the Cananites dwelt amonge them at Gaser.

Zabulon also droue not out the inhabiters of Kitron and Nahalol, but ỹ Cananites dwelt amonge them, & were tributaries.

G Asser droue not out ỹ inhabiters of Aco, & ỹ inhabiters of Sidon, of Ahelab, of Achsib, of Helba, of Aphik & of Rehob, but ỹ Asserites dwelt amōge the Cananites that dwelt in the lōde, for they droue thē not out.

Nephtali droue not out ỹ inhabiters of Beth Semes, ner of Beth Anath, but dwelt amonge the Cananites which dwelt in the londe: howbeit they of Beth Semes and of Beth Anath were tributaries.

And the Amorites subdued the childrē of Dan vpon the mountaine, and suffred them not to come downe in to the valley. And the Amorites beganne to dwell vpō mount Heres at Aiolon and at Saalbim. Howbeit ỹ hande of ỹ house of Joseph was to sore for them, and they became tributaries. And the border of the Amorites was, as a mā goeth vp towarde Acrabim, and from the rocke, & from the toppe.

The II. Chapter.

A BVt there came vp a messaūger of ỹ LORDE from Gilgall vnto Bochim, and sayde: I haue caried you vp hither out of Egipte, and broughte you in to the londe that I sware vnto youre fathers, &
Deut. 7. a saide: + I wyl neuer breake my couenaunt wt you, that ye shulde make no couenaunt with the inhabellers of this londe, but breake downe their altares: Neuertheles ye haue not herkened vnto my voyce. Wherfore haue ye done this? Then saide I moreouer: I wyl not dryue them out before you, that they may be a fall vnto you, and their goddes a snare. And whan ỹ messaunger of the LORDE had spoken these wordes vnto all the childrē of Jsrael, the people lefte vp their voyce, & wept, and called ỹ name of the place Bochim, and offred there vnto the LORDE.

For whan Josua had sente awaye ỹ people, and the childrē of Jsrael were gone, euery one to his enheritaūce, for to take possession of the londe, + the people serued the LORDE as longe as Josua lyued and ỹ Elders, which lyued longe after Josua, and ỹ sawe all the greate workes of the LORDE, which he dyd for Jsrael.

Now whan Josua the sonne of Nun, the seruaunt of the LORDE, was deed (whan he was an hūdreth and ten yeare olde) they buried him in ỹ border of his inheritaunce at Timnath Heres vpon mount Ephraim on the north syde of mount Gaas. And whan all the same generacion was gathered vnto their fathers, there came vp after them another generacion, which knew not the LORDE, ner the workes that he had done for Jsrael.

Then wroughte the childrē of Jsrael euell before the LORDE, and serued Baalim, and forsoke ỹ LORDE the God of their fathers (which broughte them out of the londe of Egipte) and folowed other goddes & the goddes of the nacions that dwelt rounde aboute them, & worshipped them, & displeased the LORDE: for they forsoke ỹ LORDE euer more and more, and serued Baal and Astaroth.

Then ỹ wrath of the LORDE waxed whote vpō Jsrael, & he delyuered thē in to ỹ handes of those ỹ spoyled thē, that they mighte spoyle them, & solde thē in to the handes of their enemies rounde aboute, & they were not able to withstonde their enemies enymes, but what waye so euer they wolde out, ỹ hāde of the LORDE was agaynst thē to their hurte (euen as the LORDE sayde and swarē vnto them) and they were sore oppressed.

Now whan the LORDE raysed them vp iudges, which helped them out of the hande of soch as spoyled thē, they folowed not the iudges nether, but wente a whoringe after other goddes, & worshipped them, and were soone gone out of ỹ waye ỹ their fathers walked in, to heare the cōmaundementes of the LORDE, & dyd not as they dyd.

But whan ỹ LORDE raysed vp iudges vnto them, the LORDE was with ỹ iudge

and helped them out of the hande of their enemies, as longe as the iudge lyued. * For the LORDE had pitie of their complaynte, which they made ouer those ỹ subdued thē and oppressed them.

Neuertheles whan the iudge dyed, they turned backe, and marred all more thē their fathers, so that they folowed other goddes to serue them and to bowe them selues vnto them: they wolde not fall from their purposes, ner from their obstinate waye.

Therfore waxed the wrath of the LORDE allwaie so whote ouer Israel, that he sayde: Forso moch as the people haue transgressed my couenaunt, which I commaunded their fathers, & folowe not my voyce, I wil from hence forth dryue out none of the Heythen, whō Josua lefte behynde him, whā he dyed, * that by them I maye proue Israel, whether they wil kepe the waye of the LORDE, to walke therin, as their fathers dyd, or not. Thus the LORDE suffred all these nacions, so that in a shorte tyme he droue them not out, whom he had not geuen ouer in to Josuas hande. The III. Chapter.

A These are the nacions, whom the LORDE suffred to remayne, ỹ by them he mighte proue Israel, which had no vnderstondinge in the warres of Canaan: onely because ỹ the trybes of the childrē of Israel might knowe & lerne to warre, which afore had no knowlege therof, namely: The fyue lordes of ỹ Philistynes, & all the Cananites, & Sidonians, & the Hethites ỹ dwelt vpon mount Libanus, fro mount Baal Hermon, vntyll a man come vnto Hemath. The same remayned, that Israel might be proued by them, that it might be knowne whether they wolde herken to the commaundementes of the LORDE, which he commaunded their fathers by Moses.

Now whan the childrē of Israel dwelt thus amōge the Cananites, Hethites, Amorites, Pheresites, Heuites & Jebusites, * they toke their doughters to wynes, & gaue their doughters vnto their sonnes, & serued their goddes, and wroughte wickednes before the LORDE, & forgat the LORDE their God, & serued Baalim & Astaroth. Then ỹ wrath of ỹ LORDE waxed whote ouer Israel, & he solde thē vnder the hāde of Cusan Risathaim kynge of Mesopotamia, & so ỹ childrē of Israel serued Cusan Risathaim viij. yeare.

B Thē cried the childrē of Israel vnto (re. the LORDE, & the LORDE raysed thē vp a sauīo^r which delyuered thē, namely * Athniel ỹ sonne of Kenas, Calebs yongest brother. And the sprete of the LORDE came vpon him, & he was iudge in Israel, & wente out a warre fare. And ỹ LORDE delyuered Cusan Risathaim the kynge of Syria in to his hāde, so ỹ his hande was to strōge for him. * Then was the londe in rest fortye yeares. And Athniel the sonne of Kenas dyed.

But the childrē of Israel dyd yet more euell before the LORDE. Then the LORDE strengthed Eglon the kynge of ỹ Moabites agaynst ỹ childrē of Israel, because they wrought wickednesse before ỹ LORDE. And he gathered vnto him ỹ childrē of Ammon, & the Amalechites, & wēte and smote Israel, and conquered the * cite of the palme trees. And the childrē of Israel serued Eglon ỹ kynge of ỹ Moabites eighteene yeare. Thē cried they vnto the LORDE. And the LORDE raysed thē vp a sauioure, namely Ehud the sonne of Gera ỹ sonne of Jemini, which was a man that mighte do nothinge with his righte hande.

And whā the childrē of Israel sent a present by him vnto Eglon the kynge of the Moabites, Ehud made him a two edged dagger of a spanne longe, & gyrded it vnder his garmēt vpō his righte thye, & broughte ỹ present vnto Eglon the kynge of ỹ Moabites. As for Eglon, he was a very fat man.

C And whan he had delyuered the presente, he let the people go that had caried the present, and he himselfe turned backe from the Idols at Gilgall, & caused to saye thus (vnto the kynge:) I haue a secrete thinge to tell the O kynge. And he commaunded to kepe sylence, & all they that stode aboute him, wente out from him.

And Ehud came in vnto him. He sat in a syled Sommer perler, which was for him selfe alone. And Ehud saide: I haue somwhat to saye vnto the of God. Thē rose he vp frō his seate. But Ehud put forth his lefte hande, & toke the dagger from his righte thye, & thrust it in to his bely, so ỹ the hefte wente in also after the blade, & the fatt closed the hefte: for he drue not ỹ dagger out of his bely, & ỹ fylthines departed frō him. But Ehud gat him out at the backe dore, & put to ỹ dore after him, and lockte it.

Now whan he was gone, his seruauntes came in, and sawe that the dore of the Sommer perler was lockte, and they sayde: perad uenture he is gone to the prevye in the syled Sommer perler.

D But whan they had wayted so lōge tyll they were ashamed (for no man opened the perler dore) they toke the keye, and opened it.

watch men sawe a man goinge out of the cite, and saide vnto him: Shewe vs where we
Iosu. a.c maye come in to the cite, & we wyll shewe mercy vpon the. And whan he had shewed them where they mighte come in to the cite, they smote ỹ cite wt the edge of the swerde: but they let the man go & all his frendes.

Then wēte the same man vp into ỹ countre of the Hethites, & buylded a cite, and called it Lus, & so is the name of it yet vnto this
Nu. 33 g daye. And Manasses dr[illegible] not out Beth
Iosu. 17. c Sean wt the vyllages therof, ner Thaenah
f with the vyllages therof, ner the inhabiters of Dor with the vyllages therof: ner the inbiters of Jebleam wt the vyllages therof, ner the inhabiters of Mageddo wt the vyllages therof, and ỹ Cananites beganne to dwell in the same londe. But whan Israel was mightie, he made the Cananites tributaries, and droue them not out.

Iosu. 16. b In like maner Ephraim droue not out ỹ Cananites that dwelt at Gaser, but the Cananites dwelt amonge them at Gaser.

Zabulon also droue not out the inhabiters of Kitron and Nahalol, but ỹ Cananites dwelt amonge them, & were tributaries.

g Asser droue not out ỹ inhabiters of Aco, & ỹ inhabiters of Sidon, of Ahelab, of Achsib, of Helba, of Aphik & of Rehob, but ỹ Asserites dwelt amōge the Cananites that dwelt in the lōde, for they droue thē not out.

Nephtali droue not out ỹ inhabiters of Beth Semes, ner of Beth Anath, but dwelt amonge the Cananites which dwelt in the londe: howbeit they of Beth Semes and of Beth Anath were tributaries.

And the Amorites subdued the childrē of Dan vpon the mountaine, and suffred them not to come downe in to the valley. And the Amorites beganne to dwell vpō mount Heres at Aiolon and at Saalbim. Howbeit ỹ hande of ỹ house of Joseph was to sore for them, and they became tributaries. And the border of the Amorites was, as a mā goeth vp towarde Acrabim, and from the rocke, & from the toppe.

The II. Chapter.

A BVt there came vp a messaūger of ỹ LORDE from Gilgall vnto Bochim, and sayde: I have caried you vp hither out of Egipte, and broughte you in to the londe that I sware vnto youre fathers, & saide: I wyl neuer breake my couenaunt wt
Deut. 7. a you, that ye shulde make no couenaunt with the inhabiters of this londe, but breake downe their altares: Neuertheles ye have not herkened vnto my voyce. Wherfore haue ye done this? Then saide I moreover: I wyl not dryue them out before you, that they may be a fall vnto you, and their goddes a snare. And whan ỹ messaunger of the LORDE had spoken these wordes vnto all the children of Israel, the people lefte vp their voyce, & wept, and called ỹ name of the place Bochim, and offred there vnto the LORDE.

For whan Josua had sente awaye ỹ people, and the childrē of Israel were gone, euery one to his enheritaūce, for to take possession of the londe, the people serued the LORDE as longe as Josua lyued and ỹ Elders, which lyued longe after Josua, and ỹ sawe all the greate workes of the LORDE, which he dyd for Israel.

Now whan Josua the sonne of Nun, the seruaunt of the LORDE, was deed (whan he was an hūdreth and ten yeare olde) they buried him in ỹ border of his inheritaunce at Timnath Heres vpon mount Ephraim on the north syde of mount Gaas. And whan all the same generacion was gathered vnto their fathers, there came vp after them another generacion, which knew not the LORDE, ner the workes that he had done for Israel.

Then wroughte the childrē of Israel evell before the LORDE, and serued Baalim, and forsoke ỹ LORDE the God of their fathers (which broughte them out of the londe of Egipte) and folowed other goddes & the goddes of the nacions that dwelt rounde aboute them, & worshipped them, & displeased the LORDE: for they forsoke ỹ LORDE euer more and more, and serued Baal and Astaroth.

Then ỹ wrath of the LORDE waxed whote vpō Israel, & he delyuered thē in to ỹ handes of those ỹ spoyled thē, that they mighte spoyle them, & solde thē in to the handes of their enemies roūde aboute, & they were not able to withstonde their enemies eny more, but what waye so euer they wolde out, ỹ hāde of the LORDE was agaynst thē to their hurte (euen as the LORDE sayde and swarē vnto them) and they were sore oppressed.

Now whan the LORDE raysed them vp iudges, which helped them out of the handes of soch as spoyled thē, they folowed not the iudges nether, but wente a whoringe after other goddes, & worshipped them, and were soone gone out of ỹ waye ỹ their fathers walked in, to heare the cōmaundementes of the LORDE, & dyd not as they dyd.

But whan ỹ LORDE raysed vp iudges vnto them, the LORDE was with ỹ iudge

and helped them out of the hande of their enemies, as longe as the iudge lyued. * For the LORDE had pitie of their complaynte, which they made ouer those ꝑ subdued thē and oppressed them.

Neuertheles whan the iudge dyed, they turned backe, and marred all more thē their fathers, so that they folowed other goddes to serue them and to bowe them selues vnto them: they wolde not fall from their purposes, ner from their obstinate waye.

Therfore waxed the wrath of the LORDE allwaie so whote ouer Israel, that he sayde: Forso moch as the people haue transgressed my couenaunt, which I commaunded their fathers, & folowe not my voyce, I wil from hence forth dryue out none of the Heythen, whō Josua lefte behynde him, whā he dyed, * that by them I maye proue Israel, whether they wil kepe the waye of the LORDE, to walke therin, as their fathers dyd, or not. Thus the LORDE suffred all these nacions, so that in a shorte tyme he droue them not out, whom he had not geuen ouer in to Josuas hande.

The III. Chapter.

These are the nacions, whom the LORDE suffred to remayne, ꝑ by them he mighte proue Israel, which had no vnderstondinge in the warres of Canaan: onely because ꝑ the trybes of the childrē of Israel might knowe & lerne to warre, which afore had no knowlege therof, namely: The fyue lordes of ꝑ Philistynes, & all the Cananites, & Sidonians, & the Hethites ꝑ dwelt vpon mount Libanus, fro mount Baal Hermon, vntyll a man come vnto Hemath. The same remayned, that Israel mighte be proued by them, that it mighte be knowne whether they wolde herken to the commaundementes of the LORDE, which he commaunded their fathers by Moses.

Now whan the childrē of Israel dwelt thus amōge the Cananites, Hethites, Amorites, Pheresites, Heuites & Jebusites, * they toke their doughters to wyues, & gaue their doughters vnto their sonnes, & serued their goddes, and wroughte wickednes before the LORDE, & forgat the LORDE their God, & serued Baalim & Astaroth. Then ꝑ wrath of ꝑ LORDE waxed whote ouer Israel, & he solde thē vnder the hāde of Cusan Risathaim kynge of Mesopotamia, & so ꝑ childrē of Israel serued Cusan Risathaim viij. yeare.

Thē cried the childrē of Israel vnto (re. the LORDE, & the LORDE raysed thē vp a sauio' which delyuered thē, namely * Athniel ꝑ sonne of Renas, Calebs yongest brother. And the sprete of the LORDE came vpon him, & he was iudge in Israel, & wente out a warre fare. And ꝑ LORDE delyuered Cusan Risathaim the kynge of Syria in to his hāde, so ꝑ his hande was to strōge for him. * Then was the londe in rest fortye yeares. And Athniel the sonne of Renas dyed.

But the childrē of Israel dyd yet more euell before the LORDE. Then the LORDE strengthed Eglon the kynge of ꝑ Moabites agaynst ꝑ childrē of Israel, because they wroughte wickednesse before ꝑ LORDE. And he gathered vnto him ꝑ childrē of Ammon, & the Amalechites, & wēte and smote Israel, and conquered the * cite of the palme trees. And the childrē of Israel serued Eglon ꝑ kynge of ꝑ Moabites eighteene yeare. Thē cried they vnto the LORDE. And the LORDE raysed thē vp a sauioure, namely Ehud the sonne of Gera ꝑ sonne of Jemini, which was a man that mighte do nothinge with his righte hande.

And whā the childrē of Israel sent a present by him vnto Eglon the kynge of the Moabites, Ehud made him a two edged dagger of a spanne longe, & gyrded it vnder his garmēt vpō his righte thye, & broughte ꝑ present vnto Eglon the kynge of ꝑ Moabites. As for Eglon, he was a very fat man.

And whan he had delyuered the presente, he let the people go that had caried the present, and he himselfe turned backe from the Idols at Gilgall, & caused to saye thus (vnto the kynge:) I haue a secrete thinge to tell the O kynge. And he commaunded to kepe sylence, & all they that stode aboute him, wente out from him.

And Ehud came in vnto him. He sat in a syled Sommer perler, which was for him selfe alone. And Ehud saide: I haue somwhat to saye vnto the of God. Thē rose he vp frō his seate. But Ehud put forth his lefte hande, & toke the dagger from his righte thye, & thrust it in to his bely, so ꝑ the hefte wente in also after the blade, & the fatt closed the hefte: for he drue not ꝑ dagger out of his bely, & ꝑ fylthines departed frō him. But Ehud gat him out at the backe dore, & put to ꝑ dore after him, and lockte it.

Now whan he was gone, his seruauntes came in, and sawe that the dore of the Sommer perler was lockte, and they sayde: perauenture he is gone to the prevye in the syled Sommer perler.

But whan they had wayted so lōge tyll they were ashamed (for no man opened the perler dore) they toke the keye, and opened it.

Beholde, then laye their lorde deed vpō the earth. As for Ehud, he was gotten awaye, whyle they made so longe tariēge, & he went ouer by the Idols, and ranne his waye vnto Seirath.

Iu.10.a And whan he came in * he blewe ỳ trompet vpō mount Ephraim, and the children of Israel wente with him from the mount, and he before them, and he saide vnto them: Folowe me, for the LORDE hath delyuered the Moabites youre enemies in to yo hande. And they folowed him, & wanne ỳ ferye of Iordane, ỳ goeth towarde Moab, & suffred no man to go ouer, and at ỳ same tyme they smote of the Moabites vpō a ten thousande men, all nobles and men of armes, so that there escaped not one. Thus were the Moabites broughte vnder the hande of the children of Israel at that tyme, and the londe was in rest foure score yeares.

pd.5.a Afterwarde was * Samgar ỳ sonne of Anath, which slewe sixe hundreth Philistynes with an ores gadd, and delyuered Israel also.

The IIII. Chapter.

A BVt the children of Israel dyd yet more euell before ỳ LORDE, whan Ehud was deed. And the LORDE solde thē in to the hande of Jabin the kynge of the Cananites, which dwelt at Hazor, & the chefe captayne of his hooste was Sissera, and he dwelt at Haroseth of the Heythen. And the childrē of Israel cried vnto the LORDE: for he had nyne hūdreth yron charettes, and subdued the children of Israel by violence twentye yeare.

At ỳ same tyme was Judgesse in Israel the prophetisse Debbora, the wyfe of Lapidoth, and she dwelt vnder ỳ palme of Debbora betwene Rama & Bethel, vpon mount Ephraim, and the children of Israel came d.5.b vp vnto her to the lawe. She sent forth, * & called for Barak the sonne of Abi Noam of Kedes Nephtali, and sayde vnto him: Hath not ỳ LORDE the God of Israel cōmaunded the: Go thy waye, and get the vp vnto mount Thabor, & take wt the ten thousande men of the children of Nephtali & Zabulon? For I wil make Sissera the chefe captayne of Jabins hooste to come to the vnto Psal. 82.a ỳ * water of Cyson, with his charettes and with his multitude, and I wyll delyuer him in to thy hande. Barak sayde vnto her: Yf thou wilt come wt me, I wil go: but yf thou wilt not come with me, I wil not go.

B She sayde: I wyll go with the: neuertheles the prayse shal not be thine in this iourney that thou goest, but ỳ LORDE shal delyuer Sissera in to a womās hande. So Debbora gat hir vp, and wente with Barak vnto Kedes. Then Barak called Zabulon and Nephtali vnto Kedes, and wēte on fote ỳ ten thousande men. And Debbora wente w him also. As for Heber the Kenyte he was departed from the Kenytes from the children of * Hobab Moses brother in lawe, and had pitched his tent by ỳ Oke of Zaanaim besyde Kedes.

Then was it tolde Sissera, ỳ Barak the sonne of Abi Noā, was gone vp vnto mōt Thabor: & he gathered all his charettes together, nyne C. yron charettes, & all the people ỳ was with him from Haroseth of the Heythē, vnto the water Cyson. Debbora sayde vnto Barak: Vp, this is the daie wherin the LORDE hath delyuered Sissera in to ỳ hande: for ỳ LORDE shal go forth before ỳ. So Barak wente fro mount Thabor, and ỳ ten thousande men after him.

But the LORDE discomfited Sissera w C all his charettes & hooste, & made thē afrayed of the edge of the swerde before Barak, so ỳ Sissera leapte of his charet, & fled on fote. Neuertheless Barak folowed vpon the charettes & the hooste vnto Haroseth of the Heythen, & all Sisseras hooste fell thorow ỳ edge of the swerde, so ỳ not one escaped. As for Sissera, he fled on fote vnto the tente of Jael, ỳ wife of Heber ỳ Kenite. For there was peace betwene kynge Jabin at Hasor, & the house of Heber the Kenite.

Jael wēte forth to mete Sissera, & sayde vnto him: Turne in my lorde, turne in to me, & be not afrayed. And he turned in vnto her in to the tente, & she couered him with a garmēt. He sayde vnto her: I praye ỳ geue me a litle water to drynke, for I am a thyrst. * Thē 1d.d opened she a mylke pot, & gaue him to drynke, and couered him. And he sayde vnto her: Stōde in the tente dore, & yf one come & aske, is there eny man here? saye Noman.

Then Jael the wife of Heber toke a nale D of the tente, and an hammer in hir hande, & wente in preuely vnto him, & smote the nale in thorow the temples of his heade, so ỳ he sancke to ỳ earth. As for him, he was fallen on a slomber, and weery, and so he dyed. 4.a

But whā Barak folowed after Sissera, Jael wente for to mete him, and sayde vnto him: Come hither, I wil shewe the the man whom thou sekest. And whan he came in vnto her, he sawe Sissera deed, & the nale stickinge in his temples. Thus God brought downe Jabin the kynge of the Cananites 4.d

before the children of Israel at that tyme, & the hande of the children of Israel wente & subdued Jabin ỳ kynge of the Cananites, tyll they had roted him out. Then Debbora and Barac the sonne of Abi Noam, sange at the same tyme, and sayde:

The V. Chapter.

A NOw that ye are come to rest, ye quyte men in Israel, prayse ỳ LORDE, amonge soch of the people as be fre wyllinge.

Heare ye kynges, & herken to ye prynces: I wyl, I wyl synge to the LORDE, euen vnto the LORDE ỳ God of Israel wil I playe.

Iud.5.c *LORDE, whan thou wentest out from
Psal.67.b Seir, & camest in from the felde of Edom, ỳ earth quaked, the heauen dropped, and the cloudes dropped with water.

Psal.97.a * The hilles melted before the LORDE, Sinai before the LORDE the God of Israel.

Iud.3.d In the tyme of * Sanger the sonne of Anath: In the tyme of * Jael the wayes fayled: and they that shulde haue gone in pathes, walked thorow croked wayes.

Iud.4.c There was scarcenesse, there was scarcenesse of houßbande men in Israel, vntyll I Debbora came vp, vntyll I came vp a mother in Israel.

God hath chosen a new thinge. He hath ouercome ỳ portes in battayll: and yet was there sene nether shylde ner speare amonge fortye thousande in Israel.

B My hert loueth ỳ teachers of Israel: ye ỳ are frewyllinge amonge the people, prayse the LORDE.

Ye that ryde vpō fayre Asses, ye that syt in iudgment and geue sentence, ye that go by the waye, prayse the LORDE.

Whā ỳ archers cried betwene ỳ drawers of water, then was it spokē of ỳ righteousnes of the LORDE, of the righteousnes of his houßbande men in Israel: then ruled the people of the LORDE vnder the gates.

Iud.4.a Vp Debbora vp, get the vp, get the vp, & rehearse a songe. * Arise Barak, & catch him ỳ catched the, thou sonne of Abinoam.

Then had the desolate the rule with the mightie of the people. The LORDE had ỳ dominion thorow the giauntes.

Iud.3.d * Out of Ephraim was their rote against Amalek, and after him Ben Jamin in thy people.

Out of Machir haue teachers ruled, and out of Zabulō are there become gouernours thorow the wrytinge penne.

And out of Isachar there were prynces with Debbora, and Isachar was as Barak in ỳ valley, sent with his people on fote: As for Ruben, he stode hye in his awne consayte, and separated him selfe from vs.

Why abodest thou betwixte the borders, C
whan thou herdest the noyse of the flockes? because Ruben stode hye in his awne cōsayte, and separated him selfe from vs.

Gilead abode beyonde Jordane, and why dwelt Dan amonge the shippes? Asser sat in the hauen of the see, and taried in his pocions.

But Zabulons people ioperde their life vnto death: Nephtali also in the toppe of ỳ felde of Nerom.

The kynges came & foughte, then foughte ỳ kynges of the Cananites at Thaanah by the water of Megiddo, but spoyle of money broughte they not there from.

From heauē were they foughtē against, the starres in their courses foughte with Sissera.

The broke Cyson ouerwhelmed them, the broke Redumim, yee the broke Cyson. My soule treade thou vpon the mightie.

Then made the horse fete a rußshinge together, for the greate violence of their mighty horse men.

Curse the cite of Meros (sayde ỳ angell D
of the LORDE) curse the citesyns therof, because they come not to helpe ỳ LORDE, to helpe the LORDE to the giauntes.

Blessynge amonge wemen haue Jael the wife of Heber the Kenite: blessinge haue she in the tente amonge the wemen.

Iud.4.c * Whan he ared water, she gaue him mylke, & broughte forth butter in a lordly dyßhe.

She toke holde of the nale w̄ hir hande, & the smyth hammer with hir righte hande, and smote Sissera, cut of his heade & pearsed and bored thorow his temples.

He bowed him selfe downe at hir fete, he fell downe, and laye there. He sanke downe, and fell at hir fete: whan he had soncke downe, he laye there destroyed.

Hir mother loked out at the wyndewe, & cried piteously thorow the trallace: Why tarieth his charet out so lōge, that he cōmeth not? Wherfore do the wheles of his charet make so longe tarienge?

The wyseste amōge his ladies answered, & sayde vnto her: Shulde they not finde & deuide the spoyle, vnto euery man a fayre mayde or two for a pray, & partye coloured garmētes of nedle worke to Sissera for a spoyle, partye coloured garmentes of nedle worke aboute the necke for a pray?

Thus all thine enemies must perishe O

LORDE: but they that loue the, shal be euen as the Sonne rysinge vp in his mighte.

And the londe had peace fortye yeares.

The VI. Chapter.

A AND whan the children of Israel dyd euell in the sighte of the LORDE, the LORDE delyuered them vnder the hande of the Madianites vij. yeares. And whā the hande of the Madianites was to mighty ouer the children of Israel, the children of Israel made them clyffes in ỳ mountaynes, and caues and holdes, to defende them selues from ỳ Madianites. And whan Israel sowed eny thinge, ỳ Madianites and Amalechites, and the children towarde the south came vp vpon them, and pitched their tētes agaynst them, and destroyed the increase of the londe downe vnto Gasa, & let nothinge remayne ouer of the beestes in Israel, nether shepe, ner oxen, ner asses. For they came vp with their catell and tentes, as it had bene a greate multitude of greshoppers (so that nether they ner their camels mighte be nombred) and fell in to the londe, that they mighte destroye it. Thus was Israel exceadinge small before the Madianites. Then cried the children of Israel vnto the LORDE.

B But whan they cried vnto the LORDE because of ỳ Madianites, ỳ LORDE sent thē a prophet, which sayde vnto thē: Thus saieth the LORDE the God of Israel: I caried you out of Egipte, & broughte you out of ỳ house of bondage, & delyuered you from the hande of the Egipcians, & from the hāde of all them that oppressed you, and I haue thrust them out before you, & geuen you their lōde and sayde vnto you: I am the LORDE youre God. * Feare not ye the goddes of the Amorites, in whose londe ye dwell: neuertheles ye haue not herkened vnto my voyce.

* Exo. 17. g
Exo. 10. a

And there came an angell of the LORDE, & sat him downe vnder an Oke at Aphra, which belonged vnto Joas the father of ỳ Esrites, and his sonne Gedeon was threshinge wheate in the barne, that he mighte flye awaye before the Madianites.

C Then appeared vnto him the angell of ỳ LORDE, and sayde vnto him: The LORDE with ỳ thou mightie giaunte. But Gedeon sayde vnto him: Syr, yf the LORDE be wt vs, wherfore is all this then happened vnto vs? And where are all the wonders, which oure fathers tolde vs, & sayde: The LORDE brought vs out of Egipte? But now hath the LORDE forsaken vs, and delyuered vs in to the hande of the Madianites.

The LORDE turned him vnto him, & sayde: Go thy waye in this thy strength, thou shalt delyuer Israel out of the hande of ỳ Madianites. I haue sent the. But he sayde: My LORDE, wherwithall shal I delyuer Israel? Beholde, my kynred is the smalleste in Manasse, & I am the leest in my fathers house? The LORDE sayde vnto him: I will be wt the, so ỳ thou shalt smyte the Madianites, euen as though they were but one man.

He sayde vnto him: Yf I haue founde grace in thy sighte, then make me a token, that it is thou, which speakest with me: go not awaye, tyll I come to ỳ, and bringe a meat offerynge, to set before the. He sayde: I wyll tary, tyll thou cōmest agayne. And Gedeon wēte, and made ready a kydd, and an Epha of vnleuended floure, and layed the flesh in a maunde, and put the broth in a pot, and broughte it forth vnto him vnder the Oke, and came nye. But the angell of God sayde vnto him: * Take the flesh and the vnleuended bred, & set it vpon the stonye rocke that is here, and poure the broth theron. And he dyd so. Then the angell of the LORDE stretched out the staffe that he had in his hande, and with the ende of it he touched the flesh and the vnleuended floure: and the fyre came out of the rocke, and consumed the flesh and the vnleuended floure. And the angell of the LORDE vanyshed out of his sighte.

Now whā Gedeon sawe that it was an angell of ỳ LORDE, he sayde: O LORDE LORDE, haue I thus sene an angell of ỳ LORDE face to face? The LORDE sayde vnto him: Peace be with the, feare not, thou shalt not dye. Thē Gedeon buylded an altare there vnto ỳ LORDE, & called it: The LORDE of peace. The same stondeth yet vnto this daye at Apra, ỳ belōgeth vnto the father of ỳ Esrites.

And in ỳ same night sayde ỳ LORDE vnto him: Take a fedd bullocke frō amōge thy fathers oxen, & another bullocke of seuen yeare olde, and breake downe the altare of Baall which is thy fathers, and cut downe the grone that stondeth by it, and buylde thou an altare vnto the LORDE ỳ God aboue vpon the toppe of this rocke, and make it ready, and take the other bullocke, and offre a burntofferynge with the wodd of the grone that thou hast hewen downe. Then toke Gedeon ten men of his seruauntes, and dyd as ỳ LORDE sayde vnto him: but he was afrayed to do this by daye tyme, for his fathers house and the people in ỳ cite, and so he dyd it by nighte.

Now whan the people in the cite rose vp early in the mournynge, beholde, Baals alte-

re was broken, and the grove hewen downe by it, and the other bullocke a burntofferynge vpon the altare that was buylded, & one sayde vnto another: Who hath done this? And whan they soughte & made searche, it was sayde: Gedeon the sonne of Joas hath done it. Thē sayde the people of ỳ cite vnto Joas: Brynge forth ỳ sonne, he must dye, because he hath broken Baals altare, and hewen downe the grove therby. But Joas sayde vnto all them that stode by him: Wyl ye stryve for Baal? Wil ye delyuer him? he ỳ stryueth for him, shal dye this mornynge. Yf he be God, let him auēge him selfe, because his altare is broken downe. From ỳ daye forth was he called Jerubaal, because it was sayde: Let Baal auenge him selfe, that his altare is broken downe.

G Whan ỳ Madianites now & ỳ Amalechites, & the childrē towarde the south had gathered thē selues together, & were passed thorow (Jordane) & had pitched their tentes in the valley of Jesrael, the sprete of the LORDE endued Gedeon, & he caused the trompet to be blowne, & called (the house of) *Abieser, that they shulde folowe him: & he sent messaungers vnto all Manasse, & called them, ỳ they shulde folowe him also: and he sent messaungers likewyse vnto Asser & Zabulon & Nephtali, which came vp to mete him.

And Gedeon sayde vnto God: Yf thou wilt delyuer Jsrael thorow my hande, as thou hast saide, thē wil I laye a flese of woll in the courte: yf ỳ dew be onely vpon ỳ flese, & drye vpon all the grounde, then wyll I perceaue, that thou shalt delyuer Jsrael thorow my hande, as thou hast sayde. And it came so to passe. And whan he rose vp early on the morow, he wrāge ỳ dew out of the flese, and fylled a dyßshe full of water. And Gedeon sayde vnto God: Be not wroth at me, that I speake yet this one tyme. I wyl proue yet but once with the flese, let it be drye onely vpon the flese, and dew vpon all the grounde. And God dyd so the same nighte: so that it was drye onely vpon the flese, and dew vpon all the grounde.

The VII. Chapter.

Then Jerubaal (that is Gedeon) gat him vp early, and all the people that was with him, and pitched their tentes beside the well of Harod, so that he had the hooste of the Madianites on the north side behynde the hyll of More in the valley. A Iud. 6.

But the LORDE sayde vnto Gedeon: The people that be with ỳ are to many for me to delyuer Madian in to their hande, lest Jsrael booste them selues agaynst me, and saye: My hande hath delyuered me. Cause a proclamacion now to be made in the eares of the people, and saye: * He that feareth, and is afrayed, let him turne backe, and get him soone from mount Gilead. Then returned there of the people aboute a two and twenty thousande so that there was left but ten thousande. Deu. 20. b. 1. Mac. 3. g.

And the LORDE sayde vnto Gedeon. The people are yet to many: brynge them downe to the water, there wyl I proue them for ỳ: and of whom I saye that he shal go with the, the same shal go with the: but of whō I saie that he shal not go with the, the same shall not go. And he broughte the people vnto ỳ water. And the LORDE sayde vnto Gedeon: Whosoeuer licketh of the water with his tōge, as a dogg licketh, make him stonde aside and lykewyse who soeuer falleth downe vpō his knees to drynke. Then was the nombre of them that had licked out of the hande to the mouth, three hundreth men. And the LORDE sayde vnto Gedeon: Thorow the three hundreth which haue licked, wyl I delyuer you, and geue ouer the Madianites in to thy hāde: As for the other people, let them go euery one vnto his place. B

And they toke vytayles with them for ỳ people, and their trompettes: but the other Jsraelites let he go, euery one vnto his tente. And he strengthed himselfe with the three hundreth men, and the Madianites hooste laye before him beneth in the valley. And the same nighte sayde the LORDE vnto him: Vp, and go downe in to the hooste, for I haue geuen them ouer in to thy hande. But yf thou be afrayed to go downe, then let ỳ seruaunt Pura go downe with the vnto the hooste, ỳ thou maiest heare what they saie: after that shalt thou be bolde, and thy honde stronge, that thou mayest go downe in to the hooste. C

Than wente Gedeon downe with his seruaunt vnto ỳ vtemoste parte of ỳ watchmē of armes ỳ were in ỳ hooste. And ỳ Madianites and Amalechites, and all the children

of the south, had layed them selues beneth in the valley, as a multitude of greshoppers, and their Camels were not to be nombred for multitude, euē as the sonde on ỳ see shore. Now whan Gedeon came, beholde, one told another his dreame, & sayde: Beholde, I haue dreamed a dreame: Me thoughte a bakē barlye lose came rollinge downe to ỳ hoost of ỳ Madianites: and whan it came to the tente, it smote it, and ouerthrew it, and turned it vpsyde downe, so that the tente fell. Then answered the other: That is nothinge els then ỳ swerde of Gedeon the sonne of Joas ỳ Israelite: God hath geuē ouer the Madianites with all the hoost in to his hande.

Whan Gedeon herde this dreame told, & the interpretacion of it, he worshipped, and came agayne in to the hoost of Israel, and sayde: Vp, for the LORDE hath delyuered ỳ hoost of the Madianites in to youre hāde. And he deuyded the thre hundreth men in to thre partes, and gaue euery one a trompet in his hande, and emptye pytchers, and lampes therin, and sayde vnto them: Loke vnto me, and do ye euē so, and beholde, whā I come to the vttemost parte of the hoost, euen as I do, so do ye also. Whan I blowe ỳ trompet, and all that are wt me, then shal ye blowe ỳ trōpettes also rounde aboute all the hoost, and saye: Here the LORDE & Gedeon. Thus came Gedeon and the thre hundreth men with him vnto the vttemost parte of ỳ hoost (aboute the tyme whan the mydwatch begynneth) and waked vp the watchmē, and blewe with the trompettes, and smote asunder the pitchers in their handes.

So all the thre companies blewe with ỳ trompettes, and brake the pitchers. But the lampes helde they in their lefte hande, and the trompettes in their righte hāde, so that they blewe, and cried: Here the swerde of the LORDE and Gedeon. And euery one stode in his place aboute the hoost. Then ranne all the hoost, and cried and fled. And whyle the thre hundreth men blewe the trompettes, ỳ LORDE brought it so to passe, that * euery mans swerde in all ỳ hoost was agaynst another, and the hoost fled vnto Bethsitha Zererātha, and vnto the border of the playne of Mehohab besyde Tabath. And ỳ men of Israel of Nephtali, of Asser, & of Manasse cried, and folowed vpon the Madianites.

And Gedeon sent messaungers vp vnto all mount Ephraim, sayenge: Come downe against the Madianites, and stoppe the water from them vnto Beth Bara and Jordane. And then cryed all they that were of Ephraim, and stopped the water from them vnto Bethbara and Jordane, and toke two princes of the Madianites Oreb and Zeb, and slewe Oreb vpon the rocke of Oreb, and Zeb in the wynepresse of Zeb, and folowed vpon the Madianites, and broughte the heades of Oreb and Zeb, vnto Gideon ouer Jordane.

The VIII. Chapter.

AND the men of Ephraim sayde vnto him: Wherfore hast thou done this vnto vs, that thou hast not called vs, whā thou wentest forth to fyght agaynst ỳ Madianites? and they chode sore with him. But he sayde vnto them: What haue I done now that is like youre acte? Is not the gatherynge of Ephraim better then the whole harueste of Abieser? God hath delyuered ỳ princes of the Madianites Oreb and Zeb in to youre hande, how coulde I do that ye haue done? Whā he had sayde this, their blast was swaged from him.

Now whan Gedeon came vnto Jordane, he wente ouer with the thre hundreth mē that were with him, and they were weery, and folowed vpon their chace. And he sayde vnto the men of Sucoth: I praye you gene the people that are with me, some loaues of bred (for they are weery) that I maye folowe vpon Zebea and Salmana the kinges of the Madianites.

But the rulers of Sucoth sayde: Are the handes of Zebea and Salmana in thy handes allready, that we must gene bred vnto thy men of warre? Gedeon sayde: Well, whan the LORDE delyuereth Zebea and Salmana in to my hāde, I wyll thresshe youre flesh with thornes of the wylderneße and with breares. And from thence he went vp vnto Penuel, and spake euen so vnto them. And the mē of Penuel gaue him like answere as they of Sucoth. And he sayde also vnto the men of Penuel: Yf I come peaceably agayne, I wil breake downe this tower.

As for Zebea and Salmana, they were at Karkar, and their hoost with them vpon a fyftene thousande, which were all that were lefte of the whole hoost of the children of the Easte: for there were fallen an hundreth and twentye thousande, that coulde drawe the swerde.

And Gedeon wente vp by the waye, where they dwell in the tentes on the east side of Nobah and Jakbeha, & smote the hoost, for the hoost was careleße, and mystrusted nothinge. And Zebea and Salmana fled, but he folowed after them, and toke ỳ two kyn-

.Re. 14. e
.Pa. 30. d

ges of the Madianites Zebea and Salmana, and put all the hoost in feare.

Now whan Gedeon ỹ sonne of Joas came agayne frō the battayll out of ỹ east, he toke a lad of the men of Sucoth, & examyned him, which wrote him vp the names of the rulers of Sucoth, and their Elders, euē thre score and seuentene men.

And he came to the men of Sucoth, & sayde: Beholde, here is Zebea & Salmana, cōcernynge whō ye laughed me to scorne, & sayde: Are the handes of Zebea and Salmana in thy hādes all ready, that we must geue bred vnto thy men which are weery? And he toke the Elders of the cite, and thornes out of the wildernes, and briers, and caused ỹ men of Sucoth to be torne therwith. * And the tower of Pennel brake he downe, and slewe the men of the cite.

And he saide vnto Zebea and Salmana: What maner of mē were they whō ye slewe at Thabor? They sayde: They were euen like the, & goodly men, as yf they had bene a kynges childrē. He sayde: They were my brethren, euen my mother sonnes: As truly as the LORDE lyueth, yf ye had letrē them lyue, I wolde not slaye you.

And he saide vnto his first borne sonne Jether: Stonde vp, & slaye them. Howbeit the lad drue not out his swerde, for he was afrayed, for so moch as he was yet but a lad. Zebea & Salmana sayde: Stonde thou vp, & slaye vs, for as the man is, soch is also his strēgth. So Gedeon arose, and slewe Zebea and Salmana, and toke the ornamentes that were aboute their Camels neckes.

Then sayde certayne in Israel vnto Gedeon: Be thou lorde ouer vs, thou and thy sonne, and thy sonnes sonne, for so moch as thou hast delyuered vs from ỹ hande of ỹ Madianites. Neuertheles Gedeon saide vnto them: I wil not be lorde ouer you, nether shal my sonne be lorde ouer you, but the LORDE shalbe lorde ouer you.

Gedeon sayde vnto them: One thinge I desyre of you, Euery man gene me the earinge that he hath spoyled. (For in so moch as ỹ men were Ismaelites, they had earinges.) They sayde: Them wyll we geue the. And they spred out a cloth, and euery man cast the earinge theron that he had spoyled. And the golden earynges which he requyred, had in weight, a thousande and seuen hundreth Sycles of golde, besyde the spanges and theynes, and scarlet rayment which the kynges of the Madianites dyd weere, and besyde the neckbandes of their Camels. And Gideon made a cote armoure therof, and set it in his cite at Aphra. And all Israel wente there a whoringe after it, and it turned to an occasion of fallinge vnto Gedeon and his house.

Thus were ỹ Madianites brought downe before the children of Israel, and lifte vp their heade nemore: and the londe was in rest fortye yeares, as lōge as Gedeon lyued. G

And Jerubaal the sonne of Joas wēte & dwelt in his house. And Gedeon had thre score & ten sonnes, which were come out of his thye: for he had many wyues. And his concubyne which he had at Sichē, bare him a sonne also, whom he called Abimelech. And Gideon the sonne of Joas dyed in a good age, & was buried at Aphra in ỹ sepulcre of his father Joas the father of the Esrites. 4. Re. 10. a

But whan Gedeon was deed, the childrē of Israel turned backe, and wente awhoringe after Baalim, and made a couenaunt vnto Baal Berith, ỹ he shulde be their God. And ỹ childrē of Israel thoughte not on ỹ LORDE their God, which had delyuered them frō the hande of their enemies rounde about: and they shewed not mercy vnto the house of Jerubaal Gedeon, acordinge to all the good that he had done vnto Israel.

The IX. Chapter.

ABimelech the sonne of Jerubaal, wente A vnto Sichē to his mothers brethren, & spake vnto them, & to all the kynred of his mothers fathers house, and sayde: I praye you speake in the eares of all the men at Sichem: What is better for you, that thre score and ten men all children of Jerubaal shulde be lordes ouer you, or that one man shulde be lorde ouer you? Remembre also that I am youre bone and youre flesh.

Then spake his mothers brethrē all these wordes for him, in ỹ eares of all ỹ men at Sichem. And their hert enclyned to Abimelech, for they thoughte: He is oure brother: and gaue him thre score and ten sylueringes out of ỹ house of Baal Berith. And vō them Abimelech hyred men that were vagabundes and of light condicions, which folowed him. And he came to his fathers house vnto Aphra, and slew his brethren the children of Jerubaal, euen thre score men and tē vpon one stone. But Jotham the yongest sonne of Jerubaal remayned ouer, for he was hydd. And all the men of Sichem, and all the house of Millo gathered them selues together, and wente and made Abimelech kynge by the Oke that stondeth at Sichem. B 4. Par. 31. a

B Whan this was tolde Jotham, he wente, and stode vpon the toppe of mount Gusim, and lifte vp his voyce, cried, and sayde: Heare me ye men of Sichem, that God maye heare you also. The trees wente to anointe a kinde ouer them, and sayde vnto the Olyue tre: Be thou oure kynge. But the Olyue tre answered them: Shall I go and leaue my fatnesse (which both God and men commende in me) and go to be puft vp aboue the trees? Then sayde the trees vnto the fygge tre: Come thou and be kynge ouer vs. But the fygge tre sayde vnto the: Shal I leaue my swetnes and my good frute, and go to be puft vp aboue the trees? Then sayde the trees vnto the vyne: Come thou and be oure kynge. But the vyne sayde vnto them: Shal I leaue my swete wyne, which reioyseth God and men, and go to be puft vp aboue the trees? The sayde all the trees vnto the thorne bussh: Come thou, and be kynge ouer vs. And the thorne bussh sayde vnto the trees: Yf it be true, that ye anoynte me to be kynge ouer you, the come, and put youre trust vnder my shadowe. Yf no, then go fyre out of the thorne bussh, and consume the Ceder trees of Libano.

2. Par. 25. c
4. Esd. 4. b

C Yf ye haue done right now and iustly, that ye haue made Abimelech to be kynge: and yf ye haue done well vnto Jerubaal and to his house, and haue done vnto him as he deserued vnto you. Which (euen my father) sought for youre sakes, and ioperde his lyfe, to delyuer out of the Madianites hade, euen you, which are rysen vp this daye agaynst my fathers house, and haue slaine his childre, thre score persones vpon one stone, and haue made you a kynge (euen Abimelech the sonne of his handmaide) ouer the men at Sichem, for so moch as he is youre brother.

Yf ye haue done right now and iustly vnto Jerubaal and his house this daye, then reioyse ouer Abimelech, and let him reioyse ouer you. Yf no, then go fyre out from Abimelech, and consume the men of Sichem and the house of Millo: And fyre go out also fro the men of Sichem, and from the house of Millo, and consume Abimelech. And Jotha (whan he had spoken this out) fled, and gat him out of the waye, and wente vnto Ber, and dwelt there because of his brother Abimelech.

D Now whan Abimelech had reigned thre yeare ouer Jsrael, * God sent an euell mynde betwene Abimelech and the men of Sichen (for the men of Sichem despysed Abimelech, and rehearsed the wronge done to the sonnes of Jerubaal, and their bloude, and layed it vpon Abimelech their brother which slewe them, and vpon the men of Sichem that strengthed his hande therto, that he mighte slaye his brethren.

Esa. 45. a

And the men of Sichem set an hyde watch vpon the toppes of the mountaynes, and spoyled all them that walked nye them by the waye, and it was tolde Abimelech. But there came Gaal the sonne of Ebed and his brethren, and entred in to Sichem, and the men of Sichem put their trust in him, and wente out in to the felde, and gathered their vynyardes, and pressed them, and made a daunse, and wente in to their goddes house, and ate and dranke, and cursed Abimelech.

And Gaal y sonne of Ebed sayde: Who is Abimelech? and what is Sichem, that we shulde serue him? Is he not the sonne of Jerubaal, and hath set Sebul his seruaut ouer the men of * Hemor the father of Sichem? Wherfore shulde we serue him? Wolde God the people were vnder my hade, that I might put downe Abimelech.

And it was tolde Abimelech: Increase thine hooste, and departe. For Sebul the chefe ruler of the cite, whan he herde the wordes of Gaal y sonne of Ebed, he was wrothfully displeased, and sente message secretly to Abimelech, and caused to saye vnto him: Beholde, Gaal the sonne of Ebed and his brethren are come to Sichem, and make the cite to be agaynst the.

Arise therfore by nyght, thou and thy people that is with the, and laye wayte for the in the felde: and tomorow whan the Sonne aryseth, get the vp soone, and fall vpon the cite: and yf he and the people that is with him come out vnto the, the deale with him, as thyne hande fyndeth.

Abimelech stode vp by nyght, and all the people that was with him, and layed wayte for Sichem with foure companies of men of warre. And Gaal the sonne of Ebed went out and stode at the dore of the gate of the cite. But Abimelech gat him vp out of the hinder watch, and the people that was with him. Now whan Gaal sawe the people, he sayde vnto Sebul: Beholde, there commeth a people downe from the toppe of y mount. Sebul saide vnto him: Thou seist y shadowe of the mountaines as though they were men. Gaal spake yet more and sayde: Beholde, there commeth a people downe from y myddes of the londe, and one bonde of men come by the waye to y witch Oke. The sayde Sebul: Where is now y mouth y sayde: Who

is Abimelech, that we shulde serue him? Is not this ỳ people, whom thou hast refused? Go forth now, and fyghte with him.

Gaal wente forth before the citesyns of Sichem, and foughte with Abimelech. But Abimelech chaced him, so that he fled, and there fell many slayne euen vnto the gate of the cite. And Abimelech abode at Aruma. But Sebul droue awaye Gaal and his brethren, so that they must not remayne at Sichem. Vpon the morowe wente the people forth into ỳ felde. Whā this was tolde Abimelech, he toke the people, and parted them into thre bōdes of men, and wayted for thē in the felde. Now whan he sawe ỳ the people wēte out of the cite, he rose agaynst thē, and smote them.

G Abimelech and ỳ company of men that was with him, fell vpon them, and stepte vnto the dore of the porte: but the other two companies fell vpon all them that were in the felde, and slewe them. Thē foughte Abimelech agaynst the cite all ỳ same daye, and wanne it, and slewe the people that was there in, and brake downe ỳ cite, and sowed salt theron.

Whan all the men of the tower of Sichem herde this, they wente into a stronge holde of ỳ house of their God Berith. But whan Abimelech herde, that all the men of the tower of Sichem had gathered thē selues together, he wente vp vnto mount Zelmon, and all the people that was with him, and toke an axe in his hāde, and hewed downe a braunch of a tre, and toke it vp, & layed it vpon his shulder, and sayde vnto all the people that was with him: As ye haue sene me do, make ye haist, and do euen so as I. Then all the people hewed downe euery one a braūch, and folowed Abimelech: and they layed them to the holde, and set fyre vpon them agaynst them and the holde: and all the men of the tower of Sichem dyed thorow the smoke and fyre, vpon a thousande men and women.

As for Abimelech, he wēte vnto Thebetz, H
and layed sege vnto it, and wanne it. But in the myddes of the cite, there was a stronge tower, vnto the which all the men and women, and all the citesyns of the cite fled, and shutt it after them, and clymmed vp to the toppe of the tower. Then came Abimelech vnto the tower, and soughte agaynst it, and came nye vnto the dore of the tower, that he might burne it with fyre. * But a woman 2.Re.11.c
cast a pece of a mylstone vpon Abimelechs heade, and brake his braine panne. Then Abimelech in all the haist, called the seruaunt that bare his wapen, and sayde vnto him: Drawe out thy swerde, and kyll me, that it 1.Reg.31.a
be not sayde of me: A woman hath slayne him. Then his seruaunt thrust him thorow, 1.Par.11.a
and he dyed. Whan the Israelites which were with him, sawe, ỳ Abimelech was deed, they gatt them awaye euery one vnto his awne place.

Thus God recompenced Abimelech the euell that he had done vnto his father, whā he slewe his thre score and ten brethren: like wyse all the euell of the men of Sichem, dyd God reward them vpon their heade: and so Iud.9.f
the * curse of Jotham ỳ sonne of Jerubaal came vpon them.

The X. Chapter.

After Abimelech there rose vp another sauioure in Israel, Thola a man A
of Isachar, and the sonne of Pua, the sonne of Dodo. And he dwelt at Samir vpō the mount Ephraim, and iudged Israel thre and twentye yeare, and died, and was buried at Samir.

After him stode vp one Jair a Gileadite, and iudged Israel two and twentye yeare, and hath thirtie sonnes, rydinge vpon thirtie asses foales: and had thirtie cities, whose names are Hauoth Jair (that is, the cities of Jair) vnto this daye, and lye in Gilead. And Jair dyed, and was buried at Camon. Iud.10.f

But the children of Israel wrought wickednes in the sighte of the LORDE, and ser- B
ued Baalim and Astaroth, and the goddes of Siria, and the goddes of Sidon, and the goddes of Moab, and the goddes of ỳ children of Ammon, and the goddes of the Philistines, and forsōke ỳ LORDE, and serued him not. Then was ỳ wrath of ỳ LORDE fearce vpon Israel, and he gaue thē ouer vnder the hāde of the Philistynes, and of the children of Ammō. And they vexed and oppressed ỳ children of Israel eightene yeare longe, all the children of Israel that were beyonde Jordane in the londe of the Moabites, which

lyeth in Gilead. The childrē of Ammon also wente ouer Iordane, and foughte agaynst Iuda, Ben Iamin, and agaynst the house of Ephraim, so that Israel was very sore troubled.

C Then cryed the childrē of Israel vnto the LORDE, and sayde: We haue synned agaynst the, for we haue forsaken oure God, & serued Baalim. But the LORDE sayde vnto the childrē of Israel: Did not the Egipcias, the Amorites, the childrē of Ammon, ỳ Philistines, the Sidonians, the Amalechites and Maonites oppresse you, and I helped you out of their hande, whan ye cryed vnto me: Yet haue ye forsaken me, and serued other goddes: Therfore wyll I helpe you nemore
Deut. 32. e
Iere. 2. d
Go youre waye, and crye vpon the goddes whom ye haue chosen, let them helpe you in the tyme of youre trouble.

D But the childrē of Israel sayde vnto the LORDE: We haue synned, do thou vnto vs what pleaseth the, onely delyuer vs at this tyme. And they put the straunge goddes frō them, and serued the LORDE, And his soule had pytie on the mysery of Israel.

And the childrē of Ammon called them selues together, and pitched in Gilead: But the childrē of Israel gathered them selues together also, and pitched at Mispa. And ỳ people of the chefest of Gilead sayde amōge them selues: Who so euer begynneth to fight agaynst the childrē of Ammon, shalbe head ouer all them that dwell in Gilead.

The XI. Chapter.

A Iephthae a Gileadite was a valeaūt man of armes, but an harlottes childe. Gilead begat Iephthae. But whan the wyfe had borne childrē vnto Gilead, and the same wynes childrē were waxē greate, they thrust out Iephtae, and sayde vnto him: Thou shalt not be heire in oure fathers house, for thou art another womās sonne. Thē fled he from his brethrē, and dwelt in the londe of Tob. And there resorted vnto him vagabūdes, and wēte out with him. And after a certayne tyme foughte the childrē of Ammon with Israel.

Now whā the childrē of Ammon foughte thus with Israel, the Elders wente from Gilead to fetch Iephthae out of the londe of Tob, and sayde vnto him: Come, and be oure captayne, and fight agaynst the childrē of Ammon. But Iephthae sayde vnto the Eldes of Gilead: Are not ye they that hate me and haue thrust me out of my fathers house, and now come ye to me whan ye are in trouble?

The Elders of Gilead sayde: Therfore to me we now againe vnto the, that thou mayest go with vs, and fighte agaynst the childrē of Ammon, and be oure captayne ouer all that dwell in Gilead. Iephthae sayde vnto the Elders of Gilead: Yf ye fetch me agayne to fighte agaynst the childrē of Ammon, and the LORDE delyuer them before me shal I then be youre heade? The Elders of Gilead saide vnto Iephthae: The LORDE be hearer betwene vs, yf we do not as thou hast sayde. So Iephthae wēte with the Elders of Gilead. And the people made him heade and duke ouer them. And Iephthae spake all this before the LORDE at Mispa.

Then sente Iephthae messaungers to the kynge of the childrē of Ammon, and caused to saye vnto him: What hast thou to do with me, that thou cōmest vnto me to fight agaynst my londe? The kynge of the childrē of Ammō answered Iephthaes messaungers: Because that Israel toke awaye my londe (whan they departed out of Egipte) from Arnon vnto Iabock, and vnto Iordane, gene it me agayne now therfore peaceably.

But Iephthae sent yet mo messaungers C to ỳ kynge of the childrē of Ammon, which sayde vnto him: Thus sayeth Iephthae: Israel hath taken no londe, nether from the Moabites ner from the childrē of Ammon: for when they departed out of Egipte, Israel walked thorow the wyldernes vnto the reed see, and came to Cades, and sent messaungers to the kynge of the Edomites, and sayde: Let me go thorow thy londe. But the kynge of ỳ Edomites wolde not heare the. They sent lykewyse vnto the kynge of the Moabites, which wolde not also. Thus Israel abode in Cades, and compased the lode of the Edomites and Moabites, and came on the eastsyde of the londe of the Moabites and pitched beyonde Arnon, and came not within the coaste of the Moabites. For Arnon is the border of the Moabites.

And Israel sent messaungers vnto Sihon the kynge of the Amorites at Hesbon, and caused to saye vnto him: Let me go thorow thy londe vnto my place. Neuertheles Sihon wolde not trust Israel to go thorow the border of his londe, but gathered all his people, and pitched at Jahza, and foughte with Israel. Howbeit the LORDE God of Israel gaue Sihon with all his people in to Israels hāde, so that they slewe them. Thus Israel conquered all the londe of the Amorites that dwelt in ỳ same countre. And they toke possessiō of all the borders of the Am

tites, from Arnon vnto Jabok, & from ỹ wylderneſſe vnto Jordane. So ỹ LORDE God of Jſrael droue awaye the Amorites before his people of Jſrael, and wilt thou cõquere them? Is it not ſo, yf thy God Camos gaue the oughte to poſſeſſe, woldeſt thou not poſſeſſe it? What ſo ever the LORDE oure God hath geuẽ vs before vs to poſſeſſe, that ſhal we conquere and take in poſſeſſion.

E Haſt thou better right (thinkeſt thou) thẽ
a.a Balac the ſonne of Ziphor, the kynge of ỹ
Moabites? Dyd he euer go to lawe or fighte agaynſt Jſrael? Though Jſrael haue dwelt now vpõ a thre hũdreth yeare in Heſbon, and in the vyllages therof, in Aroer and in the vyllages therof, and in all the cities that lye by Arnon. Why dyd not ye reſcue it at the ſame tyme? I haue not offended the, & thou doeſt me euell to fighte agaynſt me? The LORDE geue ſentence this daie betwene Jſrael and the children of Ammon.

Neuertheles the kynge of the children of Ammon wolde not heare ỹ wordes of Jephthae, which he ſent vnto him. Then came ỹ ſpirite of the LORDE vpon Jephthae, and he wente thorow Gilead and Manaſſe, and thorow Miſpa which lieth in Gilead, and fro Miſpa that lieth in Gilead, vnto ỹ children of Ammon.

J And Jephthae vowed a vowe vnto the
aaa LORDE, and ſayde: *Yf thou wilt delyuer the childrẽ of Ammon in to my hande, what ſo euer commeth (firſt) out at the dore of my houſe in my waye, whan I returne agayne peaceably from the childrẽ of Ammon, that ſame ſhalbe the LORDES, and I wyl offre it for a burntofferynge.

So Jephthae wente vpon the children of Ammon, to fighte againſt them. And ỹ LORDE gaue them in to his hande, and he ſmote thẽ from Aroer tyll thou comeſt vnto Minnith, euen twentye cities, and vnto the playne of ỹ vynyardes a very greate ſlaughter, and thus were the children of Ammon ſubdued before the children of Jſrael.

Now whan Jephthae came to Miſpa vnto his houſe, beholde, his doughter wente out to mete him with tabrettes and daunces: and ſhe was his onely childe, & he had els neither ſonne ner doughter. And whan he ſawe her, he rente his clothes, & ſayde: Alas my doughter, thou makeſt my hert ſorouſull, and diſcomforteſt me: for I haue opened my mouth vnto the LORDE, and can not call it agayne.

She ſayde: My father, yf thou haſt opened thy mouth vnto the LORDE, then do vnto me as it is proceaded out of ỹ mouth, G
acordinge as the LORDE hath auẽged the of thyne enemies the children of Ammon. And ſhe ſayde vnto hir father: Do this for me, geue me lene to go downe vpõ the mountaynes two monethes, that I maye bewepe my virginite with my playfeeres. He ſayde: Go thy waye. And he let her go two monethes. Then wente ſhe with her playefeeres, and bewayled hir mayden heade vpon the mountaynes. And after two monethes ſhe came agayne vnto hir father. And he dyd vnto her acordinge as he had vowed. And ſhe had neuer bene in daunger of eny man. And it was a cuſtome in Jſrael, that the doughters of Jſrael ſhulde go euery yeare, and mourne for the doughter of Jephthae the Gileadite, foure dayes in the yeare.

The XII. Chapter.

AND they of Ephraim made inſurrec- A
cion, & wente northwarde, & ſayde vn- Iud.8.a
to Jephthae: *Wherfore wẽteſt thou to the battayll agaynſt the children of Ammon, & haſt not called vs, that we mighte go with the? We wil burne thy houſe and the with fyre. Jephthae ſayde vnto thẽ: I and my people had a greate matter with ỹ children of Ammon, and I cried vpon you, but ye helped me not out of their handes. Now whan I ſawe ỹ there was no helper, I put *my ſoule in my honde, and wente agaynſt Pſal.118.
the children of Ammon, and the LORDE delyuered them in to my hande. Wherfore come ye vp to me, to fighte agaynſt me?

And Jephthae gathered all the men in B
Gilead, & foughte agaynſt Ephraim. And the men in Gilead ſmote Ephraim, becauſe they ſayde: Ye Gileadites are as they ỹ fle awaye before Ephraim, (and dwell) amõge Ephraim & Manaſſe. And the Gileadites toke ỹ ferye of Jordane from Ephraim. Now whã one of ỹ fugitiue Ephraites dyd ſaye: Let me go ouer, ỹ men of Gilead ſayde: Art thou an Ephraite: yf he anſwered: No, they bad him ſaye: Schiboleth, & he ſayde: Siboleth, & coulde not ſpeake it righte: then they toke him, & ſlew him at ỹ ferye of Jordane, ſo ỹ the ſame tyme there fell of Ephraim two & fortye M. Jephthae iudged Jſrael ſixe yeares. And Jephthae ỹ Gileadite dyed, & was buried in one of the cities of Gilead.

After him iudged Jſrael one Ebzan of C
Bethleem, which had thirtie ſonnes and as many doughters: and his thirtie doughters gaue he forth to mariage, and thirtie doughters toke he from without for his ſonnes, and iudged Jſrael ſeuen yeare, and died, and

lyeth in Gilead. The childrē of Ammon also wente ouer Iordane, and fought agaynst Iuda, Ben Iamin, and agaynst the house of Ephraim, so that Israel was very sore troubled.

C Then cryed the childrē of Israel vnto the LORDE, and sayde: We haue synned agaynst the, for we haue forsaken oure God, & serued Baalim. But the LORDE sayde vnto the childrē of Israel: Did not the Egipcias, the Amorites, the childrē of Ammon, ỳ Philistines, the Sidonians, the Amalechites and Maonites oppresse you, and I helped you out of their hande, whan ye cryed vnto me: Yet haue ye forsaken me, and serued other goddes: Therfore wyll I helpe you nemore
Deut. 32. e Iere. 2. d Go youre waye, and crye vpon the goddes whom ye haue chosen, let them helpe you in the tyme of youre trouble.

D But the childrē of Israel sayde vnto the LORDE: We haue synned, do thou vnto vs what pleaseth the, onely delyuer vs at this tyme. And they put the straunge goddes frō them, and serued the LORDE, And his soule had pytie on the mysery of Israel.

And the childrē of Ammon called them selues together, and pitched in Gilead: But the childrē of Israel gathered them selues together also, and pitched at Mispa. And ỳ people of the cheffest of Gilead sayde amōge them selues: Who so euer begynneth to fight agaynst the childrē of Ammon, shalbe head ouer all them that dwell in Gilead.

The XI. Chapter.

A Iephthae a Gileadite was a valeaūt man of armes, but an harlottes childe. Gilead begat Iephthae. But whan the wyfe had borne childrē vnto Gilead, and the same wyues childrē were waxē greate, they thrust out Iephtae, and sayde vnto him: Thou shalt not be heire in oure fathers house, for thou art another womās sonne. Thē fled he from his brethrē, and dwelt in the londe of Tob. And there resorted vnto him vagabūdes, and wēte out with him. And after a certayne tyme foughte the childrē of Ammon with Israel.

Now whā the childrē of Ammon foughte thus with Israel, the Elders wente from Gilead to fetch Iephthae out of the londe of Tob, and sayde vnto him: Come, and be oure captayne, and fight agaynst the childrē of Ammon. But Iephthae sayde vnto the Elders of Gilead: Are not ye they that hate me and haue thrust me out of my fathers house, and now come ye to me whan ye are in trouble?

The Elders of Gilead sayde: Therfore now we now againe vnto the, that thou mayest go with vs, and fighte agaynst the childrē of Ammon, and be oure captayne ouer all that dwell in Gilead. Iephthae sayde vnto the Elders of Gilead: Yf ye fetch me agayne to fighte agaynst the childrē of Ammon, and the LORDE delyuer them before me shal I then be youre heade? The Elders of Gilead saide vnto Iephthae: The LORDE be hearer betwene vs, yf we do not as thou hast sayde. So Iephthae wēte with the Elders of Gilead. And the people made him heade and duke ouer them. And Iephthae spake all this before the LORDE at Mispa.

Then sente Iephthae messaungers to the kynge of the childrē of Ammon, and caused to saye vnto him: What hast thou to do with me, that thou cōmest vnto me to fighte agaynst my londe? The kynge of the childrē of Ammō answered Iephthaes messaungers: Because that Israel toke awaye my londe (whan they departed out of Egipte) from Arnon vnto Iabock, and vnto Iordane, gyue it me agayne now therfore peaceably.

But Iephthae sent yet mo messaungers (to ỳ kynge of the childrē of Ammon, which sayde vnto him: Thus sayeth Iephthae: Israel hath taken no londe, nether from the Moabites ner from the childrē of Ammon: for when they departed out of Egipte, Israel walked thorow the wyldernes vnto the reed see, and came to Cades, and sent messaungers to the kynge of the Edomites, and sayde: Let me go thorow thy londe. But the kynge of ỳ Edomites wolde not heare the. They sent lykewyse vnto the kynge of the Moabites, which wolde not also. Thus Israel abode in Cades, and compased the lode of the Edomites and Moabites, and came on the eastsyde of the londe of the Moabites and pitched beyonde Arnon, and came not within the coaste of the Moabites. For Arnon is the border of the Moabites.

And Israel sent messaungers vnto Sihon the kynge of the Amorites at Hesbon, and caused to saye vnto him: Let me go thorow thy londe vnto my place. Neuertheles Sihon wolde not trust Israel to go thorow the border of his londe, but gathered all his people, and pitched at Jahza, and fought with Israel. Howbeit the LORDE God of Israel gaue Sihon with all his people in to Israels hāde, so that they slewe them. Thus Israel conquered all the londe of the Amorites that dwelt in ỳ same countre. And they toke possessiō of all the borders of the Am

ites, from Arnon vnto Jabok, & from ỳ wyldernesse vnto Jordane. So ỳ LORDE God of Jsrael droue awaye the Amorites before his people of Jsrael, and wilt thou cõquere them? Is it not so, yf thy God Camos gaue the oughte to possesse, woldest thou not possesse it? What so ever the LORDE oure God hath geuẽ vs before vs to possesse, that shal we conquere and take in possession.

E Hast thou better righte (thinkest thou) thẽ
u.a Balac the sonne of Ziphor, the kynge of ỳ
u.a Moabites? Dyd he euer go to lawe or fighte agaynst Jsrael? Though Jsrael haue dwelt now vpõ a thre hũdreth yeare in Hesbon, and in the vyllages therof, in Aroer and in the vyllages therof, and in all the cities that lye by Arnon. Why dyd not ye rescue it at the same tyme? Jhaue not offended the, & thou doest me euell to fighte agaynst me? The LORDE geue sentence this daie betwene Jsrael and the children of Ammon.

Neuertheles the kynge of the children of Ammon wolde not heare ỳ wordes of Jephthae, which he sent vnto him. Then came ỳ spirite of the LORDE vpon Jephthae, and he wente thorow Gilead and Manasse, and thorow Mispa which lieth in Gilead, and fro Mispa that lieth in Gilead, vnto ỳ children of Ammon.

J And Jephthae vowed a vowe vnto the
uu LORDE, and sayde: *Yf thou wilt delyuer the childrẽ of Ammon in to my hande, what so euer commeth (first) out at the dore of my house in my waye, whan Jreturne agayne peaceably from the childrẽ of Ammon, that same shalbe the LORDES, and Jwyl offre it for a burntofferyng.

So Jephthae wente vpon the children of Ammon, to fighte against them. And ỳ LORDE gaue them in to his hande, and he smote thẽ from Aroer tyll thou comest vnto Minnith, euen twenty e cities, and vnto the playne of ỳ vynyardes a very greate slaughter, and thus were the children of Ammon subdued before the children of Jsrael.

Now whan Jephthae came to Mispa vnto his house, beholde, his doughter wente out to mete him with tabrettes and daunces: and she was his onely childe, & he had els neither sonne ner doughter. And whan he sawe her, he rente his clothes, & sayde: Alas my doughter, thou makest my hert soroufull, and discomfortest me: for Jhaue opened my mouth vnto the LORDE, and can not call it agayne.

She sayde: My father, yf thou hast opened thy mouth vnto the LORDE, then do vnto me as it is proceaded out of ỳ mouth, G
acordinge as the LORDE hath auẽged the of thyne enemies the children of Ammon. And she sayde vnto hir father: Do this for me, geue me lene to go downe vpõ the mountaynes two monethes, that Jmaye bewepe my virginite with my playfeeres. He sayde: Go thy waye. And he let her go two monethes. Then wente she with her playefeeres, and bewayled hir mayden heade vpon the mountaynes. And after two monethes she came agayne vnto hir father. And he dyd vnto her acordinge as he had vowed. And she had neuer bene in daunger of eny man. And it was a custome in Jsrael, that the doughters of Jsrael shulde go euery yeare, and mourne for the doughter of Jephthae the Gileadite, foure dayes in the yeare.

The XII. Chapter.

AND they of Ephraim made insurrec- A
cion, & wente northwarde, & sayde vnto Jud.8.a
Jephthae: *Wherfore wẽtest thou to the battayll agaynst the children of Ammon, & hast not called vs, that we mighte go with the? We wil burne thy house and the with fyre. Jephthae sayde vnto thẽ: Jand my people had a greate matter with ỳ children of Ammon, and Jcried vpon you, but ye helped me not out of their handes. Now whan Jsawe ỳ there was no helper, Jput *my soule in my honde, and wente agaynst Psal.119.
the children of Ammon, and the LORDE delyuered them in to my hande. Wherfore come ye vp to me, to fighte agaynst me?

And Jephthae gathered all the men in B
Gilead, & foughte agaynst Ephraim. And the men in Gilead smote Ephraim, because they sayde: Ye Gileadites are as they ỳ fle awaye before Ephraim, (and dwell) amõge Ephraim & Manasse. And the Gileadites toke ỳ ferye of Jordane from Ephraim. Now whã one of ỳ fugityue Ephraites dyd saye: Let me go ouer, ỳ men of Gilead sayde: Art thou an Ephraite? yf he answered: No, they bad him saye: Schiboleth, & he sayde: Siboleth, & coulde not speake it righte: then they toke him, & slew him at ỳ ferye of Jordane, so ỳ the same tyme there fell of Ephraim two & fortye M. Jephthae iudged Jsrael sixe yeares. And Jephthae ỳ Gileadite dyed, & was buried in one of the cities of Gilead.

After him iudged Jsrael one Ebzan of C
Bethleem, which had thirtie sonnes and as many doughters: and his thirtie doughters gaue he forth to mariage, and thirtie doughters toke he from without for his sonnes, and iudged Jsrael seuen yeare, and died, and

shulders & loynes: and wēte downe, & dwelt in the stone clyffe at Etam. Then wente the Philistynes vp, and layed sege vnto Juda, & pitched at Lechi. But they of Juda sayde: Wherfore are ye come vp against vs? They answered: we are come vp to bynde Samson, yt we maye do vnto him, as he hath done vnto vs.

C Then wēte there thre M. men of Juda downe to the stone clyffe of Etam, & sayde vnto Samson: Knowest thou not that the Philistynes raigne ouer vs? Wherfore hast thou done this then vnto vs? He sayde: As they dyd vnto me, so haue I done vnto thē agayne. They sayde vnto him: We are come downe to bynde the, & to delyuer yt into the hāde of the Philistynes. Samson sayde vnto thē: Then sweare & promyse me, yt ye wyll not slaye me. They answered him: We wyll not kyll the, we wil but bynde the, & delyuer the into their hande, & wyl not slaye the. And they bounde him with two new coardes & caried him from the stone. And whan he came vnto Lechi, the Philistynes shouted, and rāne vnto him. But yt spirite of yt LORDE came vpon him, & the coardes aboute his armes were like thredes burnt in the fyre, so yt the bondes were lowsed from his hondes.

D And he founde the cheke bone of a deed asse: then put he forth his hande, and toke it, & slewe a thousande men therwith: And Samson sayde: With an olde asses cheke bone, yee euē with the cheke bone of an asse haue I slayne a thousande men. And whan he had sayde yt, he cast yt cheke bone out of his hande, & called the place Ramath Lechi. But whā he was sore a thyrst, he called vpō the LORDE, & saide: Soch greate healthe hast thou geuē by the hāde of thy seruaunt, but now must I dye a thyrst, & fall in to yt hande of yt vncircūcised. Thē God opened a gome tothe in yt chekebone, so yt water wēte out: & whan he dranke, his spirite came agayne, & he was refreßshed. Therfore vnto this daye is ia yet called yt well of yt cheke bone of him yt made intercession. And he iudged Israel in the tyme of the Philistynes twētye yeare.

The XVI. Chapter.

A Samson wente vnto Gasa, & there he sawe an harlot, & laye with her. Thē was it saide vnto the Gasites: Samson is come hither. And they compaßed him aboute, & caused to laye wayte for him prevely, & watched all the nighte in the gate of yt cite, & all that nighte they helde them styll, & sayde: Abyde, tomorow whan it is lighte, we wyll slaye him. But Samson laye vnto mydnighte, then rose he at mydnighte, & toke holde on both yt syde portes of yt gate of the cite, w both the postes, & lifte them out with the barres, & layed them vpon his shulders, & bare them vp to yt toppe of yt mount ouer agaynst Hebron.

After this he fell in to the loue of a woman by yt broke of Sorek, whose name was Dalila, vnto whom the prynces of the Philistynes came vp, and sayde vnto her: Perswade him, and loke wherin he hath soch greate strēgth, & how we maye ouercome him, yt we mighte bynde him & subdue him, so wyll we gene the euery man a M. and an C. syluerlinges. And Dalila sayde vnto Samson: I praye the tell me, wherin thy greate strēgth is, & how thou mightest be bounde to be subdued. Samson sayde vnto her: Yf I were bounde with seuē roapes of fresh senewes, which are not yet dryed vp, I shulde be weake, and as another man. Thē the prynces of the Philistynes broughte vp vnto her seuen new roapes, which were not yet dryed vp, And she bounde him therwith. (But there was wayte layed for him besyde her in the chamber) and she sayde vnto him: The Philistynes vpon the Samson. Neuertheles he brake the roapes in sunder, euē as a twyned threde breaketh, whan it hath catched the heate of the fyre. And it was not knowne wherin his strength was.

Then sayde Dalila vnto Samson: behold, thou hast begyled me & dyssembled with me: tell me yet, wherwithall mayest thou be bounde? He answered her: Yf they bounde me with new coardes, wherwith no labor hath bene done, I shulde be feble, & as another man. Then toke Dalila new coardes, & bounde him withall, and sayde: The Philistynes vpō the Samson (but there was wayte layed for him in the chamber.) And he brake them from his armes, euen as it had ben a threde.

Dalila sayde vnto him: Yet hast thou begyled me & dessembled w me: O tell me yet, wherwithall mightest thou be bounde? He answered her: Yf thou playtest seuē hayres locke of my heade together in a fyllet, and fastenest them in with a nayle (I shulde be weake.) And she saide vnto him: The Philistynes vpō the Samson. But he awaked out of his slepe, & drue out yt playted hayres locke with the nale and the fyllet.

Thē sayde she vnto him: How cāst thou saye yt thou louest me, where as thine hert is not yet with me? Thre tymes hast thou dissceaued me, and not tolde me wherin thy

greate strengthe is. So whan she was euery daye importune vpon him & her wordes, & wolde not let him haue rest, his soule was sycke euen vnto the deathe, & he shewed her his whole hert, & sayde vnto her: There came neuer rasoure vpon my heade, for I am a Nazarey of God fro my mothers wombe. If I were shauen, my strengthe shulde departe fro me, so that I shulde be weake, and as all other men. Now whan Dalila sawe that he had opened all his hert vnto her, she sent & called for the princes of the Philistynes, & sayde: Come yet once vp, for he hath opened his whole hert vnto me.

Then came the princes of the Philistynes vp vnto her, & broughte the money with them in their handes. And she made him to slepe vpon hir lappe, & called one which shaue of the seuen hayre lockes of his heade. And she beganne to vexe him. And his strengthe departed fro him. And she sayde vnto him: The Philistynes vpon the Samson. Now whā he awoke out of his slepe, he thoughte: I will go forth as I haue done a fore tyme, & ease my selfe, & knewe not that the LORDE was departed from him. But the Philistynes toke him, & put out his eyes, and broughte him downe to Gasa, & bounde him with fetters, and made him to grynde in the preson. But the heer of his heade beganne to growe agayne, where it was shauen of.

Whan the princes of the Philistynes were gathered together, to make a greate sacrifice vnto Dagon their god, and to be ioyfull, they sayde: Oure god hath delyuered Samson oure enemye into oure hande. Like wyse whan the people sawe him, they praysed their god, & sayde: Oure god hath delyuered into oure handes oure enemye, the destroyed oure londe, & slewe many of vs. Now whan their hert was ioyfull, they sayde: Let vs fetch Samson, that he maye make some pastyme before vs. Then fetched they Samson out of the preson, & he made pastyme before them. And they set him betwene two pilers. But Samson sayde vnto the lad that led him by the hande: Let me touche the pilers wher vpon the house stondeth, that I maye leane ther vnto. As for the house, it was full of men & wemen. All the princes of the Philistynes were there also, and vpon the rofe were aboute a thre thousande men and wemen, which beheelde what pastyme Samson made.

But Samson called vpon the LORDE, & sayde: O LORDE LORDE, thynke vpon me, & strengthe me but this once O God I beseke the, that for both myne eyes I maye auēge me

on the Philistynes. And he toke holde of the two myddelers, that the house stode vpon & was holden by, the one in his righte hāde, & the other in his lefte, & saide: My soule dye with the Philistynes, & he bowed him selfe mightely: Then fell the house vpon the princes & vpon all the people that were therin, so that there were mo of the slayne which dyed in his deathe, the he slewe whyle he lyued. Then came his brethren downe and all his fathers house, and toke him, and caried him vp, and buried him in the graue of his father Manoah betwene Zarga and Esthaol. He iudged Israel twenty yeare.

The XVII. Chapter.

A There was a man vpō mount Ephraim, named Micha, which sayde vnto his mother: The thousande and hundreth syluerlinges which thou hast taken vnto the, & swome, and spoken of before myne eares: beholde, the same money is by me, I haue taken it vnto me. Then sayde his mother: The blessinge of the LORDE haue thou my sonne. So he gaue his mother the thousande & hundreth syluerlinges a gayne. And his mother saide: That money haue I sanctified vnto the LORDE with my hande for my sonne, to make a molten ymage: therfore I gene it the agayne. Neuertheles he delyuered the money agayne vnto his mother.

B Then toke his mother two hundreth syluerlinges, & put them forth to the goldsmyth, which made a molten ymage, that was afterwarde in Michas house. And thus the man Micha had a gods house, & made an ouerbody cote, & Idols, and fylled the handes of one of his sonnes, that he mighte be his prest. At the tyme was there no kynge in Israel, & euery man dyd the thinge that was righte in his awne eyes. There was a yōge man of Bethleem Juda, amōge the kynreds of Juda, and he was a Leuite, and was a straunger there. The same wente out of the cite of Bethleem Juda, to walke whither he coulde. Iud. 18. a and 21. d

C And whā he came vp to mount Ephraim

vnto the house of Micha, to go on his iourney, Micha axed him: Whence cõmest thou? He answered him: I am a Leuite of Bethleem Juda, and am seeke ynge where I can. Micha sayde vnto him: Tary with me, thou shalt be my father and my preist, I will geue the every yeare ten syluerlinges and thy appoynted rayment, and meate and drynke: and the Leuite wente on. And the Leuite agreed to abyde with the man: and he helde the yonge man, as one of his owne sonnes. And Micha fylled the Leuites hande, that he might be his preist, and so he was in Michas house. And Micha sayde: I am sure the LORDE will do me good now, that I haue a Leuite to my preist.

The XVIII. Chapter.

A IN that tyme was there no kynge in Israel. And the tribe of the Damites sought them an enheritaunce to dwell in, for vnto that daie there was no enheritaunce fallen vnto them amonge the tribes of Israel. Iudi. 19.d And the childrē of Dan sent out of their kynreds fyue captaynes (which were men of armes) from Zarga and Esthaol, to spye and search out the londe. And they sayde vnto them: Go youre waie, and search out the londe. And they came vp to mount Ephraim in to the house of Micha, and taried there all nighte. And whyle they were there by Michas hus holde, they knewe the voyce of the yonge man the Leuite, and sayde vnto him: Who broughte the hither? What makest thou here? and why woldest thou come hither?

B He answered them: Thus and thus hath Micha done vnto me, and hath hyred me to be his preist. They sayde vnto him: Gape at God, that we maye perceaue, whether oure iourney which we go, shal prospere well or not. The preist answered them: Go youre waye in peace, youre iourney that ye go, is before the LORDE. Then the fyue men wente their waye, and came vnto Lais, and sawe that the people which was therin, dwelt sure, euen as the Sidonians, at rest, and careles, and that there was no lorde in the londe to vexe them, and were farre from the Sidonias, and had nothinge to do with eny man.

C And they came to their brethrē to Zarga and Esthaol. And their brethren saide vnto them: How is it by you? They sayde: Arise, let vs go vp vnto them, for we haue sene the londe, that it is a very good londe: make haist therfore, and be not slacke to go, that ye maye come to take possession of the londe. Whan ye come, ye shall come to a careles people, and the londe is wyde: for God hath delyuered this place in to yor hande, where nothinge wanteth of all that is vpon earth.

Then wente there thence out of the kynreds of Dan from Zarga and Esthael, fyue hundreth men ready wapened to the warre, and wente vp, and pitched at Kiriath Jearim in Juda: therfore called they the same place, the hooste of Dan, vnto this daye, which is behinde Kiriath Jearim.

And fro thence they wente vp vnto mount Ephraim, and came to the house of Micha. Then answered the fyue men that were ouer to spye the londe of Lais, and sayde vnto their brethren: Knowe ye not that in these houses there is an overbody cote, Idols, and molten ymages? Now maye ye loke what ye haue to do. They departed thence, and came to the house of the yonge man the Leuite in Michas house, and saluted him frendly. But the fyue hundreth men, which were of the childrē of Dan, stode ready harnessed before the gate. And the fyue men that were gone out to spye the londe, were vp, and entred thither, and toke the ymage, the overbody cote, and the molten Idols. In the meane whyle stode the preist at the gate, with the fyue hundreth men harnessed.

Now whan these were come in to Michas house, and toke the ymage, the overbody cote, and the molten Idols, the preist sayde vnto them: What do ye? They answered him: Holde thy peace, and laye thine hande vpon thy mouth, and go with vs, that thou mayest be oure father and preist. Is it better for the to be preist in one mans house, then amonge a whole tribe and kynred in Israel? This pleased the preist well, and he toke both the overbody cote, and the Idols, and the ymage, and came in amonge the people. And whan they turned them and wente thence, they sent their children, and catell, and soch precious thynges as they had, before them.

Whan they were come farre now from the house of Micha, the men that were in Michas houses gathered the together by Michas house, and folowed the childrē of Dan, and cried vpon the childrē of Dan. They turned their faces aboute, and sayde vnto Micha: What ayleth the, that thou makest soch a crienge? He answered: Ye haue taken awaye my goddes, and the preist, and are goinge yor waie, and what haue I behynde? What is here? And yet ye saye vnto me: What ayleth the? But the childrē of Dan saide vnto him: Let not thy voyce be herde amōge vs, that some wrothfull mē thrust not at the, and so that soule and the soule of thy house be destroyed. So

the childre of Dan wente on their waye. And
Micha, whan he sawe ỳ they were to stronge
for him, turned backe, and came agayne
to his house.

G But they tooke that Micha had made, & the preest whom he had, & came vnto Lais,
to a quyete carelesse people, and slewe them
with the edge of the swerde, and burnt the ci
te with fyre, and there was no man to dely-
uer them: for they laye farre frō Sidon, and
had to do with no man. And they laye in the
valley which is besyde Beth Rehob. Then
buylded they the cite, & dwelte therin, & cal-
led it Dan, after the name of their father Dan,
whom Israel begat. And ỳ cite was called
Lais afore tyme.

And the childre of Dan set vp the ymage for them, and Jonathan ỳ sonne of Ger-
son the sonne of Manasse, & his sonnes were
preestes amōge the trybe of ỳ Danites, vnto
the tyme ỳ they were led awaye captyue
out of the londe. And thus they set awaye
the ymage of Micha, which he had ma-
de, as longe as ỳ house of God was at Silo.

The XIX. Chapter.

AT the same tyme was there no kynge
in Israel, and there was a man of Le-
ui, which was a straūger besyde mount
Ephraim, and had taken him a cōcubine of
Bethleem Juda to wife: And whā she had
played the harlot besyde him, she runne frō
him to hir fathers house vnto Bethleem Ju
da, & was there foure wonethes longe. And
hir husbāde gat him vp, & wente after her,
to speake frēdly wt her, & to fetch her agayne,
had a seruaunt & a couple of asses wt him.
And she led him into hir fathers house. But
whan the damsels father sawe him, he was
glad, & receaued him: & his father in lawe, ỳ
the damsels father kepte him, so ỳ he nayed
three dayes wt him: thus they ate and dronke,
and remayned there all nighte.

D But on ỳ fourth daye he gat him vp early, & wolde go his wayes. Then sayde ỳ dam-
sels father vnto his sonne in lawe: Refresh
thine hert first wt a morsell of bred, and then
shal ye go. And they sat them downe, & ate
and dronke both together: Then sayde the
damsels father vnto the man: Oh tarye all
nighte, ỳ we maie refresh thine hert. But ỳ
mā arose, & wolde nedes go. And his father
in lawe constrayned him to tarye all nighte.
On the fifth daye in the mornynge he gat
him vp, and wolde be gone. Then sayde the
damsels father: I praye the comforte thine
hert, & let vs tary tyll ỳ daye be farther past,
and so they ate both together.

And the man gat him vp, and wolde go C
with his concubyne and with his seruaunt.
But his father in lawe the damsels father,
saide vnto him agayne: Lo, the daye is spen
te, & it begynneth to be euen, tary all nighte
beholde, here is lodginge yet this daye, aby-
de here this nighte, it shal refresh thine hert:
tomorow by tymes get yow vp, and go youre
waye vnto thy tente. Nevertheles the man
wolde not tary, but gat him vp, and wente his
waye, and came ouer agaynse Jebus (that is
Jerusalem) and his couple of asses lade, and
his concubyne with him.

Now whan they were come nye vnto Je
bus, the daye fell fast awaye. And ỳ seruaūt
sayde vnto his master: I praie you go on, and
let vs turne in to this cite of the Jebusites,
and tarye therin all nighte. Notwithstondin D
gahis master sayde vnto him: I will not tur
ne in to ỳ cite of the alienates, that are not
of the childre of Israel, but I will go ouer
vnto Gibea. And he sayde vnto his seruaūt:
Go than before, that we maye come to some
place, and tarye at Gibea or at Ramah all
nighte. And they wente on and walked, and
the Sonne wente downe vpon thē harde by
Gibea, which lyeth in the trybe of Ben Ja-
min: and they turned in there, ỳ they nighte
come in, and tarye at Gibea all nighte. But
whan he came in, he sat him downe in ỳ stre
te of the cite: for there was no man that wol
de lodge them in his house that nighte.

And beholde, then came there an olde mā E
from his worke out of the felde in the euenin
ge: and he was also of mount Ephraim, and
a straūger at Gibea: but ỳ mē of that place
were ỳ childre of Jemini. And whan he lifte
vp his eies, & sawe the straunger in the strete
he sayde vnto him: Whither wilt thou go? &
whence cōmest thou? He answered him: We
are goinge on oure iourney from Bethel Ju
da, vntyll we come besyde mount Ephraim,
whēce I am, and wente vnto Bethleem Ju
da, and now I go vnto ỳ house of ỳ LORDE
& no mā wil harborow me. We haue strawe
and prouēder for oure asses, and bred and wy
ne for me and thy handmayden, and for the
yonge man which is with thy seruaunt, so ỳ
we wante nothinge.

The olde man sayde: Peace be with thee, J
what soeuer thou wantest, thou findest it wt
me, onely tarye not in the strete all nighte.
And he broughte him in to his house, and gi
ue the asses prouender: and they washed
their fete, and ate & dronke. And whā their
hert was now ioyfull, the men of the cyte,
the childre of Belial, came, and compassed

the house rounde aboute, and russhed at ỹ dore, and sayde vnto ỹ olde man, which was the good man of ỹ house: Bringe out the mā which is come in to thy house, that we maye knowe him.

Gen. 19. b But the good man of the house wente forth to them, and sayde vnto them: Oh no my brethren, do not so wickedly, consideringe this man is come in to my house: Oh do not soch folye. Beholde, I haue a doughter yet a virgin, and this man hath a cocubine, those wil I bringe forth vnto you, that ye maye humble them, and do with them as ye lyke: but do not soch foly vnto this man. Nevertheles the men wolde not herken vnto him. Then toke ỹ man his concubine and brought her forth vnto them: and they knewe her, and dealte shamefully with her all ỹ nighte vntill the morninge. And whan the morninge brake on, they let her go.

G Then came the woman early in the morninge, and fell downe at the dore of the mās house that her lorde was in, and laye there tyll it was light. Now whan hir lorde rose vp in the morninge, and opened the dore of the house, and went forth to go on his iourney, beholde, his concubyne laye at the dore of the house, and hir handes vpon the threshold. He saide vnto her: stonde vp, let vs go. Neverthelas she gaue him no answere. Then toke he her vp vpon his asse, gat him vp, and wente vnto his place.

Now whan he came home, he toke a swerde, and helde his concubyne, and cut her ī the bones and all in to twolue peces, and sent them in to all the coastes of Israel. Who so ever sawe it, sayde: Soch a thinge hath not bene done nor sene, sence the tyme that ỹ children of Israel departed out of the londe of Egipte, vnto this daye. Now as concernynge this, take youre advysement, and geue yō councell, and shew it forth.

The XX. Chapter.

A Then wente the children of Israel out and gathered a congregacion together as one man, frō Dan vntill Berseba, and from the londe of Gilead vnto the LORDE to Mispa: and there came together of all the quarters of the people, and of all the trybes of Israel in to the congregacion of the people of God, foure hundreth thousande fote men that drue out ỹ swerde. But the children of Ben Jamin herde, how that ỹ children of Israel were gone vp vnto Mispa. And the children of Israel sayde: Tell vs, how happened this euell?

Then answered the Leuite the husbande of the woman that was slayne, and sayde: I came to Gibea in Ben Jamin with myne cubyne, to tary there all nighte, then the ryssins of Gibea gat them vp agaynst me, and compased me aboute in the house by nighte, and thoughte to slaye me, and defyled my cubyne, so that she dyed: then toke I my cubyne, and cut her in peces, and sent the peces in to euery countre of the inheritaunce of Israel: for they haue done an abhominacion and folye in Israel. Beholde, here are ye children of Israel: aduyse you well, and take this matter in hande.

So all the people gat them vp as one mā, and sayde: Noma shal go in to his tente, nor departe to his house, but this wil we do now agaynst Gibea. Let vs caste lot, and take ten men of an hundreth, and an hundreth of a thousande, and a thousande of ten thousande, out of all ỹ trybes of Israel, ỹ they may take fode for ỹ people, to come to do with Gibea Ben Jamin, acordynge to their folye which they haue done in Israel. Thus all the men of Israel beynge confederate, gathered them selues together as one man vnto the cite. And the trybes of Israel sent men thro all the kinreds of Ben Jamin, and caused to saye vnto them: What maner of wickednes is this, that is done amonge you? Delyuer here thefore the men the children of Belial at Gibea, that we maye put them to death, and do awaye the euell out of Israel. Nevertheles the children of Ben Jamin wolde not folowe the voyce of their brethren the children of Israel, but gathered them selues out of ỹ cities vnto Gibea, to go forth in battayll agaynst the children of Israel.

And the same daye were there nombred of the children of Ben Jamin out of the cities, fyue and twentye thousande men, that drue the swerde, besyde the citesyns of Gibea of whom there were tolde seuē hundreth chosen men. And amōge all this people there were chosen out seuen hundreth men, which vsed not the right hande but the lefte, and yet with the slynge coulde they touche an heer, and not mysse. But the men of Israel, besyde them of Bē Jamin, were nōbred foure hūdreth thousande, which drue the swerde, and were all men of armes. And the children of Israel arose, and wente vp to the house of God (in Silo) and axed at God, and sayde: Who shall go vp for vs to beginne the battayll with ỹ children of Ben Jamin? The LORDE saide: Juda shall begynne.

So the children of Israel gat thē vp in ỹ morninge, and pitched ouer against Gibea, and

man of Israel were out to fighte with Ben Jamin, and set them selues in araye to fighte agaynst Gibea. Then fell the children of Ben Jamin out of Gibea, and slewe the same daye amonge Israel two & twentye thousande to the grounde.

D But the people of the men of Israel comforted them selues, and made them ready to fighte yet more in the same place, after they had prepared them selues the daye afore. And the children of Israel wente vp, and wepte before the LORDE vntyll the euenynge, and axed at the LORDE, & sayde: Shall we go eny more to fighte with oure brethren the children of Ben Jamin? The LORDE sayde: Go vp vnto them. And whan the children of Israel gat them vp to the childrē of Ben Jamin on ỹ next daye, the Ben Jamites fell out of Gibea agaynst them the same daye, and slewe yet eightene thousande of ỹ children of Israel to the grounde, which all drue the swerde.

Then wente all the children of Israel vp, and all the people, and came to the house of God, and wepte, and taried there before the LORDE, & fasted that daye vntyll the euen, and offred burntoffrynges and deedofferynges before the LORDE. And the children of Israel axed at the LORDE (the Arke of the couenaunt of God was there at that tyme, and Phineas the sonne of Eleasar the sonne of Aaron stode before him at the same tyme) & they sayde: Shal we go forth eny more to fighte with oure brethren the childrē of Ben Jamin, or shal we leaue of? The LORDE sayde: Go vp, tomorow wyll I delyuer them in to youre handes.

E And the children of Israel set a preuy watch agaynst Gibea rounde aboute, and so the children of Israel wente vp to the children of Ben Jamin on the thirde daye, and set them selues in araye agaynst Gibea like as the other two tymes afore. Thē came the children of Ben Jamin out agaynst the people, & brake out of the cite, & beganne to slaye certayne wounded of the people (like as the other two times afore) in the felde vpon two stretes: wher of one goeth towarde Bethel, the other vnto Gilead vpon a thirtye men in Israel. Then thought the childrē of Ben Jamin: They are smytten before vs like as afore. But the childrē of Israel sayde: Let vs flye, that we maie prouoke them out of the cite in to the hye stretes.

Then all the men of Israel gat them vp from their place, and prepared them selues vnto Baal Thamar. And the hinder watch of Israel brake out of their place, from ỹ caue of Gaba, and came vnto Gibea, twentye thousande chosen men out of all Israel, so that it was a sore battayll: but they knewe not that the euell shulde happen vnto them. Thus the LORDE smote Ben Jamin before the children of Israel, so that the same daye the children of Israel destroyed fyue & twentye thousande and an hundreth men in Ben Jamin, which all drue the swerde.

For whan the childrē of Ben Jamin sawe that they were smitten, the men of Israel gaue them rowme (to flye). For they trusted to the watch, which they had sett by Gibea. And the watch made haist also, & brake forth vnto Gibea, and wente vpon it, and smote all the cite with the edge of ỹ swerde. They were appoynted betwene them selues the men of Israel and the hynder watch, to fall vpon them with the swerde, whan the smoke of the cite arose. Now whan the men of Israel turned them in the battayll, and Ben Jamin beganne to smyte the wounded in Israel vpon a thirtie men, and thoughte, they are smytten before vs, like as in the battayll afore, then beganne there a piler of smoke to arise vp from the cite. And Ben Jamin loked behinde them: and beholde, the flamme of ỹ cite wente vp vnto heauen. And the men of Israel turned them, and were fearce vpon ỹ men of Ben Jamin: for they sawe that the euell wolde happen vnto them.

And they turned them before the men of G Israel in the waye to the wylderneſſe, but the battayll folowed vpon them. And them of the cite destroyed they amōge them. And they compased Ben Jamin rounde aboute, and folowed vpon them vnto Menuah, and trode them downe tyll afore Gibea eastwarde. And there fell of Ben Jamin eightene thousande men, which were all men of armes.

Whan the remnaunt of Ben Jamin sawe that, they turned them and fled towarde the wilderneſſe vnto the stonye rocke of Rimon.

But in the same strete they slewe fyue thousande men, and folowed vpon them vnto Gideom, and slewe two thousande of thē: and so there fell the same daye of Ben Iamin fyue and twenty thousande men which drue ỳ swerde, and were all mē of armes. Onely sixe hundreth men turned backe, and fled towarde the wylderneſſe vnto the stonye rocke of Rimon, and abode in the rocke of Rimon foure monethes. And the men of Israel came agayne to the children of Ben Iamin, and smote them that were in the cite with ỳ edge of the swerde, both mē and catell and all that was founde: and what soeuer was foūde in the cite, they cast it in to the fyre.

The XXI. Chapter.

A THe men of Israel had swornē at Mispa, and sayde: No man shal geue his doughter to the Ben Iamites to wife. And the people came to the house of God (in Silo) ꝛ abode there before God vntill the euenynge, and lifte vp their voyce, and wepte sore, and sayde: O LORDE God of Israel, wherfore is this come to passe in Israel this daye: But on the morow the people gat thē vp early, and builded there an altare, and offred burntofferinges and deedofferynges.

And the children of Israel sayde: Where is there eny mā of the trybes of Israel, that is not come vp with the congregacion vnto the LORDE: For there was a greate ooth made, that who so came not vp to Mispa vnto the LORDE, shulde dye the deeth. And the children of Israel were sory for Ben Iamin their brother, and sayde: This daye is there one trybe lesse in Israel. How wyll we do that the remnaunt maye haue wyues: For
B we haue swornē by the LORDE, that we wyl not geue thē wyues of oure doughters. And they saide: Where is there eny mā of the trybes of Israel, that is not come vp to the LORDE vnto Mispa: And beholde, there was not one man of the citesyns of Iabes in Gilead.

Then sent the congregacion twolue thousande men of armes thither, and commaunded them, and sayde: Go youre waye, and smite the citesyns of Iabes in Gilead with the swerde, the wemen also and the children, but
Num. 31. c so that ye do after this maner: ✻ Se that ye damne all them that are males, and all the wemen that haue lyen with men. And amonge the citesins of Iabes in Gilead they foūde foure hundreth damsels, which were virgins, and had lyen with no man: those they broughte in to the hoost vnto Silo, which lyeth in the londe of Canaan.

Then sent the whole congregacion, and caused to talke with the children of Ben Iamin, which were in the stonie rocke of Rimō and called vnto them frendly. So the children of Ben Iamin came agayne at the same tyme, and thy gaue them wemen which they had of the wemen of Iabes in Gilead, and founde no mo after that maner. Then were the people sory for Ben Iamin, that ỳ LORDE had made a gappe in the trybes of Israel. And the Elders of the congregacō sayde: What wil we do, that the remnaunt maye haue wyues also: for the wemē in Ben Iamin are destroied, and they sayde: The enheritaunce of them of Ben Iamin that are escaped, must nedes remayne, that there be not a trybe destroyed out of Israel: ꝛ we can not geue them oure doughters to wiues. For the children of Israel haue swornē and sayde: Cursed be he that geueth a wyfe to the Ben Iamites.

And they sayde: Beholde there is a yearly feast of the LORDE at Silo, which lieth on the northsyde of the Gods house, and on the eastside of the strete as a mā goeth from Bethel vnto Sichem, and lieth on the south side of Libona. And they commaunded the children of Ben Iamin, ꝛ sayde: Go youre waye, and wayte in the vnyardes. And whan ye se that the doughters of Silo go forth by cōpanyes to daunse, get you out of the vnyardes, and euery man take him a wyfe of the doughters of Silo, and go youre waye in to the lōde of Ben Iamin. As for their fathers and brethren, whan they come to lawe with vs, we wyll saye vnto them: Be fauourable to them, for they haue nōt taken thē in battaill: but ye gaue thē not vnto them by time, and it is youre faute.

The children of Ben Iamin did so, and accordinge to their nombre toke them wyues from the daunse, whom they caught by violence, and wente their waye, ꝛ dwelt in their awne inheritaunce, and buylded cities and dwelt therin. The children of Israel also gat them vp from thence at the same time, euery one to his trybe and to his kinred, and departed thēce, euery man to his awne inheritaunce. ✻ At ỳ time was there no kynge in Israel, and euery man dyd ỳ thinge ỳ was right in his awne eies.

The ende of the boke of the Iudges, called Iudicum.

The boke of Ruth.

What this boke conteyneth.

Chap. I. Elimelech departeth from Bethleem with his wife and two sonnes in to the londe of the Moabites, where the father dyeth and both the sonnes. Ruth the wife of the one sonne goeth home with hir mother in lawe.

Chap. II. Ruth gathereth vp eares of corne in the felde of Boos hir housbandes kynsman.

Chap. III. Ruth lyeth her downe in the barne at Boos fete, and he geueth her good wordes, and laderth her with fire measures of barlye.

Chap. IIII. Boos marieth Ruth, which beareth him Obed Dauids graundfather.

The first Chapter.

IN ye tyme whan the Judges ruled, there was a derth in the londe. And there wente a man from Bethleem Juda to take his iourney into the londe of the Moabites wt his wife and two sonnes, which man was called Elimelech, and his wife Naemi, & his two sonnes, the one Mahelon, and the other Chilion: these were Ephrates of Bethleem Juda. And whan they came in to the londe of the Moabites, they dwelt there. And Elimelech Naemis housbande dyed, & she was left behinde wt hir two sonnes, which toke Moabitish wyues: the one was called Arpa, the other Ruth. And whan they had dwelt there ten yeare, they dyed both, Mahelon and Chilion, so that the woman remayned desolate of both hir sonnes and hir housbande.

Then gat she her vp wt both hir sonnes wyues, & wente agayne out of the lode of the Moabites (for she had herde in the londe of the Moabites, how the LORDE had visited his people & geuen them bred) & so she departed from the place where she was, & both hir sonnes wyues wt her. And as they wete by the waye to come agayne into the londe of Juda, she sayde vnto both hir sonnes wyues: Go yo waye, & turne backe ether of you to hir mothers house: the LORDE shewe mercy vpon you, as ye haue done on the dead & on me. The LORDE graunte you, that ye maie fynde rest ether of you in hir housbades house (whom ye shal get) and she kyssed them.

Then lift they vp their voyce, and wepte, & sayde vnto her: We wil go with the vnto the people. But Naemi sayde: Turne agayne my doughters, why wolde ye go with me? How can I haue children eny more in my body, to be youre housbandes? Turne agayne my doughters, and go youre waye, for I am now to olde to take an housbande.

And though I shulde saye: I hope this night to take an housbande & to bringe forth children, yet coulde ye not tary till they were growne vp: for ye shulde be to olde, so that ye coulde haue no housbandes. No my doughters, therfore am I sory for you, for the hade of the LORDE is gone forth ouer me.

Then lifte they vp their voyce, and wepte yet more, and Arpa kyssed hir mother in lawe (and turned backe againe) but Ruth abode styll by her. Neuertheles she sayde: Beholde, thy syster in lawe is turned backe vnto hir people and to hir god, turne thou againe also after thy sister in lawe. Ruth answered: Speake not to me therof, that I shulde forsake the, and turne backe from the: whither so euer thou goest, thither wil I go also: and loke where thou abydest, there wil I abide also: Thy people is my people, & thy God is my God. Loke where thou diest, there wil dye, and euen there wil I also be buried. The LORDE do this and that vnto me, death only shal departe vs.

Now whan she sawe, that she was stedfastly mynded to go with her, she spake no more to her therof. So they wente on both together till they came vnto Bethleem. And whan they were come in to Bethleem, the whole cite was moued ouer them, and sayde Is not this Naemi? Neuertheless she sayde vnto them: call me not Naemi, but Mara: for the Allmightie hath made me very sory. I departed full, but the LORDE hath brought me home agayne empty. Why call ye me then Naemi? whā the LORDE hath brought me lowe, and the Allmightie hath made me sory?

It was aboute the tyme of the begynninge of the barlye haruest, whan Naemi and his sonnes wife Ruth the Moabitysse, came agayne from the londe of the Moabites vnto Bethleem. There was a kinsman also of the kynred of Elimelech Naemis housbande, whose name was Boos, which was an honest man.

The II. Chapter.

AND Ruth the Moabitisse saide vnto Naemi: Let me go in to the felde, & gather eares of corne, after him, in whose sight I shal finde fauo. She sayde vnto her: Go thy waie my doughter. She wete on, & came & gathered after the reapers in the feld. And

it fortuned that the same felde was the enheritaunce of Boos, which was of the kynred of Elimelech, and beholde, Boos came from Bethleem, and sayde vnto the reapers: The LORDE be with you. They answered: The LORDE blesse the. And Boos sayde vnto his yongman which had the oversight of ỳ reapers. Whose damsell is this? The yonge man that was set over ỳ reapers, answered and sayde: It is the damsell the Moabitisse, which came agayne with Naemi from the
B londe of the Moabites. And she sayde: Let me plucke vp and gather (I praie the) betwene the sheues after the reapers; and thus is she come, and hath stonde here euer sence the mornynge, and within a litle whyle she wolde have bene gone home agayne.

Then sayde Boos vnto Ruth: Hearest thou my doughter? Thou shalt not come vpon another mans londe to gather, and go not awaye from hence, but tary with my dā sels, and loke where they reape in ỳ felde, go thou after them: for I haue cōmaunded my seruauntes that no man touch the. And yf thou be a thyrst, go thy waye to the vessell & drynke, where my seruauntes drawe. Then fell she downe vpon hir face, and bowed hir self downe to the earth, and sayde vnto him: How have I founde this fauoure in ỳ sighte, that thou woldest knowe me, which am yet a straunger?

C Boos answered and sayde vnto her: It is tolde me altogether, what thou hast done vnto thy mother in lawe after thy hußbādes death, how that thou hast left ỳ father and thy mother, and thy native countre, and art come to a people, whom thou hast not knowne afore. The LORDE recompence the thy doinge, and thy rewarde be parfecte wt the LORDE God of Israel, vnto whom thou art come to put thy trust vnder his wynges. She sayde: let me fynde fauoure (syr) before thyne eyes, for thou hast comforted me, and spoken frendly vnto thy handmaydē, where as I am not yet like one of ỳ handmaydēs.

Boos sayde vnto her: Whan it is eatinge tyme, come hither, and eate of the bred, and dyppe thy morsell in the vyneger. And she sat hir downe besyde the reapers. And he set parched corne before her, and she ate, & was
D satisfyed, and lefte ouer. And whā she rose to gather, Boos commaunded his seruauntes, and sayde: Let her gather betwene the sheues also, and do her no dishonestye: and caste of the sheues vnto her, and let it lye that she maye gather it vp, and se that no man reproue her for it.

So she gathered in the felde vntyll eue and she shaked out what she had gathered, and it was allmost an Epha of barlye: and she toke it vp, and came in to the cite, and shewed hir mother in lawe what she had gathered. She toke forth also, and gaue her of that which was left, wherof she was satisfyed. Thē sayde hir mother in lawe vnto her Blessinge have the man that hath knowne the, where thou hast gathered and laboured this daye.

She tolde hir mother in lawe by whom she had laboured, and sayde: The mans name, by whom I have wroughte to daye, is Boos. Naemi sayde vnto hir doughter in lawe: The blessynge of the LORDE have he, for he hath not lefte of to be mercifull vnto the lyuynge + and to the deed. And Naemi sayde vnto her: The same man belongeth vnto vs, and is oure nye kynsman. Ruth the Moabitisse saide: He saide moreouer vnto me: Thou shalt resorte vnto my seruauntes, tyll they have made an ende of all my harueste. Naemi sayde vnto Ruth hir doughter in lawe: It is better my doughter, that thou go forth with his damsels, lest eny man withstande the in another felde. Thus she kepte her selfe with Boos damsels, so that she gathered vntill the barlye harueste and the wheate harueste was out, and came againe to hir mother in lawe.

The III. Chapter.

AND Naemi hir mother in lawe sayde vnto her: My doughter, I wyll prouyde rest for the, that thou maiest prospere. Boos oure kynsman, by whose damsels thou hast bene, casteth vp barlye now this night in his barne. Bathe thy selfe therfore, and + moyssell the, and put on thy clothes, and go downe vnto the barne, so ỳ nemā knowe the, tyll they have all eaten and dronken.

Whan he layeth him downe then take hede, mark ỳ place where he lyeth downe, and come thou, and take vp the couerynge at his fete, and laye the downe, so shall he tell the what thou shalt do. She sayde vnto her: what so euer thou saiest vnto me, I wil do.

She wente downe to the barne, & dyd all as hir mother in lawe had cōmaunded her. And whā Boos had eatē & dronkē, his hert was mery, & he came and layed him downe behynde a heape of sheues. And she came secretly, and toke vp the coueringe at his fete, and layed hir downe. Now whā it was mid night, the man was afrayed, and groped aboute him, and beholde, a woman laye at his fete. And he sayde: Who art thou? She

swered: I am Ruth thy handmayden, spre-
de ỳ wynges ouer thy hādmayden: for thou
art the nexte kynsman.
C He sayde: The LORDES blessinge haue
thou my doughter. Thou hast done a better
mercy here after then before, ỳ thou art not
gone after yonge men, nether riche ner poore.
Feare not nowe my doughter: All ỳ thou hast
sayde, will I do for the: for all the cite of my
people knoweth, ỳ thou art a vertuous wo-
mā. Trueth it is now, ỳ I am a nye kynsmā,
but there is one nyer then I. Tarye thou all-
nighte. Tomorow yf he take the, well: yf he
like not to take ỳ, then wil I take ỳ my sel-
fe, as truly as ỳ LORDE lyueth. Slepe thou
tyll ỳ mornynge. And she slepte at his fete
D vntyll ỳ morow. And she rose vp or euer one
coulde knowe another. And he thoughte
thus: That no mā knowe now ỳ there hath
come a woman in to the barne, and he sayde:
Reach me the cloke ỳ thou hast on the, & hol
de it forth. And she helde it forth. And he
meet her sixe measures of barlye, and layed
it vpon her, & she wente in to the cite, & came
to hir mother in lawe, which sayde: How is
it w the my doughter? And she tolde her all
ỳ the mā had done vnto her, & sayde: These
sixe measures of barlye gaue he me, for he say
de: Thou shalt not come emptye vnto ỳ mo
ther in lawe. She sayde: Abyde my dough-
ter, tyll thou se what ỳ matter wil growe to:
for the man wilt not ceasse, tyll he bringe it
to an ende this daye.

The iiij. Chapter.

A BOos wente vp to ỳ gate, and sat him
downe there: & beholde, whan ỳ nye
kynsman wente by, Boos spake vnto
him, & sayde: Come & syt the downe here (and
called him by his name.) And he came & sat
him downe, & the toke tenmen of the Elders
of ỳ cite, & sayde: Syt you downe here. And
they sat thē downe. Thē sayde he to the nye
kynßman: Naemi which is come againe frō
d the lōde of the Moabites * offreth to sell ỳ
n.b pece of londe, ỳ was oure brothers Eli Me
lech, therfore thoughte I to shewe it before
thine eares, & to tell the: Yf thou wilt rede-
me it, then bye it before the citesyns & before
the Elders of my people: but yf thou wylt
not redeme it, then tell me, ỳ I maie knowe:
for there is no nye kynsmā excepte thou, and
I nexte after the.
B He sayde: I wil redeme it. Boos saide: In
the daye ỳ thou byest the lōde out of ỳ han
de of Naemi, thou must take Ruth also the
Moabitisse the wife of the deed, that thou
mayest rayse vp a name to ỳ deed in his inhe
ritaunce. Thē sayde he: I can not redeme it,
lest I happlye destroye myne awne enheri-
taunce. Redeme thou ỳ I shulde redeme, for
I can not redeme it. But this was an olde
custome in Israel concernynge the redem yn
ge & chaūginge, ỳ all matters mighte be sta
ble, the one put of his shue, & gaue it vnto ỳ
other: ỳ was the testimony in Israel.
And the nye kynsman sayde vnto Boos:
Bye thou it, & he put of his shue. And Boos
sayde vnto the Elders and to all the people:
Ye are witnesses this daie, ỳ I haue bough
te out of the hande of Naemi, all that be-
longed to Eli Melech, and all that was Chi
lions and Mahelons: And Ruth the Moa
bitisse Mahelons wife, take I to wife, * that Deut.25.
I maye rayse vp a name vnto ỳ deed in his
inheritaunce, and that his name be not ro- C
ted out from amonge his brethren, and out
of the gate of his place: Of this are ye wit
nesses. And all the people that was in the ga
te with the Elders, saide: We are witnesses.
The LORDE make the woman that com-
meth in to thy house, as Rachel and Lea
(* which both haue buylded vp the house of Ge.29.
Israel) that she maye be an ensample of ver
tue in Ephrata, and haue an honorable na-
me in Bethleem. And thy house be as ỳ hou
se of Phares (* whō Thamar bare vnto Ju- Gen.38.
da) thorow the sede, that the LORDE shall
geue the of this damsell.
So Boos toke Ruth, and she became his
wife. And whan he laye with her, the LOR
DE graunted her ỳ she conceaued, and bare
a sonne. Thē sayde the wemen vnto Naemi:
Praysed be the LORDE, which hath not suf D
fred a kynsman to ceasse from the at this ty-
me, that his name maye contynue in Israel:
he shal restore thy life agayne, and prouyde
for thine age. For ỳ sonnes wife which hath
loued the, hath done him that is better vn-
to the, then seuen sonnes.
And Naemi toke the childe, and layde it
vpon hir lappe, and became the norse of it,
and hir neighbours gaue him a name & saye-
de: There is a childe borne vnto Naemi, and
they called his name Obed. The same is the
father of Jsai, which is ỳ father of Dauid.
This is ỳ generacion of Phares. * Pha 1.Par.2.
res begat Hesrom. Hesrom begat Aram. A- Matth.1.
ram begat Aminadab. Aminadab begatt
Naasson. Naasson begat Salmon. Salmō
begat Boos. Boos begat Obed. Obed be-
gat Jsai. Jsai begat Dauid.

The ende of the boke
of Ruth.

The first boke of the kynges, otherwyse called the first boke of Samuel.

What this boke conteyneth.

Chap. I. Of Elcana and his two wyues. Vnto Anna geueth God Samuel, which is appropriated vnto the LORDE.

Chap. II. The thankfull songe of Anna. The sonnes of Eli do wickedly, their father refourmeth them not, therfore is the preesthode take from him and his sonnes.

Chap. III. The reuelacion shewed vnto Samuel, and vnto Eli.

Chap. IIII. Israel fighteth agaynst the Philistynes, loseth the victory, and is smytten the seconde tyme. The Philistynes wynne the Arke of the LORDE: The two sonnes of Eli perishe, the father falleth downe and breaketh his necke.

Chap. V. The Philistynes bringe the Arke of the LORDE into the temple of Dagon, which falleth downe before it.

Chap. VI. The Philistynes sende the Arke agayne vnto the people of God, with certayne giftes and offerynges.

Chap. VII. The Arke is broughte in to Aminadabs house. Samuel exhorteth the people to amendment.

Chap. VIII. Samuels sonnes rule not well. The people desyre to haue a kynge.

Chap. IX. X. Saul seketh his fathers asses, and cōmeth vnto Samuel, which (at the cōmaundement of the LORDE) anoynteth him kinge, and sheweth him vnto the people.

Chap. XI. Saul defendeth Jabes from Nahas the Ammonite.

Chap. XII. Samuel sheweth his innocency vnto the people, and geueth them a godly exhortacion.

Chap. XIII. The Philistynes gather them selues agaynst Israel. Saul is disobedient vnto the LORDE. Samuel reproueth him.

Chap. XIIII. Jonathas discōfiteth the enemies by sorylie, Saul helpeth him: the father wol-

deslaye the sonne, the people delyuer him.

Chap. XV. Samuel cōmaundeth Saul to destroye Amalek and vtterly to destroye him. Saul is disobedient, & therfore is he deposed from the kyngdome.

Chap. XVI. Dauid is anoynted kynge. The euyll spirete vexeth Saul, Dauid easeth him with playenge at the harpe.

Chap. XVII. Dauid destroyeth Goliath the gyante The Philistynes flie.

Chap. XVIII. Jonathas and Dauid are sworne louers. Dauid behaueth himselfe wysely in all thinges. The people loue him. Saul geueth him his doughter of purpose, that the Philistynes mighte destroye him.

Chap. XIX. Saul commaudeth to kyll Dauid. Jonathas geueth him warnynge. Dauid flyeth his waye. His wife delyuereth him.

Chap. XX. Dauid anoydeth from the kynges displeasure. Jonathas warneth him.

Chap. XXI. Dauid flieth vnto Nobe to the preest Ahimelech, and eateth of the shewbred.

Chap. XXII. Dauids frendes helpe him. Doeg the Edomite slayeth Ahimelech & the other preestes of the LORDE.

Chap. XXIII. Saul layeth wayte for Dauid, & getteth him out of the waye, and the LORDE defendeth him.

Chap. XXIIII. Saul commeth into Dauids hand, which wil not slaye him, but cutteth of a pece of his garment, &c.

Chap. XXV. Samuel dyeth. Nabal displeaseth Dauid. Abigail pacifieth him.

Chap. XXVI. Dauid fyndeth Saul slepynge, and where as Abisai wolde slaye him, he wil not suffre him, but taketh awaye his speare and the cuppe of water.

Chap. XXVII. Dauid flyeth vnto Achis the kynge at Geth.

Chap. XXVIII. Dauid is made Achis captayne. Saul areth councell at the Sothsayer. Samuel appeareth vnto him and rebuketh him.

Chap. XXIX. The Philistynes are not contente that Dauid shulde be their captayne. The kynge sendeth him home agayne.

Chap. XXX. The Amalechites fall vpō Siceleg. Dauid folowerth vpon them, and recouereth the spoyle agayne.

Chap. XXXI. The Philistynes fyghte agaynst Israel. Sauls sonnes are slayne, & he wounded, and slayeth him selfe.

The first Chapter.

THere was a man of Ramathaim Sophim of mount Ephraim, * whose name was Elcana ỹ sonne of Jeroham, ỹ sonne of Elihu, ỹ sonne of Tohu, ỹ sonne of Zuph, ỹ was an Ephrate. And he had two wyues, ỹ one was called Anna, ỹ other Peninna. As for Peninna, she had children, but Anna had no children. And ỹ same man wēte vp frō his cite * at his tyme, to worshippe and to offer vnto the LORDE Zebaoth at Silo. There were the prestes of the LORDE Ophni and Phineas, the two sonnes of Eli. Now whan it came vpon a daye that Elcana offred, he gaue partes vnto his wife Peninna, and to all his sonnes and doughters. But vnto Anna he gaue one deale heuely, for he loued Anna. Neuertheles * the LORDE had closed hir wombe, ỹ hir aduersary cast her in the tethe with hir vnfrutefulnes, because the LORDE had closed hir wombe: thus dyd she euery yeare, whan they wente vp to the house of the LORDE, and thus she prouoked her. So she wepte, and ate nothinge. But Elcana hir hußbande sayde vnto her: Wherfore wepest thou? and why eatest thou not? And wherfore is thine hert so greued? Am not I better vnto the then ten sonnes?

Then stode Anna vp, whan she had eaten and dronken at Silo. But Eli the prest sat vpon a stole by the poste of the temple of the LORDE. And she was full of heuynes in hir herte, and prayed vnto the LORDE, and wepte, and vowed a vowe, and sayde: O LORDE Zebaoth, yf thou wilt loke vpon the aduersite of thy handmayden, and thynke vpon me, and not forget thy handmayden, and wilt gene thy handmayden a sonne, I wil gene him vnto the LORDE all his life longe, * and there shal no rasoure come vpon his heade. Iud. 13. Num. 6

And whā she had prayed longe before ỹ LORDE, Eli toke hede to hir mouth, for Anna spake in hir hert, hir lippes onely moued, but hir voyce was not herde. Then thoughte Eli she had bene dronken, and sayde vnto her: How longe wilt thou be dronken? Let come from the the wyne that thou hast by the. Neuertheles Anna answered and sayde: No my lorde, I am a sorowfull woman, wyne and stronge drynke haue I not dronken * but haue poured out my hert before ỹ LORDE. Counte not thy handmayden a doughter of Belial: for out of my heuy thoughte and sorow haue I spoken hitherto. Psal. 41.

Eli answered her, and sayde: Go ỹ waye in peace, the God of Israel shal graunte ỹ thy petition that thou hast desyred of him. She sayde: Let thy handmayden fynde fauoure in thy sighte. So the woman wente hir waye and ate, and loked nomore so sorowfully: and on ỹ morow they gat them vp by tymes. And whan they had worshipped before ỹ LORDE, they returned, and came home vnto Ramatha.

And Elcana laye with Anna his wife, and the LORDE remembred her. And after certayne dayes, she cōceaued and bare a sonne, and called his name Samuel, for I haue desyred him (sayde she) of the LORDE. And whan the man Elcana wente vp with all his houßholde to offre sacrifice and his vowe vnto the LORDE at soch tyme as ỹ custome was, Anna wente not vp, but sayde vnto hir hußbande: (I wil not go vp) tyll ỹ childe be weened: then will I bringe him, that he maye appeare before the LORDE, and cōtynue there * for euer. Num. 8.

Elcana hir hußbande sayde vnto her: Thē do as thou thynkest best, tary tyll thou haue weened him: but the LORDE perfourme that he hath spoken. So the woman abode, and gaue hir sonne sucke, tyll she weened him. And whan she had weened him, she broughte him vp with her, with thre bullockes, with an Ephi of fyne floure, and a bottell of wyne, and broughte him in to ỹ house of the LORDE at Silo.

Neuertheles the childe was yet but yonge. And they slewe a bullocke, and broughte the childe vnto Eli. And she sayde: O my lorde, as truly as thy soule lyueth my lorde, I am the woman that stode here by ỹ, and made intercession vnto the LORDE, whan I prayed for this childe. Now hath ỹ LORDE graunted me my petition, which I desy-

red of him, therfore haue I geuen him ouer vnto the LORDE, as longe as he is lent vnto the LORDE. And they worshipped ỹ LORDE there.

The II. Chapter.

A AND Anna prayed, and sayde:
My hert reioyseth in the LORDE, & my horne is exalted in the LORDE.
My mouth is opened wyde vpō myne enemies, for I am glad of thy saluacion.
There is no man holy as the LORDE, for without the is nothinge, and there is no cōforte like vnto oure God.
Let go yo' greate boostinge of hye thynges, let go out of youre mouth that olde byworde: for the LORDE is a God ỹ knoweth all thinges, & he hath set all workes in order.
The bowe of the mightie is broken, and the weake are gyrded aboute with strength.
They that were fylled afore, are solde for bred: and they that were hongrie, are satisfied: vntyll the baren bare seuen, and tyll she that had many childrē, was become weake.
B * The LORDE slayeth, and geueth life: he
cut. 12.f ledeth vnto hell, and bryngeth out agayne.
ip. 15.c The LORDE maketh poore and maketh
ob. 13.a riche: he bryngeth lowe and exalteth.
al. 112.a * He taketh vp the neady out of the dust, and liseth vp ỹ poore out of the myre, that he maye set them amonge the princes, and to let them inheret the seate of honoure: for the foundacions and corners of the worlde are the LORDES, and he hath set the compase of the earth theron.
He shall preserue the fete of his sayntes, but ỹ vngodly shal be put to sylēce in darcnesse. * For there is no mā that can do ought
cut 8.d te of his owne power.
The LORDES enemies shal be put in feare before him, he shal thōder vpō thē in heauē.
The LORDE shall iudge the endes of the worlde, & shal geue strēgth vnto his kynge, & shall exalte the horne of his anoynted.
C Elcana wente his waye to Ramath vnto his house. And the childe became the LORDES mynister before Eli the preist. But Elis sonnes were the childrē of Belial, and knewe not the LORDE, ner the dutye of the prestes vnto the people: but whan eny man wolde offre ought, the prestes boye came, whyle the flesh was seethinge, and had a three forked flesh hoke in his hande, and thrust it in to the cauldron, or ketell, or panne, or pot: and loke what he drue forth with the flesh hoke, that toke the preist therof. Thus dyd they vnto all Israel, which came thither vnto Silo.
Like wyse, or ever they burned the fatt, the prestes lad came, and sayde vnto him that broughte the offerynge: Geue me the flesh, that I maye roste it for the preist, for he wyl receaue no sodden flesh of ỹ, but raue. Yf eny man sayde then vnto him: Let the fat burne as it oughte to do this daye, and afterwarde take what thine hert desyreth, then sayde he vnto him: Thou shalt geue me euen now: yf no, I wyll take it from the by violēce. Therfore was the synne of ỹ childrē very greate before the LORDE, for ỹ people spake euell of ỹ meatofferynge of ỹ LORDE. But Samuel was a mynister before the LORDE, and the childe was gyrded with an ouer body cote of lynnen. His mother also made him a litle cote of sylke, and broughte it vp vnto him at cōuenient tymes, whē she wente vp with hir hussbande to offer ỹ offerynge in due season.
And Eli blessed Elcana & his wife, and sayde: The LORDE geue the sede of this woman, for this good that thou hast lent vnto the LORDE. And they wēte vnto their place. And the LORDE vysited Anna, so that she cōceaued and bare thre sonnes and two doughters: but the childe Samuel grewe vp with the LORDE.
As for Eli, he was very olde, and herde of all that his sonnes dyd vnto all Israel, and how they laye with the wemen that serued God before the dore of the tabernacle of witnesse, and he sayde vnto them: wherfore do ye this? For I heare of youre euell conuersacion of all this people. Nay so my childrē, this is no good reporte that I heare, ye cause the people of the LORDE to offende. * Yf eny mā synne agaynst a man, the iudge cāne dresse it. But yf eny mā synne agaynst ỹ LORDE, who can redresse it? Neuertheles they herkened not vnto the voyce of their father, for the LORDES wyll was to slaye them. But the childe Samuel wente and grewe vp, & was accepted of the LORDE & of mē.
There came a man of God to Eli, and sayde vnto him: Thus sayeth the LORDE: I shewed my selfe vnto thy fathers house, whan they were yet in Egipte vnder ỹ house of Pharao, and chose him there vnto my selfe before all the trybes of Israel, for the preisthode, that he shulde offer vpon myne altare, and burne incense, and weere the ouer body cote before me, * and vnto thy fathers house I gaue all the offeringes of the childrē of Israel. Why layest thou thy selfe then agaynst my sacrifices and meatofferinges, which I commaunded (to offer) in the habitacion: and thou honourest thy sonnes more then me, that ye might fede youre selues with the firstlinges of all the meatoffrynges of my people of Israel?

Therfore sayeth the LORDE God of Israel: I haue spoken, that thy house and thy fathers house shulde walke before me for euer. But now sayeth the LORDE: That be farre fro me. But who so euer honoureth me, him wil I honor also: as for those ỳ despyse me, they shal not be regarded. Behold, * the tyme shal come, that I wyll breake thyne arme in two, and the arme of thy fathers house, so that there shal no oldeman be in thy house. And thou shalt se thine aduersaries in the habitacion, in all the good of Israel, and there shal neuer be olde man in thy fathers house. Yet wyll I not rote out euery man of the fro myne altare, but ỳ thyne eyes maye be consumed, & that ỳ soule maye be sory: * & a greate multitude of thy house shal dye, whan they are come to be men.

And this shalbe a token vnto the, that shal come vpon thy two sonnes Ophni and Phineas: They shall both dye in one daye. * But vnto my selfe I wyll rayse vp a faithfull preest, which shal do accordinge as it is in my hert & in my soule: vnto him wyll I buylde a sure house, that he maye allwaye walke before myne anoynted. And who so euer remayneth of thy house, shall come and worshipe him for a sylver peny and for a pece of bred, and shall saye: I praye the leaue me to one preestes parte, that I maye eate a morsell of bred.

The III. Chapter.

AND whan the childe Samuel mynistred vnto the LORDE vnder Eli, the worde of ỳ LORDE was deare at the same tyme, nether was there eny sure & manifest vision. And it fortuned at the same tyme, that Eli laye in his place, * and his eyes beganne to be dymme, so that he coulde not se. And Samuel had layed him downe in ỳ temple of the LORDE (where the Arke of God was) before ỳ lampe of God was put out. And the LORDE called Samuel. He answered: Beholde, here am I. And he ranne vnto Eli, & sayde: Beholde, here am I, thou hast called me. But he saide: I haue not called the, go thy waye agayne, and laye the downe to slepe. And he wente his waye, and layed him downe to slepe.

The LORDE called againe: Samuel. And Samuel arose, & wente vnto Eli, & sayde: Beholde, here am I, thou hast called me. Neuertheles he sayde: My sonne, I haue not called the. So thy waye agayne, and laye the downe to slepe. As for Samuel, he knewe not the LORDE as yet, & the worde of ỳ LORDE was not yet shewed vnto him. And ỳ LORDE called Samuel ỳ thirde tyme. And he arose, & wente vnto Eli, & sayde: Beholde, here am

I, thou hast called me. Then perceaued Eli ỳ the LORDE called ỳ childe, & he sayde vnto him: Go thy waye agayne, & laye the downe to slepe: and yf the LORDE call the eny more, then saye: Speake LORDE, for ỳ seruaunt heareth. Samuel wēte his waye, and layed him downe in his place. Thē came ỳ LORDE, & stode, and called like as afore: Samuel, Samuel. And Samuel sayde: Speake (LORDE) for thy seruaunt heareth. And the LORDE saide vnto Samuel: Beholde, I do a thinge in Israel, ỳ who so euer shall heare it, both his eares shal glowe. In ỳ daie will I rayse vp vpon Eli * all ỳ I haue spokē cōcernynge his house. I will take it in hande, & perfourme it: for I haue tolde him, ỳ I wil be Judge ouer his housē for euer, because of the wickednes, ỳ he knewe how shamefully his childrē behaued thēselues, and hath not once loked sowerly therto. Therfore haue I swome vnto ỳ house of Eli, ỳ this wickednes of ỳ house of Eli shall not be recōcyled nether wt sacrifice ner wt meatoffringe for euer. And Samuel laye vnto ỳ morow, & opened the dores of the house of the LORDE.

But Samuel was afrayed to tell the vysion vnto Eli. Then Eli called him & sayde: Samuel my sonne. He answered: Beholde, here am I. He sayde: What is ỳ worde ỳ the LORDE hath spokē vnto the? hyde it not fro me. God do this & that vnto ỳ, yf thou hyde oughte fro me, of all that he hath talked wt the. Then Samuel tolde him altogether, & hyd nothinge from him. He sayde: It is the LORDE, let him do what pleaseth him.

Samuel grewe vp, & the LORDE was wt him, & there fell none of all his wordes vpō the earth. And all Israel frō Dan vnto Ber saba, knewe ỳ Samuel was faithfull to be a prophet of the LORDE. And the LORDE appeared agayne at Silo: for the LORDE shewed him selfe vnto Samuel at Silo, thorow the worde of the LORDE.

The IIII. Chapter.

AND all Israel spake of Samuel. And Israel wente forth to the battayll against the Philistynes, & pitched beside the * Helpe stone: As for the Philistynes, they pitched at Aphek, and prepared them selues agaynst Israel. And whan the battayll beganne, the hooste was denyded, so that Israel was smytten before the enemies, & in the edge in the felde they slewe aboute a foure thousande men. And whan the people came in to the hooste, the Elders of Israel sayde: Wherfore hath the LORDE caused vs to be smytten this daie before the Philistynes? Let vs take vnto vs the Arke of the LORDES co-

uenaunt from Silo, & let it come amõge vs, that it maye helpe vs from the hande of oure enemies. And the people sent vnto Silo, & caused to fet thẽce the Arke of ỹ couenaunt of the LORDE Zebaoth, that sytteth vpon the Cherubins. And with the Arke of the couenaunt of God there were the two sonnes of Eli, Ophni and Phineas.

B And whan the Arke of the couenaunt of the LORDE came in to the hoost, all Israel shouted wt a greate shoute, so that the earth sounded withall. But whan the Philistynes herde ỹ noyse of ỹ shoute, they sayde: what noyse is this of soch greate shoutinge in the tentes of the Hebrues? And whan they perceaued ỹ the Arke of the LORDE was come in to the hoost, they were afrayed & sayde: God is come in to the hoost. And they sayde moreouer: Wo vnto vs, for it hath not bene thus afore tyme. Wo vnto vs. Who wil delyuer vs frõ the hande of these hye goddes? These are the goddes that smote Egipte wt all maner of plages in the wylderneße. Be stronge now and manly ye Philistynes, that ye serue not the Hebrues * as they haue serued you. Be manly and fighte.

Iud.13.a

C Then foughte the Philistynes, & Israel was smytten, & euery one fled vnto his tẽte, & there was a very greate slaughter, so that there fell of Israel thirtye thousande fote mẽ, & the Arke of God was takẽ, * & the two sonnes of Eli, Ophni and Phineas dyed.

1.Re.2.g

Then rãne there one of Ben Jamin out of the fore fronte of the battayl, & came vnto Silo the same daye, & had his clothes rente, and had earth vpõ his heade. And whan he came in, Heli sat vpon the seate, that he mighte loke towarde the waye: for his herte was fearfull aboute ỹ Arke of God. And whan the man came in to the cite, he tolde it forth: and all the cite cried. And whan Eli herde ỹ noyse of the cryẽge, he axed: What noyse of busynes is this? The man came haistely, and tolde Eli. (As for Eli, he was fourescore and eightene yeare olde, * and his eyes were dymme, so that he coulde not se.) The man sayde vnto Eli: I come and am fled this daye out of the hoost. He sayde: How is it my sonne?

1.Reg.4.a

D Then answered the tydinge bringer, & sayde: Israel is fled before the Philistynes, and a greate slaughter hath there bene amonge the people, & thy two sonnes Ophni & Phineas are dede, yee & the Arke of God is takẽ awaye. Whan he had made mencion of the Arke of God, he fell downe bacwarde from the seate by the gate, and brake his neck, and dyed: for he was olde, & an hewy man. He iud

ged Israel fortie yeares. The wife of his sonne Phineas was wt childe, & shulde shortly be delyuered, whan she herde the tydinges ỹ the Arke of God was taken, and ỹ hir brother in lawe and hir hußbãde were dede, she bowed hir selfe and trauayled: for hir payne came vpon her. And whan she was now at the poynte of death, the wemen that stode by her, sayde: Feare not, thou hast a yõge sonne. But she gaue no answere, nether regarded it, and she called the childe Icabod, and sayde: The glory is gone from Israel, because the Arke of God was taken awaye, and hir brother in lawe and hir hußbande. And she sayde moreouer: The glory is gone from Israel, for the Arke of God is takẽ awaye.

The V. Chapter.

AS for the Arke of God, the Philistynes toke it and broughte it from the stone of helpe vnto Aßdod in to the house of Dagon, and set it beside Dagon. And whan they of Aßdod rose vp early on the morowe, they founde Dagon lyenge on his face vpon the earth, before the Arke of the LORDE. But they toke vp Dagon, and set him agayne in his place. Neuertheles whan they rose vp early on the nexte morowe, they founde Dagon lyenge on his face agayne vpon the earth before the Arke of the LORDE: but his heade and both his hãdes hewen of vpon the threßholde, so that the block laie there onely. Therfore the prestes of Dagon, and all they that go into his house, treade not vpõ the threßholde of Dagon at Aßdod vnto this daye.

But the hande of the LORDE was harde vpon them of Aßdod, and destroyed them, and smote Aßdod and all the borders therof in secrete places. Whan the men of Aßdod sawe that they were so plaged, they sayde: * Let not the Arke of the God of Israel tary with vs, for his hande is to harde vpõ vs & vpon ỹ god Dagon. And they sent forth and gathered all the prynces of the Philistynes vnto them, and sayde: What shal we do with the Arke of the God of Israel? Then

answered they of Geth: Let the Arke of the God of Israel be borne aboute. And they caried the Arke of the God of Israel rounde aboute.

C But whā they bare it aboute, there was a very greate rumoure in the cite thorow the hande of the LORDE, and smote the people of the cite, from the smalleſt vnto the greateſt, and destroyed them in the secrete places. Then sent they the Arke of the LORDE vnto Ekron. But whā the Arke of the LORDE came vnto Ekron, they of Ekron cried: They haue caried the Arke of God aboute vnto me, to slaye me and my people.

D Then sente they forth, and gathered all ỳ prynces of the Philistynes together, and sayde: Sende awaye the Arke of the God of Israel agayne vnto hir place, that it slaye not me & my people: for there is a very greate rumoure with the deed in all the cite, and the hande of God is there. And the people that dyed not, were smytten in secrete places, so that the noyse of the cite wēte vp vnto heauen.

The VI. Chapter.

A Thus was the Arke of the LORDE in the londe of the Philistynes seuen monethes. And the Philistynes called their prestes and soythsayers, and sayde: What shal we do with the Arke of the LORDE: Shewe vs, wher with shal we sende it vnto hir place: They sayde: Yf ye wyll sende awaye the Arke of the God of Israel, sende it not awaye emptye, but geue a trespace offerynge: so shal ye be made whole, and ye shal knowe, why his hande departeth not from you.

They sayde: What is the trespace offerynge that we shall geue him: They answered: Fyue hynder partes of golde, and fyue golden myce, acordinge to the nombre of the fyue prynces of ỳ Philistynes. For there hath bene one maner of plage vpon you all, and vpon youre prynces. Therfore must ye make youre hynder partes of one faßshion and youre myce, which haue destroyed youre londe, that ye maye geue the God of Israel the honoure: peraduenture his hāde shal be the lighter vpon you and vpon youre God, and B vpon youre lende. Why harden ye youre hert, as the Egipcians and Pharao hardened their hert: Whan he shewed him selfe vpon them * dyd not they let them departe to go their waye:

* a.u.g

Go to now therfore, and make a new cart, and take two mylke kyne, vpon ỳ which there neuer came yock, and yocke them to ỳ cart, and let their calues tary behynde them at home: and take ye the Arke of the LORDE

and laye it vpon the cart: and the Jewels of golde that ye geue him for a trespace offerynge put in a coffer beside it, & sende it awaye and let it go. And loke well: yf it go the waie of hir awne coaste Beth Semes, thē hath he done vs all this greate euell: Yf no, then shal ye knowe that his hande hath not touched vs, but ỳ it is happened vnto vs by chaūce.

The men dyd so, and toke two yonge mylke kyne, and yocked them to a cart, and held their calues at home, and layed the Arke of the LORDE vpon the cart, and the cofser with the golden myce, and with the ymages of their diseaſe. And the kyne wente C straight waye vnto Beth Semes vpon one hye strete, and wente on blearynge, and turned nether to the righte hande ner to the lefte. And the prynces of the Philistynes wente after them vnto ỳ coast of Beth Semes.

The Beth Samites were euen reapynge downe their wheate harueſt in the valley, and lyfte vp their eyes, and sawe the Arke, and reioyſed to se it. The cart came in to the felde of Josua the Beth Semite, and there it stode styll. And there was a greate stone, and they claue the tymber of the cart, and offred the kyne vnto the LORDE for a burntofferynge.

But the Lewites toke downe the Arke of the LORDE, and the coffer that was by it, wherin the Jewels of golde were, and set thē vpon the greate stone. The men of Beth Semes offred burntofferynges, and other offerynges also vnto the LORDE the same daye. And whan the fyue prynces of the Philistynes had sene it, they departed agayne the same daye towarde Ekron.

These are the golden diseases, that the D Philistynes offred for a trespace offerynge vnto the LORDE: Aßdod one, Gasa one: Ascalon one, Gath one, and Ekron one: and golden myce, acordynge to the nombre of all the cities of the Philistynes amonge the fyue prynces, from the walled cite vnto the vyllage, and vnto the greate playne felde, wher vpon they set the Arke of the LORDE (which was) vnto this daye vpon the felde of Josua the Beth Semite.

And certaine of Beth Sames were slaine because they had sene ỳ Arke of the LORDE, and he slewe fyfty e thousande and seuenty e men of the people. Then mourned the people, because the LORDE had done so greate a slaughter in the people. And the men at Beth Semes sayde: Who maye stōde before the LORDE so holy a God: And to whō shal he go frō vs: And they sent messaungers to ỳ inhabiters of Kiriath Jearim, saiēge: The

Philistynes haue brought the Arke of God agayne, come downe, & fetch it vp vnto you.

The VII. Chapter.

A SO the men of Kiriath Jearim came downe, & fetched vp ỳ Arke of ỳ LORDE, & brought it in to ỳ house of Abinadab at Gibea, & they consecrated Eleasar his sonne, ỳ he might kepe ỳ Arke. And frō ỳ daye that the Arke of ỳ LORDE abode at Kiriath Jearim, ỳ tyme extended forth so longe tyll it came to twentye yeares: and all the house of Jsrael wepte after the LORDE.

Re. 6. a

But Samuel sayde vnto all the house of Jsrael: * Yf ye turne you withall youre hert vnto the LORDE, then put awaye from you the straunge goddes and Astaroth, and directe youre hert vnto the LORDE and * serue him onely, so shall he delyuer you out of the hande of the Philistynes. Then the childrē of Jsrael put awaye Baalim and Astaroth from them, and serued the LORDE onely.

1. sm. 24. c
Ob. 14. c
1. ut. 6. c
Iat. 4. b

B Samuel saide: Gather all Jsrael together vnto Mispa, that J maye praye for you vnto the LORDE. And they came together vnto Mispa, and drue water, & poured it out before the LORDE, and fasted the same daye, and there they sayde: We haue synned vnto the LORDE. So Samuel iudged the children of Jsrael at Mispa.

But whan the Philistynes herde that ỳ children of Jsrael were come together vnto Mispa, the prynces of the Philistynes wēte vp against Jsrael. Whan ỳ childrē of Jsrael herde that, they were afrayed of ỳ Philistynes, & sayde vnto Samuel: Ceasse not to crye vnto the LORDE oure God for vs, ỳ he maie helpe vs out of the hande of ỳ Philistynes. *

cclj. 4. c

Samuel toke a fat lambe, & offred an whole burntofferynge vnto the LORDE, & cried vnto the LORDE for Jsrael, and the LORDE herde him. And whyle Samuel was offerynge ỳ burnt sacrifice, ỳ Philistines came to fight agaynst Jsrael. But the LORDE thondred a thonder vpon the Philistynes the same daye & discōfyted thē, so ỳ they were smyttē before Jsrael. Thē wente ỳ men of Jsrael forth, & chaced ỳ Philistynes, & smote them till vnder BethCar. Then toke Samuel a stone, & set it vp betwene Mispa & Sen, & called it ỳ Helpstone, & sayde: Hither to hath the LORDE helped vs. Thus were the Philistynes brought downe, & came nomore within the border of Jsrael. And ỳ hāde of ỳ LORDE was against the Philistynes, as longe as Samuel lyued.

C

Re. 4. a

D So Jsrael gat the cities agayne, that the Philistynes had conquered, frō Ekron vnto Gath, with the borders therof, those did Jsrael rescue out of the hande of the Philistynes: & Jsrael had peace w the Amonites. Samuel iudged Jsrael as lōge as he lined, & rode aboute euery yeare vnto Bethel & Gilgal & Mispa: & whā he had iudged Jsrael in all these places, he came agayne vnto Ramath for there was his house, & there he iudged Jsrael, & builded an altare there vnto ỳ LORDE.

The VIII. Chapter.

BVt whan Samuel waxed olde, he set his sonnes to be iudges ouer Jsrael. His firstborne sonne was called Joel & the secōde Abia, & they were iudges at Bersaba. Neuertheles his sonnes walked not in his wayes, but enclyned vnto couetousnes, & toke giftes, & wraysted the lawe. Then all ỳ Elders in Jsrael gathered thē selues together, & came to Ramath vnto Samuel, & sayde vnto him: Beholde, thou art waxen olde, & thy sonnes walke not in ỳ wayes, * set a kynge now ouer vs therfore, to iudge vs, as all ỳ heithē haue. Thē was Samuel displeased whā they sayde: Geue vs a kynge, to iudge vs. And Samuel prayed before the LORDE.

The LORDE saide vnto Samuel: Herken vnto the voice of the people in all ỳ they haue sayde vnto the. * For they haue not refused the, but me, ỳ J shulde not be kinge ouer them. They do vnto the as they haue done euer sence the daie ỳ J brought them out of the londe of Egipte vnto this daye, and haue forsaken me, and serued other goddes. Herkē now therfore vnto their voyce. Yet testifye vnto them, and shewe them * the lawe of the kynge that shall raigne ouer them.

And Samuel tolde all the wordes of the LORDE vnto ỳ people, that requyred a kinge of him. This shal be the lawe of the kynge ỳ shal raigne ouer you: * Yor sonnes shall he take for his charettes, and for horsmen to runne before his charettes, and to be rulers & captaynes, to be plowemen to tyll his londe and to be reapers in his harueste, and to make his harnesse, and soch thinges as belonge to his charettes. As for yor doughters, he shall take thē, to be Apotecaries, cokes and bakers. Youre beste lōnde and vynyardes, and oyle gardens shall he take, and geue vnto his seruauntes: Of youre sedes also and viniardes shal he take the Tithes, & geue vnto his chāberlaynes and seruauntes. And youre seruāntes and youre maydes, and youre beste yonge men, and youre asses shal he take, and do his busynes withall. Of youre flockes shal he take the Tithes, and ye shal be his seruauntes. Whan ye shal crye then at the same tyme ouer youre kynge, whom ye haue chosen you, the LORDE shall not heare you at the same tyme. Neuertheless the people refused to

heare the voyce of Samuel, and sayde: Nor so, but there shall be a kynge ouer vs, ẏ we maye be as all other heithē, ẏ o̊ kynge maie iudge vs, & go forth before vs, and goueme oure warres. Thē herkened Samuel vnto all ẏ ẏ people sayde, & tolde it before ẏ eares of the LORDE. The LORDE sayde vnto thē: Herken thou vnto their voyce, and make them a kynge. And Samuel sayde vnto the men of Israel: Go youre waye euery one vnto his cite.

The IX. Chapter.

A There was a man of Ben Jamin named * Cis, the sonne of Abiel, the sonne of Zeor, the sonne of Bethorah, ẏ sonne of Apiah, the sonne of a man of Jemini, a valeaunt man, which had a sonne named Saul, which was so goodly a yonge man, that there was not a goodlier amonge the children of Israel, higher by the heade then all the people. Cis the father of Saul had lost his asses, and he sayde vnto Saul his sonne: Take one of the children with the, get the vp, go thy waye, and seke the asses. And he wente his waye thorow mount Ephraim, and thorow the lōde of Solisa, and founde them not. They wente thorow the lōde of Saalim, & there they were not. They passed thorow ẏ lōde of Jemini, & foūde thē not. But whā they came in to the londe of Zuph, Saul sayde vnto the childe that was with him: Come, let vs go home agayne, lest my father let go the asses, and take care for vs. He sayde: Beholde, here is an honorable man of God in this cite, all that he sayeth, commeth to passe. Let vs go thither now, peraduenture he maye shewe vs oure waye which we go. But Saul saide vnto his childe: Though we shulde go, what bringe we the man? For the bred is gone out of o̊ waler, and els haue we no gifte to bringe the man of God, what haue we? The childe answered agayne, and sayde: Beholde, I haue the fourth parte of a syluer Sycle by me, ẏ same wyll we gewe the man of God, that he maye shewe vs oure waye.

B (Afore tyme in Israel, whan a man went to aske councell at the LORDE, he sayde: Come, let vs go to the Seer: for they that now are called prophetes, were called Seers afore tyme). Saul sayde vnto his childe: Thou hast well spoken, come let vs go. And whan they wente vnto the cite where the man of God was, and came vp to the cite, they founde damsels which were gone forth to drawe water, vnto them they sayde: Is the Seer here? They answered them and sayde: Yee. Beholde, he is there, make haist, for he came in to the cite this daye, because the people haue a sacrifice to do to daye in the hye place. Whan ye come in the cite, ye shal synde him, afore he go vp to the hye place for to eate: for the people wyll not eate tyll he come. For he shall blesse the offerynge, then shal they eate that are called. Therfore go yō waie vp, for euē now shal ye finde him.

And whan they came vp to the cite, and C were euen in the myddes of the cite, beholde, Samuel came forth in their waye, and wolde go vp to the hye place. (* But the LORDE had opened Samuels eare the daye afore, or euer Saul came, and sayde: Tomorow aboute this tyme wyll I sende a man vnto the out of the lōde of Ben Jamin, him shalt thou anoynte to be prynce ouer my people of Israel, that he maye delyuer my people from the hande of the Philistynes: for I haue loked vpon my people, and their crye is come before me.) Now whan Samuel beheld Saul, the LORDE answered him: lo, ẏ is the man of whom I tolde the, that he shulde raigne ouer my people. 1.Reg.15.a

Then came Saul vnto Samuel vnder ẏ gate, and sayde: Tell me (I praye the) where is the Seers house? Samuel answered Saul, and sayde: I am the Seer. Go vp before me vnto the hye place: for ye shall eate with me to daye, tomorow wyll I lett the go, and all that is in thyne hert, wyll I tell the: and as for the Asses which were lost thre dayes agoo, care not thou for them, for they are founde. And to whom shall belonge all that is pleasaunt in Israel? Shall it not belonge vnto the and to all thy fathers house? Saul answered: Am not I a sonne of Jemini, * and of the smalleste trybe, and my kynred the leest amonge all the kynreds of ẏ trybe of Ben Jamin? Why speakest thou so thē vnto me? Samuel toke Saul & his childe & brought them in to the perler where they shulde eate, and satt them aboue those that were called, of whom there were aboute a thirtie men. And Samuel sayde vnto the coke: Geue me the porcion that I gave the, and bad the kepe it by the. Then the coke toke vp a shulder, and bare it forth, and set it before Saul. And (Samuel) sayde: Beholde, this is left, laye it before the, and eate: for it was kepte for the agaynst this tyme, whan I called the people. Thus Saul ate with Samuel the same daye. Iudi.20.c 1.Re.15.d D

And whan they were gone downe from the hye place vnto the cite, he talked with Saul in the chamber. And they rose vp early on the morow. And whan the mornynge sprynge arose, Samuel called Saul in the chamber, and sayde: Vp, ẏ I maye sende

the thy waye. And Saul gat him vp: & they both wēte forth together, he and Samuel. And whan they came downe to the ende of the cite, Samuel sayde vnto Saul: Speake vnto ỳ childe, that he go on forth before vs, but stōde thou stylll now, that I maie shewe the what God hath sayde:

The X. Chapter.

THen toke Samuel a glasse of oyle, and poured it vpō his heade, and kissed him, and sayde: Seist thou that the LORDE hath anoynted the, to be the prince ouer * his enheritaūce: Whan thou goest now fro me, thou shalt fynde two men besyde * Rachels graue in the coast of Ben Jamin at Zelzah, which shal saie vnto the: The asses are founde, whom thou wentest to seke: and beholde, thy father hath put the asses out of his mynde, and taketh thoughte for the, and sayeth: What shall I do for my sonne?

Deut. 9.e

Gen. 35.d

And whan thou goest on forth from thence, thou shalt come to the Oke of Thabor, there shall thre men fynde the, which go vp vnto God towarde Bethel: one beareth thre kiddes, another thre loaues of bred the thyrde a bottel with wyne: and they shall salute the, and geue the two loaues, which thou shalt take of their hande. After that shalt thou come to the hyll of God, * where the Philistynes watch is: and whā thou comest there in to the cite, there shall mete the a company of prophetes commynge downe from the hye place, and before them a Psaltery, and tabret, a pype and a harpe, and they them selues prophecienge. And the spirite of the LORDE shall come vpon the, and thou shalt prophecye with them, and shalt be chaunged in to another man.

1. Reg. 13.a

Whan these tokens now come vnto the, * then do what so ever commeth vnder thyne hande: for God is with the. Thou shalt go downe before me vnto Gilgall: Beholde, thither wyl I come downe vnto the, that thou mayest offre burntofferynges and deedofferynges. Seuen dayes shalt thou tarye till I come to the, and shewe the what thou shuldest do. And whan he turned his shulder to go from Samuel, God chaunged him another hert, and all these tokēs came the same daye.

2. Reg. 2.a

1. Par. 12.a

And whan they came vnto the hill, beholde, there met him a company of prophetes, and the spirite of God came vpon him, so that he prophecyed amonge them. But whā they which knewe him before, sawe him that he prophecied with the prophetes, they sayde all amonge them selues: What is happened vnto the sonne of Cis? Is Saul also amonge the prophetes? And one ỳ was there, answered and sayde: Who is their father? Whereof came the prouerbe: Is Saul also amonge the prophetes? And whā he had left of prophecienge, he came vp to the hyll.

Sauls vncle sayde vnto him and to his childe: Whither wente ye? They answered: To seke the asses. And whan we sawe that they were awaye, we came vnto Samuel. Then sayde Sauls vncle: Tell me, what sayde Samuel vnto you? Saul answered his vncle: He tolde vs, ỳ the asses were founde. But of ỳ kyngdome he tolde him nothinge what Samuel had sayde.

Samuel called the people together vnto the LORDE to Mispa, and spake vnto the children of Israel: Thus saieth ỳ LORDE the God of Israel: I brought Israel out of Egipte, and delyuered you from the hande of ỳ Egipcians, and from the hande of all the kyngdomes that oppressed you. * But now haue ye refused yo' God, which hath holpen you out of all youre sorowes and troubles, & ye haue saide vnto him: Set a kinge ouer vs. Well, stonde ye now before ỳ LORDE accordinge to youre trybes and kynreds.

Now whan Samuel had brought forth all the trybes of Israel, the trybe of Ben Jamin was taken. And whan he had brought forth the trybe of Ben Jamin with his kynreds, the kynred of Matri was takē, & Saul the sonne of Cis was takē. And they sought him, but they founde him not.

Then axed they further at the LORDE whether he was for to come thither. The LORDE answered: Beholde, he hath hyd him selfe amonge ỳ vessels. Then ranne they thither, and fetched him. And whan he stode amonge the people, he was hygher by the heade then all the people. And Samuel sayde vnto all the people: There se ye him whom the LORDE hath chosen, for in all

the people there is none like him. Then gaue all the people a shoute, and sayde: * God saue the new kynge.

Samuel tolde the people all the * lawe of the kyngdome, and wrote it in a boke, and layed it before the LORDE. And Samuel let all the people go, every one to his awne house. And Saul wente home also vnto Gibea, and there wente with him one parte of the hooste, whose hertes God had touched. But the childre of Belial sayde: What shal this felowe helpe vs, * and despysed him, & broughte him no presente. But he made him as though he herde it not.

The XI. Chapter.

NAhas ỳ Ammonite wete vp & layed sege vnto Jabes in Gilead. And all the men of Jabes sayde vnto Nahas: Be at one with vs, & we wyll serue the. But Nahas ỳ Ammonite answered them: I wil make a couenauut with you, of this condicion, that I maye thrust out all youre right eyes, and put you to shame amonge all Israel. Then sayde all the Elders of Jabes vnto him: Geue vs seuen dayes respyte, that we maye sende messaungers into all ỳ coastes of Israel: Yf there be then no sauioure, we wyl go forth vnto the.

So the messaungers came vnto Gibea of Saul, and spake this before the eares of the people. Then all ỳ people lifte vp their voyce, and wepte. And beholde, Saul came after the oxen out of the felde, and sayde: What ayleth the people that they wepe? So they tolde him the earande of the men of Jabes. * Then came the sprete of God vpon him, whan he had herde these wordes, and his wrath was sore moued, and he toke a couple of oxen, and hewed them in sunder, and sent them in to all the coastes of Israel by the messaungers, sayenge: Who so euer goeth not forth after Saul and Samuel, his oxen shalbe thus dealte withall.

Then fell the feare of the LORDE vpon the people, so that they wente forth like as one man, * and they were tolde at Basek, and of the childre of Israel there were thre hundreth thousande men, and thirtie thousande of the children of Juda. And they spake vnto the messaungers that were come: Saye thus to the men of Jabes in Gilead: Tomorow shal ye haue helpe, whan ỳ Sonne is at the whoteste. Whan ỳ messaungers came and tolde this to the men of Jabes, they were glad. And the men of Jabes sayde: Tomorow wyll we come forth vnto you, that ye maye do vnto vs, what so euer it pleaseth you. And on ỳ nexte morow Saul set the people in thre partes, and came into the hooste aboute the morynge watch, and smote the Ammonites tyll the daye was at the whoteste. As for those ỳ remayned, they were so scatred, that two of them abode not together.

Then sayde the people vnto Samuel: Where are they that sayde: * Shulde Saul raigne ouer vs? Delyuer vs here the men, that we maye put them to death. But Saul sayde: There shal noman dye this daye, for to daye hath the LORDE geuen health in Israel. Samuel sayde vnto the people: Come, let vs go vnto Gilgall, and renue the kyngdome there. Then wente all the people vnto Gilgall, and there they made Saul kinge before the LORDE at Gilgal, and offred deedofferinges before the LORDE. And Saul with all the men of Israel reioyced there greatly.

The XII. Chapter.

SAmuel sayde vnto all Israel: Beholde, I haue herkened vnto youre voyce in all that ye sayde vnto me, and haue made a kynge ouer you. And now lo, there goeth youre kynge before you. As for me, I am waxen olde and graye heered, and my sonnes are with you: and I haue gone before you fro my youth vp vnto this daye. Beholde, here am I: answere ye agaynst me before the RORDE and his anoynted, * yf I haue taken eny mans oxe or asse, yf I haue done eny man violence or wronge, If I haue oppressed eny mā, yf I haue receaued a gifte of eny mans hande, and kepte it secretly, I wil reste re it you agayne.

They saide: Thow hast done vs nether violente ner wronge, nether oppressed, ner taken ought of eny mans hande. He sayde: The LORDE be witnesse agaynst you, and so be his anoynted this daye, that ye haue founde nothinge in my hāde. They saide: Yee they shalbe witnesses. And Samuel sayde vnto the people: The LORDE which made Moses and Aaron, and broughte youre fathers out of the londe of Egipte (is here present.) Stode forth now therfore, that I maye iudge you before the LORDE ouer the righteousnes of the LORDE, which he hath done for you and youre fathers.

* Whan Jacob was come in to Egipte, youre fathers cryed vnto the LORDE. * And he sent Moses and Aaron to bringe youre fathers out of Egipte, and to cause them for to dwell in this place.

id. 4. a

id. 13. a
id. 3. b

* But whan they forgat the LORDE their God, he solde them vnder the power of Sisera, the captayne at Hazor, * and vnder the power of the Philistynes * and vnder the power of the kinge of the Moabites, which foughte agaynst them. But they cried vnto the LORDE, and sayde: We have synned, in that we have forsaken the LORDE, and served Baalim and Astaroth. But now delyuer vs from the hande of oure enemies, and we wyl serue the. * Then the LORDE sent Jerubaal, * Bedan * Jephthae, * and Samuel, & delyuered you from youre enemies rounde aboute, and caused you to dwell safe.

ud. 5. c
ud. 13. d
ud. 11. a
. Reg. 7. a

C But whan ye sawe that Nahas the kynge of the children of Ammon came agaynst you * ye sayde vnto me: Not thou, but a kynge shal raigne ouer vs, where as notwithstondinge youre God was youre kynge. Now, there have ye youre kynge, whō ye have chosen and desyred: for lo, the LORDE hath set a kinge ouer you. Yf ye shal feare the LORDE now, and serue him, and herken vnto his voice, and not be disobedient vnto the mouth of the LORDE, then shall both ye and youre kynge that raigneth ouer you, folowe ỳ LORDE youre God. But yf ye herken not vnto ỳ voyce of the LORDE, but be disobedient vnto his mouth, then shal the hande of the LORDE be agaynst you, and agaynst youre fathers.

Reg. 8 a

Stonde forth now also, and beholde this greate thinge, that the LORDE shal do before youre eyes. Is not now the wheate harueste? Yet wyll I call vpō the LORDE, so that he shal cause it thonder and rayne, that ye shall knowe and se the greate euell, which ye have done in the sight of the LORDE, in that ye have desyred to have a kynge.

And whan Samuel called vpon the LORDE, the LORDE caused it to thōder and raine the same daye.

D Then all the people feared the LORDE greatly and Samuel, and they sayde all vnto Samuel: Praie thou vnto the LORDE thy God for thy seruauntes, that we dye not: for beside oure sinnes we have done this euell also, that we have desyred vnto vs a kinge. Samuel sayde vnto the people: Feare not, ye have done all this euell in dede. Neuertheles departe not backe from the LORDE, but serue the LORDE with all youre hert, and go not aside after vanite, for it profyteth you nothinge, and can not delyuer you, in so moch as it is but a vayne thinge. * For the LORDE shall not forsake his people because of his greate names sake: for the LORDE hath begonne to make you a people vnto him selfe. But God forbyd that I shulde synne so vnto the LORDE, to ceasse from prayenge for you, and from teachinge you the good & righteous waye. Feare ye the LORDE therfore, and serue him faithfully with all yō hert: for ye have sene, how greate thinges he doth vnto you. But yf ye do wickedly, both ye & youre kynge shal perisshe.

Exo 34. b
Deut. 9. c
Iosu. 7. b

The XIII. Chapter.

SAul had bene kynge one yeare, and whā he had raigned ouer Israel two yeares, he chose him three thousande mē out of Israel: two thousande were with Saul at Michmas vpon the mount of Bethel, and one thousande with Jonathas at Gibea of Ben Jamin. As for the other people, he let them go every one vnto his tente. But Jonathas smote ỳ Philistynes in their awne * watch, which was at Gibea. That came to ỳ Philistynes eares. And Saul caused to blowe the trompes in all the londe, & to saye: Let the Hebrues heare. And all Israel herde saye: Saul hath smytten the Philistynes watch, for Israel stanke before the Philistynes. And all the people cried after Saul vnto Gilgal.

Then the Philistynes gathered them selues together to fighte wt Israel, thirtie thousande charettes, sixe thousande horsmen, and other people beside, in nombre as the sonde by the See shore, and wente vp, and pitched at Michmas on the eastside of Bethaun. Whan the men of Israel sawe that myserie laye vpon the neckes of thē (for the people was come therto) they crope in to caues and dennes, in to rockes, and holes and welles. But the Hebrues wente ouer Jordane into ỳ lande of Gad and Gilead. As for Saul he was yet at Gilgal, and all the people were faynthearted after him. Then taried he seuen dayes accordinge to the tyme apoynted of Samuel. And whan Samuel came not vnto Gilgal, the people were scatered abrode from him. Then sayde Saul: Bringe me hither a burntofferinge and deedofferinges. And he offred a burntofferynge. But whan he had made an ende of the burntofferynge beholde, Samuel came. Then wente Saul forth to mete him, that he might salute him.

But Samuel sayde: What hast thou done? Saul answered: I sawe that the people was scatered abrode from me, and thou camest not in due season: and the Philistynes were gathered togethe at Michmas. Then sayde I. Now shall the Philistynes come downe to me vnto Gilgal, and I have not besought

te the face of the LORDE: & so I boldened myselfe, & offred a burntofferynge.

Samuel sayde vnto Saul: Thou hast done foolishly, and not kepte the commaundement of the LORDE thy God, which he commaunded the. For (yf thou haddest not done this) he had prospered thy kyngdome vpō Israel for euer: but now shall not thy kyngdome contynue. * The LORDE hath soughte him out a man after his owne hert: him hath the LORDE commaunded to be prynce ouer his people, for thou hast not kepte ỳ the LORDE commaunded ỳ. And Samuel arose, and wente vp from Gilgal vnto Gibea Ben Jamin. 13.c

D And Saul nombred the people that was founde with him, vpon a sixe hundreth men. Saul & his sonne Jonathas, and ỳ people that was with them, taried at Gibea Ben Jamin: but ỳ Philistynes had pitched their tentes at Michmas. And out of the hoost of the Philistynes there wente thre bondes of men to destroye: one turned the waye towarde Ephra in to the londe of Sual: another turned towarde the waye of Bethoron: the thirde turned towarde the waye, that reacheth to the valley of Zeboim vnto the wyldernes.

But there was not a smyth founde in all the lōde of Israel: for ỳ Philistynes thoughte: The Hebrues mighte happly make swerdes and speares. And all Israel were fayne to go downe to the Philistynes, whan eny man had a plowshare, a mattock, an axe, or a sythe to sharpe: and the edges of the plowshares, and mattockes, & sickes, and axes, were laboured, and the poyntes blont. Now whan the daye of the battayll came, there was nether swerde ner speare founde in the hande of all the people, that was with Saul and Jonathas: but for Saul and Jonathas his sonne there was somwhat founde. And ỳ Philistynes watch wēte out ouer by Michmas.

The XIIII. Chapter.

A IT fortuned at ỳ same tyme, ỳ Jonathas sayde vnto his lad which was his wapen bearer: Come, let vs go ouer to the Philistynes watch ỳ lyeth aboue, & the tolde not his father. Saul dwelt at ỳ ende of Gibea vnder a pomgranate tre, which 11.d was in the suburbe. * And the people ỳ were by him, were vpon a sixe hundreth men. And Ahia the sonne of Achitob the brother of Icabod, the sonne of Phineas ỳ sonne of Eli ỳ prest of the LORDE at Silo, wayre the ouerbody cote. But the people knewe not that Jonathas was gone.

Betwene the passages where Jonathas soughte to go ouer vnto the Philistynes watch, there were two hye rockes, the one on the one syde, the other on the other: the one was called Bozez, the other Senne. And ỳ one laye on the north syde towarde Michmas, and the other on the south syde towarde Gaba. And Jonathas sayde vnto his wapen bearer: Come, let vs go ouer to ỳ watch of these vncircumcised, peraduenture the LORDE shall worke with vs, * For it is no 2.par.14 harde matter for the LORDE to helpe by many or by fewe. Then answered him his wapen bearer: Do all that is in thine hert, go on thy waie, beholde, I am with the, euen as thine hert wyll.

Jonathas sayde: Well than, Whan we B are gone ouer to the men, and come within the sighte of them, yf they saye: stonde styll, tyll we come to you, then wyll we stonde styll in oure place, and not go vp to them. But yf they saye: Come vp to vs, we wyll go vp to them, thē hath the LORDE delyuered them in to oure hande, and this shalbe a token for vs. Now whan they came both in the sighte of the Philistynes watch, the Philistynes sayde: Se, * ỳ Hebrues are gone out of their Iudit.14 holes, that they were crepte in to. And the men in the watch answered Jonathas and his wapē bearer, and sayde: Come vp to vs, and we wyll teach you what the matter is. Then sayde Jonathas to his wapen bearer. * Come vp after me, the LORDE hath i.mac.4 delyuered them into Israels hande. And Jonathas clamme vp with handes and fete, and his wapen bearer after him. And Jonathas smote them downe before him, and his wapē bearer slewe behynde him, so that the first slaughter that Jonathas and his wapen bearer dyd, was vpō a twentye men, with in the length of halue an aker of londe, which a pare of oxen maye tyll in one daye.

* And there came a fearfulnes and flight C in the hoost vpon the felde, and amonge all Iudi 14. the people of the watch: and vpon the * de- 1.Re.13. stroyers there came a fearfulnes also and flight, so that the londe was in a rumoure, and * there came a flight thorow God. And Iosu. 10. Sauls watchmē at Gibea Bē Jamin sawe, Iud.4.c that ỳ multitude gat them awaye, and ranne to and fro.

Saul sayde vnto the people that was with him: Tell and se which of vs is gone awaye. And whan they nombred, beholde, Jonathas & his wapen bearer was not there.

Then saide Saul vnto Ahia: Bringe hither the Arke of God (for at that tyme was the Arke of God with the children of Jsrael.) And whyle Saul was yet speakynge to the preest, the multitude in the Philistynes hoost gat vp, ranne, and was greate. And Saul sayde vnto the preest: Withdrawe thine hande. And Saul cried, and all the people that was with him, and came to the battayll. And beholde, * euery mans swerde was agaynst another, and there was a very greate rumoure.

1.7.f
Pa.10.d

The Hebrues also that were with ỳ philistynes afore, and had gone vp with them in the hoost on euery syde, ioyned them selues vnto Jsrael which were with Saul and Jonathas. And all the men of Jsrael which
Re.13.b
* had hyd thē selues vpon mount Ephraim, whan they herde that the Philistynes fled, folowed after them in the battayll. Thus ỳ LORDE helped Jsrael at that tyme, and ỳ battayll lasted vnto Bethauen.

D And whan the men of Jsrael came forth, Saul charged all the people the same daye, and sayde: Cursed be euery man, which eateth bred vntyll euen, that I maye auenge me on myne enemies. Then all the people taisted no bred. And all the people of the londe came in to the wodd. But there laye hony vpon the felde: and whan the people came in to the wodd, beholde, the hony flowed, but no man put of it to his mouth with his hāde: for the people were afraied because of the ooth. As for Jonathas he had not herde, that his father had charged the people, and he put forth his staff that he had in his hande, and dypped the ende of it in ỳ hony combe, and turned his hande to his mouth, and his eyes were lighted.

Then answered one of the people, and sayde: Thy father hath charged the people, and sayde: Cursed be euery mā that eateth ought tē this daye. Neuertheles the people were faynte. Then sayde Jonathas: My father hath troubled the londe: Se how lighte myne eyes are become, because I haue taisted a litle of this hony. Yf the people this daie had eatē of the spoyle of their enemies that they founde, the slaughter shulde haue bene greater agaynst the Philistynes. Yet smote they the Philistynes the same daye fro Michmas vnto Aialon, and the people were very weery.

E And ỳ people turned to the spoyles, and toke shepe and oxen, and calues, and slewe them vpon the earth, * and ate them with
1.eui.7.c
nd 19 f
the bloude. Then was it tolde Saul: Behold, the people synne agaynst the LORDE, in that they eate bloude. He sayde: Ye haue done euell: roll vnto me now a greate stone. And Saul sayde moreouer: Go abrode amonge the people, and saye vnto them, that euery one bringe me his oxe and his shepe, and slaye them here, that ye maye eate, and not to synne agaynst the LORDE with eatynge of bloude. Then broughte all the people euery one his oxe with his hāde the same nighte, and slewe them there. And Saul buylded an altare vnto ỳ LORDE. This is the first altare that he buylded vnto the LORDE.

And Saul sayde: Let vs go downe after the Philistynes, by nighte, and spoyle them tyll it be cleare mornynge, that we let none escape. They answered: Do what so euer pleaseth the. But the preest sayde: Let vs go nye here vnto God. And Saul axed at God. Shal I go downe here after ỳ Philistines? ỵ wilt thou delyuer thē in to Jsraels hande? Neuertheles he answered him not at that tyme.

Then sayde Saul: Let all the armyes of the people come hither, and make search and se, in whom is this synne at this tyme. For as truly as God the Sauioure of Jsrael lyueth, ỵ though it be in my sonne Jonathas, he shal dye. And no man answered him of all the people. And he sayde vnto all Jsrael: Be ye on the one syde, I ỵ my sonne Jonathas wyl be on this syde. The people sayde vnto Saul: Do as it pleaseth the. And Saul sayde vnto the LORDE the God of Jsrael: Do thou that right is. Thē was Jonathas and Saul taken: but the people wente forth free. Saul sayde: Caste the lot ouer me and my sonne Jonathas. So Jonathas was taken. And Saul sayde vnto Jonathas: Tell me, what hast thou done? Jonathas tolde him, ỵ sayde: I taisted a litle hony with the staff that I had in my hande, and beholde, must I dye therfore? Thē sayde Saul: God do this and that vnto me, Jonathas thou must dye the death.

But the people sayde vnto Saul: Shulde Jonathas dye, that hath done so greate healthe in Jsrael this night? God forbyd. * As truly as the LORDE lyueth, there shal not one heer of his heade fall vpon ỳ earth: for with God hath he wroughte at this tyme. So the people delyuered Jonathas, that he dyed not. Then wente Saul vp from the Philistynes: and the Philistynes wente vnto their place.

But whan Saul had ꝯfirmed the kyngdome ouer Jsrael, he foughte agaynst all his

enemyes rounde aboute, agaynst the Moabites, agaynst the childrē of Ammon, agaynst the Edomites, agaynst the kynge of Zoba, agaynst ỳ philistynes: and whither so euer he turned him, he gat ỳ victory. And he ma
23.c de an hoost, and smote ỳ * Amalechites, and delyuered Israel from the hande of all those that spoyled them.

Saul had these sonnes: Jonathas, Jsui, and Malchisua. And these were ỳ names of his two doughters: the firstborne Merob, & ỳ yōgest Michol. And Sauls wife was called Ahinoam, the doughter of Ahimaas. And his chefe captaynes name was Abner,
2.a 9.a the sonne of Ner, Sauls vncle. * Cis was ỳ father of Saul. But Ner ỳ father of Abner was the sonne of Abiel.

There was a mightie sore warre against the philistynes, as lōge as Saul lyued. And where Saul sawe a man that was stronge and mete for ỳ warre, he toke him to him.

The XV. Chapter.

A Samuel sayde vnto Saul: * The LORDE sent me to anoynte the for to be
1.Re.9.c kynge ouer his people of Jsrael: heare now therfore the voyce of the wordes of the LORDE. Thus sayeth ỳ LORDE Zebaoth: Jhaue remembred what Amalek dyd vnto
17.c 24.d 27.c Jsrael, * & how he layed wayte for him in ỳ waye, whan he wente out of Egipte: Go ỳ waye now therfore, and smyte the Amalechites, & damne them with all that they haue, & spare him not: but slaye both man and woman, children & sucklynges, oxen & shepe, Camels and asses. Saul commaunded the people the same, and nombred them at Talaim, two hūdreth thousande fote men, & ten thousande men of Juda.

And whan Saul came to the cite of the Amalechites, he set an hynder watch by the
B ryuer, and sayde vnto ỳ Kenites: Get you hence, departe, and go downe from ỳ Amalechites, ỳ I smyte you not with them, * for
10.d 11.d ye shewed mercy vnto all the children of Jsrael, whā they departed out of Egipte. So the Kenites gat them awaye from amonge the Amalechites.

Then smote Saul the Amalechites from Hemila vnto Sur (which lyeth ouer against Egipte) & toke Agag the kynge of ỳ Amalechites alyue, & damned all ỳ people wt the edge of the swerde. Neuertheles Saul and the people spared Agag, and the shepe and oxen ỳ were good and fat, and the lambes, and all that was good, and wolde not damne thē: but loke what was foule and nothinge worth, that they damned.

Then came the worde of the LORDE vn C
to Samuel, and sayde: Jt repenteth me that Jmade Saul kynge, for he hath turned himselfe backe fro me, and not cōfirmed my wordes. Therfore was Samuel angrye, & cried vnto the LORDE all that nighte. And Samuel gat him vp early, that he might mete Saul in ỳ mornynge. And it was tolde him, that Saul was come vnto Carmel, * & had Deu.17.
set him vp a piler, and was gone aboute, and come downe to Gilgall.

Now whā Samuel came to Saul, Saul sayde vnto him: Blessed be thou vnto ỳ LORDE, Jhaue performed the worde of ỳ LORDE. Samuel answered: What crye is this then of shepe in myne eares, and the crye of oxen which Jheare?

Saul sayde: They haue broughte them D
from the Amalechites: for the people spared the best shepe & oxen for the offerynge of ỳ LORDE thy God, the other haue we damned. Neuertheles Samuel answered Saul: Let me tell the what ỳ LORDE hath sayde vnto me this nighte. He sayde: Saye on. Samuel sayde: * Whan thou wast but small in 1.Re.9.c
and 10.c thine awne eyes, wast thou not ỳ heade amōge the trybes of Jsrael: & the LORDE anoynted the to be kynge ouer Jsrael: and ỳ LORDE sent ỳ in to the waye, & sayde: Go ỳ waye & damne the synners the Amalechites, and fighte agaynst them, tyll thou haue vtterly destroyed thē: Wherfore hast thou not herkened vnto the voyce of the LORDE, but hast turned thy selfe to the spoyle, and done euell in the sighte of the LORDE?

Saul answered Samuel: Yee Jhaue herE
kened vnto the voyce of the LORDE, & haue gone the waye that ỳ LORDE sent me, and broughte Agag the kynge of the Amalechites, & damned the Amalechites: but ỳ people haue takē of the spoyle, shepe & oxen, and ỳ best amōge the damned, to offer vnto ỳ LORDE thy God in Gilgall. Samuel saide: Hath the LORDE pleasure in sacrifices and burnt offerynges, as in obeynge the voyce of the
LORDE? Beholde, * obedience is better then Eccls.4
offerynge, and to herken is better then the fat of rammes. For disobedience is as ỳ synne of * witchcrafte, and rebellion is as the Exo.22.
blasphemy of Jdolatrye. Jn so moch now Deut.18
as thou hast refused the worde of the LORDE, he hath refused the also, that thou shuldest not be kynge.

Then sayde Saul vnto Samuel: Jhaue F
synned, ỳ Jhaue transgressed the commaundement of the LORDE and thy worde: for Jwas afrayed of the people, and herkened

vnto their voyce. And now forgeue me my synne, & returne with me, that I maye worshippe ỳ LORDE. Samuel saide vnto Saul: I wil not turne backe with ỳ, for thou hast refused the worde of the LORDE, and the LORDE hath refused the also, ỳ thou shuldest not be kynge in Israel. And whan Samuel turned him backe to go his waye, he gat him by ỳ edge of his garment, & rēte it. Then sayde Samuel vnto him: The LORDE hath rente the kyngdome of Israel from ỳ this daye, & geuen it vnto ỳ neyghbō, which is better then thou. The ouer wynner in Israel also shal not lye, nether shal he repente: for he is no man, that he shulde repente.

G He sayde: I haue synned, yet honoure me now before the Elders of my people and before Israel, and turne backe with me, that I maye worshippe the LORDE thy God. So Samuel turned agayne after Saul, that Saul mighte worshippe the LORDE. But Samuel sayde: Bringe me hither Agag the kynge of the Amalechites. And Agag wente vnto him tēderly. And Agag saide: Thus departeth the bytternesse of death. Samuel
to 17.c 11.14 g sayde: * Like as thy swerde hath made wemen childlesse, so shal ỳ mother also be with out children amonge wemen. So Samuel hewed Agag in peces before ỳ LORDE in Gilgall.

Re.17.d * And Samuel departed vnto Ramath. But Saul wente vp to his house at Gibea Saul. And Samuel sawe Saul nomore vnto the daye of his death. Nevertheles Samuel mourned for Saul, because it repented the LORDE, that he had made Saul kynge ouer Israel. The XVI. Chapter.

A AND ỳ LORDE sayde vnto Samuel: How longe mournest thou for Saul, whom I haue refused, that he shulde not be kynge ouer Israel? Fyll thine horne with oyle, go thy waye, I wyll sende the to Isai the Bethleemite: for amonge his sonnes haue I prouyded me a kynge. But Samuel sayde: How shal I go? Saul shal perceaue it, and shal slaye me. The LORDE sayde: Take the a calfe from the droue, & saye: I am come to do sacrifice vnto ỳ LORDE. And thou shalt call Isai to ỳ sacrifice, so shall I tell the what thou shalt do, that thou mayest anoynte me him, whom I shall shewe the. Samuel dyd as the LORDE sayde, and came to Bethleem. Then were the Elders of the cite astonnyed, and wente forth to mete
Re.3.b him, and sayde: * Is thy commynge peaceable? He sayde: Yee. I am come to do sacrifice vnto the LORDE. Sanctifye youre selues, & come with me to the sacrifice. And he sanctified Isai and his sonnes, and called them to the sacrifice.

Now whā they came in, he behelde Eliab, & thoughte, whether he shulde be his anoynted before the LORDE. But ỳ LORDE sayde vnto Samuel: loke not vpon his countenaunce, ner vpon the tallnesse of his person, For I iudge not after the sighte of man. A man hath respecte vnto the thinge that is before his eyes, but the LORDE loketh vpon the hert. Then Isai called Abinadab, & broughte him before Samuel. And he sayde: This hath not the LORDE chosen. Then Isai broughte Samma. But he sayde: This also hath not the LORDE chosen. Then broughte Isai his seuen sonnes before Samuel. Nevertheles Samuel saide vnto Isai: The LORDE hath chosen none of these.

And Samuel sayde vnto Isai: Are here all the childrē? He sayde: There is yet one ỳ leest of all, and beholde, he kepeth the shepe. Thē sayde Samuel vnto Isai: Sende & cause him to be fetched, for we will not syt downe at the table, vntyll he come. Then sente he, & caused him be broughte. And he was well coloured wt fayre eyes & of a beutyfull countenaunce. And the LORDE saide: Aryse, and anoynte him, that is he.

Thē toke Samuel his oyle horne, & anoynted him amonge his brethrē. And the spirite of the LORDE came vpō Dauid frō ỳ daye forth. As for Samuel, he gat him vp, & wente vnto Ramath.

But the spirite of the LORDE departed from Saul, and an euell spirite from ỳ LORDE vexed him. Then sayde Sauls seruauntes vnto him: Beholde, an euell spirite from God vexeth the. Let oure lorde saie vnto his seruauntes which stonde before him, ỳ they seke a man which can playe vpon the harpe, and instrumente, that whan the euell spirite of God cōmeth vpon the, he maye playe wt his hande, to ease the withall. Then sayde Saul vnto his seruauntes: Prouyde me a

that can playe well vpon the instrumente, & bringe him vnto me.

D Then answered one of the children, & sayde: Beholde, I sawe a sonne of Isai ỳ Bethleemite, which can playe vpon the instrumēte, an honest & valeaūt man, and one ỳ hath vnderstōdinge in matters, & is welfauoured. The Saul sent messaungers vnto Isai, sayēge: Sende me Dauid ỳ sonne, which is with the shepe. Then toke Isai an asse wt bred, & a bottell wt wyne, and a kyd, and sent it vnto Saul by Dauid his sonne. So Dauid came to Saul, & stode before him, & he loued him well, and he became his wapen bearer. And Saul sente vnto Isai, sayēge: Let Dauid remayne before me, for he hath founde fauō in my sighte. Now whan the spirite of God came vpō Saul, Dauid toke ỳ harpe, & played wt his hande: so was Saul refreßshed, & eased, & the euell spirite departed from him.

The XVII. Chapter.

A The Philistynes gathered their hooste to ỳ battayl, and came together to Socho in Juda, & pitched their tentes betwene Socho & Aseka, at the ende of Damin. But Saul & the mē of Israel came together, & pitched in the Oke valley, & prepared them selues to the battayll agaynst the Philistynes. And the Philistynes stode vpon a hyll on the one syde, and the Israelites vpon a hyll on the other syde, so that there was a valley betwene them.

Then stepte there forth from amōge the Philistynes a stoute bolde man, named Goliath of Gath, sixe cubites and an hande breth hye, and had an helmet of stele on his heade, and a fast habergion vpon him, and the weight of his habergion was fyue thousande Sicles of stele, and harnesse of stele had he vpon his legges, and a shylde of stele vpon his shulders: and the shaft of his speare was like a weuers lome, and the yron of his speare had sixe hundreth Sicles of yron, and his wapen bearer wente before him.

B And he stode and called vnto the hooste of Israel, and sayde vnto them: Wherfore are ye come forth to prepare youre selues to the battayll? Am not I a Philistyne, and ye the seruauntes of Saul? Chose one amonge you to come downe vnto me: yf he can fighte agaynst me and slaye me, then wil we be youre seruauntes: but yf I can ouercome him and slaye him, then shal ye be oure seruauntes, to do vs seruyce. And the Philistyne sayde: I haue spokē dißdanedly vnto the hooste of Israel this daye. Geue me one, and let vs fighte together. Whan Saul and all Israel herde these wordes of ỳ Philistyne, they were astonnyed, and sore afrayed.

But Dauid was the sonne of a man of Ephrata of Bethleem Juda, whose name was Isai, which had eight sonnes, and was an olde man in Sauls tyme, and was well stycken in age amonge men. And the three eldest sonnes of Isai were gone with Saul to the battayll. And there names were these: Eliab the first borne, Abinadab the seconde, and Samma the thirde. But Dauid was the yongest of all. So whan the three eldest were gone with Saul to the battayll, Dauid wente agayne from Saul, to kepe his fathers shepe at Bethleem. But the Philistyne stepte forth early in the mornynge and at euen, and stode there fortye dayes.

Isai sayde vnto Dauid his sonne: Take C this Epha of firmentye for thy brethren, and these ten loaues of bred (and runne to the hooste vnto thy brethren) & these ten newe cheses, and bringe them to ỳ captayne, and loke how thy brethren do, whether it go well with them or no, and take what they byd the. But Saul and they, and all the men of Israel were in the Oke valley, and foughte agaynst the Philistynes.

Then Dauid gat him vp early in the mornynge, and committed the shepe to ỳ keper, and toke his burthen, wente his waye, as Isai commaunded him, and came to the tēt. And the hooste was gone forth, and had prepared them selues, and cried in the battayll: For Israel had set them selues in araye, and the Philistynes were agaynst their hooste in their araye also.

Then lefte Dauid the vessell that he bare, with the keper of the stuffe, and ranne to the hooste, and wente in, and saluted his brethren. And whyle he was yet talkynge with them, beholde, then came vp the stoute bolde man, whose name was Goliath, the Philistine of Gath, out of the Philistynes hooste, and spake like as afore, and Dauid herde it. But euery man of Israel, whan he sawe the man, fled from him, and was sore afrayed of him.

And euery man in Israel sayde: Haue ye sene the man commynge vp hither? For he is come vp hither, to speake dißdanedly vnto Israel. And who so euer sinyteth him, him wyll the kynge make ryche, and geue him his doughter, and make his fathers house free in Israel.

Then sayde Dauid vnto the men that stode D by him: What shalbe done to the man,

that smyteth this Philistyne, and turneth this shame awaye from Israel: For what is he this Philistyne this vncircūcysed, that defyeth the hoost of ỳ lyuynge God: Then the people tolde him as afore. Thus shall it be done vnto ỳ man that smyteth him. And Eliab his greater brother herde him talke with the men, and was very wroth agaynst Dauid, and sayde: Wherfore art thou come downe: and why hast thou left a fewe shepe in the wylderneſſe: I knowe thy presumptuousneſſe well ynough, and the wickednesse of thine hert: for thou art come downe to se the battayll. Dauid answered: What haue I downe now: Is there not an occasion: And he turned him selfe from him vnto another, and spake accordinge as he had sayde before. Then the people answered him like as afore.

And whan they herde the wordes which Dauid sayde, they tolde them in the presence of Saul, and he caused him be fetched. And Dauid sayde vnto Saul: Let no mans hert be discoraged because of him. Thy seruaunt shall go, and fighte with the Philistyne. Nevertheles Saul sayde vnto Dauid: Thou art not able to go agaynst this Philistyne to fighte with him, for thou art but a childe: but this is a man of warre from his youth vp.

E Dauid sayde vnto Saul: Thy seruaunt kepte his fathers shepe, and there came a lyon and a Bere, and caried awaye a shepe from the flocke, then wente I forth after him, and smote him, and delyuered it out of his mouth. * And whan he wolde haue bene vpon me, I toke him by his beerde, and smote him, and slewe him. So thy seruaunt smote both the Lyon and ỳ Bere. Therfore shall this Philistyne this vncircumcysed be euen as one of them: for he hath defyed the hoost of the lyuynge God. And Dauid sayde: The LORDE that delyuered me from ỳ Lyon and Beer, shall delyuer me also from this Philistyne.

And Saul sayde vnto Dauid: Go thy waye, the LORDE be with the. And Saul clothed Dauid with his clothes, and set an helmet of stele vpon his heade, and put an habergion vpō him. And Dauid girded his swerde aboue his clothes, and beganne to go, for he had neuer bene vsed to it afore. Then sayde Dauid vnto Saul: I can not go thus, for I haue not bene vsed to it, and so he laied it from him, and toke his staff in his hande, and chose fyue slighte stones out of the ryuer, and put them in the shepardes bagge which he had by him, and toke a slynge in his hande, and made him to the Philistyne. And the Philistyne wente forth, and made him to Dauid, and his wapen bearer before him.

Now whan the Philistyne loked * sawe Dauid, he thoughte scorne of him: for he was but a childe, well coloured, and beautyfull to loke vpon. And the Philistyne sayde vnto Dauid: Am I a dogg then, that thou commest vnto me with a staffe: And he cursed Dauid by his God, and sayde vnto Dauid: Come hither to me, I wil gene thy flesh to the foules vnder the heauen, and to the beastes in the felde. Nevertheles Dauid sayde vnto the Philistyne: Thou commest vnto me with swerde, speare and shylde. But I come vnto the in the name of the LORDE Zebaoth the God of the hoost of Israel, whom thou hast despysed. This daye shall the LORDE delyuer the into my hāde, that I maye smyte the, and take thy heade from the, and gene the bodies of the hoost of the Philistynes this daye vnto the foules vnder the heauen, and to the wylde beestes vpon the earth, that all the londe maye knowe ỳ Israel hath a God. And all this congregacion shal knowe, that the LORDE sauethe not ther thorow swerde ner speare: for the battayll is the LORDES, and he shal delyuer you into oure handes.

Now whan the Philistyne gat him vp, and wente forth and drue nye vnto Dauid, Dauid made haiste, and ranne from ỳ hoost vnto the Philistyne. And Dauid put his hāde in his bagg, and toke out a stone, and threw it with the slynge, * and hytt the Philistyne euen in the fore heade, so that the stone stacke in his fore heade, and he fell downe to the grounde vpon his face.

So Dauid ouercame ỳ Philistyne with the slynge and with ỳ stone, and smote him, and slewe him. And for so moch as Dauid had no swerde in his hande, he ranne and stode ouer ỳ Philistyne, * and toke his swe

de, and drue it out of the sheeth, and slewe him, and smote of his heade withall. Whan the Philistynes sawe that the strongest of them was deed, * they fled. And the men of Israel and Juda gat thē vp, and cryed and folowed vpon the Philistynes, tyll they came vnto the valley, and to the Portes of Ekron. And the Philistynes fell downe slayne vnto Gath and to Ekron. And the children of Israel turned agayne from chasynge of the Philistynes, and spoyled their tentes. But Dauid toke the heade of the Philistyne, and broughte it vnto Jerusalem, as for his armoure, he layed it in his tente.

Whan Saul sawe Dauid go forth agaynst the Philistyne, he saide vnto * Abner his chefe captayne: Abner, whose sonne is this childe? Abner sayde: As truly as thy soule lyueth O kynge, I wote not. The kynge sayde: Axe thē whose sonne the yonge mā is. Now whan Dauid came agayne from the slaughter of the Philistyne, Abner toke him, and broughte him before Saul, and he had the Philistynes heade in his hande. And Saul sayde vnto him: Whose sonne art thou, thou yonge man? Dauid sayde: I am a sonne of thy seruaunt Jsai the Bethleemite.

The XVIII. Chapter.

A AND whan he had made an ende of talkynge with Saul, the soule of Jonathas was bounde with the soule of Dauid, and Jonathas loued him as his owne soule. And Saul toke him the same daye, and let him not go agayne to his fathers house. And Jonathas and Dauid made a couenaunt together, for he loued him as his owne soule. And Jonathas put of his owne cote that he had vpon him, and gaue it vnto Dauid: yee and his cloke, his swerde, his bowe, and his girdell. And Dauid wente forth whither so euer Saul sent him, and behaued him selfe wysely. And Saul set him ouer the men of warre, and he pleased all the people well, and all the seruauntes of Saul.

B Je fortuned, that whan Dauid was come agayne from the slaughter of the Philistyne, the wemen wente out of all the cities of Jsrael with songes & daunses, to mete kynge Saul, with tymbrels, with myrth, and with fyddels. And the wemen sange one to another, and played & sayde: * Saul hath smytten his thousande: but Dauid his ten thousande.

Then was Saul very wroth, and ỹ worde displeased him sore, and he sayde: They haue ascrybed ten thousande vnto Dauid, and but one thousande vnto me: what shal he haue more but the kyngdome? And from that daye forth, Saul loked sowerly vpō Dauid.

C The nexte daye after came the euell spryte of God vpon Saul, and prophecyed in ỹ myddes of the house. But Dauid played on the instrumente with his hande, as he was wonte daylie. And Saul had a iauelynge in his hande, and cast it, and thoughte: I wyll stycke Dauid fast to the wall. Nevertheless Dauid turned himselfe twyse awaye from him. And Saul was afrayed of Dauid: for the LORDE was with him, and was departed from Saul. Then Saul put him from him, and set him to be prynce ouer a thousande men, and he went out and in before the people. And Dauid behaued himselfe wysely in all his doynges, and the LORDE was with him.

D Now whan Saul sawe that he was so exceadynge wyse, he stode in feare of him. But all Jsrael and Juda loued Dauid, for he wente out and in before them. And Saul sayde vnto Dauid: Beholde, my greatest doughter Merob * wyl I gene the to wyfe: be stronge now, & gouerne the warres of the LORDE. For Saul thought: my hāde shal not be vpon him, but the hande of ỹ Philistynes. Nevertheles Dauid answerd Saul: Who am I? & what is my lyfe & the kynred of my father in Jsrael, that I shulde mary the kinges doughter? * 1 Re. 17. c

E But whan the tyme came, that Merob ỹ doughter of Saul shulde haue bene genē vnto Dauid, she was geuen vnto Adriel ỹ Meholathite to wyfe. Nevertheless Michol Sauls doughter loued Dauid. Whan this was tolde Saul, ỹ matter pleased him well, & he sayde: I wyl geue him her, ỹ she maye be a snare vnto him, & that the handes of ỹ Philistynes maye come vpon him. And he sayde vnto Dauid: This daye shalt thou be my doughters hußbāde ỹ secōde time. And Saul spake vnto his seruaūtes: Talke ō Dauid secretly & saye: Beholde, the kinge hath pleasure in the, and all his seruauntes loue the, mary thou therfore the kynges doughter.

F And Sauls seruauntes spake these wordes in the eares of Dauid. But Dauid saide: Thynke ye it but a small matter, to mary the kynges doughter? As for me, I am but a poore symple man. And Sauls seruauntes tolde him agayne, and sayde: Soch wordes hath Dauid spoken. Saul sayde: Then saye ye vnto Dauid: The kynge desyreth no dowry, but onely an hundreth foreskynnes of

the Philistynes, that vengeaunce maye be taken of the kinges enemies. Howbeit Saul thought to cause Dauid be slayne by the hādes of the Philistynes. Then his seruauntes colde Dauid these wordes, and Dauid was contente with the matter, to mary the kynges doughter.

G And after a fewe dayes Dauid gatt him vp, and wente with his men, and smote two hundreth men amonge the Philistynes. And Dauid broughte their foreskynnes, and made their nombre sufficient vnto the kynge, ỹ he mighte mary the kynges doughter. Thē Saul gaue him his doughter Michol to wyfe. And Saul sawe and perceaued, that the LORDE was wt Dauid. And Michol Sauls doughter loued him. Then was Saul the more afrayed, and became his enemye as lōge as he lyued. And whan the princes of the Philistynes wēre forth, Dauid behaued himselfe more wysely then all the seruauntes of Saul in their outgoynge: so that his name was in greate reputacion.

The XIX. Chapter.

A SAul spake to Jonathas his sonne, and to all his seruauntes, that they shulde kyll Dauid. * Neuertheless Jonathas the sonne of Saul loued Dauid exceadingly, and tolde him, and sayde: Saul my father goeth aboute to slaye the. Kepe the therfore (I praye the) in the morninge and abyde in secrete, and hyde the. But I wyll go forth, and stonde besyde my father in the felde where thou art, and wyll speake of the vnto my father: and what soeuer I se I shal bringe the worde.

And Jonathas reported ỹ best of Dauid vnto Saul his father, and sayde vnto him: Oh let not the kynge synne agaynst his seruaunte, for he hath not synned agaynst the, and his doynge is very necessary for the, * he put his lyfe in his hande also, and smote the Philistyne, & the LORDE dyd a greate health vnto all Israel: this hast thou sene, and reioysed therof. Wherfore wylt thou then offende agaynst innocent blonde, that thou woldest kyll Dauid without a cause? Then herkened Saul vnto the voice of Jonathas and sware: As truly as the LORDE lyueth, he shal not dye. Then Jonathas called Dauid, and tolde him all these wordes, and brought him to Saul, so that he was in presence like as afore tyme.

But there arose a battayll agayne, and Dauid wente forth, and fought agaynst the Philistynes, and smote a greate slaughter, so that they fled before him. Neuertheles ỹ euell sprete of the LORDE came vpon Saul, and he sat in his house, and had a iauelynge in his hande. But Dauid plaied vpon the instrument with his hāde. And Saul thought with the iauelinge to sticke Dauid fast to the wall. Howbeit, he wente asyde frō Saul, and the iauelynge smote in the wall. And Dauid fled, and escaped that night.

Notwithstondinge Saul sent his messaungers to Dauids house, that they shulde laye wayte for him, and kyll him in the morninge. Michol Dauids wyfe tolde him this, and sayde: Yf thou saue not thy soule this night, thou shalt dye tomorow. Then Michol let him downe thorow the wyndow, so that he wente his waye, fled, and escaped. And Michol toke an ymage, and layed it in the bed, and laied a goates ßkinne at the heade of it, and couered it with clothes. Then Saul sent messaūgers, to fetch Dauid. But she sayde: He is sicke. Neuertheless Saul sent messaungers to se Dauid, & sayde: Bringe him vp to me with the bed, that he maye be slayne.

Now whan the messaungers came, beholde, the ymage laye in the bed, and a goates ßkynne at the heade of it. Then sayde Saul vnto Michol: Why hast thou beguyled me, and let myne enemye go, that he mighte escape? Michol sayde vnto Saul: He sayde vnto me: Let me go, or I wyl kyll the. So for Dauid, he fled, and escaped, and came to Samuel vnto Ramath, and tolde him all ỹ Saul had done vnto him. And he wente wt Samuel, and they abode at Naioth.

And it was tolde Saul: Beholde, Dauid is at Naioth in Ramath. Then Saul sente messaungers to fetch Dauid. And they sawe a company of prophetes prophecienge, and Samuel had the ouersight of them. Then came the sprete of God vpon the messaungers of Saul, so that they prophecyed also.

Whan this was tolde Saul, he sent other messaungers, which prophecied likewyse. Then sente he messaungers the thyrde tyme, and they in like maner prophecyed. Then wente he himselfe also vnto Ramath, and whan he came to the greate well which is at Secho, he axed and sayde: Where is Samuel and Dauid? Then was it tolde him: beholde, at Naioth in Ramath. And he wente thither, euen vnto Naioth in Ramath. And ỹ sprete of God came vpon him also, and he wēte & prophecied till he came vnto Naioth in Ramath. And he put of his clothes, & prophecied likewise before Samuel, & fell downe

naked all that daye and all that nighte. * Here of came the prouerbe: Is Saul also amonge the prophetes?

The XX. Chapter.

A Dauid fled frō Naioth in Ramath, and came, & spake before Jonathas: What haue I done? What trespace haue I made? What haue I synned in ẏ sighte of thy father, ẏ he seketh to kyll me? He sayde vnto him: God forbyd, thou shalt not dye. Beholde, my father doth nothinge, nether greate ner small, but he sheweth it before myne eares. Wherfore shulde my father thē hyde this fro me? It shal not be so. Thē sware Dauid agayne, and sayde: Thy father knoweth well, ẏ I haue founde fauoure in ẏ sighte, therfore shal he thynke: Jonathas shal not knowe of this, lest it greue him. Verely, as truly as the LORDE lyueth, and as truly as ẏ soule lyueth, there is but one steppe betwene me & death. Jonathas sayde vnto Dauid: I wil do for the what so euer thy hert desyreth. Dauid sayde vnto him: Behold, tomorow is the new Mone, that I shulde syt at the table with the kynge. Let me hyde my selfe therfore in the felde vnto the B thirde daye at euen. Yf thy father then aske after me, saye: Dauid prayed me, ẏ he might runne to Bethleem vnto his cite, for all his kynred haue there a yearly sacrifice. Yf he saye then: It is good, thē stondeth it well with ẏ seruaunt. But yf he be wroth, thou shalt perceaue that he intendeth euell. Do mercy therfore vpon thy seruaunt: * for with me ẏ seruaunt hast thou made a couenaunt in the LORDE. But yf there be eny trespace in me, then slaye me thy selfe, for why wolldest thou bringe me vnto thy father?

Jonathas sayde: That be farre from the, that I shulde perceaue my father to intende eny euell agaynst the, and shulde not tell the. Dauid sayde: Who shal bringe me worde, yf thy father geue the an harde answere? Jonathas sayde vnto Dauid: Come, let vs go forth into the felde. And they wente out both in to ẏ felde. And Jonathas sayde vnto Dauid:

LORDE God of Jsrael, yf I perceaue by my father tomorow or on the thirde daye, that it goeth well with Dauid, & sende not vnto the, and shewe the before thine eares, then let the LORDE do this and that vnto Jonathas. But yf my father delyte in euell agaynst the, I wil shewe it before thine eares also, and let ẏ go, that thou mayest departe in peace.

And the LORDE be with the, as he hath bene with my father. Yf I do it not, then do thou no mercy of the LORDE on me, while I lyue, no not whan I dye, and plucke thy mercy fro my house for euer. And whan the LORDE roteth out ẏ enemies of Dauid, euery one out of the londe, then let Dauid rote out Jonathas also with his house, and the LORDE requyre it of the hande of Dauids enemies.

And Jonathas proceaded further, and sware vnto Dauid (he loued him so well: for he loued him euen as his owne soule) and Jonathas sayde vnto him: Tomorow is ẏ new Mone, and thou shalt be axed after: for thou shalt be wanted where thou wast wonte to sit. But on the thirde daye come downe soone, & go in to ẏ place where thou hydest the on the worckdaye, & set the downe by the stone of Asel: then wyl I shute thre arowes on ẏ side, as though I wolde shute at a marck: and beholde, I wil sende the boye, and saye vnto him, Go seke ẏ arowes. Yf I saye now D vnto the lad: Lo, the arowes lye hitherwarde behynde ẏ, fetch them, then come thou, for it is peace, and there is no parell, as truly as the LORDE lyueth. But yf I saye vnto the lad: beholde, the arowes lye yonderwarde before the, then go thou thy waye, for the LORDE hath let the go. * As for that which 1.Re.20.1 thou and I haue spokē together, the LORDE is betwene me and the for euer.

Dauid hid himself in the felde. And whē the new Mone came, the kynge sat him downe at the table to eate. Whan the kynge had set him downe in his place as he was wonte by the wall, Jonathas stode vp, but Abner sat him downe beside Saul. And Dauid was myssed in his place. And Saul spake nothinge that daye, for he thoughte: There is somwhat happend vnto him, that he is not cleane. On the seconde daye of the new Mone, whan Dauid was myssed in his place, Saul saide vnto Jonathas his sonne: Wherfore is not the sonne of Jsai come to the table nether yesterdaye ner to daye?

Jonathas answered Saul: He prayed me E that he mighte go vnto Bethleem, and sayde: Let me go, for oure kynred hath a sacrifyce to do in the cyte, and my brother hath sent for me himselfe: yf I haue founde fauoure now in thy syghte, I wyll go, and se my brethren: therfore is he not come to the kynges table. Then was the kynge wroth at Jonathas, and sayde vnto him: Thou wicked and vnthrifte, I knowe how that thou hast chosen the sonne of Jsai, to the shame

of thy selfe and of ỳ shamefull mother. For as longe as ỳ sonne of Jsai lyueth vpõ earth nether thou ner thy kingdome shal prospere. Sende now therfore, and cause him to be fet- 1.Re.20.c ched vnto me, * for he is a childe of death.

Jonathas answered his father Saul and sayde vnto him: Wherfore shal he dye? what hath he done? Then shot Saul the iauelynge at him, that he might smite him. Thẽ perceaued Jonathas, that his father was vterly determed to kyll Dauid, and he rose vp from ỳ table in a wroth full displeasure, and ate no bred ỳ same seconde daye of the new Mone: for he was vexed because of Dauid, that his father had done him soch dishonõ.

F On the morow wente Jonathas forth into the felde, at the tyme appoynted of Dauid, and a litle boy with him, and sayde vnto ỳ boy: Runne and sek me the arowes which J shute. Whan the boy ranne, he shot an arowe ouer him. And whan the boy came to the place whither Jonathas had shot ỳ arowe, Jonathas cryed after him, and sayde: The arowe lyeth yonder warde before the. And he cryed after him agayne: haist the, and stonde not styll. Then the boy gathered vp Jonathas arowes, and brought them to his lorde. And the boy knewe nothinge, onely Jonathas and Dauid knewe of ỳ matter.

Then Jonathas gaue his boy his wapẽs and sayde vnto him: Go thy ways, and cary them in to the cite. And whan the boy was gone, Dauid arose from the place towarde the south, and fell vpon his face to the groũde, and worshipped thre tymes, and they kissed one another, and wepte together. But Dauid most specially. And Jonathas saide 1.Re.20.d vnto Dauid: Go thy waye in peace: What soeuer we both haue sworne & spokẽ together in the name of the LORDE, the LORDE be witnesse betwene me and the, betwene my sede and ỳ sede for euer. And Jonathas gat him vp, and came in to the cite.

The XXI. Chapter.

A Dauid came to Nobe to ỳ prest Ahimelech. And Ahimelech was astonnyed, whan he sawe Dauid comminge, and sayde vnto him: Why commest thou alone, and noman is with the? Dauid sayde vnto * Ahimelech the prest: The kinge hath 1.Re.14.a cõmytted a matter vnto me, and sayde: Let nomã knowe wherfore J haue sent the, and what J haue commaunded the: for J haue appoynted my seruauntes to mete me here & there. * Yf thou haue now ought vnder thy 1.Re.25.b hande, a loafe of bred or fyne, geue me the same in my hande, or what so euer thou findest. 1.Re.8.b

The prest answered Dauid, and sayde: J haue no comen bred vnder my hande, but holy bred, yf the yonge men haue onely refrayned them selues from wemen. Dauid answered the prest, and sayde vnto him: The wemen were kepte thre dayes from vs whan we departed forth, and the yonge mens vessels were holy. But this waye is vnholy, neuertheless it shalbe santifyed to daye in the instrumentes. * Then the prest gaue him ỳ holy, in so moch as there was none other bred but the shewbredes, which were taken vp before the LORDE, that there might be other freshbredes set therin the daye whan he toke them awaye.

But the same daye was there a man spyred in before the LORDE, one of Sauls seruauntes, named Doeg an Edomite, ỳ mightiest amonge Sauls hyrdmen. And Dauid sayde vnto Ahimelech: Js there not a spere or a swerde here vnder thine hande? Jhaue not taken my swerde and weapens with me: for the kynges matter requyred haist. The prest sayde: The swerde of Goliath the Philistyne * whom thou smotest in the Oke valley, is here wrapped in a cloth behynde the ouerbody cote. Yf thou wylt haue it, take it, for here is els none but it. Dauid sayde: There is not soch another, gene me it.

And Dauid gat him vp, and fled from Saul, and came to Achis ỳ kynge of Gath. But Achis seruauntes sayde vnto him: This is Dauid the kynge of the londe, of whom they synge in the daunse, and sayde: * Saul hath smytten his thousande, but Dauid ten thousande. And Dauid toke these wordes to hert, and was sore afrayed of Achis the kynge of Gath, and altered his countenaunce before them, and shewed himself as he had bene madd in their handes, and skratched towarde the dores of the gate, and his slauerynges ranne downe his beerd. Then sayde Achis vnto his seruauntes: Beholde, ye se that the man is out of his wyt, why haue ye brought him vnto me? Haue J to fore madd men, that ye haue brought this body to be madd before me? Shulde he come in to my house?

The XXII. Chapter.

Dauid wente frõ thence, & fled vnto the caue of Adullam. Whan his brethren and all his fathers house herde that, they came downe thither vnto him. And there gathered vnto him all men that were in trouble and det, and sory of hert, and he became their heade, so that there

re with him vpon a foure hundreth men.

And Dauid wente from thence towarde Maspa in the londe of the Moabites, and sayde vnto the kynge of the Moabites: Let my father and my mother go out and in amonge you, tyll I se what God wil do with me. And he lefte them before the kynge of the Moabites, so that they remayned by him, as longe as Dauid was in the castell. Nevertheles the prophet Gad sayde vnto Dauid: Abyde not in the castell, but go thy waye, and come into the londe of Juda. Then departed Dauid, and came into the wodd of Hareth. And Saul herde that Dauid and the men which were with him, were come forth.

B Now whyle Saul dwelt at Gibea vnder a grove in Rama, he had a Javelinge in his hande, and all his servauntes stode by him. Then sayde Saul vnto his servauntes that stode by him: Heare ye children of Jemini: Shal the sonne of Jsai geve lōdes and vyn yardes vnto you all, & make you all captaynes over thousandes and over hūdreds, that ye have all conspyred agaynst me, and there is no mā that sheweth it before myne eares, for so moch as my sonne also hath made a covenaunt with the sonne of Jsai: There is no man amonge you that letteth it for my sake, or that openeth it vnto myne eares: for my sonne hath stered vp my servauntes against me, that he maye laye wayte for me, as it is manifest.

Then answered Doeg the Edomite which stode beside Sauls servauntes, and sayde: I sawe the sonne of Jsai, that he came vnto Nobe, to Ahimelech the sonne of Achitob, which axed councell at the LORDE for him, and gave him fode, & the swerde of Goliath the Philistyne.

C Then sent the kynge, and caused to call Ahimelech the prest the sonne of Achitob, and all his fathers house, the prestes that were at Nobe, and they came all to the kynge. And Saul sayde: Heare thou sonne of Achitob. He saide: Here am I my lorde. And Saul sayde vnto him: Wherfore have ye cōspyred agaynst me, thou & the sonne of Jsai, that thou hast geven him bred and a swerde, and axed councell at God for him, to stere him vp, that he mighte laye awayte for me, as it is manifest?

Ahimelech answered the kynge and saide: And who is amonge all thy servauntes like Dauid, which is faithfull, and hath maried the kynges doughter, and goeth in thine obedience, & is honorably taken in thine house?

Have I begonne then first this daye to axe councell at God for him? That be farre fro me. Let not the kinge laie soch to his servauntes charge in all my fathers house: for thy servaunt knewe not of all these thinges nether small ner greate. Nevertheles the kynge saide: Ahimelech thou must dye the death, thou and all thy fathers house. And the kynge sayde to his fote men that stode by him: Turne you, and slaye the prestes of the LORDE, for their hande is with Dauid also.

D Not withstondinge the kynges servauntes wolde not not laye their handes vpon the prestes of the LORDE, to slaye them. Then saide the kynge vnto Doeg: Turne the, and slaye the prestes. 1.Reg.2.g Doeg the Edomite turned him, 3.Re.21.a and slewe the prestes, so that the same daye there dyed fyve and foure score men, which waye ouerbody cotes of lynnen. And Nob the cite of the prestes smote he with the edge of the swerde, both men and wemen, children and sucklynges, oxen and asses, and shepe.

Nevertheless there escaped a sonne of Ahimelech (the sonne of Achitob) whose name was Abiathar, and fled after Dauid, and tolde him, that Saul had slayne the prestes of the LORDE. Dauid sayde vnto Abiathar: I knewe well the same daye that Doeg the Edomite was there, that he wolde tell Saul. I am giltye of the soules of thy fathers house. Abyde thou with me, and feare not. He that layeth wayte for my lyfe, shall laye wayte for thyne also, and thou shalt be preserued with me.

The XXIII. Chapter.

AND it was tolde Dauid: Beholde, the A Philistynes fight against Cegila, and spoyle the barnes. Then Dauid axed at the LORDE, and sayde: Shal I go, & smyte these Philistynes? And the LORDE sayde vnto Dauid: Go thy waye, thou shalt smyte the Philistynes, and delyver Cegila. But the men that were with Dauid, sayde vnto him: Beholde, we are here in feare in Jewry, and shall we go to Cegila vnto the hooste of the Philistynes? Thē Dauid axed at the LORDE agayne. And the LORDE answered him, and sayde: Vp, get the downe to Cegila, for I wil delyver the Philistynes in to thy hande.

So Dauid wente with his men vnto Cegila, and soughte agaynst the Philistynes, & drove awaye their catell, and smote them wt a greate slaughter. Thus Dauid delyvered them of Cegila. For whan Abiathar the sonne of Ahimelech fled vnto Dauid at Cegila, he bare downe the overbody cote with him.

Thē was it tolde Saul, that Dauid was come to Cegila, and he sayde: God hath delyuered him in to my hāde, for he is shut fast in, now that he is come in to a cite which is kepte w' gates and barres. And Saul caused for to call all the people downe to ỹ batt aill vnto Cegila, ỹ they might besege Dauid and his men. But whan Dauid perceaued ỹ Saul intēded euell against him, he saide vnto Abiathar ỹ prest: ✱ Brynge me hither the ouerbody cote. And Dauid sayde: O LORDE God of Israel, thy seruaunt hath herde, that Saul goeth aboute to come for to destroye the cite of Cegila for my sake. Shal the cityzens of Cegila delyuer me ouer in to his handes? And shal Saul come downe, as thy seruaunt hath herde? Tell thy seruaunt this, O LORDE God of Israel. And the LORDE saide: He shal come downe.

C Dauid sayde: Shall the cityzens of Cegila delyuer me and my men in to Sauls handes? The LORDE sayde: Yee. Thē Dauid gat him vp with his mē, of whom there were vpon a sixe hundreth, & walked whither they coulde. Now whan it was tolde Saul that Dauid was escaped from Cegila, he let his iourney stonde. As for Dauid, he remayned in the wildernes in the castell, and abode vpon the mount in the wildernes of Siph. But Saul soughte him as longe as he lyued. Neuertheles God gaue him not in to his handes. And Dauid sawe, that Saul was gone forth to seke after his life. But Dauid was in the wildernes of Siph, in the wodd.

Then Jonathas the sonne of Saul gat him vp, and wēte vnto Dauid in to the wod, and strengthed his hande in God, and sayde vnto him: Feare not, my father Sauls hande shal not finde ỹ: and thou shalt be kynge ouer Israel, so will I be the nexte vnto the. D And ỹ my father knoweth right well. ✱ And 1. Re. 18. a and 20. b they made a couenaunt both together before the LORDE. And Dauid remayned in the wodd. As for Jonathas, he wente home agayne.

Par. 2. C But the Siphites wente vp to Saul vnto Gibeath, and sayde: Is not Dauid hyd with vs in the castell in ỹ wodd, vpon mōut Hachila, which lyeth on the righte hande of the wildernesse? Let the kynge come downe now therfore acordinge to all the desyre of his hert, and we wyll delyuer him in to the kynges hande. Then sayde Saul: Blessed be ye of the LORDE, that ye haue had pytie vpon me: Go youre waye now therfore, and be sure, that ye maye knowe and se in what place his fete haue bene, and who hath sene him there: for it is tolde me, that he is full of sotiltye. Loke well and spye out all the places, where he hydeth him, and come agayne to me, whan ye are sure, and I will go with you. Yf he be in the londe, I wyl enquere after him amonge all the thousandes in Juda.

Then gat they them vp, and wente their waye vnto Siph before Saul. But Dauid and his men were in the wyldernes of Maon, euen in the felde on the righte hande of the wildernes. Now whan Saul wente thither with his men to seke him, it was tolde Dauid and he gat him downe to the rocke, and abode in the wildernesse of Mahon. Whan Saul herde that, he folowed after Dauid in the wildernesse of Mahon. And Saul with his men wente on the one syde of the hyll, Dauid w' his men on ỹ other syde of ỹ hyll. But whan Dauid made haist to escape from Saul, Saul with his men compased about Dauid and his men, that he might take them. ✱ Neuertheles there came a messāger vnto Saul, and sayde: Make haist and come, for the Philistynes are fallē in to the londe. Then Saul turned him from chacynge of Dauid, and wente agaynst the Philistynes. Therfore is ỹ place called ✱ Sela Mahelkoth. And Dauid wente vp from thence, and abode in the castell at En Gaddi.

The XXIIII. Chapter.

NOw whan Saul came agayne from the Philistines, it was tolde him. Beholde, Dauid is in the wyldernes of Engaddi. And Saul toke thre thousande chosen men out of all Israel, and wente to seke Dauid with his men vpon the stony rockes of the wylde goates. And whan he came to the shepe foldes by ỹ waye, there was a cane, and Saul wente in to ✱ couer his fete. But Dauid and his men sat behinde within the cane.

Then sayde Dauids men vnto him: Lo, this is the daye, wherof the LORDE thy God hath sayde vnto the: Beholde, I wyll delyuer thyne enemye in to thy hande, that thou mayest do w' him what it pleaseth the. And Dauid stode vp, & cut of the typpe of Sauls garment quyetly. Neuertheles it smote him afterwarde in his hert, because he had cut of the typpe of Sauls garment, and sayde vnto his men: The LORDE let that be farre from me, that I shulde do it, & laye my hande vpon my lorde the LORDES anoynted: for he is ỹ anoynted of the LORDE. And Dauid withstode his seruaūtes with wordes, & suffred them not to ryse vp agaynst Saul.

But whan Saul gat him vp out of the

caue, and was goinge his waye, Dauid
rose vp also after him, and wente out of the
caue, and cried behynde Saul, & sayde: My
lorde the kynge. And Saul loked behynde
him. And Dauid bowed downe his face to
the earth, and worshipped, and sayde vnto
Saul: Why herkenest thou vnto the wordes
of men, that saye: Dauid seketh thy myssor-
tune? Beholde, thine eyes se this daye that
the LORDE gaue the in to my hande in the
caue, and I was counceled to slaye the: Ne-
uertheles thou wast sauoured, for I sayde: I
wil not laye my hande vpon my lorde, for
he is the LORDES anoynced. Beholde, my
father the typpe of thy garment in my han-
de, that I wolde not slaye the, whan I cut
of the typpe of thy garment. Knowe and
se, ỳ there is no euell ner trespace in my han
de: neither have I offended the, and thou so-
lowest after my soule, to take it awaye. The
LORDE shal be iudge betwene me and the,
and auenge me on the, but my hãde shal not
be vpon the, accordinge as it is sayde after
the olde prouerbe: Vngodlynes commeth of
the vngodly: but my hande shal not be vpon
the. Whom persecutest thou O kynge of Is-
rael, whom persecutest thou? a deed dogge?
a flee? The LORDE be iudge, and geue sen-
tence betwene me and the, and cõsidre it, and
defende my cause, and delyuer me from thy
hande.

Now whan Dauid had spoken out these
wordes vnto Saul, Saul sayde: Is not this
thy voyce my sonne Dauid? And Saul lifte
vp his voyce, and wepte, and sayde vnto Da-
uid: Thou art more righteous then I: for
thou hast recompẽsed me good, but I haue
rewarded the euell. And this daye hast thou
shewed me how thou hast done me good, for
so moch as ỳ LORDE hath delyuered me in
to thy hande, and thou neuertheles hast not
slaine me. What is he, which yf he fynde his
enemye, wyllet him go in a good waye? The
LORDE rewarde the good for ỳ thou hast
done vnto me this daye? Beholde now, I
knowe that thou shalt be kynge, & the kyng
dome of Israel stondeth in thy hande: swea-
re now therfore vnto me by the LORDE, ỳ
thou shalt not rote out my sede after me, ne-
ther destroie my name out of my fathers hou
se. And Dauid sware vnto Saul. Then wen
de Saul home, but Dauid gat him vp with
his men vnto the castell.

The XXV. Chapter.

And Samuel dyed, and all Israel ga-
thered them selues togethe, mourned
for him, & buried him in his house at
Ramath. As for Dauid, he rose, and wente
downe in to the wylderneſſe of Paran. And
there was a man at Maon, and his possessi-
on at Carmel, and the man was of greate
power, and had thre thousande shepe, and a
thousande goates. And it fortuned that he
clypped his shepe at Carmel, and his name
was Nabal, but his wynes name was Abi-
gail, and she was a woman of good vnder-
stondinge, & bewtyfull of face. But the man
was harde, and wicked in his doynges, and
was one of Caleb.

Now whan Dauid herde in the wylder-
nes ỳ Nabal clypped his shepe, he sent out
ten yonge men, & saide vnto them: Go vp vn
to Carmel, & whan ye come to Nabal, salute
him frendly on my behalfe, & saye: Good luc
ke, peace be wt the & thine house, & with all ỳ
thou hast. I haue herde saye that thou hast
shepe clyppers. Now ỳ shepherdes whom
thou hast, haue bene with vs, we haue done
them no dishonoure, and they wãted nothin
ge of their nombre, as longe as they were at
Carmel: Axe thy yonge men, they shal tell
the, and let thy yonge men fynde sauoure in
ỳ sighte: for we are come in a good daye, gi-
ue thy seruauntes & thy sonne Dauid what
thy hande fyndeth.

And whã Dauids yonge men came, and
spake all these wordes on Dauids behalfe vn
to Nabal, they lefte of. But Nabal answe-
red Dauids seruauntes, & sayde: What is he
ỳ Dauid? & who is the sonne of Isai? There
are many seruauntes now ỳ runne awaye
from their masters. Shulde I take my bred,
water and flesh, that I haue slayne for my
clyppers, & geue it vnto mẽ whom I knowe
not whence they are?

Thẽ Dauids yonge mẽ turned their waye
agayne. And whan they came agayne vnto
him, they tolde him all these wordes. Thẽ say
de Dauid vnto his men: Euery man gyrde
his swerde aboute him. And euery one gyr-
de his swerde aboute him. And Dauid gyr-
de his swerde aboute him also, and there wẽ
te vp after him vpon a foure hundreth men,
but two hundreth remayned wt the stuffe.

Neuertheles Abigail Nabals wife tolde
one of hir yonge men, and sayde: Beholde,
Dauid sent messaungers out of the wylder-
nes to blesse oure lorde, Notwithstondinge
he was fearce vpõ them, and yet haue they
bene very profitable men vnto vs, and haue
done vs no dishonoure, and we wanted no-
ne of the nombre as lõge as we walked with
them, whan we were in the felde: but they
haue bene oure wall daye and nyghte, as lon

ge as we kepte the shepe by them. Take hede now therfore, and loke well what thou doest, for there is surely a myssortune at hande agaynst oure lorde, & agaynst all his house. And he is a man of Belial, to whom no man darre saye eny thinge. Then Abigail made haist, and toke two hundred loaves of bred, and two botels of wyne, and fyue shepe ready dighte, and fyue measures of firmentye, and an hundreth frayles of rasens, and two hundreth frayles of fygges, & layed them vpō asses, and sayde to hir yonge men: Go ye youre waye before me, beholde, I wyl come after. And she tolde Nabal hir housbāde nothinge therof. And as she rode vpō the asse, and wente downe in the shadowe of ỳ hill, beholde, Dauid & his mē met hir downe, so that she came vpon them.

D But Dauid sayde: Wel, all that this man had in ỳ wyldernes, haue I kepte for naughte, so that there wanted nothinge of all that he had, and he rewardeth me euell for good. God do this and yet more vnto the enemies of Dauid, yf vntyll tomorow in the mornynge I leaue this man (of all that he hath) so moch as one that maketh water agaynst ỳ wall. Now whan Abigail sawe Dauid, she lighte downe from the asse in all the haist, and fell vpō hir face before Dauid, and worshiped him to the grounde, and fell at his fete, and sayde: Oh my lorde, let this trespace be myne, and let thy handmayde speake before thine eares, and heare the wordes of thy handmayden: Let not my lorde set his hert agaynst this Nabal the man of Belial, for he is a foole, acordinge as his name is called: his name is foole, and foolishnes is with him. As for me thy handmayde, I sawe not my lordes yonge men, whom thou dyddest sende.

But now my lorde, as truly as the LORDE lyueth, and as truly as thy soule lyueth, the LORDE hath kepte the backe, ỳ thou shuldest not come agaynst blonde, and he hath delyuered thine hande.

E Thine enemyes be now as Nabal, and so be they that wolde my lorde euell. Here is ỳ blessynge, ỳ thy handmayde hath brought my lorde, take it, and geue it vnto the yonge men, that walke vnder my lorde. For a sure house shal ỳ LORDE make my lorde, which fighteth the fighte of the LORDE, and no euell shall be founde in the all thy life longe. And yf eny man ryse vp to persecute ỳ, and to laye wayte for thy soule, then shal the soule of my lorde be bounde in the bundell of ỳ lyuynge, euen with the LORDE thy God. But ỳ soule of thine enemies shalbe turned backe wt the slynge. Whan the LORDE therfore doth all this good for my lorde (which he hath promysed the) and commaundeth ỳ to be his Duke ouer Israel, then shal it be no stomblinge blocke ner occasiion of sallynge vnto my lordes hert, that thou hast not shed blonde without a cause, and auenged thy selfe, then shal ỳ LORDE do good vnto my lorde, and thou shalt thynke vpon thy handmayden.

Then saide Dauid vnto Abigail: Blessed be the LORDE God of Israel, which hath sent the to mete me this daye: and blessed be thy speach, and blessed be thou, which hast kepte me backe this daye, that I am not come agaynst blonde, to auenge me with myne awne hande. Verely (as truly as the LORDE the God of Israel lyueth, which hath hyndred me that I shulde do the no euell) Yf thou haddest not met me in all the haist, Nabal shulde not haue had lefte him vntyll ỳ lighte mornynge, so moch as one that maketh water agaynst the wall. So Dauid toke of hir hāde what she had brought him, and sayde vnto her: Go vp in peace vnto thy house: beholde, I haue herkened vnto ỳ voyce, and accepted thy personne.

But whan Abigail came to Nabal, beholde, he had prepared a feast in his house like a kynges feast, and his hert was mery, for he was very dronken. And she tolde him nothinge, nether small ner greate vntyll ỳ clere mornynge. But whan it was daye, & the wyne was come from Nabal, his wife tolde him these thinges.

Then was his hert deed in his body, so that he became euen as a stone: and ouer ten dayes the LORDE smote him, so ỳ he dyed. Whan Dauid herde that Nabal was dead, he sayde: Blessed be ỳ LORDE which hath auenged my rebuke on Nabal, and preserued his seruaunt from euell. And the LORDE hath rewarded Nabal that euell vpon his heade.

And Dauid sent, and caused to talke with Abigail, ỳ he mighte take her to wife. And whan Dauids seruauntes came to Abigail vnto Carmel, they spake vnto her, and saide: Dauid hath sent vs vnto the, that he may take ỳ to wife. She rose vp, and worshipped vpon hir face vnto the earth, and sayde: beholde, here is thy handmayde, that she may do seruyce vnto the seruauntes of my lorde, and to wasshe their fete. And Abigail made haist, and gat her vp, and rode vpō an asse, and fyue maydens that were vnder her, and

wente after Dauids messaungers, and became his wife. Dauid toke Ahinoam of Jesrael also, and they both became his wynes. But Saul gaue Michol his doughter the wife of Dauid vnto Phalti ye sonne of Lais of Gallim.

The XXVI. Chapter.

A 1.sa.23 THey of Siph came to Saul vnto Gibeath, & sayde: * Is not Dauid hyd vpō the hill of Hachila, which lyeth ouer agaynst the wylderneſſe? Then Saul gat him vp, and wente downe to the wildernes of Siph, and thre thousande chosen men of Israel with him, to seke Dauid in the wildernes of Siph, and pitched vpon the hill of Hachila, which lyeth by the waye before the wildernes. But Dauid remayned in the wyldernes, and whan he sawe that Saul came after him in to the wildernes, he sent out spyes, and knewe of a suertie, that he was come in dede.

And Dauid gat him vp, and came to the place where Saul had pitched his tēt, and sawe the place where Saul laye with his 1.sa.26 chefe capeayne * Abner ye sonne of Ner: for Saul laye in the tent, and the hooſt aboute him. Then answered Dauid, and sayde vnto Ahimelech the Hethite, and to Abisai the sonne of Jeru Ja ye brother of Joab: Who wil go downe wt me to Saul in to the hooſt? Abisai sayde: I wil go downe with the.

D So Dauid and Abisai came to the people in the night season, & beholde, Saul laye and slepte in the tent, and his speare stacke in ye grounde at his heade. But Abner and the people laye rounde aboute him. Thē sayde Abisai vnto Dauid: God hath closed thine enemye in thyne hande this daye. Therfore will I now thruſt him thorow once with the speare euen in to the grounde, ye he shall haue ynough of it. Nevertheles Dauid sayde vnto Abisai: Destroye him not, for who wil laye hande vpon the anoynted of ye LORDE, & remayne vngiltye? Dauid sayde moreouer: As truly as the LORDE lyueth, yf ye LORDE him selfe smyte him not, or excepte his tyme come that he dye, or that he go in to the battayll and perisshe, the LORDE let it be farre fro me, that I shulde laye my hande on the LORDES anoynted. Take ye speare now therfore at his heade, & the cuppe of water, & let vs go. So Dauid toke ye speare & the cuppe of water at Sauls heade, & they wente their waye. And there was no man ye sawe it, ner perceaued it, nether awaked, but they slepte euery one, for there was a depe slepe fallen vpon them from the LORDE.

Now whan Dauid was come ouer on ye C other syde, he stode vpon the toppe of the mount a farre of (so that there was a wyde space betwene them) and cried vpon ye people, and vpō Abner the sonne of Ner, & sayde: Heareſt thou not Abner? And Abner answered and sayde: Who art thou that cryeſt so, and diseaseſt the kynge? And Dauid sayde vnto Abner: Art thou not a man? And where is there soch one as thou in Israel? Why hast thou not then kepte thy lorde ye kynge? for there is one of ye people come in to destroye thy lorde ye kynge. It is not well that thou hast done. As truly as the LORDE lyueth * ye are the children of death, because 1.Re.10. ye have not kepte youre lorde the LORDES anoynted. Beholde now, where is ye kynges speare, and the cuppe of watter that was at his heade.

Then knewe Saul the voyce of Dauid, and saide: * Is not that thy voyce my sonne 1.sa.24. Dauid? Dauid sayde: It is my voyce my lorde the kynge. And he sayde moreouer: Why doth my lorde so persecute his seruaunt? What haue I done? and what euell is there in my hande? Yet let my lorde the kynge heare but the wordes of his seruaunt: If ye D LORDE prouoke the against me, let there be smelled a meatoffrynge: but yf the children of men doit, cursed be they before the LORDE, because they haue thruſt me out this daye (that I shulde not dwell in the LORDES inheritaunce) and saye: Go ye waye, and serue other goddes. So fall not now my blode vpon the earth from the face of the LORDE. For the kynge of Israel is gone forth to seke a flee, as a partriche is folowed on vpō the mountaynes.

And Saul sayde: I haue synned: Come again Dauid my sonne, I wil do the no more hurte, because my soule hath bene deare in ye sighte this daye. Beholde, I haue done foolishly and very vnwysely. Dauid answered and sayde: Beholde, here is the kynges speare, let one of the yongemen come ouer here and fetch it. But the LORDE shal rewarde euery one accordinge to his righteousnes and faith, for ye LORDE delyuered ye this daye in to my hande: nevertheles I wolde not laie my hande vpō the LORDES anoynted. And as ye soule hath bene greatly reputed in my sighte this daye, so let ye LORDE repute my soule in his sighte, & delyuerme from all trouble. Saul saide vnto Dauid: Blessed be thou Dauid my sonne, thou shalt do it, & be able. But Dauid wente his waye, and Saul turned agayne vnto his place.

The XXVII. Chapter.

A DAuid thoughte in his hert: One of these dayes shal I fall into the handes of Saul: It is better that I get me my waye in to ỹ londe of ỹ Philistynes, that Saul maye leaue of from sekynge me in all the coastes of Israel, so shall I escape his handes. And he gat him vp, and wente ouer (with the sixe hundreth men that were with him) vnto Achis the sonne of Maoch kynge of Gath. So Dauid remayned by Achis at Gath, with his mē, euery one with his housholde, and Dauid with his two wyues, Ahinoam the Jesraelitisse, and Abigail Nabals wife of Carmel. And whan worde came to Saul that Dauid was fled vnto Gath, he soughte him nomore.

And Dauid sayde vnto Achis: Yf I haue founde grace in thy sighte, then let there be geuen me a place in one of the cities of the londe, that I maye dwell therin. Wherfore shulde thy seruaunt dwell in the kynges cite with the? Then Achis gaue him Siclag the same daye. Therfore belongeth Siclag to the kynges of Juda vnto this daye. The tyme that Dauid dwelt in the londe of the Philistynes, is foure monethes.

B Dauid wente vp with his men, and fell in to the londe of the Gessurites and Girsites, and Amalechites: for these were the inhabiters of this londe of olde, as thou commest to Sur vnto the lōde of Egipte. But whā Dauid smote ỹ londe, he let nether man ner woman lyue, and toke the shepe, oxen, asses, Camels and rayment, and returned and came to Achis. So whan Achis spake: Whither fell ye in to daye? Dauid sayde: Towarde the south parte of Juda, towarde ỹ south parte of the Jerahmielites, and towarde the south parte of the Kenites. But Dauid let nether man ner woman come lyuynge vnto Geth, and thoughte: They mighte peradnēture speake and reporte agaynst vs: thus dyd Dauid, and this was his maner as longe as he dwelt in ỹ londe of the Philistynes. Therfore Achis gaue credence vnto Dauid, and thoughte: he hath made him selfe stynke before his people of Israel, therfore shal he be my seruaunt for euer.

Re. 15. b

Deu. 20. c

The XXVIII. Chapter.

A IT fortuned at ỹ same tyme, that the Philistynes gathered their hooste together to the battayll, to go agaynst Israel. And Achis sayde vnto Dauid: Thou shalt knowe, that thou and thy men shal go forth with me in the hooste. Dauid sayde vnto Achis: Well, thou shalt se what thy seruaunt shal do. Achis saide vnto Dauid: Therfore wyll I ordene the to be the keper of my heade as longe as I lyue. * As for Samuel, he was deed, and all ỹ people had mourned for him, and buried him in his cite Ramath. * So Saul had dryuen the soythsayers and expounders of tokens out of ỹ londe. Now whan the Philistynes gathered them selues together, and came and pitched their tentes at Sunem, Saul gathered all the people together, and they pitched at Gilboa. But whan Saul sawe the hooste of the Philistynes, he was afrayed, and his hert was discouraged, and he axed councell at the LORDE. But ỹ LORDE gaue him no answere, nether by dremes, ner by the * lighte, ner by prophetes.

Thē sayde Saul vnto his seruauntes: Seke me a womā which hath a spirite of soythsayēge, that I maye go vnto her, and axe of her. His seruauntes sayde vnto him: Beholde, at Endor is there a woman, which hath a spirite of soythsayenge. And Saul chaunged his clothes, and put on other, and went his waye and two men with him, and came by nighte vnto the woman, and sayde: Prophecye vnto me (I pray the) thorow the spirite of soythsayenge, and bringe me him vp whom I shal name vnto the. The womā sayde vnto him: Beholde, thou knowest what Saul hath done, how he hath roted out the soythsayers and witches from the londe, wherfore wilt thou bringe my soule then in to ỹ nett, that I maye be slayne? But Saul swore vnto her by ỹ LORDE, and sayde: As truly as the LORDE lyueth, there shall no harme happen vnto the for this. Then sayde ỹ woman: Whom shal I bringe vp vnto the? He sayde: Bringe me vp Samuel.

Now whan ỹ woman sawe Samuel, she cryed lowde, and sayde vnto Saul: Wherfore hast thou begyled me? Thou art Saul. And the kynge sayde vnto her: Feare not, what seist thou? The woman sayde vnto Saul: I se goddes cōmynge vp out of ỹ earth? He sayde: How is he shapened? She sayde: There commeth vp an olde man, and is clothed with a longe garment. Then perceaued Saul that it was Samuel, and bowed him selfe downe wt his face to the grounde, and worshiped him.

Samuel saide vnto Saul: Why hast thou disquyeted me, to cause me be broughte vp? Saul sayde: I am sore troubled, the Philistynes fighte against me, and God is departed fro me, and geueth me no answere, nether by prophetes ner by dreames: therfore haue I called the, ỹ thou mightest shewe me, what I

D shal do. Samuel sayde: What wilt thou axe at me, seynge the LORDE is departed from the, and is become thine enemye? The LORDE shal do vnto the euen as he spake by me,
g.f and shall plucke the kyngdome out of thy hande, and gene it vnto Dauid thy neghboure, because thou hast not herkened vnto the voyce of the LORDE, ner perfourmed the displeasure of his wrath agaynst Amalek. Therfore hath the LORDE done this now vnto the. Moreouer the LORDE shal delyuer Israel with the also in to the handes of the
h.i.a Philistynes: * tomorow shalt thou and thy sonnes be with me. And the hoost of Israel shal the LORDE delyuer in to the handes of the Philistynes. Then fell Saul immediatly vnto the earth, for he coulde not stonde, and was sore afrayed at these wordes of Samuel, so that there was nomore strength in him: for he had eaten no bred all that daye and all that nyght.

E And the woman wente in to Saul, & sawe that he was sore vexed, and sayde vnto him: Beholde, thy handmayde hath herkened vnto thy voyce, and I haue put my soule in my hande, so that I haue herkened vnto ỳ wordes which thou spakest vnto me. Therfore folowe thou also the voyce of thy handmayde. I wil set a morsell of bred before the to eate, that thou mayest come to thy strength, & go ỳ waye. But he refused, and sayde, I wil not eate. Then his seruauntes & the woman cõpelled him, so that he herkened vnto their voyce.

And he rose vp from ỳ grounde, and sat vpon the bed. The woman had a fat calfe at home, so she made haist, and kylled it, and toke meell and dyd kneet it, and baked swete cakes, & broughte them forth before Saul, & before his seruauntes. And whan they had eaten, they stode vp, and wẽte their waye ỳ nighte.

The XXIX. Chapter.

A The Philistynes gathered all their armies together at Aphek. But Israel pitched at Ain in Jesrael. And the princes of the Philistynes wẽte forth with hundreds and with thousandes, but Dauid and his men wẽte behynde with Achis. Thẽ sayde the princes of the Philistynes: What shal these Hebrues do: Achis saide vnto thẽ: Is not this Dauid ỳ seruaunt of Saul kynge of Israel, which hath bene with me now yeares and dayes, & I haue founde no euell in him sence the tyme that he fell to me vnto
h.i.c this daye? * Neuertheles the princes of ỳ Philistynes were wroth at him, & sayde vnto him: Let the man turne backe agayne, & abyde in his place, * which thou hast appoynted 1.Re.27
him, that he go not downe with vs to ỳ batayll, and become oure aduersary in ỳ felde. For wherin coulde he better do his lorde a pleasure, thẽ in the heades of these men? Is not this Dauid, of whom they synge in the daunce: * Saul hath smytte his thousande, 1.Re.18. and 21.d
but Dauid his ten thousande? Then Achis called Dauid, and sayde vnto him: As truly as the LORDE lyueth, I take the for an honest man, and thy out goynge and ingoynge with me in ỳ hoost pleaseth me well, and no euell haue I marked in the, sence ỳ tyme that thou camest to me vnto this daye. But thou pleasest not the princes. Returne now therfore, and go ỳ waye in peace, that thou do no euell in the sighte of the princes of ỳ Philistynes.

Dauid sayde: What haue I done, & what B
hast thou marked in thy seruaunt, sence ỳ tyme that I haue bene in ỳ presence vnto this daye, that I shulde not come and fighte agaynst the enemies of my lorde the kynge? Achis answered and sayde vnto Dauid: I knowe well that thou pleasest myne eyes euẽ as an angell of God. But the princes of ỳ Philistynes haue sayde: Let him not go vp with vs vnto the batayll. Get the vp therfore tomorow by tymes, and ỳ lordes seruauntes which are come with the. And whan ye haue gotten you vp early in the mornynge, whan it is lighte, go ỳ waye. So Dauid & his men gat them vp early, to go their waye in the mornynge, and to come agayne in to the londe of the Philistynes. But the Philistynes wente vp towarde Jesrael.

The XXX. Chapter.

NOw whan Dauid came to Siclag A
on the thirde daie with his men, the Amalechites had fallẽ in on ỳ south parte and at Siclag, and had smytten Siclag, and burned it with fyre, and had caried awaye the wemẽ out of it, both small & great. Neuertheles they had slayne no man, but dryuen thẽ thence, and were goynge on their waye. Now whan Dauid with his men came to the cite, and sawe that it was brent with fyre, and that their wyues, sonnes & doughters were led awaye captyue, Dauid and the people that was with him lefte vp their voyce, and wepte so longe tyll they coulde wepe nomore. For Dauids two wyues also were caried awaye captyue, Ahinoam ỳ Jesraelitisse, and Abigail Nabals wife of Carmel. And Dauid was very sorowfull, for the people wolde haue stoned him: for ỳ soule of all

the people was in greate heuynes, euery one
ouer his sonnes and doughters.

B Neuertheles Dauid strengthed him selfe
in the LORDE his God, & sayde vnto Abia-
1.Re.23.b thar ỳ preist the sonne of Ahimelech: "Bring
me hither the ouerbody cote. And whan
Abiathar had broughte the ouerbody cote
vnto Dauid, Dauid axed at the LORDE, and
sayde: Shal I folowe vpon the men of warre,
and shal I ouertake them? He sayde: Yee,
folowe vpō them, thou shalt ouertake them,
and shalt rescue the pray. Then wente Da-
uid his waye, and the fyre hūdreth men that
were with him. And whan they came to the
ryuer of Besor, some stode styll. But Dauid
and the foure hundreth men folowed after:
As for the two hūdreth men that stode styll,
they had bene slowe to go ouer the ryuer of
Besor.

And they founde a man of Egipte vpon
1.Sam.25.d the felde, him they broughte vnto Dauid, &
gaue him bred to eate, and water to drynke,
and gaue him a quantite of fygges, & two
quantities of rasyns. And whan he had ea-
ten, his sprete came to him againe: for in thre
dayes and thre nightes he had eatē no bred,
and dronke no water.

C Dauid sayde vnto him: Whose art thou?
& whence art thou? He sayde: I am a childe
of Egipte, an Amalechites seruaunt, & my
master hath forsaken me, because I was sic-
ke thre dayes a goo. We fell her in towarde
ỳ south syde of Chrethus, and vpon Juda,
and towarde ỳ south parte of Caleb, & ha-
ue burned Siclag with fyre.

Dauid sayde vnto him: Wilt thou bringe
me downe to these men of warre? He sayde:
Sweare vnto me by God, ỳ thou shalt not
slaye me, ner delyuer me in to my masters hā
de, and I wil bringe the downe to these mē
of warre. And he broughte thē downe, and
beholde, they were scatred vpon all ỳ groun
de, eatinge and drynkynge, and kepynge ho-
ly daye, and were makinge mery chere, becau
se of all the greate spoyles that they had ta
ken out of the londe of the Philistynes and
of Juda.

D And Dauid smote them from ỳ morow
tyll the euen, agaynst the nexte daye, so that
there escaped none, excepte foure hundreth
yonge men, which rode vpon camels, & fled.
So Dauid rescued all that the Amalechites
had taken, and his two wynes, & there myss-
ed nothinge, nether small ner greate, nether
sonnes ner doughters, ner spoyles: and what
so euer they had taken, Dauid broughte all
agayne. And Dauid toke the shepe and oxē,
and drowe ỳ catell before him. And they sa-
de: This is Dauids spoyle.

And whan Dauid came to the two hun-
dreth men, which had bene slowe to folow
after Dauid, and abode at the ryuer of Be-
sor, they wente forth to mete Dauid, and the
people ỳ was with him. And Dauid came
to the people, and salured them frendly.

Then answered soch men as were euill
Belials men (amonge them that had gone
with Dauid) and sayde: Seynge they wen-
te not wt vs, they shal haue none of the spoy-
les that we haue rescued: but let euery man ta-
ke his wife & his children and be goynge.

Then sayde Dauid: Ye shall not do so (my
brethren) with that which ỳ LORDE hath
geuen vs, and hath preserued vs, and deliue-
red these men of warre (which were comen
gaynst vs) in to oure hādes. Who shulde cō-
sente vnto you herin? like as the portion is
of them that wente downe to the battayll,
so shal ỳ portion be of them also that abo-
de wt the stuffe, & shalbe dewyded a lyke.

From that tyme forth hath this been an
ordinaunce & lawe in Israel vnto this daye.
And whan Dauid came to Siclag, he sent
of the spoyle vnto the Elders in Juda his
neighbours, and sayde: Beholde, there haue
ye the blessynge out of the spoyle of the ene-
mies of the LORDE, namely vnto them of
Bethel, vnto them at Ramath in the south,
vnto them at Jathir, vnto them at Aroer,
vnto them at Siphamoth, vnto them at Es-
chemoa, vnto them at Rachal, vnto them in
the cities of the Jerahmielites, vnto them in
the cities of the Kenites, vnto them at Hor-
ma, vnto thē at Borasan, vnto thē at Atach,
vnto them at Hebron, and vnto all the pla-
ces where Dauid had walked wt his men.

The XXXI. Chapter.

BVt ỳ "Philistynes foughte agaynst
Israel, and the men of Israel fled be-
fore the Philistynes, and fell downe
smytten vpon the mount Gilboa. And the
Philistynes preassed vpon Saul and his son-
nes, and slewe Jonathas, & Abinadab and
Malchisua the sonnes of Saul. And the bat-
tayll was sore agaynst Saul, & the archers
fell vpon him with bowes, and he was sore
wounded of the archers.

Then sayde Saul vnto his wapēbearer:
Drawe out thy swerde, and thrust it therew-
me, that these vncircumcised come not and
slaie me, and make a laughinge stocke of me.
Neuertheles his wapenbearer wolde not,
for he was sore afrayed. Then toke Saul ỳ
swerde, and fell therin. Now whan his wa-

penbearer sawe that Saul was deed, he fell also vpon his swerde, and dyed with him. Thus dyed Saul and his thre sonnes, & his wapenbearer, and all his men together the same daye.

Whan ỹ men of Israel which were beyonde the valley, and beyonde Jordane, sawe, ỹ the men of Israel were fled, and that Saul and his sonnes were deed, they lefte ỹ cities, and fled also. Then came the Philistynes, & dwelt therin.

And On the nexte daye came the Philistynes to spoyle ỹ slayne, and founde Saul and his thre sonnes lyenge vpon mount Gilboa, and smote of his heade, and toke of his harnesse, C and sent it into the lande of the Philistynes rounde aboute, to shewe it in the house of their Idols, and amonge the people, & layed his harnesse in ỹ house of Astaroth: but his body hanged they vp vpō the wall of Bethsan.

Whan they of Jabes in Gilead herde, what the Philistynes had done vnto Saul, they gat them vp, as many as were men of armes, and wente all the nighte, and toke ỹ body of Saul, and the bodies of his sonnes from ỹ wall of Bethsan, broughte thē to Jabes, and brent them there, and toke their bones, and buried them vnder ỹ tre at Jabes, & fasted sēn dayes.

The ende of the first boke of the kynges, otherwyse called the first boke of Samuel.

The seconde boke of the kynges, otherwyse, called the seconde boke of Samuel.

What this boke conteyneth.

Chap. I. The death of Saul is shewed vnto Dauid, which mourneth for him.

Chap. II. Dauid is anoynted kynge of the men of Juda. Abner goeth about to make Isboseth Sauls sonne kynge of Israel.

Chap. III. Discorde betwixte the house of Dauid and Saul. Abner lyeth with Sauls concubyne, is reproued therfore, and falleth vnto Dauid. Joab slyeth Abner.

Chap. IIII. Isboseth is slayne of traitours whom Dauid putteth to death.

Chap. V. Dauid taketh in all the kyngdome, and ouercommeth the Philistynes on euery syde.

Chap. VI. Dauid causeth the Arke of the LORDE to be caried out of Abinadabs house into the house of Obed Edō. Vse is punyshed for touchynge it. Dauid carieth it into his cite.

Chap. VII. Dauid is forbyddē to buylde an house vnto the LORDE, vnto whom he geueth thankes.

Chap. VIII. Dauid subdueth the Philistynes and other no aboute him.

Chap. IX. Dauid sheweth fauoure to Sauls kinred, and doth thē good for Jonathas sake.

Chap. X. Dauid sendeth messaungers to the kynge of the Ammonites, which putteth thē to shame: wherfore Dauid goeth agaynst them, and wynneth the victory of them two tymes.

Chap. XI. Dauid cōmitteth aduoutry with Bethsheba, and causeth hir husbāde be slayne.

Chap. XII. The prophet Nathan rebuketh Dauid, which knowlegeth his synne, and requyreth mercy. His sonne dyeth.

Chap. XIII. Ammon defyleth Thamar, therfore Absalom slayeth him.

Chap. XIIII. Joab reconcyleth Absalom vnto his father with suttyltie. Absalom sendeth for Joab, and because he cōmeth not to him, he burneth vp his corne.

Chap. XV. Absalō seketh his fathers kyngdome. Dauid flyeth with his men.

Chap. XVI Dauid geueth Siba all the good of Mephiboseth: Semei curseth and blaspheməth Dauid. Absalom lyeth with his fathers concubynes.

Chap. XVII. The LORDE turneth the councell of Achitophel. The councell of Chusai goeth forth.

Chap. XVIII. Dauids hoost wynneth the victory. Absalom is slayne. Dauid his father is sorowfull.

Chap. XIX. Joab rebuketh the kinge for his mournynge. Israel flyeth into their tētes. Juda cleueth vnto Dauid. Semei and Mephiboseth optayne fauoure. Barsillai shewēth the kynge greate fendshippe.

Chap. XX. Seba maketh an vproure, and deuydeth Israel from Dauid. Joab slyeth Amasa. Joab foloweth vpon Seba, and laieth sege vnto him in Abela.

Chap. XXI. A greate honger. Sauls children are geuē vnto the Gibeonites. Dauid fighteth agaynst the Philistynes.

Chap. XXII. Dauid prayseth the LORDE with a songe of thankesgeuynge, because he delyuered him out of the hande of Saul and other enemies.

Chap. XXIII. The laste wordes of Dauid. The names of the Worthies are rehearsed.

Chap. XXIIII. Dauid nōbreth the people, and displeaseth the LORDE, which plageth his londe with the pestilence.

The first Chapter.

A

Fter ỹ death of Saul whan Dauid was come agayne from the slaughter of ỹ Amalechites, and had remayned two dayes at Siclag, beholde, on the thirde daye there came a man out of Sauls hooste, with his clothes rente, and earth vpon his heade. And whan he came vnto Dauid, he fell downe to the grounde, and worshipped. Dauid sayde vnto him: Whence commest thou? He sayde vnto him: Out of the hooste of Israel am I fled. Dauid sayde vnto him: Tell me, what is the matter? He sayde: the people is fled from the battayll, and many of the people are fallen: yee and Saul also is deed and his sonne Jonathas. Dauid sayde vnto the yonge mā that broughte him this worde: How knoweste thou that Saul and Jonathas his sonne are

B deed? The yonge man ỹ tolde him this, sayde: I came by chaunce vnto mount Gelboa, and beholde, Saul leaned vpon his speare, & the charettes and horsmē folowed harde after him: and he turned him aboute, and sawe me, and called me. And I sayde: Here, am I. And he sayde vnto me: What art thou? I sayde vnto him: I am an Amalechite. And he saide vnto me: Come to me, and kyll me, for anguysh hath gotten holde of me: for my life is yet whole within me. Then stepte I to him, and slewe him, for I knowe well that he coulde not lyue after his fall. And I toke the crowne from his heade, and the armelet frō his arme, and haue broughte it here vnto ỹ my lorde. Then toke Dauid holde of his clothes, * and rente them, and so dyd all the mē

1. Reg. 31. f
2. Reg. 13. f

that were with him, & mourned, and wepte, and fasted vntyll the euen, ouer Saul & Jonathas his sonne, and ouer the people of the LORDE, and ouer the house of Israel, because they were fallen thorow the swerde.

C And Dauid sayde to the yonge man that broughte him worde: What art thou? He sayde: I am ỹ sonne of a straunger an Amalechite. Dauid sayde: How happeneth it that thou wast not afrayed to laye thine hāde vpon the LORDES anointed to destroye him? And Dauid sayde vnto one of his yonge men: Come hither, and slaye him. And he smote him that he dyed. Then sayde Dauid vnto him: Thy blonde be vpon thyne owne

Mat. 12. d
Luc. 19. b

heade. * For thy mouth hath spoken against thyselfe and sayde: I haue slayne the anoynted of the LORDE. And Dauid mourned this lamentacion ouer Saul and Jonathas his sonne, and commaunded to teach the childrē of Juda the bowe. Beholde, it is writtē in the boke of the righteous.

The Eldest in Israel are slayne vpon thyne heigth of the. How are the Worthies fallē

* Tell it not at Gath: speake not of it in ỹ stretes at Ascalon: lest the doughters of ỹ Philistynes reioyse, lest the doughters of ỹ vncircumcysed tryumphe.

Ye mountaynes of Gelboa, nether dewe ner rayne come vpō you, nether lōde be wher of commeth heueofferynges: for there is ỹ shylde of the Worthies smytten downe, the shylde of Saul, as though he had not bene anoynted with oyle.

* The bowe of Jonathas fayled not, and * the swerde of Saul came not agayne voyde from the blonde of the slayne, and frō the fat of the giauntes.

Saul and Jonathas louely and pleasāt in their lyfe, and in their deeth were not parted asunder: lighter then Aegles, and stronger then lyons.

Ye doughters of Israel wepe ouer Saul which clothed yow with purple in pleasures, and decked you with Jewels of golde on youre garmentes.

How are the Worthies fallen so in the battayll? Jonathas is slayne vpon ỹ heigth of the.

I am sory for the my brother Jonathas: thou hast bene very louely vnto me: Thy loue hath bene more speciall vnto me, then the loue of wemen.

How are the Worthies fallen, and ỹ weapens destroyed?

The II. Chapter.

AFter these actes Dauid * axed at the LORDE, and sayde: Shall I go vp into one of the cities of Juda? And the LORDE sayde vnto him: Go vp. Dauid sayde: Whither? He sayde: Vnto Hebron. So Dauid wente thither with his two wyues, Ahinoam the Jesraelitisse, and Abigail Nabals wyfe of Carmel. And Dauid broughte vp the men that were him also, euery one with his housholde, and they dwelt in the cities of Hebron. And ỹ men of Juda came, and there they anointed him kynge ouer the house of Juda.

And whā it was tolde Dauid, * that they of Jabes in Gilead had buried Saul, he sente messaungers vnto them, sayenge: Blessed be ye of the LORDE, that ye haue done soch mercy vpon youre lorde Saul, and haue buried him. The LORDE therfore showe mercy

now and faithfulnes vpon you. And because ye haue done this, I also wyll do you good. Let youre hāde now therfore be comforted, and be ye stronge: for though Saul youre lorde be dead, yet hath the house of Juda chosen me to be kynge ouer them.

But Abner the sonne of Ner, which was Sauls chefe captayne, toke Jßboseth the sonne of Saul, and broughte him thorow the hoost, and made him kynge ouer Gilead, Assuri, Jesrael, Ephraim, Ben Jamin and ouer all Israel. And Jßboseth the sonne of Saul was fourtye yeare olde, whan he was made kynge of Israel, & he raigned two yeares. But the house of Juda helde with Dauid. The tyme ỹ Dauid was kynge at Hebron ouer the house of Juda, was seuen yeare and sixe monethes longe.

And Abner the sonne of Ner wēte forth with the seruauntes of Jßboseth the sonne of Saul, out of ỹ hoost vnto Gibeon. And Joab the sonne of Zeru Ja wēte forth with Dauids seruauntes, and they met together bythe pole at Gibeon, and these laye on the one syde of the pole, the other on the other syde. And Abner sayde vnto Joab: Let the yonge mē get them vp, and playe before vs. Joab sayde: Let them aryse. Then gat they them vp, & wente in nombre twolue of Ben Jamin on Jßboseth Sauls sonnes syde, and twolue of Dauids seruauntes. And euery one gat another by the heade, and thrust his swerde in his syde, and fell together: therfore is the place called Helkath hazurim (that is, the felde of the Worthies) which is at Gibeon.

And there arose a sore harde battayll the same daye. But Abner and the men of Israel were put to flighte of Dauids seruauntes. Thre sonnes of Zeru Ja were there, Joab, Abisai & Asahel. As for Asahel, he was lighte of fete as a Roo in ỹ felde, & folowed after Abner, and turned not aside nether to the righte hande ner to ỹ leste from Abner. Then Abner turned him aboute, and sayde: Art thou Asahel? He sayde: Yee. Abner sayde vnto him: Go thy waye ether to the righte hande or to the leste, and get the one of ỹ yonge men, and take his harnesse from him. Neuertheles he wolde not leaue of frō him. Then sayde Abner agayne to Asahel: Get the awaye fro me, why wilt thou that I smyte the to the grounde? and how darre I liffe vp my face before ỹ brother Joab? How beit he wolde not go his waye.

Then Abner thrust him in with a speare into his bely, so that the speare wēte out behynde him. And there he fell and dyed before him: and who so came to the place where Asahel laye deed, stode styll there. But Joab and Abisai folowed vpon Abner, till the sonne wente downe. And whan they came to ỹ hyll of Amma, which lieth before Giah, by ỹ waye to the wildernes of Gibeon, the children of Ben Jamin gathered them selues together behynde Abner, and grewe to a multitude, and stode vpon the toppe of an hyll.

And Abner called vnto Joab, and sayde: Shal the swerde thē deuoure without ende? Knowest thou not, that it wyll be bytter at the last? How longe wil it be or thou saie vnto the people, that they leaue of from their brethrē? Joab sayde: As truly as God lyueth yf thou haddest sayde thus daye in the morninge, the people had ceassed euery one from his brother. And Joab blewe the trompet, & all the people stode still, and folowed nomore vpon Israel, nether foughte they eny more.

Abner and his men wente all that same night ouer the playne felde, and passed ouer Jordane, & walked thorow all Bithron, and came to the tentes. Joab turned him from Abner, and gathered all ỹ people together. And of Dauids seruauntes there myssed nynetene men, and Asahel. But Dauids seruauntes had smytten so amonge Ben Jamin and the men of Abner, that thre hundreth and three score men were deed. And they toke vp Asahel, and buried him in his fathers graue at Bethleem. And Joab with his men wēte all that nighte: and at the breake of the daie they came vnto Hebron.

The III. Chapter.

AND there was a longe battayll betwene the house of Saul and the house of Dauid. But Dauid wente and increased, and the house of Saul wente and mynished. And vnto Dauid were children borne at Hebron. His firstborne sonne Ammon of Ahinoam the Jesraelitisse: the seconde Chileab of Abigail the wyfe of Nabal of Carmel: the thirde Absalon the sonne of Maacha the doughter of Thalmai kynge of Gessur: the fourth Adonia the sonne of Hagith: the fyfth Saphatia the sonne of Abital: ỹ sixte Jethream of Egla Dauids wife. These were borne vnto Dauid at Hebron.

Now whan it was warre betwene the house of Saul & the house of Dauid, Abner strengthed Sauls house. And Saul had had a concubyne, whose name was Rispa the doughter of Aia. And Jßboseth sayde vnto Abner: Wherfore liest thou with my fathers concubyne?

Then was Abner very wroth at these wordes of Jßboseth, and sayde: Am I a dogges heade then, that I agaynst Juda do mercy vnto the house of Saul thy father, and vnto his brethren and kynssolkes: and haue not delyuered the into ỹ hande of Dauid, and thou layest a trespace to my charge this daye for a womans sake: God do Abner this and that, yf I do not * as the LORDE hath sworne vnto Dauid, that the kyngdome maye be taken frō the house of Saul, and ỹ seate of Dauid set vp ouer Israel and Juda, from Dan vnto Berseba. Then coulde he not answere him one worde agayne, he feared him sō.

1.Reg.15.f and 16.c

And Abner sent messaungers vnto Dauid, sayenge: Whose is the londe? And sayde: Make thy couenaunt with me. Beholde, my hande shall be with the, to turne all Israel vnto the.

C

He sayde: Wel, I wyll make a couenaunt with the, but one thynge I desyre of the, that thou se not my face, excepte thou bringe me first Michol Sauls doughter, whan thou commest to se my face. Dauid sent messaungers also vnto Jßboseth the sonne of Saul, sayenge: * Gyue me my wyfe Michol, whom I maried with an hundreth foreßkinnes of the Philistynes. Jßboseth sent, and caused for to take her from the man * Palthiel the sonne of Lais. And hir hußbande wente with her, and wepte behynde her vnto Bahurim. Then sayde Abner vnto him: Turne backe agayne, and go thy waye. And he turned backe agayne.

1.Re.18.g

1.Re.25.g

And Abner talked with the Elders in Israel, and sayde: Youre myndes haue bene set afore tyme and longe a goo vpon Dauid, that he mighte be kynge ouer you, do it now therfore, for ỹ LORDE hath sayde of Dauid: I wil delyuer my people of Israel by the hāde of Dauid my seruaunt, from the hande of the Philistynes, and from the hande of all their enemies.

D

Abner spake also before the eares of Ben Jamin, and wente to speake before the eares of Dauid at Hebron all that Israel and the whole house of Ben Jamin was contente withall. Now whan Abner came to Hebron vnto Dauid, and twēty men with him, Dauid made them a feast. And Abner sayde vnto Dauid: I wyll get me vp, and go gather all Israel together to my lorde the kynge, and that they maye make a couenaunt with the, that thou mayest be kynge, at thy soules desyre.

So Dauid let Abner go from him in peace. And beholde, Dauids seruaūtes and Joab came from the men of warre, and brought a greate spoyle with them. And Abner was not now with Dauid at Hebron, for he had sent him from him, so that he was gone his waye in peace.

But whan Joab and all the hoost with him was come, it was tolde him that Abner the sonne of Ner came to the kynge, and how he had sent him frō him, so that he was gone his waye in peace. Then wente Joab in to the kynge, and sayde: What hast thou done? Beholde, Abner came to the, why hast thou sent him from the, that he is gone his waye? Knoweest thou not Abner the sonne of Ner? For he came to the to disceaue the, that he mighte knowe thy outgoynge, and ingoynge, and to spie out all that thou doest. And whan Joab wente out from Dauid, he sent messaūgers after Abner, to fetch him agayne from Bohar sira, and Dauid knewe not therof. Now whan Abner came agayne vnto Hebron, Joab brought him in to ỹ middes vnder ỹ gate, to talke w̄ him secretly, and thrust him there in to ỹ bely that he dyed, because of his brother Asahels bloude.

Whan Dauid knewe of it thereafter, he sayde: I am vngiltye, and so is my kyngdome for euer before the LORDE concernynge the bloude of Abner ỹ sonne of Ner: but vpon the heade of Joab fall it, and vpon all his fathers house, and in the house of Joab there ceasse not one to haue a rennynge yssue and a lepresy, and to go vpon a staffe, and fall thorow the swerde, and to haue scarnesse of bred. Thus Joab and his brother Abisai slewe Abner, * because he had slayne their brother Asahel in the battaill at Gibeon.

Dauid sayde vnto Joab and to all ỹ people ỹ was with him: Rente youre clothes, and gyrde sack cloth aboute you, and make lamentacion for Abner. And the kynge wente after the Bere. And whan they buryed Abner at Hebron, the kynge lifte vp his voyce, and wepte besyde Abners graue, and all the people wepte also.

And the kynge mourned for Abner, and sayde: Abner is not deed as a foole dyeth. Thy handes were not bounde, thy fete were not vered with fetters, thou art fallen as a man falleth before wicked vnthrifftes. Then all the people bewayled him yet more.

Now whan all the people came in to mynde with Dauid, whyle it was yet hye daye, Dauid sware, and sayde: God do this and that vnto me, yf I taiste ether bred or ought elles afore the Sōne go downe. And all ỹ people

knewe it, and it pleased them well all that ỳ kynge dyd in the sighte of all the people. And all the people and all Israel perceaued the same daye, that it came not of the kynge, that Abner the sonne of Ner was slayne. And the kynge sayde vnto his seruauntes: Knowe ye not that this daye a prynce and a greate man is fallen in Israel? As for me, I am yet but tender and anoynted kynge. But these men the children of Zeruia are to harde for me. The LORDE recompence him that doth euell, accordinge to his wickednes.

The IIII. Chapter.

WHan Sauls sonne herde ỳ Abner was deed at Hebron, his hãdes were feble, & all Israell was sory. But there were two men captaynes ouer the soudyers vnder the sonne of Saul, the one was called Baena, the other Rehob, sonnes of Rimon ỳ Berothite, of the childrẽ of Ben Jamin: for Beroth was coũted also in Ben Jamin. And the Berothites were fled vnto Gethaim, & were straũgers there vnto this daye. Jonathas also the sonne of Saul had a sonne which was lame on his fete, & was fyue yeare olde whan the rumoure of Saul and Jonathas came from Jesrael. And his norse toke him, and fled. And whyle she made haist and fled, he fell, and was lame: And his name was Mephiboseth.

Then wente the sonnes of Rimon ỳ Berothite, Rehob & Baena, & came to the house of Isboseth, in the heate of the daye, & he laye vpõ his bed at the noone daie. And they came in to the house to fetch wheate, & thruste him in the bely, & gat them awaye. For whã they came into ỳ house, he laye vpõ his bed in his chamber, & they stickte him to death, & smote of his heade, and toke his heade, and departed by the waye of the playne felde all that nighte, and broughte the heade of Isboseth to Dauid vnto Hebron, and sayde vnto the kynge: Beholde, there is the heade of Isboseth the sonne of Saul thine enemye, which layed wayte for thy soule. This daye hath the LORDE auenged my lorde the kynge of Saul and his sede.

Then answered Dauid vnto Rehob and Baena his brother, ỳ sonnes of Rimon ỳ Berothite, & sayde: As truly as the LORDE lyueth, which hath deliuered my soule out of all trouble, * I toke him ỳ brought me worde and sayde: Saul is deed, and he thoughte he had bene a good messaunger, and at Siclag I put him to death, vnto whom I shulde haue geuen a reward for his message,

And these vngodly personnes haue slayne a righteous man in his owne house vpon his bed. Nee shulde not I requyre his blonde of youre handes, and take you awaye from ỳ earth? And Dauid commaunded his yonge men, which slewe them, and smote of their handes and fete, and hanged them vp by ỳ pole at Hebron. But the heade of Isboseth toke they, and buried it * in Abners graue at Hebron. 2.Reg.4.f

The V. Chapter.

THen all the trybes of Israel came to Dauid vnto Hebron, and sayde: * Beholde, we are thy bone and thy flesh. And afore tyme whã Saul was kynge ouer vs, thou leddest Israel out and in. So the LORDE hath sayde: Thou shalt kepe my people of Israel, and shalt be the duke ouer Israel. And all the Elders in Israel came to ỳ kynge vnto Hebron. And kynge Dauid made a couenaunt with them at Hebron before ỳ LORDE. And they anoynted Dauid to be kynge ouer Israel. Thyrtie yeare olde was Dauid whan he was made kynge, and reigned fortye yeares. * At Hebron raigned he seuẽ yeares and sixe monethes ouer Juda: but at Jerusalem he reigned thre and thirtie yeres ouer all Israel and Juda. A 1.Par.11.b 2.Re.5.b

And the kynge wente with his men to Jerusalem, agaynst the Jebusites, which dwelt in the londe. Neuertheles they sayde vnto Dauid: Thou shalt not come hither but the blynde and lame shal dryue ỳ awaie. (They thoughte planely, that Dauid shulde not come in.) Howbeit Dauid wanne the castell of Sion, which is the cite of Dauid. Then sayde Dauid the same daye: * Who so euer smyteth the Jebusites, and opẽayneth the perquellies, the lame & the blynde, which (Jebusites) Dauids soule hateth. Herof cõmeth the prouerbe: Let no blynde ner lame come in to the house. So Dauid dwelt in ỳ castell, and called it the cite of Dauid. And Dauid builded rounde aboute fro Millo and within. And Dauid grewe, & the LORDE the God Zebaoth was with him. B 1.Pa.11.a Leui.21.c

And Hiram the kynge of Tyre sent messaungers vnto Dauid, and Ceder trees for walles, and Carpenters, and Masons, to build Dauid an house. And Dauid knewe, that the LORDE had confyrmed him kynge ouer Israel, and exalted his kingdeme for his people of Israels sake. And Dauid toke yet mo wyues and concubynes at Jerusalem, after he was come from Hebron, and there were yet mo sonnes & doughters borne vnto him. * And these are the names of them that C 1.Par.14.a 1.Par.3.a

were borne vnto him at Jerusalem: Samma Sobab, Nathan, Salomon, Jebehar, Elisua, Nepheg, Japhia, Elisama, Eliada, Eliphalet.

And whan the Philistines herde that David was anoynted kinge ouer Israel, they wēte vp all to seke David. Whan Dauid perceaued that, he wēte downe in to a castell. But the Philistynas came and scatered them selues beneth in the valley of Rephaim. 4.Re 23.a
* And David axed at the LORDE, and sayde: Shal 2 Re 2 a
I go vp agaynst the Philistynes? and wylt and 5.d
thou delyuer them in to my hande? The LORDE sayde vnto David: Go vp, I wyll delyuer the Philistynes in to thy hande.

D And Dauid came vnto Baal Prazim, and smote thē there, and sayde: The LORDE hath deuyded myne enemies, euen as the waters parte asunder: therfore is the same place called Baal Prazim. And they lefte their ymages there, but David and his men caried thē awaye.

Neuertheless the Philistynes wente vp agayne, and scatered them selues beneth in the valley of Rephaim. And David axed at the LORDE. The LORDE sayde: Thou shalt go vp, but compase them behinde, that thou mayest be vpon them euer agaynst the peer trees: and whan thou hearest vpon the toppe of the peertrees, the sounde of the goinge be bolde, for then is the LORDE gone forth before the, to smyte the hoost of the Philistines David dyd as the LORDE commaunded him and smote the Philistynes from Geba, tyll thou comest vnto Gaser.

The VI. Chapter.

A AGayne David gathered agayne all the yonge chosen men in Israel, euen thre thousande, and gat him vp, and wente with all the people that was with him of the citesins of Juda, to fetch vp the Arke of God from thence: whose name is: The name of the LORDE Zebaoth dwelleth theron 1.Par.14.a
1.Reg.6.c betwene the Cherubins. * And they caused the arke of God to be caried vpō a new cart, 1.Reg.7.a
* and fetched it out of ỹ house of Abinadab, which dwelt at Gibea. Vsa and Ahio the sonnes of Abinadab droue ỹ new cart. And whan they broughte it with the Arke from the house of Abinadab which dwelt at Gibea, Ahio wente before the Arke: and David and all the house of Israel played before the LORDE, with all maner of instrumentes of pine tre, with harpes, and psalteries, and tabrettes, and belles, and Cymbals.

B * And whan they came to the barne floore of Nahon, Vsa stretched out his hande, 1.Pa.14.b
* and helde the Arke of God, for the oxen were out asyde. Then waxed the wrath of the LORDE fearce agaynst Vsa, and God smote him there because of his presumptiō, so that he dyed there besyde the Arke of God. Then was David sory, because the LORDE had made soch a rente vpon Vsa, and he called the same place Perez Vsa vnto this daye. And David feared the LORDE the same daie, and sayde: How shall the Arke of the LORDE come vnto me? And he wolde not let it be broughte to him in to the cite of David, but caused it be brought in to ỹ house of Obed Edom the Gathite. And whan the Arke of the LORDE had contynued thre monethes in the house of Obed Edom the Gathite, the LORDE blessed him and all his house.

And it was tolde kynge David, that the LORDE had blessed the house of Obed Edom and all that he had because of the Arke of God. * Then wente he, and fetched vp the Arke of God out of ỹ house of Obed Edom in to the cite of David with ioye. And whan they were gone sixe steppes in with the Arke of the LORDE, they offered an oxe and a fat shepe. And David daunsed vō all his might before the LORDE, and was girded with an ouerbody cote of lynnē. And David with all Israel brought vp ỹ Arke of the LORDE with tabrettes and trompettes.

And whan the Arke of the LORDE came in to the cite of David, Michol the doughte of Saul loked out at a window, and sawe kynge David leapynge, springinge and daūsynge before the LORDE, and despysed him in hir hert. But whan they brought in ỹ Arke of the LORDE, they set it in hir place in the myddes of the Tabernacle, which David had pitched for it. And David offred burnt offerynges and deedofferyges before ỹ LORDE. And whan David had made an ende of offerynge the burntofferynges and deedofferynges, he blessed the people in the name of the LORDE Zebaoth, and dealte out vnto all the people, and to the multitude of Israel, both to man and womā, vnto euery one a cake of bred, and a pece of flesh, and a meece of pottage. Then wente all the people their way, euery one vnto his house.

Whan David came agayne to blesse his house, Michol the doughter of Saul went forth to mete him, and sayde: How glorious hath the kynge of Israel bene to daye, which hath vncouered himselfe before the maydens of his seruauntes, like as the rascall people discouer them selues. But David saide vnto Michol: I wil playe before ỹ LORDE, which

hath chosen me afore ỳ father, and afore all his house, because he hath commaunded me to be the prynce ouer the people of the LORDE, euen ouer Israel, and yet wyl I be vyler then so, and wyll be lowe in myne owne sighte: and with the maydens wherof thou hast spoken, wyll I be honoured. As for Michol the doughter of Saul, she had no childe vnto the daye of hir death.

The VII. Chapter.

A Now whan the kynge sat in his house, and the LORDE had geuen him rest from all his enemies on euery syde, he sayde vnto the prophet Nathan: Beholde, I dwell in a house of Cedre, and the Arke of God dwelleth amonge the curtaynes. Nathan sayde vnto the kynge: Go thy waye, what so euer thou hast in thine hert, ỳ do: for the LORDE is wt the. But the same nighte came ỳ worde of the LORDE vnto Nathan, & sayde: Go & speake to my seruaũt Dauid: Thus sayeth ỳ LORDE: Shalt thou buylde me an house to dwell in? I haue dwelt in no house sence the daye that I broughte the children of Israel vnto this daye, but haue walked in the Tabernacle and Habitacion, whither so euer I wente with the children of Israel. Dyd I euer speake to eny of the trybes of Israel (whom I commaunded to kepe my people of Israel) & sayde: Wherfore do ye not buylde me an house of Ceder wodd?

B So shalt thou speake now vnto my seruaunt Dauid: Thus sayeth the LORDE Zebaoth: * I toke the from the pasture whan thou wenteste behynde the shepe, ỳ thou shuldest be ỳ prynce ouer my people of Israel, & haue bene wt the whither so euer thou wenteste, & haue roted out all thine enemies before the, & haue made the a greate name, accordinge to the name of the greate men vpon earth. And for my people of Israel I wyll appoynte a place, and wyll plante them, that they maye remayne there, nomore to be remoued, and ỳ the childrẽ of wickednes oppresse them nomore, like as afore, and sence the tyme that I ordeyned Judges ouer my people of Israel. And I wyll geue the rest from all thine enemies. And the LORDE sheweth the, that the LORDE wyl make the a house.

C * Now whan ỳ tyme is fulfylled ỳ thou shalt slepe wt thy fathers, I wil after ỳ raise vp thy syde, which shal come of thy body: his kyngdome wyl I stablishe, he shal buylde an house for my name, * and I wyll stablyshe ỳ seate of his kyngdome for euer. * I wyll be his father, and he shall be my sonne. * Whan he doth a trespace, I wyll reprooue him with the rodd of men and with the plages of ỳ childrẽ of men: But my mercy shal not be withdrawen frõ him, as I haue withdrawẽ it frõ Saul, whõ I haue takẽ awaye before the. As for ỳ house & thy kyngdome, it shal be stablished for euer before the, & thy seate shal endure fast for euermore. 2. Re. 11 Psal. 88.

Whan Nathan had tolde all these wordes & all this vision vnto Dauid, kynge Dauid came and sat him downe before the LORDE, and sayde: O LORDE God, who am I? and what is my house, ỳ thou hast brought me thus farre? This O LORDE God hast thou thoughte to litle also, but hast spoken of the house of thy seruaunt yet lõge for to come. O LORDE God, is that the lawe of men?

D And what shall Dauid speake vnto the? thou knowest thy seruaunt O LORDE God, for thy wordes sake and accordinge to ỳ hert hast thou done all these greate thinges, ỳ thou mightest shewe thẽ vnto thy seruaunt. Therfore art thou greatly magnified O LORDE God: * for there is none like the, & there is no God but thou, accordinge vnto all that we haue herde with ỏ eares. * For where is there a people vpon earth as thy people of Israel? For whose sake God wente to delyuer him a people, and to make him selfe a name, and to do them soch greate and terrible thinges in thy lõde before ỳ people, * whom thou hast delyuered vnto thy selfe frõ Egipte, from the people, and from their goddes. And thy people of Israel hast thou prepared the to be a people vnto thyne owne selfe for euer, and thou O LORDE art become their God. Deu. 32. Deu. 4. Exo. 14.

E Stablish now ỳ worde therfore for euer (O LORDE God) which thou hast spokẽ ouer thy seruaunt & ouer his house, & do accordinge as thou hast sayde. So shall thy name be greate for euer, so that it shal be sayde: The LORDE Zebaoth is the God ouer Israel, & the house of thy seruaunt Dauid shal be made sure before the. For thou LORDE Zebaoth, thou God of Israel hast opened the eare of thy seruaunt, and sayde: I wil buylde the an house. Therfore hath ỳ seruaunt founde his hert, to praye this prayer vnto the. * Now LORDE God thou thy selfe art God, & thy wordes shal be the trueth. Thou hast spoken soch good ouer thy seruaunt. Begynne now therfore, and blesse ỳ seruauntes house, that it maye be before the for euer, for thou LORDE God thyne awne selfe hast spoken it: and Deu. 32.

with thy blessynge shal thy seruauntes house be blessed for euer.

The VIII. Chapter.

A .Par.19.d And it fortuned after this, ỹ Dauid smote ỹ Philistynes, and discomfited them, and toke the brydell of bondage Nu.24.d out of the Philistynes hande. * He smote the Moabites also to the grounde, so that he broughte two partes of them to death, and let one parte lyue. Thus the Moabites were subdued vnto Dauid, so ỹ they brought te him giftes.

Dauid smote Hadad Eser also the sonne of Rehob kynge of Zoba, whan he wēte to fetch his power agayne at ỹ water Euphrates. And of them toke Dauid a thousande & seuen hundreth horsmen, and twenty thousande fote men, and lamed all the charettes, saue an hundreth which he kepte behynde. But the Siryans came from Damascon to helpe Hadad Eser kynge of Zoba. And Dauid smote two and twentye thousande men of the Syrians, and layed people vnto Damascus in Syria.

Thus was Syria subdued vnto Dauid, so that they broughte him giftes: for ỹ LORDE helped Dauid whither so euer he wente. And Dauid toke ỹ shyldes of golde, which Hadad Esers seruauntes had, and broughte them to Jerusalem. But from Bethah & Berothai ỹ cities of Hadad Eser toke Dauid very moch brasse.

B .Par.19.b * Whan Thoi the kynge of Hemath herde, that Dauid had smytten all the power of Hadad Eser, he sent his sonne Joram vnto Dauid to salute him frendly, & to blesse him, because he had foughten with Adad Eser and smytten him (for Thoi had warre with Hadad Eser) and had Jewels with him of syluer, of golde, and of brasse: which kynge Dauid halowed also vnto ỹ LORDE, with the syluer and golde which he sanctified vnto the LORDE from all the Heythē, whom he subdued, from Siria, fro Moab, from the childrē of Ammon, from the Philistynes, frō Amalek, from the spoyle of Hadad Eser ỹ sonne of Rehob kynge of Zoba.

C .Par.19.c Dauid gat him selfe a name also whan he came, * and smote eyghtene thousande of ỹ Sirians in ỹ Salt valley. And he layed peo Gen.25.c ple in all Edomea, * and all Edom was sub Nu.24.d dued vnto Dauid: for the LORDE helped Dauid, whither so euer he wente. Thus was Dauid kynge ouer all Jsrael. And he executed iudgmente and righteousnes vnto all ỹ .Re.10.d people. * Joab ỹ sonne of Zeruja was captayne ouer the hoost. Josaphat the sonne of Ahilud was Chaunceler. Zadok the sonne of Achitob, & Ahimelech the sonne of Abiathar were prestes. Seraia was Scryde. Benaia the sonne of Joiada was ouer ỹ Chrethians & Plethians. And the sonnes of Dauid were * prestes.

The IX. Chapter.

And Dauid sayde: Remayneth there yet eny man of Sauls house, that I maye do mercy vpon him for Jonathas sake? There was a seruaunt of Sauls house, named * Siba, whom they called vnto Dauid, & the kynge sayde vnto him: Art thou Siba? He sayde: Yee thy seruaunt. The kynge sayde: Js there yet eny man of Sauls house, ỹ I maye do the mercy of God vpon him? Siba sayde vnto the kynge: * There is yet a sonne of Jonathas, lame on his fete. The kynge sayde vnto him: Where is he? Siba sayde vnto ỹ kynge: Beholde, he is at Lodober in ỹ house of * Machir ỹ sonne of Ammuel. Thē sent kynge Dauid thither, & caused for to fetch him from Lodaber out of ỹ house of Machir the sonne of Ammuel.

Now whan Mephiboseth the sonne of Jonathas the sonne of Saul came vnto Dauid, he fell vpon his face, & worshiped him. Dauid sayde: Mephiboseth. He sayde: Here am I thy seruaunt. Dauid sayde vnto him: Feare not, for I wyll do mercy vpon the for thy father Jonathas sake, and wil restore vnto the all the londe of thy father Saul: but thou shalt eate bred daylie at my table. He worshiped and sayde: Who am I thy seruaunt, that thou turnest the to a deed dogge as I am?

Then the kynge called Siba ỹ seruaunt of Saul, and sayde vnto him: All ỹ hath belonged vnto Saul & to all his house, haue I geuen to thy lordes sonne. Tyll his londe for him therfore, thou & thy children & seruauntes, & bringe it in, ỹ it maye be bred for ỹ lordes sonne, and ỹ he maye enioye it: but Mephiboseth ỹ lordes sonne shal eate bred daylie at my table. Siba had fyftene sonnes & twentye seruauntes. And Siba sayde vnto ỹ kynge: Accordinge vnto all as my lorde the kynge hath commaunded his seruaunt, so shal his seruaunt do. And let Mephiboseth (sayde Dauid) eate at my table, as one of the kynges owne children. And Mephiboseth had a yōge sonne, whose name was Micha. But all ỹ dwelt in the house of Siba, serued Mephiboseth. As for Mephiboseth him selfe, he dwelt at Jerusalem: for he ate daylie at the kynges table * and was lame on both his fete.

The X. Chapter.

A 10.a AND it fortuned after this, that ỳ kynge of the childrẽ of Ammon dyed, & his sonne Hanun was kynge in his steade. Then sayde David: I wyll do mercy vpon Hanun the sonne of Nahas, as his father dyd mercy vpon me. And so he sent, and comforted him by his seruauntes ouer his fathers death. Now whan Dauids seruauntes came into the londe of the childrẽ of Ammon, the mightiemen of the childrẽ of Ammon sayde vnto Hanun their lorde: Thynkest thou it is for the honꝰ of ỳ father in ỳ sighte, ỳ David hath sent comforters vnto the? hath he not sent his seruauntes vnto ỳ (thynkest thou) to spye and search out the cite and to ouerthrowe it?

B Then toke Hanun the seruauntes of David, and shoue of the one halue of their beerdes, and cut of the halfe of their garmẽtes euen by the girdell, and so let them go. Whã this was tolde David, he sent to mete them: for the men were put to greate shame. And the kynge caused to saye vnto them: Abyde at Jericho, tyll youre beerdes be growne, & then come agayne.

Whan the childrẽ of Ammon sawe that they stynked in the sighte of David, they sent and hyred the Sirians of the house of Rehob, and the Sirians at Zoba euen twentye thousande fote men, and from the kynge of Maecha a thousande men, and from Istob twolue thousande men. Whan David herde that, he sent Joab with all the hoost of ỳ men of warre. And the childrẽ of Ammon wente forth, and prepared them selues to ỳ battayll before the intraunce of the gate. But the Siryans of Soba, of Rehob, of Istob and of Maecha were alone in the felde.

C Now whan Joab sawe that the battayll was set vpõ him before and behynde, he chose of all the best yonge men in Israel, & prepared him selfe agaynst the Syrians. And the resydue of the people put he vnder the hande of his brother Abisai, that he mighte prepare him agaynst the childrẽ of Ammon. And sayde: Yf ỳ Syrians be to mightie for me, helpe thou me: but yf the childrẽ of Ammon be to mightie for the, I shal helpe the. Take a good corage vnto the, and let vs be stronge for oure people, and for ỳ cite of oure God: nevertheles the LORDE do what pleaseth him.

And Joab made him forth with the people that was with him, to fyghte agaynst the Syrians: and they fled before him. And

whan the childrẽ of Ammon sawe that the Syrians fled, they fled also before Abisai, & wente in to the cite. So Joab turned agayne from the childrẽ of Ammon, & came to Jerusalem. And whan the Syrians sawe ỳ they were smytten before Israel, they came together.

D And Hadad Eser sent & brought out ỳ Syrians beyonde the water, and conueyed their power in, & Sobath the chefe captayne of Hadad Eser wente before thẽ. Whan this was tolde David, he gathered all Israel together, & wente ouer Jordane, and came to Helam, & the Syrians prepared them selues agaynst David to fyghte with him, how beit the Syrians fled before Israel. And David slewe of the Syrians seuẽ hundreth charettes, & fortye thousande horsmẽ, & Sobath the chefe captayne smote he also, so that he dyed there. Whan the kynges which were vnder Adad Eser, sawe, that they were smytten before Israel, they made peace with Israel, and were subdued vnto them. And the Syrians were afrayed to helpe the childrẽ of Ammon eny more.

The XI. Chapter.

A AND whan ỳ yeare came aboute what tyme as ỳ kynges vse to go forth, David sent Joab and his seruauntes with him, and all Israel, to destroye the childrẽ of Ammon, and to laye sege vnto Rabba: but David abode at Jerusalem. 1.Par.21.

And aboute the euẽtyde it fortuned that David arose from his restinge place, & wente vp to ỳ toppe of the kynges palace, and from ỳ toppe he sawe a woman* waßshinge hir selfe, and the woman was of a very fayre bewtye. And David sent, and caused to aske what woman it was, and sayde: Is not that Bethseba the doughter of Eliam the wife of Vrias the Hethite? And David sent messaũgers, and caused for to fetch her. And whã she was come in vnto him, he laye with her. Nevertheles she halowed hir selfe from hir vncleñes, and turned agayne vnto h Exo.2.a Susan.c

house. And the womā was with childe, and sent, and caused to tell Dauid and to saye: I am with childe. Dauid sent vnto Joab (sayē ge:) Sende me Vrias ỳ Hethite. And Joab sent Vrias vnto Dauid. And whan Vrias came to him, Dauid axed him yf it stode well with Joab, and with the people and with the battayll.

B And Dauid sayde to Vrias: Go downe in to thy house, and wash thy fete. And whan Vrias wente out of the kynges palace, the kynges gifte folowed him. And Vrias layed him downe to slepe before the kynges palace gate, where all his lordes seruauntes laye, & wente not downe in to his house. Whan worde came to Dauid: Vrias is not gone downe in to his house, Dauid sayde vnto him: Camest thou not ouer the felde? Why wentest thou not downe in to thy house? Vrias sayde vnto Dauid: The Arke and Israel & Juda abyde in the tentes: And Joab my lorde and my lordes seruauntes lye in ỳ felde, and shal I go in to my house to eate and drynke, and to lye with my wife? As truly as thou lyuest, and as truly as thy soule lyueth, I wyll not do this thinge. Dauid sayde vnto Vria: Abyde here then to daye, tomorow wil I let the go. So Vrias abode at Jerusalem the same daye, and the nexte also. And Dauid called him to eate & drynke before him, & made him dronken. And at euen he wente to lye him downe for to slepe vpon his couche with his lordes seruauntes, and wente not downe in to his house.

C On the morow wrote Dauid a letter vnto Joab, & sent it by Vrias. After this maner wrote he in the letter: Set Vrias in ỳ forest parte of ỳ batayll, & turne you behynde him, ỳ he maye be slayne. Now whā Joab layed sege to the cite, he set Vrias in ỳ place, where he knewe ỳ the mightiest men of Armes were. And whan the men of the cite fell out and foughte agaynst Joab, there fell certayne of ỳ people of Dauids seruauntes. And Vrias the Hethite dyed also.

Then sent Joab, and caused to tell ỳ kynge all the matter concernynge the battayll, and cōmaunded the messaunger, and sayde: Whan thou hast tolde ỳ kynge all the matter concernynge the batayll, and seist that he is wroth, and yf the kynge saye vnto the: Wherfore came ye so nye the cite with the batayll? Knowe ye not how they vse to shute from the wall? * Who smote Abimelech the sonne of Jerubaall? Dyd not a womā cast a pece of a mylstone vpō him from the wall, so that he dyed at Thebez? Why came ye so nye the wall? Then shalt thou saye: Thy seruaunt Vrias the Hethite is deed also.

Iud. 9.h

The messaunger wente his waye, and came and tolde Dauid all together, wherfore Joab had sent him. And the messaunger sayde vnto Dauid: The men preuayled against vs, and fell out vnto vs in to ỳ felde: and we were vpon them harde at the doore of ỳ porte. And the archers shot from the wall vpon thy seruauntes, and slewe certayne of the kynges seruauntes: and thy seruaunt Vrias the Hethite is deed also.

Dauid sayde vnto the messaunger: Thus shalt thou saye vnto Joab: Let not ỳ vexe the, for the swerde consumeth now one now another. Go forth with the battayll against the cite, that thou mayest destroye it, and confforte the men. And whan Vrias wife herde that Vrias was deed, she mourned for hir hußbande. But whā she had made an ende of mournynge, Dauid sent, and caused her be fetched vnto his palace, and she became his wyfe, and bare him a sonne. Nevertheles this dede ỳ Dauid dyd, displeased the LORDE.

The XII. Chapter.

AND the LORDE sent Nathan vnto Dauid. Whan he came to him, he tolde him: There were two men in one cite, the one riche, the other poore. The riche man had very many shepe and oxen: but the poore man had nothinge saue one litle shepe, which he had boughte, and norished it, so that it grewe vp with him and his children together. It ate of his bred, and dranke of his cuppe, and slepte in his lappe, and he helde it as a doughter. But whan there came a straunger vnto the riche man, he spared to take of his awne shepe & oxen (to prepare oughte for the straunger that was come vnto him) and toke the poore mans shepe, and prepared it for the man that was come vnto him.

Thē was Dauid wroth with greate displeasure agaynst that man, and sayde vnto Nathan: As truly as the LORDE lyueth, the man that hath done this, is the childe of death. * The shepe also shal he make good in foure folde, because he hath done soch a thinge, and not spared it.

Then sayde Nathan vnto Dauid: Thou art euen the man. Thus sayeth the LORDE the God of Israel: * I haue anoynted the to be kynge ouer Israel, and delyuered the out of the hande of Saul, and haue geuen the ỳ lordes house, and his wyues in to

lappe, and the house of Israel and Juda haue I geuen the: and yf that be to litle, I wyl yet do this and that for the also. Wherfore hast thou then despysed the worde of the LORDE, to do soch euell in his sighte? Vrias the Hethite hast thou slayne with the swerde: his wife hast thou taken to be thy wyfe, but him hast thou slayne with ỹ swerde of the children of Ammon.

C Now therfore shal not ỹ swerde departe from thy house for euer, because thou hast despysed me, and taken the wife of Vrias the Hethite, to be thy wife. Thus sayeth the LORDE: Beholde, * I wyll rayse vp euell of thyne awne house, and wyll take thy wyues before thyne eyes, and wyl geue them vnto thy neghboure, so that he shall lye with thy wyues by Sonne lighte. For thou hast done it secretly, but I wyl do this in the sighte of all Israel, and by Sonne lighte.

Then sayde Dauid vnto Nathan * I haue synned vnto the LORDE. Nathan sayde vnto Dauid: So hath the LORDE also taken awaye thy synne, thou shalt not dye. But for somoch as thou thorow this dede hast caused the enemies of the LORDE to blaspheme, ỹ sonne that is borne vnto the, shall dye the death. And Nathan wente home. As for the childe which Vrias wife bare vnto Dauid, the LORDE smote it, so that it was deedsicke.

D And Dauid besoughte God for the childe, and fasted, and wente in, and laie all nighte vpon the earth. Then rose the Elders of his house, and wolde haue taken him vp frō the grounde: neuertheles he wolde not, neither ate he wt them. Vpon the seuenth daye ỹ childe dyed. And Dauids seruauntes durst not tell him that the childe was deed. For they thoughte: Beholde, whan the childe was yet alyue, we spake vnto him, and he herkened not vnto oure voyce, How moch more shall it greue him, yf we saye: The childe is deed? And Dauid sawe that his seruauntes made a whisperinge together, and perceaued that the childe was deed, and sayde vnto his seruauntes: Is the childe deed? They sayde: Yee. Then rose Dauid vp from the earth, and waßhed him selfe, and anoynted him, and put on other garmentes, & wente in to the house of the LORDE, and worshipped.

E And whan he came agayne, he commaunded to set bred before him, and ate. Then sayde his seruauntes vnto him: What maner of thinge is this that thou doest? Whan the childe was alyue, thou fastedst and weptest: but now that it is deed, thou stōdest vp and eatest? He sayde: I fasted and wepte for the childe whan it was yet a lyue, for I thoughte: Who knoweth, peraduenture the LORDE maye be gracious vnto me, that the childe maye lyue. * But now that it is deed, wherfore shulde I fast? Can I fetch it agayne? I shal go vnto it, but it shall not come agayne vnto me. And whan Dauid had comforted Bethseba his wife, he wente in vnto her, and laye with her. * And she bare a sonne, whom he called Salomon. And the LORDE loued him. And he put him vnder the hāde of Nathan ỹ prophet, which called him Jedidia because of the LORDE.

So Joab foughte agaynst Rabba of ỹ childen of Ammon, and wanne the kynges cite, & sent messāgers vnto Dauid, & caused to saye vnto him: * I haue foughte against Rabba, and haue wonne the water cite also. Gather thou therfore the residue of the people together, and laye sege to ỹ cite, and wynne it, that I wynne it not, and haue the name therof. So Dauid gathered all ỹ people together, and wente, & foughte agaynst Rabba, and wanne it, and toke their kynges crowne frō his heade (which in weight had a talente of golde, and precious stones) and was set vpon Dauids heade, and very moch spoyle caried he out of the cite. As for the people that was therin, he broughte thē forth, and layed them vnder yron sawes and hokes and wedges of yron, and burned thē in tyle ouens. Thus dyd he vnto all the cities of the childen of Ammon. Then returned Dauid and all the people vnto Jerusalem agayne.

Ecclī.48. 1.Par.3.2 Matt.1.a

F 1.Par.21.2

The XIII. Chapter.

A And it fortuned after this, that Absalom ỹ sonne of Dauid had a fayre sister, whose name was Thamar, & Ammon the sonne of Dauid loued her. And Ammon was in greate combraunce, in so moch that he was euen sicke, because of Thamar his sister. For she was a virgin, and Ammon thoughte it shulde beharde for him to do eny thinge vnto her. But Ammon had a frēde, whose name was Jonadab the sonne of Simea Dauids brother, And the same Jonadab was a very wyse man, which sayde vnto him: Why art thou so leane (thou kynges sonne) from daye to daye? Mayest thou not tell me? Then sayde Ammon vnto him: I loue Thamar my brother Absaloms sister exceadingly.

B Jonadab sayde vnto him: laye the downe vpon thy bedd, and make the sicke. And

whan thy father commeth to loke how thou doest, saye vnto him: Oh let my sister Thamar come, that she maye fede me, and make a meece of meate before me, that I maye se it, & eate it of hir hande. So Ammon layed him downe, and made him sicke. Now whā the kynge came in to loke how he dyd, Ammon sayde vnto the kynge: Oh let my sister Thamar come, and make me a syppynge or two, and that I maye eate it of hir hande. Then sent Dauid for Thamar in to the house, and sayde vnto her: Go thy waye to thy brother Ammons house, & make him a meece of meate. Thamar wente vnto hir brother Amons house, but he laye in his bed. And she toke floure, and mixte it, and dighte it before his eyes, and made him a syppynge. And she toke the meece of meate, and poured it out before him: but he wolde not eate.

C And Ammon saide: Put forth every man fro me. And euery man wēte forth from him. Then sayde Ammon vnto Thamar: Bringe me that meece of meate in to the chamber, that I maye eate it of thy hande. Then toke Thamar ỳ syppynge that she had made, and broughte it vnto Ammon hir brother in to the chamber.

And whan she broughte it vnto him ỳ he mighte eate, he toke holde of her, & sayde vnto her: Come my sister, lye with me. Nevertheles she saide: Oh no my brother, force me not: for so do they not in Israel, do not thou soch foly. Whither shal I go with my shame? And thou shalt be as one of the vnwyse in Israel. But speake vnto the kynge, he shal not withholde me from the.

D Howbeit he wolde not herken vnto her, Gen. 34. a and ouercame her, * and forced her, and laye Leui. 18. a with her. And Ammon hated her exceadingly, so that the hate was greater then the love was before. And Ammon sayde vnto her: Vp, and get the hence.

She saide vnto him: This euell that thou thrustest me out, is greater then the other, that thou hast done vnto me. Nevertheles he herkened not vnto her, but called his boye that serued him, and sayde: Put awaye this woman fro me, and locke the dore after her. And she had a partye garment on: for soch garmentes wayre ỳ kynges doughters whyle they were virgins.

And whā his servaunt had put hir forth, & lockte the dore after her, Thamar strowed asshes vpon hir heade, and rente the partye garment which she had vpon her, and layed hir hande vpon hir heade, and wente on, and cryed. And hir brother Absalom sayde vnto her: Hath thy brother Ammon bene with the? Now holde thy peace my sister, he is thy brother, and take not the matter sore hert.

So Thamar remayned a wyddowe in brother Absaloms house. And whan kynge Dauid herde of all this, he was very sory. As for Absalom, he spake nether euell nor good to Ammon: but Absalom hated Ammon, because he had forced his sister Thamar.

After two yeares had Absalom shepe clyppers at Baal Hazor, which lyeth by Ephraim. And Absalom called all the kynges children, and came to the kynge, and sayde: Beholde, thy servaunt hath shepe clyppers, let it please ỳ kynge with his servauntes to go with his servaunte. But the kynge sayde vnto Absalom: No my sonne, let vs not all go, lest we be to chargeable vnto the.

And he wolde nedes have had him to go, howbeit he wolde not, but blessed him. Absalom sayde: Shall my brother Ammon go with vs then? The kynge sayde vnto him: Wherfore shall he go with the? Then was Absalom so importune vpon him, that he let Ammon and all the kynges childrē go with him.

But Absalom commaunded his yonge men, and sayde: Take hede whan Ammon is mery with wyne (and I saye vnto you: Smyte Ammon, and slaye him) that ye be not afrayed: for I haue commaunded you, be stronge, and playe the men. So Absaloms yonge men dyd vnto Ammon, as Absalom had commaunded them. Then stode all the kynges children vp, and every one gat him vp vpō his Mule, and fled. And whyle they were yet on their waye, the rumoure came to kynge Dauid, that Absalom had slayne all the kynges children, so that not one of them was lefte.

Then stode the kynge vp, and rente his clothes, & layed him downe vpon the earth, and all his servaūtes that stode aboute him, rente their clothes. Then answered Jonadab ỳ sonne of Simea Dauids brother, and sayde: Let not my lorde thynke that all the yonge men the kynges children are deed, but ỳ Ammon is deed onely: for Absalom hath kepte it in him selfe sence the daie that he forced his sister Thamar. Therfore let not my lorde the kynge take it so to hert, that all the kynges children shulde be deed, but that Ammon is deed onely.

G As for Absalom, he fled. And the yonge man that kepte the watch, lifte vp his eyes, and loked, and beholde, A greate people came in the waye one after another by the hill syde. Then sayde Jonadab vnto the kynge: Beholde, the kynges children come. Euen as thy seruaunt sayde, so is it happened. And whan he had ended his talkynge, the kynges children came, and lifte vp their voyce, and wepte.

The kynge and all his seruauntes wepte also very sore. But Absalom fled, and wente vnto Thalmai the sonne of Ammihud kynge of Gesur. As for David, he mourned for his sonne euery daye. Whan Absalom was fled and gone vnto Gesur, he was there thre yeare. And kynge David ceassed from goinge out agaynst Absalom, for he had comforted him selfe ouer Ammon that he was deed.

The XIIII. Chapter.

A Joab the sonne of Jeruja perceaued ỹ the kynges hert was agaynst Absalom, and sent vnto Thecoa, and caused to fetch from thence a prudent woman and saide vnto her: Make lamẽtacion, and weere mournynge garmentes, & anoynte the not with oyle: but sayne thy selfe as a woman which hath mourned longe ouer a deed, and thou shalt go in to the kynge, and speake so & so vnto him. And Joab tolde her what she shulde saye.

And whan the woman of Thecoa wolde speake with the kynge, she fell vpon hir face to the grounde, and worshipped, and sayde: Helpe me O kynge. The kynge sayde vnto her: What ayleth the? She sayde: I am a wedowe, a woman that mourneth, and my hußbãde is deed. And thy handmayde had two sonnes, which strowe together in the felde: and whylethere was noman to parte thẽ a sunder, the one smote the other, and slewe him.

And beholde, all the whole kynred ryseth vp.c vp agaynst thy handmayden, and saye: * Delyuer him which hath smytten his brother, that we maye kyll him, for the soule of his brother whom he hath slayne, and that we maye destroye the heyre also. And thus are they mynded to put out my sparke, which yet is lefte, that there shulde no name ner eny thinge els remayne ouer vnto my hußbãde vpon earth.

B The kynge sayde vnto the woman: Go ỹ waye home, I wil geue a cõmaundemẽt for ỹ. And the woman of Thecoa saide vnto ỹ kynge: The trespace be vpon me (my lorde ỹ kynge) and vpon my fathers house: but the kynge and his seate be vngiltye. The kynge sayde: Whe that speaketh agaynst the, bringe him vnto me, so shall he touch the nomore. She sayde: Let the kynge thynke vpon the LORDE his God, that there be not to many auengers of bloude to destroye, and that they bringe not my sonne to naught. He sayde: * As truly as the LORDE lyueth, there 1.Re.14.g shall not one heer of thy sonne fall vpon the earth. And the woman sayde: Let thy handmayde speake somwhat to my lorde the kynge. He sayde: speake on. The woman sayde: Wherfore hast thou deuised soch a thinge agaynst the people of God? And how happeneth it that the kynge speaketh soch, to make himselfe giltie, and causeth not his outlawe to be broughte agayne? For we all dye the death, and as the water that sinketh in to the earth, which is not taken vp. * And Lze.18. God will not take awaye the lyfe, but vnbethynketh himselfe, ỹ euen the very outlawes be not cleane thrust out from him.

Thus am I come also to speake this to C my lorde the kynge in the presence of the people, for thy handmayden thoughte: I wyll speake to the kynge, peraduenture he shall do that his handmayden sayeth, for he shall heare his handmayden, to delyuer me from the hande of all them, that wolde destroye me with my sonne from the enheritaunce of God. And thy handmayden thoughte, ỹ worde of my lorde the kynge shall be as a meatofferynge, * for my lorde the kinge is as 2.Re.19. an angell of God, so that he can heare good and euell, therfore shall the LORDE thy God be with the.

The kynge answered and sayde vnto the woman: Kepe nothynge fro me that I axe the. The woman sayde: Let my lorde the kinge speake on. The kynge sayde: Is not the hande of Joab with the in all this? The woman answered and sayde: As truly as thy soule lyueth (my lorde O kynge,) there is els noman nether at the righte hande ner at ỹ lefte, but euen as my LORDE the kynge hath sayde, for thy seruaunt Joab hath commaunded me, and he himselfe hath taught thy handmayden all these wordes, that I shulde turne this matter of this faßshiõ, this hath Joab thy seruaunt done. But my lorde is wyse, as the wyßdome of an angell of God, so that he knoweth all thynges vpon earth.

Then sayde the kynge vnto Joab: Be- D holde, I haue done this: go thy waye ther-

fore and bringe the childe Absalom agayne.

Then fell Joab vpon his face vnto the grounde, and worshipped, and thanked the kynge, and sayde: This daye doth thy seruaunt perceaue, that I haue founde grace in thy syghte my lorde the kynge, in that the kynge doth as his seruaunt hath sayde. So Joab gat him vp, and wente vnto Gesur, and broughte Absalom to Jerusalem. But the kinge sayde: Let him go againe in to his house, and not se my face. Thus Absalom came agayne to his house, and sawe not ỹ kynges face.

But in all Jsrael there was not so fayre, and so marueloꝰ goodly a man, as Absalom. From the sole of his fote vnto the toppe of his heade there was not one blemysh in him. And whan his heade was rounded (that was comonly euery yeare, for it was to heuy for him, so that it must nedes haue bene rounded) the heer of his heade weyed two hundreth Sicles after ỹ kynges weight. And vnto Absalom there were borne three sonnes and one doughter, whose name was Thamar, and she was a woman of a fayre bewtye: So Absalom abode two yeare at Jerusalem, and sawe not the kynges face.

And Absalom sent for Joab, that he mighte sende him to the kynge. And he wolde not come to him. But he sent the seconde tyme, yet wolde he not come. Then sayde he vnto his seruauntes: Ye knowe Joabs pece of londe that lyeth by myne, and he hath barlye theron: go youre waye therfore and set fyre vpon it. So Absaloms seruauntes sett fyre vpon Joabs pece of londe.

Then Joab gat him vp, and came to Absalom in to the house, and sayde vnto him: Wherfore haue thy seruauntes set fire vpon my pece of londe? Absalō sayde vnto Joab: Beholde, I sent for the, and caused to saye vnto the: Come hither, that I maye sende the to the kynge, and to saye: Wherfore came I from Gesur? It were better for me that I were there yet. Let me therfore se the kynges face. But yf there be eny trespace in me, then put me to death. And Joab wente in to the kynge, and tolde him. And he called Absalom, to come in to the kynge, and he worshipped vpon his face to the grounge before the kynge. And the kynge kyssed Absalom.

The XV. Chapter.

And after this it fortuned that Absalom caused to prepare himselfe chearettes and horses, and fyfty men, which went his fotemē. And Absalō gat him vp allwaye early in the mornynge, and stode in the waye by the porte: and whan eny man had a matter which shulde come to the kynge for iudgment, Absalom called vnto him and sayde: Of what cite art thou? Yf he sayde then: thy seruaunt is of one of the trybes of Jsrael, then sayde Absalom vnto him: Beholde, thy matter is righte and plaine: but there is noman appoynted ỹ of the kynge to heare the.

And Absalom sayde: O who setteth me to be iudge in ỹ londe, that euery man with hath a plee or matter to do in ỹ lawe, might come to me, that I might helpe him to right. And whan eny man came to him to do worshippe & to do him obeisaunce, he put forth his hāde, and helde him & kyssed him. After this maner dyd Absalom vnto all Jsrael whan they came to the lawe vnto the kynge, and so dyd he steale awaye the hert of ỹ men of Jsrael.

After fortye yeares sayde Absalom vnto the kynge: I wil go and performe my vowe at Hebron, which I made vnto the LORDE. For thy seruaunt made a vowe, * whan I dwelt at Gesur in Siria, and saide: Whan ỹ LORDE bringeth me agayne to Jerusalem, I shal do a Gods seruyce vnto the LORDE. The kynge sayde vnto him: Go thy waye in peace. And he gat him vp, and wente vnto Hebron.

But Absalom had sent out spyes in all the trybes of Jsrael, sayenge: Whan ye heare the noyse of the trompe, saye: Absalom is made kynge at Hebron. There wente with Absalom two hundreth men called from Jerusalem, but they wente on symply, and knewe not of the matter. Absalom sent also for Achitophel (the Gilonyte) Dauids counceler, out of his cite Gilo. Now whan he did the sacrifice, the conspiracion was mighty and the people ranne together, and multyplied with Absalom.

Then came one which tolde Dauid, and sayde, that the hert of euery man in Jsrael folowed Absalom. Dauid sayde vnto all his seruauntes that were with him at Jerusalem: Vp, let vs fle, for here shall be no escapynge for vs before Absalom.

Make haist that we maye be goynge, lest he ouertake vs and catch vs, and bryng some mysfortune vpon vs, and smyte the cyte with the edge of the swerde. Then sayde the kynges seruauntes vnto him: Loke what my LORDE ỹ kinge choseth, beholde, here are

thy seruauntes. And the kynge wente forth on fote wt all his housholde. * But ten concubynes lefte he to kepe the house.

And whan the kynge and all the people came forth on fote, they wēte farre from home, and all his seruauntes wente by him, and all the Chrethians and Plethians, and all the Gethites (euen sixe hundreth men) which were come on fote from Gath, wente before the kynge.

And the kynge sayde vnto * Jthai ỹ Gethite: Why goest thou also with vs? Turne backe, and byde with the kynge, for thou art a straunger: get the hence agayne vnto thy place. Thou camest yesterdaye, and to daye thou inperdest to go with vs: As for me, I wyl go whither I can: turne thou backe agayne, and mercy and faithfulnes happen vnto thy brethren with the. Jthai answered, and sayde: * As truly as the LORDE lyueth, and as truly as my lorde the kynge lyueth, loke in what place my lorde the kynge shalbe, (whether it chaunce to life or death) there shal thy seruaunt be also.

Dauid sayde vnto Jthai: Then come, and go with vs. So wente Jthai the Gethite and all his men, and the whole multitude of the children that were with him. And all the lande wepte with loude voyce, and all the people with them. And the kynge wēte ouer the broke Cedron, and all the people wente ouer by the waye that goeth to the wyldernes.

And beholde, Sadoc was there also, and all the Lenites that were with them, & they bare ỹ Arke of the couenūat of God, and set it there. And Abiathar wente vp, tyll all the people came out of the cite. But the kynge sayde vnto Sadoc: Brynge the Arke of God in to the cite agayne. Yf I shal fynde grace before the LORDE, he shall fetch me agayne, and shall let me se it, and the house of it. But yf he saye thus: I haue no pleasure to ỹ, beholde, here am I, let him do with me as it pleaseth him.

And the kynge saide vnto Sadoc ỹ priest: O thou * Seer, turne agayne to ỹ cite with peace, and Ahimaas thy sonne with the and Jonathas the sonne of Abiathar: beholde, I wyl tary in the playne of the wyldernes, tyll the message come from you, and tell me. So Sadoc and Abiathar broughte the Arke of God agayne to Jerusalem, and remayned there.

But Dauid wente vp to mount Olyuete and wepte, & his heade was couered. And all the people that was with him, had euery man his heade couered and wente on and wepte. And whan it was tolde Dauid, that Achitophel was in the cōfederacy with Absalom, he sayde: LORDE turne thou Achitophels councell to foolishnes.

And whan Dauid came vp to the toppe of the mount, where the vse was to worshippe God, Chusai the Arachite met him with his cote rent, and earth vpon his heade. And Dauid sayde vnto him: Yf thou go with me, thou shalt be chargeable vnto me: but yf thou goest agayne in to the cite, and sayest vnto Absalom: I am thy seruaunt O kynge euen as I was thy fathers seruaunt, so wyll I now be thy seruaunt, * Then shalt thou bringe Achitophels councell to naughte. So is Sadoc and Abiathar ỹ priestes with the, and all that thou hearest out of the kynges house, tell it vnto Sadoc and Abiathar the priestes. Beholde, their two sonnes are with thē: Ahimaas the sonne of Sadoc, and Jonathas the sonne of Abiathar, by them mayest thou sende me worde what thou hearest. So Chusai Dauids frende came in to the cite. And Absalom came to Jerusalem.

2. Re. 17. a and b. c

The XVI. Chapter.

AND whan Dauid was gone a lytle by from the toppe of the mount, beholde, Siba the seruaūt of Mephiboseth met him with a couple of asses sadled, wheron were two hundreth loaues of bred, and an hundreth quantities of rasyns and an hundreth quantities of fygges, and a bottell of wyne. Then sayde the kynge vnto Siba: What wilt thou do herewith? Siba sayde: The asses shalbe for the kynges housholde to ryde vpon, and the loaues and fygges for the yonge men to eate, and the wyne shalbe for them to drynke whan they are weery in the wyldernes. The kynge sayde: Where is thy lordes sonne? Siba sayde vnto the kynge: Beholde, he abyde that Jerusalē, for he saide: To daye shal ỹ house of Jsrael restore my fathers kigdome vnto me. The kynge sayde vnto Siba: Beholde, * all that Mephiboseth hath, shalbe thine. Siba sayde with reuerence, Let me finde grace in thy sighe my lorde O kynge.

2. Re. 9. d

But whan kynge Dauid came to Bahurim, beholde, there wente out a man of the kynred of the house of Saul, * whose name was Semei the sonne of Gera, which wente forth and * cursed, and cast stones at Dauid, and at all kynge Dauids seruauntes: and all the people and all the mightie men

Exo. 22. d

men were at his righte hande and at his lefte. Thus sayde Semei whan he cursed: Get the forth, get the forth thou bloudy hounde, thou man of Belial. The LORDE hath rewarded the for all the bloude of the house of Saul, ỹ thou becamest kynge in his steade. Now hath the LORDE geuen the kyngdome into ỹ hande of Absalom thy sonne, and beholde, now stickest thou in thine owne myschefe, for thou art a bloudy hounde.

But Abisai the sonne of Zeruja sayde vnto the kynge: Shall this deed dogg curse my lorde the kynge? I wyl go and take the heade awaye from him. The kynge saide: Ye children of Zeruja, what haue I to do w' you? Let him curse on, for the LORDE hath commaunded him: Curse Dauid. Who can saye now: Why doest thou so?

C And Dauid sayde vnto Abisai and to all his seruauntes: Beholde, my sonne which came of my body, seketh after my lyfe, how moch more now the sonne of Jemini? Let him curse on, for the LORDE hath commaunded him: * peraduenture the LORDE shall consydre my aduersyte, and recompence me good for his cursynge this daye. So Dauid wente on his waye with his men. But Semei wente on by the mount besyde him, and cursed, and cast stones at him, & threwe clottes of earth.

2.Re.2.g

And the kynge came in and all the people that was with him, weery, and refreshed himselfe there. But Absalom and all the people of the men of Israel came to Jerusalem and Achitophel with him. Whan Chusai the Arachite Dauids frende came into Absalom, he sayde vnto Absalom: God saue the kynge God saue the kynge.

D Absalom sayde vnto Chusai: Is this thy mercy vnto thy frende? Why art thou not gone with thy frende? Chusai sayde vnto Absalom: Not so, but loke whom the LORDE choseth, and this people, and all the men in Israel, his wyl I be, and byde with him. Secondly, whom shulde I serue? Shulde I not do seruyce before his sonne? Like as I haue serued in the presence of thy father, so wyll I do seruyce before the also.

And Absalom sayde vnto Achitophel: Geue vs youre councell what we shal do? Achitophel sayde vnto Absalom: * Go lye with thy fathers concubynes, whom he hath left to kepe the house, so shall all Israel heare that thou hast made thy father to stynke, and the hande of all them that are with ỹ, shal be the bolder. Then made they a tente vnto Absalom * vpon the house toppe. And Absalom laye with his fathers concubynes in the sighte of all Israel.

2.Re.12.c

* The houses

At that tyme whan Achitophel gaue councell, that was euen as yf a man asked councell at God: So were all the councells of Achitophel both with Dauid and with Absalom.

The XVII. Chapter.

AND Achitophel sayde vnto Absalom: I wil chose out twolue thousande men and wyl get me vp, and persue Dauid by nighte, and fall vpō him whan he is faynt and weery: When I vexe him thē, so that all the people which is by him, flieth, I wil smyte the kynge onely, and bryng all the people vnto the agayne. So whan every man is brought vnto the as thou desyrest, then shal all the people be in peace. Absalom thought that good, and so dyd all the Elders in Israel. But Absalom sayde: I praye you call Chusai the Arachite also, and let vs heare what he sayeth therto. And whā Chusai came in to Absalom, Absalom saide vnto him: Thus hath Achitophel spoken, Sayest thou now, shal we do it or not?

Then sayde Chusai vnto Absalom: Is no good councell ỹ Achitophel hath geuen at this tyme. And Chusai sayde moreouer: Thou knowest thy father well and his men, that they are stronge and of a wrothfull stomack, euen * as a Beer that is robbed of her yonge ones in the felde, Thy father also is a man of warre, and wyl not be necligēt with the people. Beholde, he hath now peraduenture hyd hymselfe in some caue or in some place. Yf it came to passe then that it chaunced euell at the first, & there shulde come a rumour and saye: There is a slaughter done in the people that folowed Absalō: thē shulde euery man be discoraged, which els is valeaunt, & hath a hert like a lyō: for all Israel knoweth that thy father is stronge, and that all they which be with him, are mighty men.

But this is my cōcell, that thou gather together all Israel from Dan vnto Berseba in nombre as the sonde of the See, and go thou thine owne person amonge them, then wil we fall vpon him in what place we finde him, and wyll ouerwhelme him euen as the dew falleth vpon the earth, so that we shal not leaue one of him and of all his men. But yf he resorte in to a cite, then shal all Israel cast roapes aboute the same cite, and drawe it in to the riuer, so that there shal not one stone of it be founde

Then sayde Absalom and every man in Israel: The councell of Chusai the Arachite is

better then Achitophels councell.

*But the LORDE broughte it so to passe, that ỹ good councell of Achitophel was hyndred, that the LORDE mighte brynge euell vpon Absalom.

*And Chusai sayde vnto Sadoc & Abiathar the prestes: Thus and thus hath Achitophel counceled Absalom and the Elders in Israel: but so and so haue I counceled. Sende now therfore in all the haist, and tell Dauid, and saye: Abyde not all nighte in the playne felde of the wyldernes, but get the ouer, that the kynge be not swalowed vp, and all the people that is with him. As for Jonathas and Ahimaaz, they stode by the well of Rogel, and a damsell wente thither and tolde them. They wente on their waye, and tolde kynge Dauid, for they durst not be sene to come in to the cite.

But a lad sawe them, and tolde Absalom. Neuertheles they wente on their waye, and came to a mans house at Bahurim, which had a well in his courte, and they wēte downe in to it. And the woman toke and spred a couerynge ouer the welles mouth, & strowed firmentye corne theron, that it was not perceaued. Now whan Absaloms seruauntes came to the woman in to the house, they sayde: where is Ahimaaz and Jonathas? The womā sayde vnto them: They are gone ouer the litle water.

And whā they soughte and founde them not, they wente agayne to Jerusalem. And whan they were gone, they clymmed vp out of the well, and wente their waye, and tolde Dauid ỹ kynge, and sayde vnto Dauid: Get you vp, and go soone ouer ỹ water, for thus and thus hath Achitophel geuen councell agaynst you.

Then Dauid gat him vp, and all the people that was with him, and passed ouer Jordane tyll it was cleare mornynge. And there was not one, but he wente ouer Jordane.

Whan Achitophel sawe that his cōcell wente not forth, he sadled his asse, gat him vp, and wēte home in to his cite and put his house to poynte, and hanged him selfe, and dyed, and was buried in his fathers graue.

And Dauid came to Mahanaim, and Absalom wente ouer Jordane, & all the men of Israel wt him. And Absalom had set Amasa ouer the hoost in Joabs steade. Amasa was the sonne of a man, whose name was Jethra a Jesraelite, which laye with Abigail the doughter of Nahas the sister of Zeru Ja Joabs mother. But Israel and Absalom pitched in Gilead.

Whan Dauid was come to Mahanaim, *Nahas of Rabbath of the childrē of Ammon, and *Machir the sonne of Ammiel of Lodebar, and *Barsillai a Gileadite of Roglim broughte bedstuffe, tapestrie worke, basens, earthen vessell, whete, barly, meel, parched corne, beenes, otemeell, ryse, hony, butter, shepe and fat oxen vnto Dauid, and to ỹ people that was with him, for to eate: for they thought, The people shall be hongrie, weerye and thirstye in the wyldernes. 1.Re.11.a 2.Reg.8.a *2.Re.19.f 3.Reg.2.b

The XVIII. Chapter.

DAuid mustred the people ỹ was with him, and set captaynes ouer thē, ouer thousandes and ouer hundreds. A And sent out of the people one thirde parte vnder Abisai the sonne of Zeruja Joabs brother, and one thirde parte vnder Jthai the Gethite. And the kynge sayde vnto the people: I wyll go forth with you also. Neuertheles the people sayde: Thou shalt not go forth, for though we fle, or die halfe of vs they shal not regarde vs. For thou art as ten thousande of vs. Therfore is this better that thou mayest helpe vs out of the cite. The kynge sayde: Loke what ye are content withall, that wyl I do. And the kynge stode in the gate, and all the people wente forth by hundreds and by thousandes. And ỹ kinge cōmaunded Joab and Abisai, and Jthai, and sayde: Intreate me the yonge man Absalom gently. And all the people herde it, whē the kynge cōmaunded all the captaynes concernynge Absalom. And whan the people B were come forth in to the felde agaynst Israel, the battayll beganne in the wod of Ephraim. And the people of Israel were smitten there before Dauids seruauntes, so that there was a greate slaughter the same daye, of twentye thousande men. And the battaill was scatred abrode there in the londe. And the wod consumed moch more people the same daye, then the swerde consumed. 1.Re.3.b

And Absalom met Dauids seruauntes, and rode vpon a Mule. And whan the Mule came vnder a greate thicke Oke tre, his heade toke holde on the Oke, and so hanged he betwene heauen and earth, but the Mule ranne awaye from vnder him. Whan a certayne man sawe that, he tolde Joab, and sayde: Beholde, I sawe Absalom hange vpō an Oke tre. And Joab sayde vnto the mā ỹ tolde it him: Beholde, sawest thou that, why smotest thou him not there to the groūde? so wolde I haue geuen the of myne awne behalfe ten syluerlynges and a gyrdell.

The man sayde vnto Joab: Yf thou haddest weyed me a thousande syluerlynges in my handes, yet wolde I not haue layed my handes on the kynges sonne. For the kynge commaunded the and Abisai and Jthai before oure eares, and sayde: Kepe me the yonge man Absalom. Or yf I had dyssembled vpon the ioperdy of myne owne soule (for so moch as nothinge shulde be hyd from ỹ kinge) thou thy selfe shuldest haue stode against me. Joab sayde: Not so, I wil vpon him before thy face.

Then toke Joab three speares in his hande, and thrust Absalom thorow ỹ hert, whyle he was yet alyue vpon the Oke. And ten yonge men Joabs weapenbearers, came aboute him, and smote him to death. Then blewe Joab the trompe, and brought the people agayne, that they shulde folowe nomore vpon Jsrael. For Joab wolde fauour the people. And they toke Absalom, and cast him in the wod in to a greate pytt, and layed a greate heape of stones vpon him. And all Jsrael fled, euery one vnto his tente.

Absalom had set him vp a piler whyle he was yet alyue, which stode in the kynges valley, for he sayde: I haue no sonne, therfore shall this be a remembraunce of my name: and he called the piler after his owne name. And vnto this daie it is yet called Absaloms place.

Ahimaas the sonne of Sadoc sayde: Let me runne now, and bringe the kynge worde, that the LORDE hath gotten him righte frō the hande of his enemies. But Joab sayde: Thou shalt bringe no good tidinges to daie another daye shalt thou bringe him worde, and not to daye, for the kynges sonne is deed But vnto Chusi sayde Joab: Go thou thy waye, and tell the kynge what thou hast sene. And Chusi did his obeysaūce vnto Joab, and ranne. Ahimaas the sonne of Sadoc saide agayne vnto Joab: What and I ranne also? Joab sayde: What wilt thou runne my sonne? Come hither, thou shalt bringe no good tydinges. (He answered:) What and I ranne yet. He saide vnto him: Renne on ỹ waye then. So Ahimaas ranne the straighte waye, and came before Chusi.

As for Dauid, he sat betwene the two gates. And the watchman wente vp to ỹ toppe of the porte vpon the wall, and lifte vp his eyes, and sawe a man renninge alone, and cryed, and tolde the kinge. The kynge sayde: Yf he be alone, then is there good tydinges in his mouth. And as the same wente and came forth, the watchman sawe another man rennynge, and cryed in the porte and sayde: Beholde, there renneth a man alone. The kinge sayde: The same is a good messaunger also. The watchman sayde: I se the rennynge of the first as it were the rennynge of Ahimaas the sonne of Sadoc. And the kynge sayde: He is a good man, and bringeth good tidinges. Ahimaas cryed, and sayde vnto ỹ kinge: Peace, and worshipped before the kynge vpon his face to the grounde, and sayde: Praised be the LORDE thy God, which hath geuen ouer ỹ men that lifte vp their handes agaynst my LORDE the kynge.

The kynge sayde: Goeth it well with the yonge man Absalom? Ahimaas sayde: I sawe a greate vproure, whan Joab the kynges seruaunt sent me thy seruaunt, and I wote not what it was. The kynge sayde: Go aboute, and stonde here. And he wente about and stode there. Beholde, then came Chusi and sayde: I bringe good tydinges my lorde the kynge: The LORDE hath executed righte for the this daye, from the hande of all them that rose vp agaynst the. But the kynge sayde vnto Chusi: Goeth it well with the yonge man Absalom? Chusi sayde: Euen so goe it to all the enemyes of my lorde the kynge, and with all them that ryse vp agaynst the to do euell, as it goeth with the yonge man. Then was the kynge sorouffull, and wente vp in to the perler vpon the gate, and wepte, and as he wente, he sayde thus: O my sonne Absalom, my sonne, my sonne Absalom, wolde God ỹ I shulde dye for the. O Absalom my sonne, my sonne.

The XIX. Chapter.

AND it was tolde Joab: beholde, ỹ kinge wepeth & mourneth for Absalom. And so out of ỹ victory of ỹ daye there came a mourninge amonge all the people. For the people had herde the same daye, ỹ the kynge toke on heuely because of his sonne. And ỹ people stale awaye the same daye, so that they came not in to the cite: as a people that is put to shame, pycketh them

nes awaye, whan they are fled in a battayll. As for the kynge, he had couered his face, and cryed lowde, and sayde: Oh my sonne Absalom, Absalom my sonne, my sonne.

But Joab came to the kynge in to the house, and sayde: This daye hast thou shamed all thy seruauntes (which haue delyuered thy soule this daye, and the soules of thy sonnes, of thy doughters, of thy wyues, and of thy cōcubynes) in that thou louest them that hate the, and hatest those that loue ỹ. for to daye thou shewest thyselfe, that thou carest not for the captaynes and seruauntes: For I perceaue this daye, that yf Absalom onely were alyue, and we all deed this daye, thou woldest thynke it were well.

B Get the vp now therfore, and go forth, and speake louyngly vnto thy seruauntes. For I sweare vnto the by ỹ LORDE, yf thou go not forth, there shall not be lefte the one man this nighte: this shalbe worse vnto ỹ. then all the euell that happened the sence ỹ youth vp hither to. Thē the kynge gat him vp, and sat in the gate. And it was sayde vnto the people: beholde, the kynge sytteth in the gate. Then came all the people before ỹ kynge. But Israel was fled euery one vnto his tent.

And all the people stroue in all the trybes of Israel, and sayde: The kynge ryd vs from the hande of oure enemies, and delyuered vs from the hande of the Philistynes, and was fayne to fle out of the lōde for Absalom. So Absalom whom we had anoynted ouer vs, is dead in the battayll. Why are ye so styll now, that ye fetch not the kynge agayne?

C The kynge sent vnto Sadoc & Abiathar the prestes, & caused to saye vnto thē: Speake to the Elders of Juda, & saye: Why wyll ye be the last to fetch the kynge agayne vnto his house? (for ỹ sayenge of all Israel was come before the kynge in to his house) ye are my brethren, my bone, and my flesh. Wherfore wyl ye then be the last to brynge the kynge agayne? And saye vnto Amasa: Art not thou my bone and my flesh? God do this & that vnto me, yf thou shalt not be the chefe captayne before me in Joabs steade, as longe as thou lyuest.

And he bowed the hert of all the men of Juda as of one man. And they sent vnto ỹ kynge: Come agayne, thou and all thy seruauntes: So the kynge came agayne. And whan he came vnto Jordane, ỹ men of Juda were come to Gilgal, for to go downe to mete the kynge, that they mighte brynge ỹ kynge ouer Jordane. And Semei the sonne of Gera the sonne of Jemini, which dwelt at Bahurim, made haist, and went downe with ỹ men of Juda to mete kynge David, and there were with him a thousande mē of Ben Jamin. Siba also the seruaunt of the 2.Re.16.a house of Saul with his fyftene sonnes and twenty seruauntes, & gat them thorow Jordane and passed ouer ỹ fery, that they might te brynge ouer the kynges housholde, and to do him pleasure.

But Semei the sonne of Gera fell downe D before the kynge, whan he passed ouer Jordane, and sayde vnto the kynge: O my lorde, laye not the trespace vnto my charge, & thynke not vpon it that thy seruaunt vexed the, * in the daye whan my lorde the kynge went 2.Re.16.b out of Jerusalem: and let not ỹ kynge take it to hert, for thy seruaunt knoweth that he hath synned. And beholde, this daye am I come the first amonge all the house of Joseph, for to go downe to mete my lorde the kynge.

Nevertheles Abisai the sonne of Zeru Ja ansixered and sayde: And shulde not Semei dye therfore, seynge he hath cursed ỹ anoynted of ỹ LORDE? But David sayde: * What 2.Re.16.b haue I to do with you ye children of Zeru Mat.16.c Ja, that ye wyll become Sathan vnto me this daye? Shulde eny man dye this daye in Israel? Thynkest thou that I knowe not, ỹ I am become kynge ouer Israel this daye? And ỹ kynge sayde vnto Simei: Thou shalt not dye? And the kynge sware vnto him.

Mephiboseth the sonne of Saul came E downe also to mete the kynge. And he had not made cleane his fete ner combde his beerde, nether had he waßshed his clothes from the daye that the kynge was gone awaye, vntyll the daye that he came agayne in peace. Now whā he came to Jerusalem for to mete the kynge, the kynge sayde vnto him: Mephiboseth, wherfore wentest thou not with me? And he sayde: My lorde O kynge, my seruaūt hath dealte vnrighteously with me: for thy seruaunt thoughte: I wil saddell an asse and ryde theron, and go vnto the kynge: for thy seruaunt is lame, and he hath accused thy seruaunt before my lorde ỹ kynge. * But my lorde ỹ kynge is an angell of God, Gen.33.b and thou mayest do what pleaseth the. For 2.Re.14.a all my fathers house was nothinge, but people of death before my lorde ỹ kynge. * And Heft.15.b yet hast thou set thy seruaunt among^st them 2.Re.9.b that eate at ỹ table. What other righteousnes haue I, that I shulde crye eny more vnto the kynge? The kynge sayde vnto him: What speakest thou yet more of thy mat-

ter: I have sayde: Thou and Siba parte the londe betwene you. Mephiboseth sayde vnto the kynge: Let him take it all, in as moch as my lorde ỳ kynge is come home in peace.

F And Barsillai the Gileadite came downe from Roglim, and broughte the kynge ouer Jordane, that he mighte cõueye him in Jordane. And Barsillai was very olde, so good
1.Re.17.e as foure score yeare olde, * the same had prouyded ỳ kynge of fode whyle he was at Mahanaim, for he was a very noble man. And the kynge sayde vnto Barsillai: Thou shalt go ouer with me, I wyll take care for the wmyne awne selfe at Jerusalem. But Barsillai sayde vnto the kynge: What have I yet to lyue, that I shulde go vp to Jerusalem wth the kynge? This daye am I foure score yeare olde. How shulde I knowe what is good or euell, or taist what I eate or drynke, or heare what the Musicians do synge? Why shulde thy seruaunt be chargeable first vnto my lorde the kynge? thy seruaunt shall go a litle with the kynge ouer Jordane. Why wil the kynge recompence me after this maner? Let thy seruaunt turne backe agayne, that I maye dye in my cite beside my father and my mothers graue. Beholde, there is thy seruaunt Chimeam, let him go ouer with my lorde the kynge, and do vnto him what pleaseth the.

G The kynge sayde: Chimeam shal go ouer with me, and I wyll do for him what liketh the: and what so euer thou desyrest of me, that wyll I do for the also. And whan all ỳ people was gone ouer Jordane and the kynge likewyse, the kynge kyssed Barsillai and blessed him, and he turned vnto his place. And ỳ kynge passed ouer vnto Gilgal, and Chimeam wente with him. And all the people of Juda broughte the kynge ouer, howbeit there was but halfe of the people of Israel there.

And beholde, thẽ came all the men of Israel vnto the kynge, & sayde vnto him: Why have oure brethren the men of Juda stollen the awaye, and have conueyed ỳ kynge and his housholde ouer Jordane, and all Dauids men with him? Then answered they of Juda vnto them of Israel: The kynge is of oure nye kynred, why are ye angrie therfore? Thynke ye that we have receaued eny fode or giftes of the kynge? Then answered they of Israel vnto them of Juda, & sayde: We have ten tymes more with the kynge and with Dauid, thẽ thou, why hast thou regarded me then so lightly, that oures were not the first to fetch oure kynge agayne? But they of Juda spake harder then they of Israel.

The XX. Chapter.

There was a famous man of Belial there, whose name was Seba ỳ sonne of Bichri, a mã of Jemini, which blewe the trompe, and sayde: * We have no porcion in Dauid, ner inheritaunce in ỳ sonne of Jsai: let euery get him to his tent, O Israel. Then fell euery man in Israel from Dauid, and folowed Seba the sonne of Bichri. But the men of Juda cleued vnto their kynge from Jordane vnto Jerusalẽ. When Dauid came home to Jerusalem, he toke the ten concubynes (* whom he had leste to kepe the house) and put them in a holde to be kepte, and made prouysion for them: but he laye not with them, and so were they shut vp vnto their death, and lyued wedowes.

And ỳ kynge sayde vnto Amasa: Call me all the men of Juda together agaynst the thirde daye, & be thou here present also. And Amasa wẽte to call Juda together. And he was slacke to come at ỳ tyme which he had appoynted him. And Dauid sayde vnto Abisai: Now shall Seba the sonne of Bichri do vs more harme then Absalom. Take thou ỳ lordes seruauntes, and folowe vpon him, lest he synde not some stroge cities for him, and so escape out of oure sighte. Then wente Joabs mẽ forth after him, and the Chrethians and Plethians, and all the mightie mẽ: and they wẽte out of Jerusalem to folowe vpon Seba the sonne of Bichri.

But whan they were by the greate stone at Gibeon, Amasa came before them. As for Joab, he was gyrded abone his garmente which he had on, and vpon it he had a swerde gyrded, which hanged by his thye in the sheeth, and wente easely out and in, and fell frõ him. And Joab sayde vnto Amasa: Peace be with the my brother. And Joab toke Amasa by the beerde with his righte hãde to kysse him. And Amasa toke no hede vnto ỳ swerde in Joabs hande, and he thrust him therwith in to the bely, ỳ his bowels ranne out vpon the earth, and he thrust at him no more. And so he dyed.

Joab & his brother Abisai folowed vpon Seba ỳ sonne of Bichri. And one of Joabs seruauntes stode by him, and sayde: Whan is he this ỳ wolde be agaynst Joab to please Dauid, and to be with Dauid in Joabs steade? As for Amasa, he laye rolled in his blonde in ỳ myddes of the strete. But when one sawe that all the people stode there still, he remoued Amasa from the strete vnto

felde, and cast a clothe vpon him, for so moch as he sawe, that who so euer came by him, sto de styll. Now whan he was put out of the waye, euery man wete after Joab, to folowe vpon Seba the sonne of Bichri.

And he wente thorow all ỳ trybes of Israel vnto Abel Beth Maacha, and all the best chosen men gathered them selues together, & folowed after him, and came and besieged him at Abel Beth Maacha, and made a banke about to cite harde on ỳ wall. And all the people that was with Joab, layed to their ordynaunce, and wolde haue cast downe the wall.

Then cried there a wyse womā out of ỳ cite: Heare, heare, saye vnto Joab that he come hither, I wyl speake with him. And whā he came to her, the woman sayde: Art thou Joab? He sayde: Yee. She sayde vnto him: Heare the wordes of thy handmayden. He sayde: I heare. She sayde: The comon sayenge was somtyme: Who so wyll axe, let him axe at Abel, and so came it to a good ende.
D This is ỳ noble and faithfull cite in Israel, and wilt thou destroye the cite and the mother in Israel? Why wilt thou swalowe vp the enheritaunce of the LORDE?

Joab answered and sayde: That be farre, that be farre frome, that I shulde swalowe vp and destroye. The matter is not so, but a certayne man of mount Ephraim named Seba the sonne of Bichri, hath lifte vp him selfe agaynst kynge Dauid, delyuer him onely, and I wyl departe from the cite. The woman sayde vnto Joab: Beholde, his heade shal be cast vnto the ouer the wall. And the woman came in to all the people with hir wysdome. And they smote of the heade of Seba the sonne of Bichri, and cast it vnto Joab. Then blewe he the trompe, and they departed from the cite, euery one vnto his tent. But Joab came agayne to Jerusalem vnto the kynge.

* Joab was captayne ouer all the hoost of Israel: Benaia ỳ sonne of Joiada was ouer the Chrethians and Plethians: Adoram was rent gatherer: Josaphat the sonne of Ahilud was Chaunceler: Seia was the scrybe: Sadoc and Abiathar were the prestes: Ira also ỳ Jairite was Dauids prest.

The XXI. Chapter.

A There was a derth also in Dauids tyme thre yeares together. And Dauid soughte the face of ỳ LORDE. And the LORDE sayde: Because of Saul and because of that bloudy housholde * ỳ he slewe the Gibeonites. Then the kynge caused for to call the Gibeonites, and spake vnto them. (As for the Gibeonites, they were not of ỳ children of Israel, but a remnaunt of the Amorites: howbeit * the children of Israel had swore vnto thē, and Saul soughte for to smyte them in his gelousy, for the childrē of Israel and Juda.) Then sayde Dauid to the Gibeonites: What shal I do vnto you? And where withall shal I make the attonement, that ye maye blesse ỳ enheritaunce of ỳ LORDE? The Gibeonites sayde vnto him: It is not for golde and syluer that we haue to do wt Saul and his house, nether haue we oughte to do for to slaye eny mā in Israel. 10su.9.c

He sayde: What saye ye then, that I shal B
do vnto you? They sayde vnto ỳ kynge: The man that hath destroyed vs and broughte vs to naughte, shulde we destroye, that nothinge be lefte him in all the coastes of Israel. Let there be geuen vs seuen men of his sonnes, that we maye hange them vp vnto the LORDE at Gibea of Saul the chosen of the LORDE. The kynge sayde: I wyll geue them. Howbeit the kynge spared Mephiboseth ỳ sonne of Jonathas ỳ sonne of Saul, because of the ooth of the LORDE ỳ was betwene them: * namely, betwene Dauid & Jonathas the sonne of Saul. But the two sonnes of Rispa ỳ doughter of Aia, whom she had borne vnto Saul, Armoni & Mephiboseth, And the fyue sonnes of Michol the doughter of Saul, whom she bare vnto Adriel the sonne of Barsillai the Mahalothite, dyd the kynge take, and gaue them in to the handes of ỳ Gibeonites, which hanged thē vp vpō the mount before the LORDE. 1.Re.18.2 20.b.23.c

So these seuen fell at one tyme, and dyed C
in the tyme of the first harueste, whan ỳ barly harueste begynneth. Then toke Rispa the doughter of Aia a sackcloth, & spred it vpon the rock in the begynnynge of the harueste, tyll the water from the heauen dropped vpō them, and suffred not the foules of the heauen to reste on them on the daye tyme, nether the wylde beestes of the felde on the nighte seasō. And it was tolde Dauid what Rispa the doughter of Aia Sauls concubyne had done.

And Dauid wente and toke the bones of Saul and the bones of Jonathas his sonne from ỳ citesens at Jabes in Gilead (which they * had stollen from ỳ strete at Bethsan, where ỳ Philistynes had hanged thē, what tyme as the Philistynes had smytten Saul vpon mount Gilboa) and broughte them vp from thence, and gathered them together wt the bones of them that were hanged. And D 1.Re.31.c

ter: I have sayde: Thou and Siba parte the londe betwene you. Mephiboseth sayde vnto the kynge: Let him take it all, in as moch as my lorde ỳ kynge is come home in peace.

F And Barsillai the Gileadite came downe from Roglim, and broughte the kynge ouer Jordane, that he mighte cõueye him in Jordane. And Barsillai was very olde, sõ good
1.Re.17.e as foure score yeare olde, * the same had prouyded ỳ kynge of fode whyle he was at Mahanaim, for he was a very noble man. And the kynge sayde vnto Barsillai: Thou shalt go ouer with me, I wyll take care for the wt myne awne selfe at Jerusalem. But Barsillai sayde vnto the kynge: What have I yet to lyue, that I shulde go vp to Jerusalem wt the kynge? This daye am I foure score yeare olde. How shulde I knowe what is good or evell, or taist what I eate or drynke, or heare what the Musicians do synge? Why shulde thy seruaunt be chargeable first vnto my lorde the kynge? thy seruaunt shall go a litle with the kynge ouer Jordane. Why wil the kynge recompence me after this maner? Let thy seruaunt turne backe agayne, that I maye dye in my cite besyde my father and my mothers graue. Beholde, there is thy seruaunt Chimeam, let him go ouer with my lorde the kynge, and do vnto him what pleaseth the.

G The kynge sayde: Chimeam shal go ouer with me, and I wyll do for him what liketh the: and what so euer thou desyrest of me, that wyll I do for the also. And whan all ỳ people was gone ouer Jordane and the kynge likewyse, the kynge kyssed Barsillai and blessed him, and he turned vnto his place. And ỳ kynge passed ouer vnto Gilgal, and Chimeam wente with him. And all the people of Juda broughte the kynge ouer, howbeit there was but halfe of the people of Israel there.

And beholde, thẽ came all the men of Israel vnto the kynge, & sayde vnto him: Why have oure brethren the men of Juda stollen the awaye, and have conueyed ỳ kynge and his housholde ouer Jordane, and all Dauids men with him? Then answered they of Juda vnto them of Israel: The kynge is of oure nye kynred, why are ye angrie therfore? Thynke ye that we have receaued eny fode or giftes of the kynge? Then answered they of Israel vnto them of Juda, & sayde: We have ten tymes more with the kynge and with Dauid, thẽ thou, why hast thou regarded me then so lightly, that oures were not the first to fetch oure kynge agayne? But they of Juda spake harder then they of Israel.

The XX. Chapter.

THere was a famous man of Belial there, whose name was Seba ỳ sonne of Bichri, a mã of Jemini, which blewe the trompe, and sayde: * We have no
porcion in Dauid, ner inheritaunce in ỳ sonne of Jsai: let euery get him to his tent, O Jsrael. Then fell euery man in Jsrael from Dauid, and folowed Seba the sonne of Bichri. But the men of Juda cleued vnto their kynge from Jordane vnto Jerusalẽ. Whan Dauid came home to Jerusalem, he toke the ten concubynes (* whom he had lefte to kepe the house) and put them in a holde to be kepte, and made prouysion for them: but he laye not with them, and so were they shut vp vnto their death, and lyued wedowes.

And ỳ kynge sayde vnto Amasa: Call me all the men of Juda together agaynst the thirde daye, & be thou here present also. And Amasa wẽte to call Juda together. And he was slacke to come at ỳ tyme which he had appoynted him. And Dauid sayde vnto Abisai: Now shall Seba the sonne of Bichri do vs more harme then Absalom. Take thou ỳ lordes seruauntes, and folowe vpon him, ỳ he synde not some strõge cities for him, and so escape out of oure sighte. Then wente Joabs mẽ forth after him, and the Chrethians and Plethians, and all the mightie mẽ: and they wẽte out of Jerusalem to folowe vpon Seba the sonne of Bichri.

But whan they were by the greate stone at Gibeon, Amasa came before them. As for Joab, he was gyrded aboue his garmẽt which he had on, and vpon it he had a swerde gyrded, which hanged by his thye in the sheeth, and wente easely out and in, and fell frõ him. And Joab sayde vnto Amasa: Prosperce be with the my brother. And Joab toke Amasa by the beerde with his righte hãde to kysse him. And Amasa toke no hede vnto ỳ swerde in Joabs hande, and he thrust him therwith in to the bely, ỳ his bowels ranne out vpon the earth, and he thrust at him no more. And so he dyed.

Joab & his brother Abisai folowed vpon Seba ỳ sonne of Bichri. And one of Joabs seruauntes stode by him, and sayde: What is he this ỳ wolde be agaynst Joab to please Dauid, and to be with Dauid in Joabs steade? As for Amasa, he laye rolled in his blonde in ỳ myddes of the strete. But whan one sawe that all the people stode there stil, he remoued Amasa from the strete vnto the

felde, and cast a clothe vpon him, for so moch as he sawe, that who so euer came by him, sto destyll. Now whan he was put out of the waye, euery man wēte after Joab, to folowe vpon Seba the sonne of Bichri.

And he wente thorow all ỳ trybes of Israel vnto Abel Beth Maacha, and all the best chosen men gathered them selues together, & folowed after him, and came and besēged him at Abel Beth Maacha, and made a banke about to cite harde on ỳ wall. And all the people that was with Joab, layed to their ordynaunce, and wolde haue cast downe the wall.

Then cried there a wyse womā out of ỳ cite: Heare, heare, saye vnto Joab that he come hither, I wyl speake with him. And whā he came to her, the woman sayde: Art thou Joab? He sayde: Yee. She sayde vnto him: Heare the wordes of thy handmayden. He sayde: I heare. She sayde: The comon sayenge was somtyme: Who so wyll axe, let him axe at Abel, and so came it to a good ende. This is ỳ noble and faithfull cite in Israel, and wilt thou destroye the cite and the mother in Israel? Why wilt thou swalowe vp the enheritaunce of the LORDE?

Joab answered and sayde: That be farre, that be farre frome, that I shulde swalowe vp and destroye. The matter is not so, but a certayne man of mount Ephraim named Seba the sonne of Bichri, hath lifte vp himselfe agaynst kynge Dauid, delyuer him onely, and I wyl departe from the cite. The woman sayde vnto Joab: Beholde, his heade shal be cast vnto the ouer the wall. And the woman came in to all the people with hir wysdome. And they smote of the heade of Seba the sonne of Bichri, and cast it vnto Joab. Then blewe he the trompe, and they departed from the cite, euery one vnto his tent. But Joab came agayne to Jerusalem vnto the kynge.

Joab was captayne ouer all the hoost of Israel: Benaia ỳ sonne of Joiada was ouer the Chrethians and Plethians: Adoram was rent gatherer: Josaphat the sonne of Ahilud was Chaunceler: Seia was the scrybe: Sadoc and Abiathar were the prestes: Ira also ỳ Jairite was Dauids preest.

The XXI. Chapter.

There was a derth also in Dauids tyme thre yeares together. And Dauid sought hee the face of ỳ LORDE. And the LORDE sayde: Because of Saul and because of that bloudy housholde ỳ he slewe the Gibeonites. Then the kynge caused for to call the Gibeonites, and spake vnto them. (As for the Gibeonites, they were not of ỳ children of Israel, but a remnaunt of the Amorites: howbeit the children of Israel had swome vnto thē, and Saul sought for to smyte them in his gelousy, for the childrē of Israel and Juda.) Then sayde Dauid to the Gibeonites: What shal I do vnto you? And where withall shal I make the attonement, that ye maye blesse ỳ enheritaunce of ỳ LORDE? The Gibeonites sayde vnto him: It is not for golde and syluer that we haue to do wt Saul and his house, nether haue we oughte to do for to slaye eny mā in Israel. Iosu. 9. c

He sayde: What saye ye then, that I shal do vnto you? They sayde vnto ỳ kynge: The man that hath destroyed vs and broughte vs to naughte, shulde we destroye, that nothinge be lefte him in all the coastes of Israel. Let there be geuen vs seuen men of his sonnes, that we maye hange them vp vnto the LORDE at Gibea of Saul the chosen of the LORDE. The kynge sayde: I wyll geue them. Howbeit the kynge spared Mephiboseth ỳ sonne of Jonathas ỳ sonne of Saul, because of the ooth of the LORDE ỳ was betwene them: namely, betwene Dauid & Jonathas the sonne of Saul. But the two sonnes of Rispa ỳ doughter of Aia, whom she had borne vnto Saul, Armoni & Mephiboseth, And the fyue sonnes of Michol the doughter of Saul, whom she bare vnto Adriel the sonne of Barsillai the Mahalothite, dyd the kynge take, and gaue them in to the handes of ỳ Gibeonites, which hanged thē vp vpō the mount before the LORDE. 1. Re. 18. 20. b. 23. c

So these seuen fell at one tyme, and dyed in the tyme of the first harueste, whan ỳ barly harueste begynneth. Then toke Rispa the doughter of Aia a sackcloth, & spred it vpon the rock in the begynnynge of the harueste, tyll the water from the heauen dropped vpō them, and suffred not the foules of the heauen to reste on them on the dayetyme, nether the wylde beestes of the felde on the nighte seasō. And it was tolde Dauid what Rispa the doughter of Aia Sauls concubyne had done.

And Dauid went & toke the bones of Saul and the bones of Jonathas his sonne from ỳ citesens at Jabes in Gilead (which they had stollen from ỳ strete at Bethsan, where ỳ Philistynes had hanged thē, what tyme as the Philistynes had smytten Saul vpon mount Gilboa) and broughte them vp from thence, and gathered them together wt the bones of them that were hanged. And 1. Re. 31. c

the bones of Saul and of his sonne Jonathas buried they in ỳ londe of Ben Jamin, besyde ỳ graue of his father Cis. So after this was God at one with the londe.

But there arose warre agayne of ỳ Philistynes agaynst Israel. And Dauid wente downe ꝛ his seruauntes with him, ꝛ foughte agaynst the Philistynes. And Dauid was weery, ꝛ Jesbi of Nob (which was one of the children of Rapha, and the weight of his speare was thre C. weight of brasse, and had a new harnesse vpon him) thoughte to smyte Dauid. Neuertheles Abisai the sonne of Zeruja helped him, ꝛ smote the Philistyne to death. Then sware Dauids men vnto
1.Re.18.a him, ꝛ sayde: * Thou shalt nomore go forth with vs vnto the warre, that the lanterne in Israel be not put out.

℣ * Afterwarde there arose yet warre at
Par.21.a Nob with the Philistynes. Then Sibechai the Husathite smote Saph, which also was one of the childrē of Rapha.

And there arose yet warre at Gob with the Philistynes. Then Elhanan the sonne of Jaere Orgim a Bethleemite smote Goliath the Gethite, which had a speare, whose shaft was like a weeuers lome.

And there arose yet warre at Gath, where there was a cōtencious man, which had sixe syngers on his handes, and sixe toes on his fete, that is foure and twēty in the nombre, and he was borne also of Rapha. And whan he spake despitefully vnto Israel, Jonathas ỳ sonne of Simea Dauids brother smote him. These foure were borne vnto Rapha at Gath, and fell thorow the hande of Dauid and of his seruauntes.

The XXII. Chapter.

A AND Dauid spake the wordes of this songe before the LORDE, what tyme as the LORDE had delyuered him frō the hande of all his enemies, and from the hande of Saul, and he sayde.

The LORDE is my stony rock, ꝛ my castell, and my delyuerer.

God is my strength, in him wyl I put my trust: my shylde ꝛ the horne of my saluacion, my defence ꝛ my refuge, my Sauioure, thou shalt helpe me from violent wronge.

Psal.17.a * I wil call vpon the LORDE with prayse, so shal I be delyuered fro myne enemies.

For the sorowes of death cōpased me, and the brokes of Belial made me afrayed.

The paynes of hell came aboute me, and the snares of death had ouertaken me.

B Whā I was in trouble, I called vpō the LORDE, yee euen my God called I vpon, ꝛ so he herde my voyce frō his holy temple, ꝛ my cōplaynte (came) in to his eares.

The earth trembled and quaked, the foundacions of the heauen shoke and moued, because he was wroth.

Smoke wente vp from his nose, and consumynge fyre out of his mouth, coles were kyndled therof.

He bowed the heauens and came downe, and it was darke vnder his fete.

He sat vpon Cherub and dyd flye, and appeared vpon the fethers of the wynde.

He made darknes his pauylion roundeaboute him, thicke water in the cloudes of ỳ ayre.

At the brightnesse of him were the fyre coles kyndled.

The LORDE thondered from heauē, and the Hyest put forth his voyce.

He shot his arowes, and scatered them: he lightened, and discomfited them.

The pourynges out of the See were sene, and the foundacions of the earth were discouered at the chydinge of the LORDE, ꝛ at the breth of the spirete of his wrath.

He sent downe from aboue, and receaued me, and drue me out of many waters.

He delyuered me fro my stronge enemye, from them that hated me, for they were to mightie for me.

They ouertoke me in the tyme of my trouble, but the LORDE was my succoure.

He broughte me forth in to liberty: he delyuered me, because he had a fauoure vnto me.

The LORDE shal rewarde me after my righteousnes, and acordinge to the clennes of my handes shal he recompence me.

For I haue kepte ỳ waye of the LORDE, ꝛ haue not bene vngodly agaynst my God.

For I haue an eye vnto all his lawes, and haue not put his ordinaunces fro me.

Therfore wil I be perfecte vnto him, and wyl eschue myne awne wickednes.

So shal ỳ LORDE rewarde me after my righteousnes, acordinge to the clēnes of my handes in his eye sighte.

With the holy shalt thou be holy, and with the perfecte thou shalt be perfecte.

With the cleane thou shalt be cleane, and with the froward thou shalt be froward.

For thou shalt saue the poore oppressed people, and shalt set thine eyes agaynst the proude to bringe them downe.

For thou O LORDE art my lanterne. The LORDE shal lighte my darknesse.

For in ỳ I shal discōfite an hoost of men, ꝛ in my God I shal leape ouer the wall.

E The waye of God is perfecte: ỳ wordes of the LORDE are tryed in the fyre: he is a shylde for all thē that put their trust in him.

For where is there a God, excepte ỳ LORDE? Or who hath eny strength without oure God?

God hath strēgthed me with power, and made playne a perfecte waye for me.

He hath made my fete like hartes fete, & hath set me vp an hye.

He teacheth my handes to fighte, and bendeth the stele bowe with myne armes.

And thou hast geuen me the shylde of ỳ health, and with ỳ louynge correccion shalt thou multiplye me.

Thou hast enlarged my goinge vnder me, and myne ankles haue not slyded.

I wyl folowe vpon myne enemies, and destroye thē: and wyl not turne backe agayne, tyll I haue broughte them to naught.

I I wil cōsume them and thrust them thorow, that they come not vp: they shal fall vnder my fete.

Thou hast girded me with strength to ỳ battayll, and hast subdued them vnder me ỳ rose vp agaynst me.

Thou hast made myne enemies to turne their backes vpō me, that I might destroye them that hate me.

They shal crye, but there shalbe no Sauioure: yee euen vnto the LORDE, but he answereth them not.

I wil beate them as small as the dust of the earth: euen as ỳ claye of the stretes wil I make them thynne, and sprede them out abrode.

But me shalt thou delyuer from the stryuynges of the people, and shalt kepe me to be ỳ heade of the heythen: A people whom I haue not knowne, shal serue me.

G The straunge children haue denyed me: at the hearynge of the eare shal they herkē vnto me.

The straunge children are waxen olde, & are shut vp in their presons.

The LORDE lyueth, and blessed be my God, and magnified be the strength of my health.

God seyth that I be auenged, and subdueth the people vnto me.

He bryngeth me out fro myne enemies: & from them ỳ ryse vp agaynst me, shalt thou exalte me, and from ỳ cruell man shalt thou delyuer me.

* For this cause wyl I geue thankes vnto the amonge the heythen, and synge prayses vnto thy name.

Which doth greate health for his kynge, & sheweth mercy vnto Dauid his anoynted, and to his sede for euermore.

The XXIII. Chapter.

These are the last wordes of Dauid: A Dauid the sonne of Jsai sayde. The man, that was set vp to be ỳ anoynted of the God of Jacob, & a pleasaunt dyter of songes of Jsrael, sayde: The sprete of the LORDE hath spoken by me, and the vteraunce therof is done thorow my tunge. He sayde: The God of Jsrael hath spokē vnto me, the strength of Jsrael, the gouernoure amonge men, the righteous gouernoure in the feare of God. As the lighte is in ỳ mornynge whan the Sonne aryseth, so that for the brightnesse therof no cloude remayneth: and as the grasse loketh vpon the earth thorow the rayne, euen so shal my house be with God. * For he hath made an euerlastinge co 2.Re.7.C uenaunt with me, well appoynted on euery syde and sure. For this is all my health & pleasure, that it shal growe. But the Belial shal be vtterly & cleane roted out as the thornes, which mē take not in their hādes. And they ỳ touch them, shal destroye them wt yrons & speares: & in the fyre shal they be brent, that they maye be broughte to naught.

These are the names of Dauids Worthi B es: Jasabeam ỳ sonne of Hachmoni, the che 1.Par.11.F fest amonge thre, which liste vp his speare, & slewe eight hundreth at one tyme.

After him was Eleasar the sonne of Dodi the sonne of Ahohi amonge the thre Worthies with Dauid, whan they spake despytefully to the Philistynes, and were gathered together to the battayll, and the men of Jsrael wente vp. Then stode he vp and smote the Philistynes, tyll his hande was so weery that it crompled with the swerde. And the LORDE gaue a greate victory at the same tyme, so that the people turned after him to spoyle. After him was Samma the sonne of Age ỳ Hararite. Whā the Philistynes had gathered them selues in a company, and in the same place there was a pece of lōde full of small corne, and the people fled before the Philistynes, thē stode he in the myddes of ỳ pece of londe, & delyuered it, & smote ỳ Philistynes. And God gaue a greate victory.

And these thre pryncipall amonge thirtie, C came downe in the harueste vnto Dauid, in to 1.Par.12.G the caue of Adullam, & the hooste of ỳ Philistynes laye in ỳ valley of Rephaim. But Dauid was at the same tyme in the castell, and ỳ Philistynes people laye at Bethleem. And Dauid was desyrous, and sayde: Wol-

de God ỹ ſome man wolde fetch me a drynke of water out of the well at Bethleem vnder the gate. Thē brake the thre Worthies into the hooſt of the Philiſtynes, and drue of the water out of the well at Bethleem vnder ỹ gate, & caried it & broughte it vnto Dauid: neuertheles he wolde not drynke it, but offred it vnto the LORDE, & ſayde: Thē LORDE let this be farre fro me, that I ſhulde do it. Is it not the blonde of the men that iooperded their lyues, and wente thither? And he wolde not drynke it. This dyd the thre Worthies.

D .Par.11.c 2.Re.21.d

* Abiſai ỹ brother of Joab the ſonne of Zeru Ja was one alſo chefe amōge thre. He liſte vp his ſpeare & ſmote thre hundreth, & was an awncient man amōge thre, & the no bleſt amonge thre, & was their ruler. But he

1.Par.12.d

came not vnto the thre. * And Benaia the ſonne of Joiada, the ſonne of Jſhail (a man of greate actes of Cabzeell) ſmote two mighty giaūtes of ỹ Moabites, & wēte downe, & ſlewe a lyon at a well in the ſnowe tyme. He ſmote alſo a fayre goodly man of Egipte, which had a ſpeare in his hande. But he wēte downe to him with a ſtaffe, and toke the ſpeare out of the Egipcians hande by violence, and ſlewe him with his owne ſpeare. This dyd Benaia the ſonne of Joiada, and was a famous man amōge thre Worthies, and more honorable then the thirtie, but he came not vnto the thre. And Dauid made him of his ſecrete coūcell.

Aſahel the brother of Joab is amonge ỹ thirtie: Elham his vncles ſonne at Bethleem. Samma the Haradite, Elika the Haradite, Helez the Paltite, Jra the ſonne of Tekoite, Abiſer the Anthothite, Mebunai the Huſathite, Zalmon the Ahohite, Maherai the Netophatite, Jthai the ſonne of Ribai of Gibea of the childrē of Ben Jamin, Benaia the Pirgathonite, Hidai of the broke of Gaas, Abialbon the Arbathite, Aſmaueth the Bahumite, Eliaheba the Baalbonite. The children of Jaſen and Jonathas: Samma the Hararite, Elipheler the ſonne of Ahaßbai ỹ ſonne of Maechathi, Eliam the ſonne of Achitophel ỹ Gilonite, Heſrai of Carmel, Paerai the Arbite, Jegael the ſonne of Nathan of Soba, Bani the Gadite, Zeleg the Ammonite, Naharai the Beerothite, the weapen bearer of Joab the ſonne of Zeru Ja, Jra the Jethrite, Gareb the Jethrite, Urias the Hethite. Theſe are alltogether ſeuen and thirtie.

The XXIIII. Chapter.

AND the LORDE was wrothfully displeaſed of ỹ new agaynſt Jſrael, and moued Dauid amonge them, becauſe he ſaide: Go, nombre Jſrael and Juda. And the kynge ſayde vnto Joab ỹ chefe captayne of his hooſt: Go aboute in all the trybes of Jſrael, from Dan vnto Berſeba, and nombre the people, that I maye knowe how many they be. Joab ſayde vnto the kynge: The LORDE thy God adde vnto this people an hundreth tymes as moch as it is now, that my lorde the kynge maye ſe his eyes luſt theron. But why hath my lorde the kynge a deſyre to this thinge? Neuertheles the kynges worde preuayled agaynſt Joab and the captaynes of the hooſt.

So Joab and ỹ captaynes of the hooſt wente forth from the kynge, to nombre the people of Jſrael, and paſſed ouer Jordane, and pitched at Aroer, at the righte hande of the cite which lyeth in ỹ ryuer of Gad, and at Jaſeer, & came to Gilead, and in the lowe countre of Hadſi, and came vnto Dan Jaan, and aboute Sidon, and came to the ſtronge cite of Tyrus, and all the cities of the Hemites and Cananites, and came forth to the ſouth parte of Juda vnto Berſeba, and wēte rounde aboute that countre, and after nyne monethes and twenty daies they came to Jeruſalem. And Joab delyuered vnto ỹ kynge the ſumme of the people that was nombred. And in Jſrael there were eight C. thouſande ſtronge men, that drue out the ſwerde: and in Juda fyue hundreth thouſande men. And after that the people was nombred, Dauids hert ſmote him ſelfe. And Dauid ſayde vnto ỹ LORDE: I haue ſynned ſore, that I haue done this. And now LORDE take awaie the treſpace of thy ſeruaunt. For I haue done very vnwyſely.

And whan Dauid roſe vp in the mornynge, the worde of the LORDE came vnto the prophet Gad, Dauids Seer, & ſayde: Go & ſpeake vnto Dauid. Thus ſayeth the LORDE: I bringe the thre thinges, chooſe the one of them, that I maye do it vnto the. Gad came vnto Dauid, and tolde him, and ſayde vnto him: Wilt thou that ſeuen yeare derth ſhall come in to thy londe? Or that thou be fayne to flye before thine aduerſaries thre monethes, and they to perſecute the? Or that there be peſtilence thre dayes in the londe? Take aduyſement therfore and ſe, what anſwere I ſhal bringe agayne vnto him ỹ ſent me.

Dauid ſayde vnto Gad: I am in extreme trouble. * Neuertheles (yf it maye be) let me rather fall in to ỹ handes of the LORDE (for

his mercy is greate) I wyll not fall in to the handes of men.

So the LORDE sent pestilẽce in to Israel from the morow vnto the tyme appoynted, so that there dyed of the people from Dan vnto Berseba, thre score and ten thousande men. And whan the angel stretched his hande ouer Jerusalem to destroye it, the LORDE repented ouer the euell, and sayde vnto the angell: It is ynough, holde now thy hande. The angell of the LORDE was besyde the barne of Arafna the Jebusite. But whan David sawe the angell that smote the people, he sayde vnto the LORDE: beholde, I it is I that haue synned, I haue done the trespace: As for these shepe, what haue they done? Oh let thy hãde be agaynst me and agaynst my fathers house.

And Gad came to David at the same tyme, and saide vnto him: Go vp, and set vp an altare vnto the LORDE in ỳ barne of Arafna the Jebusite. So David wẽte vp as Gad sayde, and as the LORDE had commaunded. And whã Arafna loked aboute him, he sawe the kynge with his seruauntes goinge vnto him, and he worshipped vpon his face to the grounde, and sayde: Wherfore commeth my lorde ỳ kynge vnto his seruaunt? David sayde: To bye the barne of the, and to buylde an altare vnto the LORDE, that the plage mayẽ ceasse from the people.

But Arafna sayde vnto David: Let my lorde the kynge take it, and offre what pleaseth him. Beholde, there is an oxe for a burnt offerynge, and sledges, and vessels of oxen to the wodd. All this gaue Arafna vnto the kynge. And Arafna sayde vnto ỳ kynge: The LORDE thy God make the accepted vnto him. Neuertheles ỳ kynge sayde vnto Arafna: Not so, but I wyll bye it of the for as moch as it is worth. For I wyl not offre burntofferynges vnto ỳ LORDE, of ỳ which I haue for naughte. So David boughte the barne and the oxe for fiftye Sicles of syluer, and buylded an altare there vnto the LORDE, and offred burntofferynges & deedofferynges. And the LORDE was mercifull vnto ỳ londe, and ỳ plage ceassed from the people of Jsrael.

The ende of the seconde boke of the kynges, otherwyse called the seconde boke of Samuel.

The thyrde boke of the kynges.

What this boke conteyneth.

Chap. I. Adonias seketh his fathers kyngdome, Salomon is ordeyned kynge.

Chap. II. Dauid before his death exhorteth Salomõ to godlynes. Adonias, Joab, and Semei are put to death. Abiathar is deposed from the prestlode.

Chap. III. Salomõ optayneth wysdome of God. The wise sentence of Salomon betwene the two wemen that stroue for the childe.

Chap. IIII. The descripcion of Salomons kyngdome, and of his wysdome.

Chap. V. Hiram the kinge of Tyre sendeth Salomon connynge craftesmen to buylde the Temple.

Chap. VI. The descripcion of the time whã Salomon beganne to buylde the Temple, and how it was buylded.

Chap. VII. Salomon buyldeth himselfe an house of the tymber of mount Libanus.

Chap. VIII. The Arke of the LORDE is brought in to Salomons temple. The thankesgeuynge and prayer of Salomon.

Chap. IX. The LORDE appeareth vnto Salomon, which geueth Hiram twenty cities &c.

Chap. X. Quene Saba heareth ynge of Salomons wysdome, commeth to Jerusalem.

Chap. XI. Salomon displeaseth God with the loue of Heythenysh wemen. God denyeth his kyngdome, he dyeth.

Chap. XII. Roboam foloweth yonge councell, and maketh the people to cleue to Jeroboam, which setteth vp Idolatry with the two golden calues.

Chap. XIII. Jeroboam despiseth the prophet of the LORDE, is punyshed, & receaued to grace agayne. A Lyon slayeth the disobedient prophet.

Chap. XIIII. Jeroboam dyeth, his sonne Nadab is kynge. Of Roboams dominion.

Chap. XV. Abia reigneth in Juda, after hi reigneth Asa, which hath warre with Baasa the kynge of Jsrael. After him reigneth Josaphath: and Baesa dyeth.

Chap. XVI. Ella reigneth in steade of his father Baesa. Simri slayeth him, and taketh the kyngdome. The people are deuided. Achab is kynge.

Chap. XVII. A greate drouth & derth in Elias tyme. The LORDE fedeth him thorow the Rauens, and by the wedowe at Sarepta.

Chap. XVIII. Elias commeth agayne vnto Achab. All Baals prestes are slayne.

Chap. XIX. Jesebel threateneth Elias, he flieth, and is fed and strengthed by the angell. The LORDE talketh with him vpon mount Horeb. Eliseus is called.

Chap. XX. Benadab the kynge of Syria fighteth agaynst Samaria and Jsrael, is ouercome and discomfited.

Chap. XXI. Achab oppresseth Naboth for his vynyarde. Elias rebuketh him.

Chap. XXII. Josaphat and Achab helpe one another to fighte. The prophet Micheas warneth them.

The first Chapter.

A Nd whā kinge Dauid was olde ⁊ well stryckē in age, he coulde not be warme, though he was couered with clothes. Then sayde his seruauntes vnto him: Let vs seke a yonge damsell a virgin for oure lorde the kynge, to stonde before the kynge, and to norysh him, ⁊ to slepe in his armes, and to warme oure lorde the kynge. And they sought a fayre dāsell in all the coastes of Israel, and founde Abisag of Sunem, and brought her vnto ỹ kynge. And she was a very fayre damsell, and norysshed ỹ kynge, and serued him. Howbeit the kynge knewe her not.

Adonias ỹ sonne of Hagith lifte vp him selfe, and sayde: I wyl be kynge. And he prepared him charettes and horsmen, and fyftie men to be renners on fore before him. And his father reproued hī not therfore, so moch as to saye: Wherfore doest thou so? And he was a man of a very fayre bewtye * and he had begotten him nexte after Absalō. And his matter stode by Joab ỹ sonne of Zeruja and by Abiathar the prest, which helped Adonias. But Sadoc the prest, and Benaia the sonne of Joiada, and Nathan the prest and Semei and Rei, and Dauids Worthies were not with Adonias.

Reg. 3. a

B And whā Adonias offred shepe and oxē, and fat catell beside the stone of Soheleth, which lyeth by the * well of Roget, he called all his brethrē the kynges sonnes, and all the men of Juda the kynges seruaūtes. But the prophet Nathan and Benaia, and the Worthies, and his brother Salomon called he not. Then sayde Nathan vnto Bethseba Salomons mother: Hast thou not herde ỹ Adonias is kynge, and oure lorde Dauid knoweth not therof? Come now therfore, I wyll gene the councell, that thou mayest delyuer thy soule and the soule of thy sonne Salomon. Come now and go in to kinge Dauid and saye vnto him: Hast not thou my lorde the kynge sworne and sayde vnto thy handmayden: Salomon thy sonne shall be kynge after me, and he shall sytt vpon my seate? Why is then Adonias made kynge? Beholde, while thou art yet there, and talkest with the kynge, I wyll come in after the, and tell forth thy tayle. And Bethseba wente in to the kynge to ỹ chamber. And the kynge was very olde. And Abisag of Sunem serued

Iu. 15. b
Id. 18. c

the kynge. And Bethseba bowed hirselfe, and worshipped the kynge.

The kynge sayde: What wilt thou? She sayde vnto him: My lorde, Thou hast sworne vnto thy handmayde by the LORDE thy God: Thy sonne Salomon shall be kynge after me and syt vpon my seate. But now lo, Adonias is kynge, and my lorde the kynge knoweth it not. He hath offred oxen and fat catell, and many shepe, and hath called all the kynges sonnes, and Abiathar the prest, and Joab the chefe captayne. But thy seruaunt Salomon hath he not bydden. Nauertheles thou my lorde art kynge, the eyes of all Israel loke vnto the, that thou shuldest shewe them who shall syt vpon the seate of my lorde the kynge after the. And whā my lorde the kynge slepeth with his fathers then shal I and my sonne Salomon be fayne to be synners.

But whyle she yet spake to the kynge, the prophet Nathan came, and she tolde ỹ kinge: beholde, there is the prophet Nathan. And whan he came in before the kynge, he worshipped the kynge vpon his face to the grounde, and sayde My lorde O kynge, hast thou saide: Adonias shal be kinge after me, ⁊ syt vpō my seate? For he is gone downe this daye, and hath offred oxen, and fat catell, ⁊ hath called all the kynges sonnes, and the captaynes, and the prest Abiathar. And beholde, they eate and drynke before him, and saye: God saue the kynge Adonias. But me ỹ thy seruaunt, and Sadoc the prest, and Benaia the sonne of Joiada, and thy seruaunt Salomon hath he not called. Hath my lorde the kynge commaunded this, and not certifyed his seruauntes who shall sytt vpon the seate of my lorde the kynge after him?

The kinge answered and saide: Call Bethseba vnto me. And she came in before the kinge. And whan she stode before the kynge, the kynge sware and sayde: As truly as the LORDE lyueth (which hath delyuered my soule out of trouble,) I wyl do vnto the this daye, euen as I sware vnto the by the LORDE the God of Israel, so that Salomon thy sonne shalbe kynge after me, and he shal sit vpon my seate in my steade.

Then Bethseba bowed hir selfe with hir face to the grounde, and thanked the kynge and sayde: God saue my lorde kynge Dauid for euermore. And the kynge sayde: Call me the prest Sadoc ⁊ the prophet Nathan, and Benaia the sonne of Joiada.

And whan they came in before the kyn-

ge, the kynge sayde vnto them: Take youre lordes seruauntes with you, and set my sonne Salomon vpon my Mule, and cary him downe to Gihon: and let Sadoc ỳ preist and the prophet Nathan, anoynte him there to be kynge ouer Israel, and blowe the trompe, and saye: God saue kynge Salomon, and go ye vp after him: and whan he commeth, he shal syt vpō my seate, and be kynge in my steade: for I haue ordeyned him to be prynce ouer Israel and Juda. Then answered Benaia the sonne of Joiada vnto the kynge, & sayde: Amen. The LORDE God of my lorde the kynge saye thus also. As the LORDE hath bene with my lorde the kynge, so be he with Salomon also, that his seate maye be greater then the seate of my lorde kynge Dauid.

Then wente they downe, the preist Sadoc and the prophet Nathan, and Benaia the sonne of Joiada, and the Chrethians, & plethians, & set Salomon vpon kynge Dauids Mule, & broughte him to Gihon. And Sadoc the preist toke the oyle horne out of the Tabernacle, and anoynted Salomon. And they blewe the trompe: And all ỳ people sayde: God saue kynge Salomon.

§ And all the people wente vp after him, and the people pyped with pypes, and was very ioyfull, so that the earth range at the noyse of them. And Adonias herde it, and all they whom he had called, which were wt him, and they had new eaten. And whan Joab herde the noyse of the trompe, he sayde: What meaneth this noyse of the cite and this busynes? But whyle he yet spake, beholde, Jonathas the sonne of Abiathar ỳ preist came.

And Adonias sayde: Come in, for thou art a valeaunt man, and bryngest good tydinges. Jonathas answered and sayde vnto Adonias: Alas, ỳ lorde kynge Dauid hath made Salomon kynge, and hath sent with him Sadoc the preist, and the propheth Nathan, and Benaia the sonne of Joiada, and the Chrethians and Plethians, and they haue set him vpon the kynges Mule: and Sadoc ỳ preist with the prophet Nathan hath anoynted him kynge at Gihon, and from thēce are they gone vp with ioye, that the cite range with all: that is the noyse that ye haue herde.

G Salomon also sytteth vpō the kynges seate, and the kynges seruauntes are gone in to wysh good lucke vnto ouer lorde kynge Dauid, and haue sayde: Thy God make Salomon a better name then thy name is, and make his seate greater then thy seate. And they haue wyßshed the kynge good lucke vpon the bed. Moreuer ỳ kynge hath sayde thus: Prayse be ỳ LORDE God of Israel, which this daye hath made one to syt vpon my seate, that myne eyes haue sene it.

Then were they afrayed, and gatt them vp all that were called by Adonias, and so they departed euery man his waye. But Adonias was afrayed of Salomon, and gat him vp, and wēte his waye, & toke holde of ỳ hornes of ỳ altare. And it was tolde Salomon: beholde, Adonias feareth kynge Salomō, & beholde, he taketh holde of the hornes of ỳ altare, & sayeth: Let kinge Salomō swear vnto me this daye, that he shall not slaye his seruaunt with the swerde. Salomon sayde: Yf he wil be an honest man, there shall not one heer fall from him vpon the earth: but yf there be euell founde in him, he shall dye. And kinge Salomō sent, and caused him to be fetched * from the altare. And whan he came, he fell downe before kynge Salomon. But Salomon sayde vnto him: Go ỳ waye in to thy house. Exo. 21. b

The ij. Chapter.

A NOw whan the tyme came that Dauid shulde dye, he commaunded Salomon his sonne, and sayde: I go the waye of all the worlde, Be thou strōge therfore, and shewe thyselfe a man, and kepe the watch of the LORDE thy God, that thou walke in his wayes, and holde his ordinaunces, his commaundementes, his lawes, and his testimonies, * as it is written in the lawe of Moses, that thou mayest be wyse in all that thou doest, and whither so euer thou turnest the: that the LORDE maye rayse vp his worde, which he hath spokē ouer me, and sayde: Yf thy children kepe their waye and walke before me faithfully and truly and with all their hert and withall their soule, thē shal there neuer fayle the a man vpon the seate of Israel. Iosu. 23. d. Deut. 17. d

Thou knowest well also what Joab the sonne of Zeruia hath done vnto me, what he dyd vnto the two chefe captaynes of Israel, * Abner the sonne of Ner, and * Amasa the sonne of Jether, whom he slewe and shed the bloude of warre whā it was peace, & put the bloude of warre vpon his girdel ỳ was aboute his loynes, and in his shues that were vpon his fete: Do thou acordynge to thy wyßdome, that thou bryngе not his graye heer downe to the graue in peace. 1. Re. 3. e. 2. Re. 20. b

And to the children of Barsyllai the Gileadite, thou shalt shewe mercy, that they maye eate at thy table. For so ioined they thē selues vnto me, whan I fled before thy brother Absalom. And beholde, thou hast with
2.Re.16.b the * Semei the sonne of Gera the sonne of Jemini of Bahurim, which cursed me with very bytter and shamefull cursynges, what
2 Re 19.d tyme as I wente to Mahanaim. Yet * came he downe to mete me at Jordan, where I sware vnto him by the LORDE, and sayde: I wyll not slaye the with the swerde. But suffre not thou him to be vngiltye, for thou art a wyse man, and shalt wel knowe what thou oughtest to do vnto him, that thou mayest brynge his graye heer downe to the graue
Act.2.c and 13.d with bloude.

* So Dauid slepte with his fathers, and was buried in the cite of Dauid. The tyme
2.Reg.5.a that Dauid was kynge ouer Israel, is fortie yeare. Seuen yeares was he kynge at Hebrō and thre and thirtie yeare at Jerusalem.
1.Pa.30.e And Salomon sat vpon the seate of Dauid his father, and his kyngdome was made very sure.

But Adonias the sonne of Hagith came in to Bethseba Salomons mother. And she sayde: Is thy commynge peaceable? He spake: Yee, and sayde: I haue somwhat to saye to the. She sayde: Saye on. He sayde:
C Thou knowest that the kyngdome was myne, and that all Israel had sett them selues vpon me, that I shulde be kynge, but now is the kyngdome turned, and become my brothers: for he hath it of the LORDE.

Now desyre I one peticion of the, Make not my face ashamed. She sayde vnto him: Saye on. He sayde: Speake vnto kyn-
*that is: He shall not denye the thy peticion. ge Salomon (for * he shall not shame thy face) that he maye geue me Abisag to wyfe. Bethseba sayde: Wel, I wil speake to the kynge for the.

And Bethseba came in to kynge Salomon to speake with him. And the kynge stode vp, and wente to mete her, and worshipped her, and sat him downe vpon his seate. And there was a chayre set for the kynges mother, so that she sat at his righte hande. And she sayde: One peticion desyre I of the make not my face ashamed. The kynge sayde: Axe O my mother, I wyl not shame thy face. She saide: Let Abisag of Sunem be geuen thy brother Adonias to wyfe.

D Then answered kynge Salomon, and saide vnto his mother: Why desyrest thou Abisag of Sunem for Adonias? Axe the kyngdome or him also, for he is my greater brother, * and hath Abiathar the prest, and Joab the sonne of Zeruja. And the kynge sware by the LORDE, and sayde: God do this and that vnto me, Adonias shall haue spoken this agaynst his lyfe. And now as truly as the LORDE lyueth which hath ordeyned me, and made me to syt vpon the seate of my father Dauid, and hath made me a house (* accordynge as he sayde) this day shal Adonias dye.

And kynge Salomon sent thither by Benaia the sonne of Joiada, which smote him that he dyed. And to the prest Abiathar sayde ỳ kynge: Go thy waye vnto Anathoth to thy londe, for thou art a man of deeth. Neuertheless I wyl not slaye the this day for thou hast borne the Arke of the LORDE God before my father Dauid, and hast suffred also where my father suffred.

Thus Salomō put forth Abiathar, that he must nomore be the prest of the LORDE, that the worde of the LORDE might be fulfilled, * which he spake ouer the house of Eli at Silo.

And this rumoure came before Joab: for Joab cleued vnto Adonias, and not vnto Salomon. Then fled Joab in to the Tabernacle of the LORDE, and toke holde of the hornes of the altare. And it was tolde kynge Salomon, that Joab was fled in to the Tabernacle of the LORDE, and beholde, he stondeth at the altare.

Then sent Salomon Benaia the sonne of Joiada, and sayde: Go slaye him. And whan Benaia came to the Tabernacle of the LORDE, he sayde vnto him: Thus sayeth the kynge: Come forth. He sayde: Nō, I wyl dye here. And Benaia tolde this vnto the kynge agayne, and sayde: Thus hath Joab spoken, and thus hath he answered me.

The kinge saide vnto him: Do as he hath spoken, and slaye him, and bury him, that thou mayest put fro me and my fathers house the bloude which Joab hath shed without a cause, and that the LORDE maye recompence him his bloude vpon his heade, because he smote two men, which were more righteous and better then he, and slewe them with ỳ swerde that my father Dauid knewe not of: namely, * Abner ỳ sonne of Ner the chefe captaine ouer Israel, & Amasa the sonne of Jether ỳ chefe captaine ouer Juda ỳ their bloude maye be recompensed vpō ỳ heade of Joab and of his sede for euer: but Dauid and his sede, his house and his seate

have peace for evermore of the LORDE.

And Benaia the sonne of Joiada wente vp, and smote him, and slewe him: & he was buried in his house in the wyldernes. And ỳ kynge set Benaia ỳ sonne of Joiada in his steade over the hoost. And * Sadoc ỳ prest dyd the kynge set in the steade of Abiathar.

And the kynge sent, and caused for to call Semei, and sayde vnto him: Buylde the an house at Jerusalem, and dwell there, and departe not from thence, nether hither ner thither. In what daye so ever thou departest forth, and goest over ỳ broke Cedron, be thou sure, that thou shalt dye the deeth: thy blonde be vpon thy heade. Semei sayde vnto the kynge: This is a good meanynge, as my lorde the kynge hath sayde, so shal thy servaunt do. So Semei dwelt at Jerusalem a longe season. But after thre yeare it fortuned that two servauntes ranne awaye from Semei vnto Achis the sonne of Maecha kynge of Gath.

And it was tolde Semei: beholde, thy servauntes are at Gath. Then Semei gat him vp, and sadled his asse, and wēte vnto Gath to Achis, for to seke his servaūtes. And whā he came thither, he broughte his servauntes from Gath.

And it was tolde Salomon, that Semei wente from Jerusalem vnto Gath, and was come agayne. Then sent the kynge, and caused for to call Semei, and sayde vnto him: Sware not I to the by the LORDE, and assured the, and sayde: Loke what daye so ever thou departest out and goest hither or thither, be sure that thou shalt dye the deathe? And thou saydest vnto me: I have herde a good meanynge. Why hast thou not kepte the then acordinge to the ooth of the LORDE, and commaundement that I commaunded the?

And the kynge sayde vnto Semei: Thou remembrest all ỳ wickednes, which thy hert knoweth * that thou dyddest vnto my father Dauid. The LORDE hath recompenced ỳ thy wickednes vpon thy heade. And kynge Salomon is blessed, and the seate of Dauid shalbe stablished before ỳ LORDE for ever. And the kynge commaunded Benaia ỳ sonne of Joiada, which wente forth, and smote him that he dyed. And the kyngdome was stablished by Salomons hande.

The III. Chapter.

Salomon made mariage wt Pharao the kynge of Egipte, & toke Pharaos doughter, and broughte her in to the cite of Dauid, tyll he had buylded his

house, and the LORDES house, and the walles rounde aboute Jerusalem. But the people offred yet vpon the hye places: for as yet there was no house buylded vnto the name of the LORDE vnto that tyme. But Salomon loved the LORDE, and walked after the ordinaunces of Dauid his father: excepte onely that he offred and brent incense vpon the hye places.

* And the kynge wente vnto Gibeon, to do sacrifice there: for that was a goodly hye place. And Salomon offred a thousande burntofferynges vpon the same altare. * And the LORDE appeared vnto Salomon at Gibeon in a dreame of the nighte, and God sayde: Axe what I shal geve ỳ. Salomō sayde: Thou hast done greate mercy vnto my father Dauid thy servaunt. Like as he walked before the in faithfulnes and righteousnes, and in a true hert with the, & this greate mercy hast thou layed vp for him, and geuen him a sonne to syt vpon his seate, as it is now come to passe.

* Now LORDE my God, thou hast made thy servaunt kynge in my father Dauids steade: As for me, I am but a small yonge man, knowynge nether my outgoynge ner ingoynge. And thy servaunt is amonge the people whom thou hast chosen: which is so greate, that no man can nombre them ner describe them for multitude. Geve thy servaunt therfore an obedient hert, that he maye iudge thy people, & vnderstonde what is good & bad: for who is able to iudge this thy mighty people?

This pleased the LORDE well, that Salomon axed soch a peticion. And God sayde vnto him: For so moch as thou axest this, and desyrest not longe lyfe, nether riches, nether ỳ soules of thine enemies, but vnderstōdinge to heare iudgment, beholde, therfore have I done acordynge to thy wordes. * Beholde, I have geuen the an hert of wyse dome and vnderstondynge, so that soch one as thou hath not bene before the, nether shall ryse vp after the.

Yee and that thou hast not prayed for, have I geuen the also, namely, ryches, and honoure, so that amonge the kynges in ỳ tyme there is not soch one as thou. And yf thou wilt walke in my wayes, so that thou kepe myne ordinaunces and lawes, as Dauid thy father hath walked, then wyll I geve the a longe lyfe.

And whan Salomon awaked, beholde, it was a dreame, * and he came to Jerusalē, and stode before the Arke of the LORDES co-

1.Par.1.a
3.Reg.9.a
B
Sap.9.a
Eccli.9.c
3.Reg.3.a
C
2.Par.1.b

uenaunt, and offred burntofferynges, and healthofferinges, and made a greate feast vnto his seruauntes.

At the same tyme came there two harlottes vnto ỹ kynge, and stode before him. And the one woman sayde: Oh my lorde, I and this woman dwelt in one house, and I was delyuered of a childe in the house with her: & on the thirde daye after that I was delyuered, she was delyuered of a childe also. And we were together, so ỹ there was no straunger in ỹ house, but we two: & this womans sonne died in the nighte (for she smoored him in the slepe) and she rose vp in the nighte, and toke my sonne fro my syde (where thy handmayde slepte,) and layed it in hir arme, and hir deed sonne layed she in myne arme. And whan I rose vp in the mornynge to geue my sonne sucke, beholde, he was deed. But in the mornynge I loked well, and beholde, it was not my sonne, whom I had borne.

D The other woman sayde: Not so, my sonne lyueth, and thy sonne is deed. But she sayde: Not so, thy sonne is deed, and my sonne liueth. And thus spake they before the kynge. And the kynge sayde: This womā saieth: my sonne lyueth and thy sonne is deed: Yonder woman sayeth: Not so, thy sonne is deed, & my sonne lyueth. And the kynge saide: Fetch me a swerde. And whan the swerde was brought before the kynge, the kynge sayde: Parte the lyuynge childe in two partes, and geue this woman the one halfe, and yonder woman the other halfe.

Then sayde the woman whose sonne lyued, vnto ỹ kinge: (for hir motherly hert was kyndled with pite ouer hir sonne) Oh my lorde, gene hir the childe alyue, and kyll it not. But the other sayde: Let it nether be myne nether thine, but let it be parted. Then answered the kynge, and sayde: Geue this woman the lyuynge childe, and slaye it not, for she is his mother. And all Israel herde of this iudgment that the kynge had geuen: and they feared the kynge, for they sawe that ỹ wysdome of God was in him to kepe iudgmēt.

The IIII. Chapter.

A Thus was Salomon kynge ouer all Israel. And these were his prynces: Asaria the sonne of Sadoc the preist: Elihoreph, and Ahi Ja the sonnes of Sisa, were prestes: Josaphat the sonne of Ahilud was chaunceler: Benaia ỹ sonne of Joiada was the chefe captayne: Sadoc and Abiathar were prestes: Asaria the sonne of Nathan was ouer the officers: Sabud the sonne of Nathan the preist was the kynges frende: Ahisar was stewarde: Adoniram the sonne of Abda was rent gatherer.

And Salomon had twolue offycers ouer all Israel, which made prouysion of fode for the kynge and his house: One had a monethlonge in ỹ yeare to make prouysion: The sonne of Hur vpon mount Ephraim. The sonne of Deber at Maçaz and at Saalbaim, & at Bethsames, and at Elon, and Beth Hani. The sonne of Hased at Aruboth, and had therto Socho and all the londe of Hepher. The sonne of Abinadab all ỹ lordshippe at Dor: & had Taphat Salomōs doughter to wife. Baena ỹ sonne of Ahilud at Thaenach & at Magiddo, & ouer all Beth Sean, which lyeth beside Zarthana vnder Jesrael from Beth Sean vnto the playne of Mehelo, tyll the other syde of Jakmeam. The sonne of Geber at Ramoth in Gilead: he had the townes of Jair the sonne of Manasse in Gilead, and had ỹ coastes of Argob which lyeth in Basan, euen thre score greate walled cities, and with brasen barres. Ahinadab ỹ sonne of Jddo at Mahanaim. Ahimaas in Nephtali: and he also toke Basmath Salmons doughter to wife. Baena the sonne of Husai in Asser and at Aloth. Josaphat the sonne of Paruha in Isachar. Semei the sonne of Ela in Ben Jamin. Geber the sonne of Uri in the londe of Gilead, in the londe of Sihon kynge of the Amoutes, and of Og the kynge in Basan. One officer was in the same londe. As for Juda and Israel, they were in nombre as the sonde of the see, and ate and dronke, and were mery. * Thus was Salomō lorde ouer all the kyngdemes (from the water of the londe of the Philistynes, vnto the border of Egipte) which brought him giftes, and serued him as longe as he lyued.

And Salomon had daylie to his vytayles thirtye quarters of fyne meel, three score quarters of other meel, ten fat oxen, and twenty small catell, and an hundreth shepe, beside hartes and Roes, and wilde goates, and fat capons, and foules. For he had the lordshippe of all the londe on this syde the water, fro Tiphsa vnto Gasa, and ouer all ỹ kynges on this syde ỹ water: & had peace of all his subiectes rounde aboute, so that Juda and Israel dwelt safe, euery one vnder his vyne, and vnder his figge tre, from Dan vnto Berseba, as longe as Salomon lyued.

And Salomō had fortye thousande cart horses, and twolue thousande horsmen. And the officers prouyded the kynge Salomon with vytayles: and what soeuer belonged to the kynges table, that brought euery man in

his moneth, and myssed not: Barlye also & strawe for the horses and coursers, & brought them vnto the place where ỳ kynge was, every one after his charge.

1.c *And God gaue Salomon maruelous greate wyßdome and vnderstondinge, and a large hert, as the sonde that lyeth vpon ỳ See shore: so that the wyßdome of Salomon was greater then the wyßdome of all the children towarde the south and of all ỳ Egipcians. And he was wyser then all men, yee wyser then Ethan the Esrahite, Heman, Chalcal, and Darda, the sonnes of Maholi: and had a greate name amonge all the heythē on every syde. And he spake thre thousande *prouerbes, & his *songes were a thousande & fyue. And he spake of trees, from ỳ Ceder of Libanus vnto the Jsope ỳ groweth out of ỳ wall: he talked also of catell, of fowles, of wormes, of fißshes. And there came of all nacions to heare ỳ wyßdome of Salomon, and there came of all the kynges of ỳ earth, which had herde of his wyßdome.

The V. Chapter.

A AND Hiram ỳ kynge of Tyre sent his seruauntes vnto Salomon, for he had herde, ỳ they had anoynted him kynge in his fathers steade: For Hiram *loued
3.c Dauid as lōge as he lyued. *And Salomon
4.a.b sent vnto Hiram, sayenge: *Thou knowest what my father might not buylde an house vnto the name of the LORDE his God, because of the warre that was aboute him, vntyll the LORDE delyuered them vnder the soles of his fete: But now hath the LORDE my God geuen me rest on euery syde, so that there is no aduersary ner euell hynderaunce: Beholde, Jam therfore aduysed to buylde an house vnto the name of the LORDE my God, acordinge as the LORDE spake vnto
5.c Dauid my father, and sayde: *Thy sonne, whom Jshal set vpon thy seate in thy steade, shal buylde an house vnto my name. Commaunde therfore that they hewe me downe Ceders out of Libanus, and that thy seruauntes be with my seruauntes, & the rewarde of thy seruauntes wyll J gene the, what so euer thou shalt axe: for thou knowest, ỳ with vs there is no mā which can hewe tymber as the Sidonians.

B Whan Hiram herde the wordes of Salomon, he was very glad, and sayde: Praysed be the LORDE this daye, which hath geuen Dauid a wyse sonne ouer this greate people. And Hiram sent vnto Salomon, sayenge: Jhaue herde what thou hast sent vnto me: Jwyl do acordinge vnto all thy desyre with Ceders and pyne trees. My seruauntes shall bringe them downe from Libanus vnto ỳ See, and Jwyl make them to flote vpō the See, vnto the place which thou shalt shewe me, and there wyl J cause them to aryue, & thou shalt make thē to be fetched. But thou shalt fulfyll my desyre also, and gene fode vnto my housholde folkes. So Hirā gaue Salomon Ceders and pyne trees acordinge to all his desyre. But Salomon gaue Hiram twentye thousande quarters of wheate to eate for his housholde, and twētye quarters of beaten oyle. This gaue Salomon yearly vnto Hiram.

And the LORDE gaue Salomon wyßdome, acordynge as he had sayde vnto him, & there was peace betwene Hiram and Salomon, and they made a couenaunt both together. And Salomon made an outchosynge (of workmen) thorow out all Jsrael. And ỳ outchosynge was thirtie thousande mē, and he sent thē to mount Libanus euery two monethes ten thousande, so that they were one moneth vpon Libanus, and two monethes at home. And *Adoniram was ouer the outchosynge. 3.Re.4.a and 12.c

C

And Salomon had thre score thousande & ten that bare burthens, & foure score thousande that hewed tymber vpon the mount, beside Salomons chefe officers, which were ordeyned ouer the worke: namely thre thousande and thre hundreth, which ruled ỳ people that laboured there in the worke. And ỳ kynge commaunded, that they shulde breake out greate and costly stones, namely fre stone, for the foundacion of the house. And Salomons masons, and Hirams, and they that were in those coastes, hewed out & prepared tymbre and stones to the buyldinge of the house.

The VI. Chapter.

A IN the foure hundreth and foure score yeare after the departinge of the
2.Par.3.a Act.7.f children of Jsrael out of the londe of Egipte, in the fourth yeare of the raigne of Salomon ouer Jsrael, in the moneth Sif (ỳ is the seconde moneth) was the house buylded vnto the LORDE. This house that kynge Salomon buylded vnto ỳ LORDE, was thre score cubytes lōge, twenty cubytes brode, & thirtie cubites hye. And he buylded a
Ioh.10.c Act.3.b and 5.b *porche before the temple of twentye cubytes longe after the bredth of the house, & ten cubites brode before the house. And in ỳ house he made wyndowes, which might be opened and shut with lyddes.

And roūde aboute by the wall of ỳ hou

se he buylded a compase, so ẏ it wente both aboute the temple and the quere, and made his outwarde wall roũde aboute. The nether most stacion was fyue cubytes wyde, and ẏ myddest sixe cubites wyde, and the thirde seuen cubites wyde. For he layed balkes roũde aboute the house, that they touched not ẏ wall of the house.

B And whan ẏ house was buylded, it was buylded of whole and outbroken stones, so ẏ there was herde nether hammer ner axe, ner eny other instrument of yron, whan the house was a buyldinge.

But on the righte syde of the myddes of the house there was a dore, so ẏ they might go vp to the myddest stacion by a turne grese, & from the myddest stacion vnto ẏ thirde. Thus buylded he the house, & fynished it, & syled ẏ house both aboue & by the walles wᵗ Ceder wodd. He buylded a galery also aboue vpon the whole house fyue cubytes hye, and couered the house with Ceder tymber.

And the worde of the LORDE came vnto Salomon, & sayde: Let this be the house ẏ thou buyldest. Yf thou shalt walke in myne ordinaunces, & do accordinge to my lawes, & kepe all my cõmaundementes, to walke therin, then wyl I stablyshe my worde with ẏ, 1.Re.7.b (* as I sayde vnto Dauid thy father) & wyll dwell amonge the childrẽ of Israel, and wil not forsake my people of Israel.

C Thus Salomon buylded the house, & fynished it, & buylded the walles on the inside with Ceder tymber, from the grounde of ẏ house vnto the rofe, and syled it with tymbre on the ynside, and ouerlayed the floore of ẏ house with bordes of Pyne tre.

And behynde in the house he buylded a wall of Ceder tymber twentye cubytes longe, from the floore vnto the rofe. And there on the ynside buylded he the quere for the most holy. But the house of the temple before the quere was fortye cubites longe: on the ynside was the whole house of Ceder with throwne knoppes and floures, so that there was no stone sene. As for the quere, he prepared it on the ynside of the house, that the Arke of the couenaunt of the LORDE might be set therin. And before the quere (which was twentye cubites longe, twentye cubytes brode, and twentye cubytes hye, and ouerlayed with pure golde) he syled the altare with Ceder.

D And Salomon ouerlayed the house on ẏ ynside wᵗ pure golde, & shot barres of golde before the quere, which he had ouerlayed wᵗ golde, so that ẏ whole house was layed ouer with golde. And all the altare also before ẏ quere ouerlayed he with golde.

* He made also in the quere two Cherubins ten cubites hye of Olyue tre. One wynge of ether of the Cherubs had fyue cubytes, so that from the edge of his one wynge to the edge of his other wynge there were ten cubytes. Euen so had the other Cherub ten cubites also, and both the Cherubs were of one measure and of one quantitie so ẏ ether Cherub was ten cubites hye. And he put the Cherubins within in the house. And the Cherubins spred forth their wynges, so that the wynge of the one touched the one wall, and the other Cherubs wynge touched the other wall. But in the myddes of ẏ house the one wynge touched another. And he ouerlayed the Cherubins with golde.

And on all the walles of the house roũde aboute, he caused to make carued worke, with carued Cherubins, palme trees, and floures. And the pauement of the house ouerlayed he also with goldē plates. And at the intraunce of the quere he made two dores of olyue tre with fyue squared postes, and caused carued worke to be made therof with Cherubins, palme trees and floures, & ouerlayed them with plates of golde. So made he also at the intraunce of the temple, foure squared postes of Olyue tre, and two dores of Pyne tre (so that ether dore had two syde dores one hãginge to another) and made carued worke therof, palme trees and floures, right as it was appoynted.

And he buylded a courte also within wᵗ thre rowes of frestone, and with one rowe of playne Ceder tymber.

In the fourth yeare in the moneth Sif, was the foundacion of the LORDES house layed: and in the eleuenth yeare in the moneth Bul (that is the eight moneth) was the house fynished as it shulde be, so that they were seuen yeare a buyldinge of it.

The VII. Chapter.

BVt Salomon was a buyldinge his awne house thirtene yeare, & fynished it, namely, he buylded an house of the wodd of Libanus, an hundreth cubites longe, fiftye cubites wyde, & thirtie cubites hye, foure squared with rowes of pilers, and wᵗ carued Ceders. And the rofe aboue syled he also with Ceder wodd vpon the fyue & fortie pilers, for one rowe had fyftene pilers, so ẏ there stode euer thre pilers one right ouer agaynst another: so that euery space betwixte the pilers was one ouer agaynst another foure squared with the pilers.

And he made a porche with pilers which was fifrye cubites longe, and thirtie cubites brode, & yet a porche before it with pilers & ꝺ a greate poste. He made a porche also vnto ꝺ kynges seate (wherin ꝺ iudgment was kepte) and made it to be the porche of iudgment, and syled it with Ceder from the pauement vnto the pauement agayne, and his owne house wherin he dwelt, in ꝺ back courte made betwene ꝺ house and the porche like the other. And like vnto the porche made B he a house for Pharaos doughter, * whom Salomon had taken to wife.

All these were costly stone hewen after ꝺ measure, cut with sawes on euery syde, from the grounde vnto the rofe: and without the greate courte also. As for the foundacions, they were costly and greate stones, ten and eighte cubites greate: and costly fre stones theron acordinge to ꝺ measure, and Ceders. But the greate courte rounde aboute had thre rowes of fre stone, & one rowe of playne Ceders: Euen so also the courte by ꝺ house of the LORDE within, and the porch by the house.

And kynge Salomon sent to fetch one *Hiram of Tyre a wedowes sonne, of the tribe of Nephtali, and his father had bene a man of Tyre, * which was a connynge mā in metall, full of wyßdome, vnderstondinge and knowlege to worke all maner of metall worke. Whan he came to kynge Salomon, he made all his worke, * and made two brasen pilers, ether of them eightene cubites hye: and a threde of xij. cubites was the measure aboute both ꝺ pilers: and he made two C knoppes of brasse molten, to set aboue vpon the pilers: and euery knoppe was fyue cubytes hye: and on euery knoppe aboue vpon ꝺ pilers seuē wrythen ropes like cheynes. And vpon euery knoppe he made two rowes of pomgranates rounde aboute on one rope, wherwith ꝺ knoppe was couered. And the knoppes were like roses before ꝺ porche foure cubites greate. And the pomgranates in the rowes rounde aboute were two hūdreth aboue and beneth vpon the rope, which wēre rounde aboute the thicknes of the knoppe, on euery knoppe vpon both the pilers. And set vp the pilers before the porche of the temple. And that which he set on the right hande, called he Jachin: and that which he set on the lefte hande, called he Boos. And so stode it aboue vpon the pilers euen like roses. Thus was the worke of ꝺ pilers fynished.

D And he made a molten lauer ten cubytes wyde from the one syde to the other rounde aboute, and fyue cubites hye, and a threde of thirtie cubites lōge was ꝺ measure rounde aboute: and aboute the same lauer that was then cubites wyde, there wente knoppes on the edge therof rounde aboute the lauer. Two rowes were there of the knoppes molten with the lauer.

And it stode vpon twolue bullockes, wher of thre were turned towarde the north, thre towarde the west, thre towarde the south, and thre towarde the east, and the lauer aboue theron, so that all their hynder partes were within vnder the lauer: wherof the thicknesse was an handbreth: and the edge of it was like the edge of a cuppe, and as a fleured rose, and it conteyned two thousande * Battes.

*A Bat was a certayn measur of liqu re.

And he made ten brasen seates, euery one foure cubites longe and brode, and thre cubites hye. The seate was made so, that it had sydes betwene the ledges. And on the sydes betwene the ledges there were lyons, bullockes and Cherubins. And on ꝺ ledges which were aboue and beneth the lyons and bullockes, were the sydes made so, that they were set downwardes. And euery stole had foure brasen wheles with brasen axeltrees. And vpon the foure corners there were proppes molten, euery one ouer agaynst another, vnderset vnto the kettell.

And the soket vpon the stole was a cubyte hye and rounde, a cubyte and an halfe wyde: and on the soket there were knoppes in foldes, which were foure squared & not rounde. The foure wheles stode beneth by the sydes, & the axeltrees of the wheles were harde on ꝺ seate. Euery whele was a cubite and a halfe hye, and they were wheles like cart wheles. And their axeltrees, spokes, nales, & shaftes were all molten. And the foure proppes vpō the foure corners of euery seate were harde on the seate.

And on the soket aboue vpon the seate a cubyte and an halfe rounde aboute, there were ledges and sydes harde on the seate. And on the plat of the same sydes and ledges, he caused to carue Cherubins, lyons and palme trees, one by another rounde aboute theron. After this maner made he ten moltē seates, one maner of measure & widenes was in all.

And he made ten copper kettels, so that S one kettell cōteyned fortye Battes, and was foure cubites greate, and vpon euery seate was a kettell. And fyue seates set he on the righte syde of the house, and the other fyue on the lefte syde. But the lauer set he before

on the righte hande towarde the south.

And Hiram made pottes also and shovels and basens, & so fynished he all the worke, that kynge Salomon caused to be made in the house of the LORDE: namely ỳ two pilers, and the rounde knoppes aboue vpon the two pilers, and the two wrythen ropes to couer the two rounde knoppes vpon the pilers. And the foure hũdreth pomgranates on the two wrythen ropes, euer two rowes of pomgranates vnto euery rope, to couer the two rounde knoppes vpon the pilers. And the ten seates, and ten kettels theron, and the lauer, and twolue bullockes vnder ỳ lauer. And the pottes, shouels and basens. And all the ornamentes which Hiram made vnto kynge Salomon for the house of the
G LORDE, were of pure metall. In the countre by Jordane, caused the kynge them to be molten in thicke earth, betwene Sucoth and Zarthan. And Salomon let all the apparell be vnweyed, because the metall was so moch.

Moreuer Salomon made all the apperell that belonged vnto the house of the LORDE: namely a golden altare, a golden table that the shewbred laye on, fyue candelstickes on the righte hande, and fyue candelstickes on the lefte (before the quere) of pure golde, wt floures, lampes and snoffers of golde, therto flat peces, charges, basens, spones and censours of pure golde. And the hokes of ỳ dores on the insyde of the house in the most holy, and in the dores of the house of the tẽple of the LORDE were of golde.

Thus all the worke that kynge Salomon made in ỳ house of the LORDE, was fynisshed. * And Salomon brought in that his father Dauid had sanctified, of syluer and golde and ornamentes, and layed it amonge the treasures of the house of the LORDE.

Par.5.a

The VIII. Chapter.

A THen gathered kynge Salomon all ỳ Elders in Israel together, all the rulers of the trybes and prynces of the fathers amonge the children of Israel, vnto Jerusalem, to brynge vp the Arke of the couenaunt of the LORDE, * out of the cite of Dauid, that is Sion. And there resorted vnto kynge Salomon all the men in Israel, at the feast in the moneth Ethanim, that is ỳ seuenth moneth. And whan all ỳ Elders of Israel came, the prestes toke the Arke of the LORDE, and broughte it vp, and the Tabernacle of witnesse, and all the ornamentes of the Sanctuary that were in the Tabernacle. This dyd the prestes and the Leuites.

Re.8.d

And kynge Salomon and all the congregacion of Israel ỳ were gathered vnto him, wente with him before the Arke, and offred shepe and bullockes, so many, that they coulde not be nombred ner tolde.

So the prestes broughte the Arke of the LORDES couenaunt vnto hir place, euen into ỳ Quere of the house in the most holy vnder ỳ wynges of the Cherubins. For ỳ Cherubins spred out their wynges in the place where the Arke stode, and couered the Arke and the staues therof from aboue. And the staues were so lõge, that ỳ knoppes of them were sene from the Sanctuary before ỳ quere, but on the out syde were they not sene, and they were there vnto this daye.

And in the Arke there was nothinge, but onely the two tables of stone, * which Moses had layed therin at Horeb, whan ỳ LORDE made a couenaunt with the children of Israel, what tyme as they were departed out of the londe of Egipte.

But whan the prestes wente out of the Sanctuary, a cloude fylled the house of the LORDE, so ỳ the prestes coulde not stonder & execute the office for the cloude: for the glory of the LORDE fylled the LORDES house. Then sayde Salomon: * The LORDE sayde, that he wolde dwell in a darke cloude. I haue buylded an house, to be an habitacion vnto thee a seate, ỳ thou mayest dwell therin for euer. And ỳ kynge turned his face, & blessed all the congregacion of Israel. And all the cõgregacion of Israel stode, & he sayde:

Praysed be the LORDE God of Israel, which promised by his mouth vnto my father Dauid, and by his hãde hath fulfylled it, and sayde: * Sence the daye ỳ I brought my people of Israel out of Egipte, haue I chosen no cite amõge all the trybes of Israel, to buylde me an house, that my name might be there. But Dauid haue I chosen, to be ouer my people of Israel.

And in dede my father Dauid was mynded to buylde an house vnto the name of the LORDE God of Israel: nenertheles the LORDE sayde vnto my father Dauid: Whereas thou wast mynded to buylde an house vnto my name, thou hast done well, that thou art so aduysed. Howbeit thou shalt not buylde the house, but thy sonne which shal come out of thy loynes, he shal buylde an house vnto my name. And the LORDE hath performed his worde that he spake: For I am come vp in my father Dauids steade, and sytt vpon the seate of Israel, as the LORDE sayde: and haue buylded an house vnto the name of the

LORDE God of Israel: and there haue I ordeyned a place for the Arke, wherin is the LORDES couenaunt, which he made with our fathers, whan he brought them out of ỳ londe of Egipte.

And Salomon stode before the altare of the LORDE in the presence of the whole congregacion of Israel, and helde out his handes towarde heauen, and sayde: * O LORDE God of Israel, there is no god like the, neither aboue in heauen, ner beneth vpō earth, thou that kepest couenaūt and mercy for all thy seruauntes that walke before ỳ with all their hert, thou that hast kept promes with my father Dauid thy seruaunt: With thy mouth thou saydest it, and with thy hande hast thou fulfylled it, as it is come to passe this daye. Now LORDE God of Israel make good vnto my father Dauid ỳ seruaunt, that which thou hast promysed him, and saydest: * Thou shalt not wante a man before me to syt vpon the seate of Israel, yf thy childrē kepe their waye, so ỳ they walke before me like as thou hast walked before me. Now thou God of Israel, let ỳ worde be verified, which thou hast promysed vnto my father Dauid thy seruaunt.

For thynkest thou ỳ God dwelleth vpon earth? * Beholde, the heauens and the heauens of all heauens maye not contayne the: how shulde then this house do it, that I haue buylded? But turne the vnto the prayer of thy seruaunt, and to his supplicacion (O LORDE my God) that thou mayest heare the thanke sgeuynge and prayer, which thy seruaunt maketh before the this daye, so that thine eyes be open ouer this house nyght and daye, euen ouer this place (wherof thou saydest: * My name shall dwell there.) That thou mayest heare the prayer which thy seruaūt maketh in this place, & heare the intercession of ỳ seruaunt & of thy people of Israel, which they shall make here in this place of thy habitacion in heauen: and whan thou heurest it, be gracious.

Whan eny mā synneth agaynst his neyghboure, and taketh vpon him an ooth wherwith he byndeth him selfe, and ỳ ooth commeth before thine altare in this house, then heare thou in heauē, and se that thy seruaunt̄es haue right, to condemne the vngodly, and to brynge his waye vpon his owne head, and to iustifie the righteous, to geue him accordinge to his righteousnes.

* Whan thy people of Israel is smytten before their enemies (whyle they haue synned agaynst the) and yf they turne vnto the and knowlege thy name, & make their prayer and intercession vnto the in this house, thē heare thou them in heauen, and be mercifull vnto the synne of thy people of Israel, and brynge them agayne into the londe, ỳ thou hast geuen vnto their fathers. 1. Re. 17

* Whan the heauen is shut vp, so ỳ it rayneth not (for so moch, as they haue synned agaynst the) and yf they make their prayer in this place, and knowlege thy name, and turne from their synnes whā thou troublest them, heare thou them then in heauen, and be mercifull vnto the synnes of thy seruauntes, and of thy people of Israel, that thou mayest shewe them the good waye, wherin they shulde walke, and let it rayne vpon the londe that thou hast geuen thy people to inheritaunce.

Whan a derth, or pestilence, or drouth, or burnynge, or gresshopper or catirpiller, is in their londe, or whan his enemye layeth lege to his portes in the londe, or whan eny other plage or disease happeneth, who so euer then maketh his prayer and peticion, * whether ỳbe eny other men or thy people of Israel (which thē are aware of their plage) euery one in his hert, and spredeth out his handes vnto this house: Heare thou then in heauen in the seate where thou dwellest, and be mercifull, & se that thou geue euery one accordinge as he hath walked, like as thou knowest his hert (for thou onely knowest the hert of all the children of men) that they maye allwaye feare the, as longe as they lyue in the lande, which thou hast geuen vnto oure fathers. Esa. 56. b

* And whan eny straunger, that is not of thy people of Israel, commeth out of a farre countre for thy names sake (for they shall heare of thy greate name, and of thy mightie hāde, and of thy outstretched arme) and commeth to make his prayer in this house, heare thou him then in heauen, euen in the seate of thy dwellynge, and do all for the which that straunger calleth vpon the, that all the nacions vpon earth maye knowe thy name, and that they maye feare the, as thy people of Israel do: and that they maye knowe, how that this house which I haue buylded, is named after thy name. Ioh. 12. c Acto. 8. c

Whan thy people go forth to the battayll agaynst their enemyes, the waye that thou shalt sende them * and shall praye vnto the LORDE towarde the waye of the cite which thou hast chosen, and towarde the house that I haue buylded vnto thy name, heare thou then their prayer and peticion Dan. 6. b

in heauen, and execute iudgment for them.

cle. 7.c oh. 1. b When they synne agaynst the (for * there is no mā that synneth not) & thou be wroth, and delyuer thē vnto their enemyes, so that they cary them awaye captyue in to the enemyes londe farre or nye, and yf they remembre them selues in the londe where they are captyue, and turne, and make their intercession vnto the in the londe of their captyuite, and saye: We haue synned, & done amysse, and haue bene vngodly, and so turne vnto ỹ with all their hert, and with all their soule in the lōde of their enemies (which led them awaye captyue) and make their prayer vnto the towarde the waye of their londe, that thou hast geuen vnto their fathers, euen towarde the cite which thou hast chosen, and towarde the house that I haue buylded vnto thy name: then heare thou their prayer nos 9. b and supplicacion in heauen, * from the seate of thy dwellynge, and execute iudgment for them, and be mercyfull vnto thy people that haue synned agaynst the, and vnto all their trespaces, wherwith they haue trans- 1sd. 1. a gressed agaynst the, * and graunte thē mercy in the sighte of them which led them awaye presonners, that their enemyes maye be mercyfull vnto them: for they are thy people, and thyne enheritaunce, whom thou broughtest out of Egipte, from the yron fornace: that thine eyes maye be open vnto the peticion of thy seruaunt, and of thy people of Israel, that thou maiest heare them in all thinges for the which they shall call vpon no 19. a the * (for thou O LORDE LORDE) hast sundered them out to be an inheritaunce vnto thy selfe, from amōge all the nacions vpon earth, acordinge as thou saydest by Moses thy seruaunt, whan thou broughtest oure fathers out of Egipte.

Par. 7. a * And whā Salomon had ended all this prayer and peticion before the LORDE, he rose vp from the altare of the LORDE, and lefte of from knelynge and holdynge out of handes towarde heauen, and stode and blessed all the congregacion of Israel with loude voyce, and sayde: Praysed be the LORDE which hath geuen rest vnto his people, acordinge as he sayde. There hath not one fayled of all his good wordes, which he spake by his seruaunt Moses. The LORDE oure God be with vs, as he hath bene with oure fathers, and forsake vs not, nether withdrawe his hande from vs, but bowe oure hertes vnto him, that we maye walke in all his wayes, and kepe his commaundementes, ordinaunces and lawes, which he commaunded oure fathers. And these wordes wherwith I haue made my peticion before the LORDE, come nye vnto the LORDE oure God daye and nighte, that he maye execute iudgment for his seruaunt and for his people of Israel, euery one at his tyme: that all nacions vpon earth maye knowe, that the LORDE is God, & that there is none other. And let youre hert be perfecte with the LORDE oure God, to walke in his statutes, and to kepe his commaundementes, as it is this daye.

And the kynge with all Israel his people offred sacrifice before the LORDE. And Salomon offred deed offerynges (which he offred vnto the LORDE) two and twenty thousande oxen, and an hundreth & twenty thousande shepe. So the kynge and all the children of Israel dedicated the house of the LORDE. The same daye dyd the kynge dedicate the myddelmost courte, which was before the house of the LORDE: that he might there perfourme the burntofferynges, meatofferynges, and the fat of the deedofferynges: for the brasen altare that stode before the LORDE, was to litle for the burntofferynges, meatofferynges, and for the fat of the deedofferynges.

And at the same tyme made Salomon a solempne feast, and all Israel a greate congregacion with him, from the border of Hemath vnto the ryuer of Egipte, before the LORDE oure God, seuen dayes, and yet seuen dayes, that were fourtene daies. And on the eight daye he let the people go. And they blessed the kynge, and wente vnto their tentes reioysinge and with a mery hert, because of all the good that the LORDE had done vnto Dauid his seruaunt, & to his people of Israel.

The IX. Chapter.

AND whan Salomon had fynished ỹ buyldinge of the house of the LORDE, and the kynges house, and all that his desyre and pleasure was to make, ỹ LORDE appeared vnto him the seconde tyme, * euen as he appeared vnto him at Gibeon. And the LORDE sayde vnto him: I haue herde thy prayer and peticion, that thou hast made before me, and haue sanctified this house which thou hast buylded, that I maye set my name there for euer: and myne eyes and my hert shalbe there allwaye. And yf thou walke before me (as thy father Dauid walked) with a perfecte and a true hert, so that thou do all that I haue commaunded the, and kepe myne ordinaunces and lawes, thy

wyll I stablisshe the seate of thy kyngdome ouer Israel for euer, accordinge as I promysed thy father Dauid, and sayde: * Thou shalt not wante a man from the seate of Israel.

But yf ye turne back fro me, ye and youre childrē, and kepe not my commaundementes and ordinaunces which I haue layed before you, but go and serue other goddes, and worshipe them, then wyll I rote Israel out of the londe that I haue geuen them. * And the house that I haue halowed vnto my name, wyll I put awaye fro my face. And Israel shall be come a byworde and fabell amōge all nacions, and so shal this hye house: so that euery one ỹ goeth by, shall be astonyed, and make an hyssynge, and saye: * Wherfore hath the LORDE done thus vnto this londe and to this house? Then shal it be answered: Because they forsoke ỹ LORDE their God, (which brought their fathers out of the londe of Egipte) and haue receaued other goddes, and worshipped them, and serued them. Therfore hath ỹ LORDE brought all this euell vpon them.

Now whan the twentye yeares were ended, wherin Salomon buylded the two houses, the LORDES house and the kynges house, * where vnto Hiram the kynge of Tyre brought Salomō Ceder trees & Pyne trees, and golde after all his desyre, then gaue kynge Salomon vnto Hiram twentye cities in the countre of Galile. And Hiram departed from Tyre to vyset the cities which Salomon had geuen him, & they pleased him not, and he sayde: What maner of cities are these (my brother) that thou hast geuē me? And he called them the londe of Cabul vnto this daye. And Hiram sent vnto the kynge, sixe score hundreth weyght of Golde. And the same is the summe of the rate, that kynge Salomon rayse to the buyldinge of the house of the LORDE, and his awne house, & Millo, and the walles of Jerusalem, and Hasor, and Megiddo, and Gaser.

For Pharao ỹ kynge of Egipte came vp, and wanne Gaser, & brent it with fyre, & slewe the Cananites ỹ dwelt in the cite, & gaue it for a gifte vnto his doughter Salomōs wife. So Salomon buylded Gaser, & the lower Bethoron, and Baelath and Thamar, in ỹ wyldernes, in the londe, & all the cities of the corne houses that Salomon had, and all the cities of the charettes, & all the cities of the horsmen, and what it pleased him to buylde at Jerusalem, in Libanus, & in euery countre of his dominion.

And all the remnaunt of the people of the Amorytes, Hethites, Pherezites, Hewites and Jebusites, which were not of the children of Israel, their children which they lefte behynde them in the londe (whom the children of Israel coulde not vtterly destroye) those dyd Salomon make tributaries vnto this daye.

* But of the children of Israel he made no bondmen, but let them be men of warre, and his seruauntes, and prynces, and knightes, and ouer his charettes and horsmē. And the officers which were ouer Salomons busynesse, were fyue hundreth and fyftye, which ruled the people, and performed the worke. Leui. 25

And Pharaos doughter wente vp from the cite of Dauid, in to hir house * which he had buylded for her. * Then buylded he Millo likewyse. And thre tymes in the yeare dyd Salomon offre burntofferynges and deed offerynges vpon the altare * that he had buylded vnto the LORDE, and burnt incense vpon it before the LORDE, and so was the house ended and fynished. 1. Re. 7. 2. Reg. 5. 7. Par. 4

* And Salomon made shippes also at Ezeon Geber, which lyeth by Eloth beside the Reed See shore in ỹ londe of the Edomites. And Hiram sent his seruauntes by shippe, which were shipmen, and had experience of the See, with Salomons seruauntes, and they came vnto * Ophir, and fetched from thence one & twenty score hundreth weyght of golde, and brought it vnto Salomon. 1. Re. 22 2. Par. 8. Iere. 10.

The X. Chapter.

AND whan kynge Salomons fame of the name of the LORDE came to the eares of the Quene of riche Arabia, she came to proue him with darke sentences. And she came to Jerusalem with a maruelous greate trayne, with camels which bare spyces, and moch golde, and precious stones And whan she came in to kynge Salomon, she spake vnto him all that was in hir hert. And Salomon tolde her euerythinge, and the kynge had nothinge in secrete, but he tolde it her. But whan the Quene of riche Arabia sawe all the wysdome of Salomon, and the house that he had buylded, and the meates of his table, and the dwellinges of his seruauntes, & the offyces of his ministers, and their garmentes, and his butlers and the burntofferynges which he offred in the house of the LORDE, she wondred exceadingly, and coulde no longer refrayne, 2. Par. 9. Mat. 12.

but sayde vnto the kynge: It is true that I
B haue herde in my londe of thy behauoure
and of thy wysdome. And I wolde not be-
leue it, tyll I came and sawe it with myne
eyes: and beholde, the halfe hath not bene
tolde me.

Thou hast more wysdome and good, the
the fame is that I haue herde. Happye are
thy people and thy seruauntes, that allwaie
stonde before the, and heare thy wysdome.
Praysed be the LORDE thy God, which
had soch a pleasure vnto the, that he set the
vpon the seate of Israel: because he hath
allwaye loued Israel, and hath set the to be
kynge, that thou shuldest mantayne iustyce
and equyte.

And she gaue the kynge syxe score hun-
dreth weighte of golde, and very moch spy-
ce, and precious stones. There came neuer so
moch spyce thyther, as the Quene of riche
Arabia gaue vnto kynge Salomon. And
1.Re.9.c Hirams shippes, * which caried golde out
of Ophir, broughte maruelous moch costly
tymber and precious stones from Ophir.
And of that costly tymber the kynge caused
to make pilers in the house of the LORDE,
and in ỹ kinges house, and harpes and Psal-
C teries for the Musicians. There came nomo
re soch costly tymber, nether was it sene vn-
to this daye. And kynge Salomon gaue the
quene of riche Arabia, all that she desyred
and axed, besydes that which he gaue her of
a frye hande. And she returned, and depar-
ted in to hir lande with hir seruauntes.

The golde that came to Salomon in one
yeare, was nyne and thyrtie score hundreth
weighte, besydes that which came of chap-
men, marchauntes and Apotecaries, and of
the nexte kynges, and of the mightie men in
the londe. And kynge Salomon caused to
make two hundreth speares of beaten gol-
de, syxe hundreth peces of golde put he to e-
uery speare: and thre hundreth shyldes of ỹ
best golde, euen thre pounde of golde vpon
euery shylde. And the kynge put them in the
1.Re.7.a * house of the wod of Libanus.

B And the kynge made a greate seate of Iu-
ory, and ouerlayed it with ỹ most precious
golde. And the seate had syxe steppes, and ỹ
heade of the seate was roũde behynde. And
there were two postes to leane vpõ on both
the sydes of the seate, and two lyons stode
vpon the leanynge postes, and twolue lyons
stode vpon the syxe steppes on both the sy-
des. Soch one hath not bene made in eny
kyngdome. All kynge Salomõs drynkynge
vessels were of golde, and all the vessels in
the house of ỹ wod of Libanus were of pu-
re golde also: for syluer was not regarded in
Salomons tyme. For the kynges Seeshippe
ỹ sayled vpon the See with ỹ shippe of Hi-
ram, came once in thre yeare, and broughte
golde, syluer, Iuory, Apes, and Peacockes.

Thus was kynge Salomon greater in ri-
ches and wysdome, then all the kynges vpõ
earth: And all the worlde desyred to se Salo-
mon, that they mighte heare the wysdome
which God gaue him in his hert. And they
broughte him yearly euery man his presen-
vessels of syluer and golde, rayment and har-
nesse, spyces, horses and Mules. And Salo-
mon broughte charettes and horsmen toge-
ther, so that he had a thousande and foure
hundreth charettes, and twolue thousande
horsmen: and those he put in ỹ charet cities,
and with the kynge at Jerusalem.

And the kynge broughte it to passe, that
there was as moch syluer at Jerusalẽ as sto-
nes: and as many Ceders as there were wyl-
de figge trees in the valleys. And Salomõs
horses were broughte out of Egipte, and frõ
Kewa: for the kynges marchauntes fetched
them from Kewa for money. And a charet
came vp out of Egipte for syxe hũdreth Sy-
cles of Syluer, and an horse for an hũdreth
and fyftye. Thus were they broughte also vn-
to all the kynges of the Hethites and to the
kynges of Siria bytheir handes.

The XI. Chapter.

BVt kynge Salomon loued many out-
landish wemen, * Pharaos doughter, and wemen of Moab, of Ammon,
of Edom, of Sidon, and of Heth, euen of tho
se nacions, that the LORDE spake of vnto the
children of Israel: Go not ye vnto them, and
let not them come vnto you: they shal sure-
ly bowe youre hertes after their goddes: Vn-
to these dyd Salomon enclyne with affec-
cion. And he had seuen hundreth wemen to
wyues, and thre hundreth concubynes, and
his wyues turned his hert aside. And when
he was now olde, his wyues bowed his hert
after straunge goddes, so that his hert was
not whole with the LORDE his God, as was
the hert of Dauid his father.

So Salomon walked after Astaroth the
god of the Sidonians, and after Malcom
the abhominacion of the Ammonites. And
Salomon dyd ỹ which displeased the LOR-
DE, and folowed not ỹ LORDE to ỹ vttemost
as dyd his father Dauid. Thẽ buylded Sa-
lomõ an hie place vnto Chamos the abhomi-
nacio of ỹ Moabites (vpon the mount that
lyeth before Jerusalẽ) and vnto Moloch the

B abhominacion of the Ammnnites.

Thus dyd Salomon for all his outlādisshe wyues, which brent incense, and offred vnto their goddes. But the LORDE was wroth
2 at Salomon, because his hert was turned a
1 syde from ỳ LORDE God of Israel, * which had two tymes appeared vnto him, and cōmaunded him, that he shulde not walke after other goddes: and yet kepte he not that the LORDE commaunded him. Therfore sayde the LORDE vnto Salomon: For so moch as this is done with the, and hast not kepte my couenaunt and myne ordinaunces, which I commaunded the, therfore wyll I also plucke thy kyngdome from the, and geue it vnto thy seruaunt: Neuertheles in ỳ tyme will I not do it, for thy father Dauids sake, but from the hande of thy sonne wyl I plucke it. Howbeit I wyl not plucke ỳ kyngdome cleane awaye. One trybe wyll I geue vnto thy sonne, for Dauid my seruauntes sake, and for Jerusalems sake which I haue
C chosen.

And the LORDE raysed vp an aduersary vnto Salomon, euen Hadad the Edomite of the kynges sede, which was in Edom. For whan Dauid was in Edom, and Joab the chefe captayne wente vp to bury the slayne, he smote all the males in Edom. (For Joab remayned there sixe monethes and all Israel, tyl he had reted out all ỳ males that were in Edom.) Then fled Hadad, and certayne men of ỳ Moabites with him, of his fathers seruauntes. As for Hadad, he was a yonge man.

And they gat them vp fro Madian, and came vnto Paran, and toke men with them out of Paran, and came in to Egipte vnto Pharao the kynge of Egipte: which gaue him an house and certayne vytales appoynted, & gaue him a countre. And Adad founde greate fauoure in the sighte of Pharao, so that he gaue him to wife euen the sister of his owne wife Thaphenes the Quene. And Thaphenes sister bare him Genubath his sonne, and Thaphenes norished him vp in Pharaos house, in so moch that Genubath
D was in Pharaos house amonge Pharaos children.

Now whā Hadad herde in Egipte, that Dauid was fallē on slepte with his fathers, and ỳ Joab the chefe captayne was deed, he sayde vnto Pharao: Let me go in to my countre. Pharao sayde vnto him: What lackest thou with me, that thou wilt go in to thy countre? He sayde: Nothynge, but yet let me go.

God raysed him vp another aduersary also, one Rezon the sonne of Eliada, which fled from his lorde Hadad Ezer kynge of Zeba, and gathered men agaynst him, and was a captayne of the men of warre whan Dauid slewe them: and they wente vnto Damascus and dwelt there, and reigned at Damascus, and he was Israels aduersary as lōge as Salomon lyued. This is the harme ỳ Hadad suffred: therfore had he euell will at Israel, and was kynge ouer Israel.

Moreouer Jeroboam the sonne of Nebat E
an Ephraite Salomons seruaunt (and his mothers name was Zeruga, a wedowe) lifte vp his hande also agaynst the kynge. And this is the cause wherfore he lifte vp his hande agaynst the kynge: Whan Salomon buyldded Millo, he shut vp a gappe in the cite of Dauid his father. And Jeroboam was a mā of armes. And whan Salomon sawe that it was a mete yonge man, he set him ouer all the burthens of the house of Joseph.

But at the same tyme it fortuned, that Jeroboam wente out from Jerusalem, and the prophet Ahias of Silo founde him by the waye, and he had a new cloke vpon him, and they two were alone in the felde. And Ahia toke holde of the new cloke ỳ he had on, and rente the same in to twolue peces, and sayde vnto Jeroboam: Take thou ten peces vnto the.

For thus sayeth the LORDE God of Israel: Beholde, euen thus wyll I rente the kyngdome from the hande of Salomō, and wyll geue the ten trybes. One trybe shall he
F haue for my seruaunt Dauids sake, and be-
cause of the cyte of Jerusalem, * which I 2.Par.7.c
haue chosen out of all the trybes of Israel: for they haue forsaken me, and worshipped Astaroth the god of the Sidonians, Chamos the god of the Moabites, and Malcō the god of the children of Ammon, and haue not walked in my wayes, to fulfill my pleasure, myne ordinaunces, and lawes, as dyd Dauid his father.

Notwithstondynge I wyll not take the whole kyngdome from out of his hande, but wil make him a prynce as longe as he lyueth for my seruaunt Dauids sake, whom I dyd chose, which kepte my commaundementes & ordinaunces. * From out of the hande of his 3.Re.12.c
sonne wyl I take the kyngdome, and wyl geue ten trybes vnto the, and one vnto his sonne, * that Dauid my seruaunt maye allwaye 3.Re.15.a
haue a lanterne before me in the cite of Jeru- Psal.131.b
salem, which I haue chosen, that I maye set my name there. Therfore wyl I take the

now, to raygne ouer all that thine hert desyreth, and thou shalt be kynge ouer Israel.
G If thou folowe now all that I shall commaunde the, and walke in my wayes, and fulfill my pleasure to kepe myne ordinaunces and commaundementes, as dyd my seruaũt Dauid, then wyll I be with the, and buylde the a sure house, as I buylded vnto Dauid, and wyl geue Israel vnto the and therwith wyll I subdue the sede of Dauid, but not forevermore. But Salomon soughte to kyll Jeroboam. Then Jeroboam gat him vp, and fled in to Egipte to Sisak the kynge of Egipte, and remayned in Egipte, tyll Salomon dyed.

What more there is to saye of Salomon, and all that he dyd, and his wyßdome, it is wrytten in the Cronicles of Salomon. The tyme that Salomon was kynge at Jerusalem ouer all Israel, is fortye yeare. And Salomon fell on slepe with his fathers, and was buryed in the cite of Dauid his father, and Roboam his sonne was kynge in his steade.

The XII. Chapter.

A AND Roboam wẽte vnto Sichem, for all Israel was come to Sichem to make him kynge. And whan Jeroboam
2. Pa. 10. a ỹ sonne of Nebat herde that, while he was
3. Re. 11 g yet in Egipte (whither he was fled for Salomon) he came agayne out of Egipte. And they sent for him, and called him. And Jeroboam with all the congregacion of Israel came and spake to Roboam, and sayde: Thy father made oure yock to harde: therfore make thou now the harde bondage and the sore yock lighter, and we wyll submytte oure selues vnto the. He sayde vnto them: Go youre waye vnto the thirde daye, and then come to me agayne. And the people wẽte their waye.

And Roboam the kynge helde a councell with the Elders that stode before Salomõ his father whyle he lyued, & he sayde: What is youre councell, that we maye geue this people an answere? They sayde vnto him: If thou do this people a pleasure to daye, and folowe their mynde, and heare them, and geue them good wordes, then shal they be obedient vnto the as longe as thou lyuest. Neuertheles he forsoke the councell that ỹ Elders had geuen him, and axed councell at the yonge men which were growne vp with him, and stode before him.

B And he sayde vnto them: What is youre councell that we maye answere this people which haue sayde vnto me: Make the yock lighter, that thy father hath layed vpõ vs. And the yonge men that were growne vp with him, sayde vnto him: Where as the people haue sayde vnto the: Thy father hath made oure yock to sore, make thou it easyer for vs, Thus shalt thou saye vnto them. My litle fynger shall be thicker then my fathers loynes. Now, my father layed a sore yock vpon you, but I wyl yet laye more theron: My father correcte you with scourges, but I wyl nourtoure you with scorpions.

So vpon the thyrde daye came Jeroboam with all the people vnto Roboam, as ỹ kynge had appoynted and saide, come to me agayne on the thyrde daye. And the kynge gaue the people an harde rough answere, and forsoke the coũcell that the Elders had geuen him, and talked with them after the councell of the yonge men, and sayde: My father made youre yock sore, but I wyll make it yet sorer vpon you. My father correcte you with scourges, but I wil nourtoure you with scorpiõs. Thus the kynge folowed not the peoples mynde, for he was turned so frõ the LORDE, that he mighte stablish his worde * which he spake by Ahias of Silo vnto Jeroboam the sonne of Nebat.

But whan all Israel sawe that the kynge wolde not heare them, the people gaue ỹ kynge an answere and sayde: * What porcion haue we then in Dauid or inheritaunce in the sonne of Jsai? Get the to thy tentes O Israel. Loke thou now to thy house thou Dauid. So Israel wente vnto their tentes. As for Roboam, he raigned but ouer ỹ children of Israel, which dwelt in the cities of Juda. And whan kynge Roboam sent thither Adoram the rentgatherer, all Israel stoned him to death. But kynge Roboam strengthed himselfe, and gat him vp in to a charet, to fle vnto Jerusalem. Thus departed Israel from the house of Dauid vnto this daye.

Now whan all Israel herde, that Jeroboam was come agayne, they sent for to call him to the whole congregacion, and made him kynge ouer all Israel. And no man followed the house of Dauid, saue onely the tribe of Juda. * And whan Roboam came to Jerusalem, all the house of Juda and the tribe of Ben Jamin (euen an hundreth and fyre score thousande chosen men of armes) gathered themselues together to fight against ỹ house of Israel, & to brynge the kyngdome agayne vnto Roboam ỹ sonne of Salomõ.

But the worde of God came to Semeis the man of God, and sayde: Speake thou

to Roboam the sonne of Salemon kynge of Juda, and to all ỹ house of Juda and Benjamin, and to the other people, and sayeth: Thus sayeth the LORDE: Ye shall not go vp and fighte agaynst youre brethren the children of Israel. Let euery man go home agayne, for this is my dede. And they herkened vnto the worde of the LORDE, and turned back, to go their waye, as the LORDE sayde. But Roboam buylded Sichem vpon mount Ephraim, and dwelt therin, and departed thence, and buylded * Penuel.

Jeroboā thoughte in his hert: The kingdome shall fall agayne now vnto the house of David, yf this people go vp to offre in the LORDES house at Jerusalem, and so shall the hert of this people turne to their lorde Roboam kynge of Juda, and thē shal they slaye me, and fall agayne to Roboam kynge of Juda. And the kynge helde a councell * and made two golden calues, and sayde vnto them: It is to moch for you to go to Jerusalē: beholde, * there is thy God (O Israel) which broughte ỹ out of Egipte. And the one set he at Bethel, & the other in Dan. And this dede turned to synne, for the people went before the ons vnto Dan.

He made an house also in the hye places, * and made prestes of the smallest in the people, which were not of the childrē of Leui. And vpon the fiftene daye of the eighte moneth he made an holy daye, like as the solempne feast in Juda, and offered vpon the altare. Thus dyd he at Bethel, in doynge sacrifice vnto the calues which he had made, and at Bethel he ordeyned the prestes of the hye places that he had made: and offred vpon the altar (which he had made) at Bethel, the fiftene daye of the eight moneth, which he inuented of his owne hert. And he made the children of Israel an holy daye, & went vp to the altare to burne incense.

The XIII. Chapter.

AND beholde, there came a mā of God from Juda (thorow the worde of the LORDE) vnto Bethel, and Jeroboam stode by the altar to burne incense. And he cried agaynst the altare thorow the worde of the LORDE, and sayde: O altar, altar, thus sayeth the LORDE: Beholde, there shal be borne vnto ỹ house of David a sonne, Josias by name * which on the shal offer the prestes of the hye places, that burne incense vpon the, and mens bones shal he burne on the. And he gaue a wonder token the same daye, and sayde: This is the token, that the LORDE hath spoken it, beholde, the altar

shall ryue, and the asshes, that are theron, shall be poured out.

But whan the kynge herde the worde of the man of God, that cried agaynst the altare at Bethel, he stretched out his hande by ỹ altare, and sayde: Laye hondes on him. And his hande that he stretched out, wythered, and he coulde not drawe it vnto him agayne. And ỹ altare reue, and the asshes were poured out from the altare, accordinge to the wonder token that the man of God had geuen by the worde of the LORDE.

And the kynge answered, and sayde vnto the man of God: * O praye the face of the LORDE thy God, and make intercession for me, that my hande maie be restored vnto me agayne. Then prayed the man of God vnto the face of the LORDE. And the kynges hande was restored him agayne, and became as it was afore. And the kynge sayde vnto the man of God: Come home with me, and dyne, and I wil geue the a reward.

But the man of God sayde vnto the kynge: Yf thou geuest me halfe thy house, I wil not come with the: for in this place wyll I nether eate bred, ner drynke water. For thus am I commaunded, and thus is it sayde vnto me by the worde of the LORDE: Thou shalt eate no bred, and drynke no water, nether returne the waye that thou wentest.

And he departed another waye, and returned not agayne the waye that he came to Bethel. But at Bethel there dwelt an olde prophet vnto whō his sonnes came, & tolde him all the workes ỹ the mā of God had done that daye at Bethel, & the wordes that he had spoken vnto the kynge. And their father sayde vnto them: Which waye is he gone? And his sonnes shewed him the waye that the man of God was gone: which came from Juda. He sayde vnto his sonnes: Saddell me the asse. And whā they had saddled him the asse, he rode theron, and went after the man of God, and founde him sytting vnder an Oke tre, and sayde vnto him: Art thou the man of God that came from Juda? He sayde: Yee.

He sayde vnto him: Come home with me, and eate bred. He sayde: I maye not turne backe with the, and come with the. Nether wyll I eate bred, ner drynke water with the in this place: for it is spoken vnto me by the worde of the LORDE: Thou shalt nether eate bred there, ner yet drynke water, nether shalt thou go agayne by the waye which thou wentest. He sayde vnto him: I myselfe am a prophet as well as thou, and

B Exod 8.b 9.f.10.c Num.21.b Act.8.c

C

D

an angell hath spoken with me by ỹ worde of the LORDE, and saide: Bringe him againe with the, that he maye eate bred, and drynke water. But he lyed vnto him, and broughte him agayne, so that he ate bred, and dranke water in his house.

And whan they sat at the table, the worde of the LORDE came to the prophet that had broughte him agayne, and cryed vnto the man which was come frō Juda, and saide: Thus sayeth the LORDE: Because thou
E haste bene disobedient vnto the mouth of ỹ LORDE, and hast not kepte the commaundement that the LORDE thy God commaunded the, but hast turned backe, and hast eaten bred, and dronke water in ỹ place, wher of he saide vnto the: Thou shalt nether eate bred ner drynke water, therfore shall not thy body come in to thy fathers graue.

And whan he had eaten bred and dronkē the asse was sadled vnto the prophet whom
3. Re 20.f he had brought agayne. * And whā he was gone, a lyon founde him by the waye, & slewe him, and his body was cast in ỹ waye. And the asse stode by him, and the lyon stode by the body. And whā men wente by, they sawe the body cast in the waye, and the lyon stondynge besyde the body, and came and tolde it in the cite, where the olde prophet dwelt.

F Whan the prophet which had broughte him agayne, herde that, he sayde: It is the man of God, that hath bene disobediēt vnto the mouth of the LORDE, therfore hath ỹ LORDE delyuered him vnto the Lyon, which hath rente him, and slayne him, acordynge to the worde that the LORDE spake vnto him. And he sayde vnto his sonnes: Saddell me the asse. And whan they had sadled it, he wente, and founde his body cast in the waie and the asse and the lyon stondynge beside ỹ body. The lyon had eatē nothinge of the body, nether had he torne the asse. Then toke the prophet the deed coarse of the man of God, and layed it vpō the asse, and broughte it agayne in to the cite of the olde prophet, to mourne, and to burye him.

G And he layed the coarse in his awne graue, and they mourned for him: Alas my brother. And whan they had buryed him, he saide vnto his sonnes: Whan I dye, burye me in the graue where the mā of God is buried,
4. Re. 23.d and laye my bones besyde his bones. * For it shal come to passe, that he cried (thorow the worde of the LORDE) against Bethel, and agaynst all ỹ houses of the hye places, which are in the cities of Samaria.

Howbeit after this acte dyd not Jeroboā turne from his euell waye, but was pernted, and made prestes of the hye places, euē of the smallest of the people: Loke whom it pleased him, his handes he fylled, & he was prest of the hye places. And this turned to synne vnto the house of Jeroboā, to destroye him and to brynge him to naughte.

The XIIII. Chapter.

AT the same tyme was Abia the sonne of Jeroboam sicke, and Jeroboam saide vnto his wyfe: Get the vp, and disguise the, so that no man perceaue that thou art Jeroboams wyfe, and go vnto Silo: beholde, there is the prophet Ahias, * which promysed me ỹ I shulde be kynge ouer this people: and take with the ten loaues of bred and cakes, and a cuppe with hony, & go to him, that he maye tell the how it shal go with the childe. And Jeroboams wyfe did so, and gat hir vp, and wente vnto Silo, and came in to the house of Ahias. But Ahias coulde not se, for his eyes were dymme for age. Nuertheles the LORDE sayde vnto Ahias: Beholde, Jeroboams wyfe commeth, to aske a matter at the for hir sonne, for he is sicke. Speake thou therfore vnto her thus & thus. Now whan she came in, she shewed hirself straunge. But whan Ahias herde the noyse of hir fete goynge in at the dore, he saide: Come in thou wyfe of Jeroboā. Why shewest thou thy selfe so straunge? I am sent vnto ỹ an harde messaunger.

Go thy waye and tell Jeroboam: Thus sayeth ỹ LORDE God of Israel: I haue exalted the from amonge the people, and set the to be prynce ouer my people of Israel, and haue rente the kyngdome from the house of Dauid, and geuen it the. But thou hast not bene as my seruaunt Dauid, which kepte my commaundemētes, and walked after me with all his hert, so that he did onely ỹ thinge that was righte in my sighte: and thou hast done worse then all they that haue bene before the: thou hast gone thy waye and made the other goddes, and molten ymages, to prouoke me vnto wrath, and hast cast me behynde thy backe.

Beholde therfore, I wil brynge myssfortune vpon the house of Jeroboam, and wyl rote out from Jeroboam euē him that maketh water agaynst the wall, the presoner and forsaken in Israel: and the posterite of ỹ house of Jeroboam wyll I swepe out, as donge is swepte out, tyll he be cleane broughte to naught. * He that dieth (of Jeroboam) in the cite, the dogges shal eate him vp. But him ỹ dyeth in the felde, shall the foules of the aire

eat vp, for the LORDE hath spoken it.

C Get the vp therfore, and go home, & whan thy fete enter in to ỹ cite, the childe shal dye. And all Israel shal bewayle him, and burye him. For he onely of Jeroboam shal come to the graue, because there is some good founde in him before the LORDE God of Israel, in Jeroboams house. * But the LORDE shall rayse him vp a kynge, which shal rote out ỹ house of Jeroboam in that daie. And what is it, ỹ is now in hande all ready: And the LORDE shal smyte Israel, like as a rede is moued in the water: & shal rote out Israel from this good londe, that he gaue vnto their fathers, & shal scater them beyonde the water, because they haue made their groues to prouoke the LORDE vnto wrath. And Israel shall be geuen ouer because of the synne of Jeroboam, which hath synned him selfe, & made Israel to synne.

D And Jeroboams wife gat her vp, went hir waye, & came vnto Thirza. And whan she came vpō the thresholde of the house, ỹ childe dyed, & they buried him, & all Israel made lamentacion for him, * acordinge to ỹ worde of the LORDE, which he spake by his seruaunt Ahia ỹ prophet. * What more there is to saye of Jeroboam, how he foughte & raigned, beholde, it is wrytten in the Cronicles of the kynges of Israel. The tyme that Jeroboam raigned, was two & twentye yeare. And he slepte with his fathers. And Nadab his sonne was kynge in his steade.

Roboam ỹ sonne of Salomon was kynge in Juda. * One and fortye yeare olde was Roboam whā he was made kynge, & seuentene yeare raigned he at Jerusalem, in the cite ỹ the LORDE had chosen out of all ỹ tribes of Israel, to set his name there. His mothers name was Naema an Ammonitisse. And Juda dyd ỹ which displeased the LORDE, & prouoked him to indignacion more thē all ỹ their fathers had done wt their synnes which they dyd: for they likewyse buylded them hye places, pilers, and groues vpō euery hye hill, and amonge all grene trees. There were whoremōgers also, & they dyd all ỹ abhominaciōs of ỹ heythē, whom ỹ LORDE droue out before the children of Israel.

E * But in ỹ fifth yeare of kynge Roboam wēte Sisack ỹ kynge of Egipte vp agaynst Jerusalem, & toke the treasure out of ỹ house of the LORDE, & out of the kynges house, & all that mighte be gotten, & toke all the shyldes of golde, * which Salomon caused to be made. In steade wherof ỹ kynge Roboam caused for to make shyldes of stele, & commytted them vnder the handes of the chefe fotemen, which kepte the dore of the kynges house. And as oft as the kynge went in to ỹ house of the LORDE, the fote men bare them, and brought them agayne in to the fote mens chamber.

What more there is to saye of Roboam, and all that he dyd, beholde, it is wrytten in the Cronicles of the kynges of Juda. But betwene Roboam & Jeroboam there was warre as longe as they lyued. And * Roboam slepte with his fathers, & was buried wt his fathers in the cite of David. And his mothers name was Naema an Ammonitisse. And his sonne Abia was kynge in his steade. 2.Par.12.

The XV. Chapter.

A IN the eightenth yeare of kynge Jeroboā the sonne of Nebat, was Abia kynge in Juda, and reigned thre yeare at Jerusalem. His mothers name was. * Maecha, the doughter of Abisalom, and he walked in all the synnes of his father, which he had done before him, and his hert was not perfecte with the LORDE his God, as was the hert of David his father. * For because of Dauids sake dyd the LORDE his God geue him a lanterne at Jerusalem, so ỹ he raysed his sonne after him, & manteyned him at Jerusalem, because Dauid dyd the thinge ỹ was righte in ỹ sighte of the LORDE, and departed not from all that he commaunded him as longe as he lyued (sauynge in the matter with * Vrias ỹ Hethite). But there was warre betwene Roboam and Jeroboam, as longe as he lyued. 2.Par.13. 2.Par.11. 3.Reg.11. 2.Re.11.a

What more there is to saye of Abia, and all that he dyd, beholde, it is wrytten in the Cronicles of the kynges of Juda. There was warre also betwene Abia and Jeroboam. And Abia slepte with his fathers, and they buried him in the cite of Dauid. And Asa his sonne was kynge in his steade. * In ỹ twentyeth yeare of kynge Jeroboam ouer Israel, was Asa kynge in Juda, and reigned one & fortye yeare at Jerusalem. His graund mothers name was Maecha the doughter of Abisalom. And Asa dyd that which was righte in the sighte of the LORDE, as dyd his father Dauid. And he remoued ỹ * whoremongers out of the londe, and put downe all the Idols that his fathers had made. * He put his mother from the mynistracion, that she had made vnto Miplezeth in ỹ groue. And Asa roted out hir Miplezeth, and brent it in the broke Cedron: but the hye places put he not downe. Yet was the hert of Asa perfecte with the LORDE as longe as B 2.Par.14.a 3.Re.22.g 2.Par.15.d

he lyued. And the syluer and golde, and vessels that his father had halowed, & soch as was sanctified vnto ỹ house of the LORDE, that broughte he in. And there was warre betwene Asa & Baesa the kynge of Israel, as longe as they lyued.

C 2.par.16.a Baesa the kynge of Israel wente vp agaynst Juda, and buylded Rama, that no man shulde go out and in of Asas syde the kynge of Juda. Then toke Asa all the syluer and golde that was lefte in the treasure of the house of the LORDE, and in the treasure of the kynges house, and delyuered it in 1Re 20.a to his seruauntes handes, & sent it vnto * Benadab the sonne of Tabrimon the sonne of Hesion kynge of Siria, which dwelt at Damascon, and let saye vnto him: There is a couenaunt betwene me and the, and betwene my father and thy father: therfore sende I the a present of syluer and golde, that thou shuldest breake the couenaunt which thou hast with Baesa the kynge of Israel, that he maye departe fro me.

Benadab agreed vnto kynge Asa, and sent his captaynes agaynst the cities of Israel, and smote Jion and Dan, & Abel Beth Maecha, and all Cineroth with the whole londe of Nephtali. Whā Baesa herde that, he left of from buyldinge Rama, and wente agayne vnto Thirza.

D Kynge Asa caused it be proclamed in all Juda: Here be no man excepte. And they toke awaye the stones and tymber from Rama, wherwith Baesa had buylded. And kynge Asa buylded Geba Ben Jamin & Mispa therwith.

What more there is to saye of Asa, and of all his power, and all that he dyd, and of ỹ cities which he buylded, beholde, it is wrytten in the Cronicles of the kynges of Juda: sauynge that in his olde age he was diseased in his fete. And Asa slepte with his fathers, and was buried with his fathers in a.Par.17.a the cite of Dauid his father. * And Josaphat his sonne was kynge in his steade.

E But Nadab the sonne of Jeroboam was kynge ouer Israel in the secōde yeare of Asa kynge of Juda, & raigned ouer Israel two yeare, and dyd euell in the sighte of the LORDE, and walked in the waye of his father, and in his synnes, wherwith he made Israel to synne. Howbeit Baesa the sonne of Ahia of the house of Isachar conspired agaynst him, & smote him at Gibbethon, which was the Philistynes: for Nadab and all Israel layed sege to Gibbethon. So Baesa slewe him in the thirde yeare of Asa kynge of Juda, & was kynge in his steade. * Now whan he was kynge, he smote all the house of Jeroboam, and let nothinge of Jeroboam remayne that had breth, tyll he had destroyed it, acordynge to ỹ worde of the LORDE, which he spake by his seruaunt Ahia of Silo, because of Jeroboams synnes which he dyd, & made Israel synne withall: euen with ỹ prouokynge wherwith he displeased the LORDE God of Israel.

What more there is to saye of Nadab, & all that he dyd, beholde, it is wrytten in the Cronicles of the kynges of Israel, and there was warre betwene Asa & Baesa the kynge of Israel, as longe as they lyued.

In the thirde yeare of Asa kynge of Juda was Baesa ỹ sonne of Ahia kynge ouer all Israel at Thirza foure and twentye yeare, and dyd that which was euell in the sighte of the LORDE, and walked in the waye of Jeroboam, and in his synnes, wherwith he made Israel to synne.

Neuertheles the worde of the LORDE came vnto Jehu the sonne of Hanani agaynst Baesa, and sayde: For so moch as I lifted the out of the dust, and made the prynce ouer my people of Israel, and thou walkest in the waye of Jeroboam, and makest my people ouer Israel for to synne, to prouoke me vnto wrath thorow their synnes, behelde, therfore wyll I take awaye the posterite of Beasa, and the posterite of his house, and wyll sett thine house euen as the house of G Jeroboam the sonne of Nebat. * He that of 1.Re.14.a Baesa dyeth in the cite, the dogges shal deuoure him: and who so beynge of him dyeth in the felde, the foules of the ayre shall eate him vp.

What more there is to saye of Baesa, & what he dyd, & of his power, beholde, it is wrytten in ỹ Cronicles of the kynges of Israel. And Baesa slepte with his fathers, & was buried at Thirza: & his sonne Ella was kynge in his steade. And the worde of ỹ LORDE came by the prophet Jehu the sonne of Hanani, ouer Baesa, and ouer his house, and agaynst all the euell that he dyd in the sighte of ỹ LORDE, to prouoke him vnto wrath thorow the workes of his handes: so that he became as the house of Jeroboam, and because he slewe * this man.

The XVI. Chapter.

IN the sixe & twentieth yeare of Asa kynge of Juda, was Ella the sonne of Baesa kynge ouer Israel at Thirza two yeare. Neuertheles his seruaunt Simri, ỹ principall man ouer the halfe of ỹ

charettes cõspyred against him. As for Ella, he was at Thirza, dranke & was dronkẽ in ỳ house of Arza the ruler of Thirza. And Simri came in, and slewe him in the seuen & twentieth yeare of Asa kynge of Juda, and was kynge in his steade. * And whan he was kynge, and sat vpon his seate, he smote all the house of Baesa, & lefte not so moch as one to make water agaynst ỳ wall; his bloud auengers also & his frendes. * Thus dyd Simri destroye all the house of Baesa, accordinge to the worde of the LORDE, which he spake ouer Baesa by the prophet Jehu, because of all the synnes of Baesa and of Ella his sonne, which they dyd, and made Israel for to synne, to prouoke the LORDE God of Israel vnto wrath thorow their vanities. What more there is to saye of Ella, and all that he dyd, beholde, it is wrytten in the Cronicles of the kynges of Israel.

In the seuen and twentieth yeare of Asa kynge of Juda, was Simri kynge vij. dayes at Thirza, and the people laye before Gibbethon of the Philistynes. But whan the people in the hooste herde saye ỳ Simri had conspired and slayne the kynge, then all Israel the same daye made Amri the chefe captayne kynge ouer all in the hooste. And Amri wente vp and all Israel with him from Gibbethon, and layed sege vnto Thirza. * But whan Simri sawe ỳ the cite shulde be wonne, he wente in to the palace in the kynges house, & brent it with ỳ kynges house, & dyed because of his synnes which he had committed, in that he dyd euell in the sighte of the LORDE, and walked in the waye of Jeroboam, and in his synnes which he dyd, wherwith he made Israel to synne.

What more there is to saye of Simri, and how he conspired, beholde, it is wrytten in ỳ Cronicles of the kynges of Israel. At the same tyme were ỳ people deuyded in two partes: the one parte helde with Thibni the sonne of Ginath, that they might make him kynge: the other halfe helde with Amri. But the people that helde with Amri, were mightier then the people which helde with Thibni ỳ sonne of Ginath. And Thibni dyed, and Amri was kynge.

In ỳ one and thirtieth yeare of Asa kynge of Juda, was Amri kynge ouer Israel twolue yeares, & raigned at Thirza sixe yeares. He boughte the mount of Samaria of Semer for two hundreth weight of syluer, & buylded vpon the mount, and called the cite which he buylded, after ỳ name of Semer ỳ owner of ỳ mount of Samaria. And Amri

dyd that which was euell in ỳ sighte of the LORDE, and was worse then all they that were before him, and walked in all ỳ wayes of Jeroboam ỳ sonne of Nebat, and in his synnes, wherwith he made Israel to synne, so that they prouoked the LORDE God of Israel vnto wrath in their vanities. What more there is to saye of Amri, & all that he dyd, and his power that he exercysed, beholde, it is wrytten in the Cronicles of the kynges of Israel. And Amri slepte with his fathers, & was buried in Samaria, and Achab his sonne was kynge in his steade.

In the eight & thirtieth yeare of Asa kynge of Juda, was Achab the sonne of Amri kynge ouer Israel, & raigned ouer Israel at Samaria two & twentie yeare, & dyd euell in the sighte of the LORDE, more thẽ all they ỳ were before him. And he thoughte it but a small matter to walke in the synnes of Jeroboam the sonne of Nebat: * and toke Jesabel the doughter of Eth Baal kynge of Sidon to wife, and wente and serued Baal, and worshiped him. And vnto Baal he set vp an altare in Baals house, which he buylded him in Samaria, and made a groue: so that Achab dyd more to prouoke the God of Israel vnto wrath, then all the kynges ỳ were before him in Israel.

At ỳ same tyme dyd Hiel of Bethel buylde Jericho: * Jt cost him his first sonne Abiram, ỳ he layed ỳ foundacion: & his yongest sonne Segub, ỳ he set vp the portes: Accordinge to the worde of the LORDE, which he spake by Josua the sonne of Nun.

Deut. 7.a

Iosu. 6.e

The XVII. Chapter.

AND Elias ỳ Thesbites one of the inhabiters of Gilead, saide vnto Achab: * As truly as the LORDE God of Israel lyueth, whose seruaunt Jam, there shal nether rayne ner dew come this yeare, except Jspeake it.

3. Re. 18. f
4. Re. 3. c
Iacob. 5. c
Luc. 4. c

And the worde of the LORDE came vnto him, and sayde: Get the hence, and turne the towarde the east, and hyde the by the ryuer Crith, which is ouer agaynst Jordane, and thou shalt drynke of the ryuer: and Jhaue commaunded the rauens, that they shal fede the there. He departed, and dyd accordinge to the worde of the LORDE, and wente his waye, and sat him downe by the ryuer Crith, which is ouer agaynst Jordane. And the rauẽs broughte him bred and flesh in the mornynge and in the euenynge, and he dranke of the ryuer.

And it fortuned after cerayne dayes, that the riuer was dryed: vp for there was no ray

ne in the lōde. Then came ỹ worde of ỹ LOR
16.4.c DE vnto him, and sayde: * Get ỹ vp, and go
vnto Sarepta, which lieth by Sidō: for the-
re haue I commaunded a wedowe to make
prouysion for the.

B And he gat him vp, and wente vnto Sa-
repta. And whan he came to the gate of ỹ
F cite, beholde, the wedowe was there, and ga
thered stickes. And he called her, and sayde:
Fetch me a litle water in a vessell, ỹ I maye
drinke. And as she was goinge to fetch it, he
cried vnto her, & sayde: Bringe me a morsell
of bred also in thine hande. She sayde: As
truly as the LORDE ỹ God lyueth, I haue
no bred, but an handfull of floure in a pit-
cher, & a curtesy oyle in a cruse: and beholde, I
haue gathered vp one or two stickes, & wyll
go and prepare it for me and my sonne, that
we maye eate and dye.

Elias sayde vnto her: Feare not, go thy
waye, & do as thou hast sayde: yet make me
first a morsell of bred therof, & bringe it me
forth: & afterwarde shalt thou make it for ỹ
& thy sonne. For thus sayeth ỹ LORDE God
of Israel: The meell in the pitcher shall not
be spent, & the oyle in ỹ cruse shall not fayll,
vnto the daye ỹ the LORDE shal cause it for
to rayne vpō earth. She wente & dyd as Eli
as sayde. And he ate, & she also, and hir hou-
se a certayne season. The meel in the pitcher
was not mynished, and the oyle in the cruse
fayled not, accordinge to the worde of ỹ LOR
DE which he spake by Elias.

C And after these actes the sonne of the wi
fe of ỹ house was sicke: and his sicknes was
so exceadinge sore, that there remayned no
breth in him. And she sayde vnto Elias:
What haue I to do with the, thou man of
God? Art thou come in vnto me, ỹ my synne
shulde be kepte in remembraunce, & that my
sonne shulde be slayne? He sayde vnto her:
Geue me thy sonne. And he toke him frō hir
lappe, & caried him vp into ỹ chamber whe
re he him selfe dwelt, and layed him vpō his
bed, & called vpon the LORDE, and sayde: O
LORDE my God, hast thou dealt so euell wt
the wedow with whom I dwell, ỹ thou wol
Eccli. 48.a dest slaye hir sonne? And * he stretched out
him selfe ouer the childe thre tymes, & called
vpon the LORDE, and saide: O LORDE my
God, let the soule of this childe come agayn
ne in to him. And the LORDE herde the voy
ce of Elias. And the soule of the childe ca-
me agayne vnto him, & he reuyued. And Eli
as toke the childe, and broughte him downe
from the chamber in to the house and dely-
uered him vnto his mother, and sayde: Be-

holde, thy sonne lyueth. And the woman say
de vnto Elias: Now knowe I, that thou art
a man of God, & that the worde of the LOR
DE is in thy mouth of a trueth.

The XVIII. Chapter.

AND after a longe season came ỹ wor-
de of the LORDE vnto Elias in the
thirde yeare, & sayde: * Go thy waye, &
shewe ỹ selfe vnto Achab, ỹ I maye cause
it for to rayne vpon earth. And Elias wen-
te to shewe him selfe vnto Achab. But ther
was a greate derth ī Samaria. And Achab
called Abdia his chefe officer: (As for Ab-
dia, he feared ỹ LORDE greatly: for whā Ie
sabel roted out ỹ prophetes of ỹ LORDE, Ab
dia toke an C. prophetes, and hyd them in ca
ues, here fiftye, & there fiftye, & prouyded for
them wt bred and water.) Achab now sayde
vnto Abdia: Go thorow the londe vnto all
the welles of water & ryuers, yf happlye we
maye finde hay, & to saue ỹ horses & mules, ỹ
all the catell perishe not. And they parted
thē selues in to the londe, to go thorow it. A-
chab departed the one waye alone, and Ab
dia ỹ other waye alone.

Now whan Abdia was on ỹ waye, Elias
met him. And whan he knewe him, he fell
downe vpon his face, & sayde: Art not thou
my lorde Elias? He sayde: yee, go thy waye,
and tell ỹ lorde: beholde, Elias is here. But
he sayde: What haue I offended, that thou
wilt delyuer thy seruaunt in to the handes
of Achab, that he maye slaye me? As truly
as the LORDE thy God lyueth, there is no
people ner kingdome, but my lorde hath sent
thither to seke the. And whan they sayde: He
is not here, he toke an ooth of the same kyng
dome and nacion, that they had not founde
the. And now thou sayest: Go tell ỹ LORDE:
beholde, Elias is here. Now whan I were
gone from the, the spirite of the LORDE shul-
de take ỹ awaye, I can not tell whither: and
yf I then came and tolde Achab, and fown
de the not, he shulde slaye me: But thy ser-
uaunt feareth the LORDE from his youth
vp. Hath it not bene tolde my lorde what I
dyd, whan Iesabel slewe the prophetes of
the LORDE, how that I hyd an hundreth
of the LORDES prophetes, here fiftye, and
there fiftye in the caues, and prouyded for
them with bred and water? And then sayest
now: Go thy waye, tell thy lorde: Elias is he
re, that he maye slaye me. Elias saide: As tru
ly as ỹ LORDE Zebaoth lyueth, before whom
I stōde, I wil shewe my selfe vnto him this
daye. Then wēte Abdia to mete Achab, & tol
de him. And Achab wēte for to mete Elias.

And whan Achab sawe Elias, Achab sayde vnto him: Art thou he that troublest Israel? He sayde: I trouble not Israel, * but it is thou and thy fathers house, because ye have forsaken the commaundementes of the LORDE, and walke after Baal. Go to, sende forth now, and gather me all Israel together vnto mount Carmell, and the foure hundreth and fiftye prophetes of Baal, and the foure hundreth prophetes of ỹ grove, which eate of Jesabels table. So Achab sent vnto all the children of Israel, & gathered the prophetes together vnto mount Carmell.

Then stepte Elias vnto all the people, & sayde: How longe halte ye on both ỹ sydes? If the LORDE be God, thē walke after him: but yf Baal be he, thē folowe him. And the people gaue him no answere. Thē sayde Elias vnto the people: I onely am lefte a prophet of ỹ LORDE: but Baals prophetes are foure C. and fiftie mē. Geue vs now two bullockes, & let them chose one bullocke, & hewe him in peces, & laye him vpō the wod, & put no fyre theron: so wil I take ỹ other bullock, & laye him vpō the wod, & put no fyre theron also: call ye then vpō the name of yor god, & I wil call vpō the name of the LORDE: loke which God now answereth with fyre, let the same be God. And all the people answered & sayde: That is righte. And Elias sayde vnto Baals prophetes: Chose ye one bullock, and do ye it first (for ye are many) and call ye vpon the name of youre god, & laye no fyre theron.

And they toke the bullock which he gaue them, & prepared it, & called vpon the name of Baal from the mornynge vntyll the noone daye, and sayde: O Baal heare vs. But there was nether voyce ner answere. And they hopped aboute the altare, as their vse was to do. Now whan it was noone daye, Elias mocked them, and sayde: Crye loude. For he is a god, peraduēture he is musynge, or hath somwhat to do, or is gone some iourneye, or happlye he slepeth, so that he wolde be waked vp. And they cried loude, and prouoked thē selues with knyues & borkens, (as their maner was) tyll ỹ blonde folowed. But whan ỹ noone daye was past, they prophecied vntyll the tyme that the meatofferynge shulde be offered, & there was nether voyce ner answere, ner one to regarde them.

Then sayde Elias vnto all the people: Come hither all ye people vnto me. And whan all ỹ people came to him, he repayred ỹ * altare of the LORDE ỹ was broken, * & toke twolue stones accordinge to the nombre of ỹ

trybes of the childrē of Jacob (vnto whom the worde of the LORDE spake, and sayde: * Thy name shal be Israel) and of ỹ stones he buylded an altare in the name of the LORDE, & made a pytt rounde aboute the altare, like two fordowes in the corne londe, & prepared the wod, & hewed ỹ bullock in peces, and layed him vpon the wod, & sayde: Fetch foure pitchers full of water, and poured it vpō the burntofferynge, and vpon the wod. And he sayde: Do it yet once. And they dyd it once agayne. And he sayde: Do it ỹ thirde tyme. And they dyd it the thirde tyme. And ỹ water ranne aboute the altare, and ỹ pytt was full of water also.

And whan the tyme was to offer ỹ meat offerynge, Elias stepte forth, and sayde: O LORDE God of Abraham, of Isaac and of Israel, let it be knowne this daye, that thou art God in Israel, and I thy seruaunt, and that I haue done all this accordinge vnto ỹ worde. Heare me O LORDE, O heare me, ỹ this people maye knowe, how that thou art the LORDE God, that thou mayest afterwarde turne their hertes. * Then fell downe the fyre of the LORDE, and consumed the burntofferinge, the wodd, the stones and the earth, and licked vp the water that was in the pytt. Whan all the people sawe that, they fell vpon their faces, and sayde: The LORDE is God, ỹ LORDE is God. Elias sayde vnto them: * Laye handes vpon Baals prophetes, ỹ none of them escape. And they toke them. And Elias broughte them downe vnto ỹ broke Cyson, & slewe thē there.

And Elias sayde vnto Achab: Go vp, eate & drynke, for it soundeth as though it wolde rayne sore. And whan Achab wēre vp to eate & drinke. Elias asceded vp to the toppe of Carmel, & bowed him selfe downe to the earth, & put his heade betwene his knees, & sayde vnto his lad: Go vp, and loke towarde the See. He wente vp & loked, & sayde: There is nothinge. He sayde: Go agayne seuen tymes. And at the seuēth tyme he sayde: Behol

de, there goeth vp a litle cloude out of the see, like a mans hande. He sayde: Go vp, and saie vnto Achab: Bynde ẏ charet, ⁊ go downe, ẏ the rayne ouertake the not. And or a mā coulde turne him, the heauen was blacke wᵗ cloudes ⁊ wynde, ⁊ there came a greate rayne. But Achab rode his waie, ⁊ departed vnto Jesrael. And the hāde of ẏ LORDE came vpō Elias, and he gyrde his loynes, ⁊ ranne before Achab, tyll he came vnto Jesrael.

The XIX. Chapter.

A AND Achab tolde Jesabel all ẏ Elias had done, ⁊ how he had slayne all Baals prophetes wᵗ the swerde. Thē sent Jesabel a messaunger vnto Elias, sayenge: The goddes do this ⁊ that vnto me, yf I tomorow aboute this tyme, make not thy soule as one of these. Then was he afrayed, ⁊ gat him vp, ⁊ wente where he wolde, ⁊ came vnto Berseba in Juda, and leste his lad there. But he him selfe wente a daies iourney in to ẏ wyldernes, ⁊ came in, ⁊ sat him downe vnder a Juniper tre, ⁊ wyßhed vnto his soule ẏ he mighte dye, ⁊ sayde: It is now ynough LORDE, take my soule, for I am no better then my fathers. And he layed him downe ⁊ slepte vnder the Juniper tre.

And beholde, ẏ angell touched him, ⁊ sayde vnto him: Stonde vp, and eate. And he loked aboute him, ⁊ beholde, at his heade there was a bred baken on the coles, ⁊ a cruse wᵗ water. And whan he had eaten and dronkē, he layed him downe agayne to slepe.

B And ẏ angell of the LORDE, came agayne the seconde tyme, ⁊ touched him, ⁊ sayde: Stonde vp, and eate, for thou hast a greate waye to go. And he arose, and ate and dranke, and wente on thorow the strength of that
xo. 34. d meate * fortye dayes and fortye nightes, euē
Iatt. 4. a vnto Horeb ẏ mount of God: and there he came to a caue, and abode there all nighte. And beholde the worde of the LORDE came to him, and sayde vnto him: What doest thou here Elias? He sayde: I haue benezelous for the LORDE God Zebaoth: for the children of Jsrael haue forsaken thy couenaunt, and broken downe thine altares, and slayne thy prophetes with the swerde, and I am leste onely, ⁊ they seke to take awaye my life. He sayde: Go forth, and stonde vpon the mount before the LORDE. And beholde, the LORDE wēte ouer: and a greate mighty wynde, which roue the mountaynes, and brake the harde stones, came before the LORDE, but the LORDE was not in the wynde. After the wynde came there an earthquake, but the LORDE was not in the earthquake.

And after the earth quake there came a fyre, but the LORDE was not in the fyre. And after the fyre came there a styll softe hyssinge. Whan Elias herde that, he covered his face with his cloke, and wente forth, and stode in the dore of the caue. And beholde, there came a voyce vnto him, and sayde: What hast thou here to do Elias?

He sayde: I haue benezelous for the LORDE God Zebaoth: * for the children of Jsrael haue forsakē thy couenaunt, broken downe thine altares, slayne ẏ prophetes wᵗ the swerde, ⁊ I onely am leste, and they seke to take awaye my life. But the LORDE sayde vnto him: Go ẏ waye agayne thorow the wyldernes vnto Damascon, ⁊ go in, * ⁊ anoynte Hasael kynge ouer Siria, * ⁊ Jehu the sonne of Nimsi kynge ouer Jsrael, ⁊ Eliseus ẏ sonne of Saphat of Abel Mehola to be prophet in ẏ steade. And it shal come to passe, ẏ, who so escapeth the swerde of Hasael, Jehu shall slaye him, ⁊ who so escapeth ẏ swerde of Jehu, Eliseus shal slaye him. * And I wil reserue vnto me vij. M. men in Jsrael: namely, all ẏ knees which haue not bowed thē selues vnto Baal, and euery mouth ẏ hath not kyssed him.

And he departed thence, ⁊ founde Elizeus ẏ sonne of Saphat, plowinge wᵗ twolue yocke of oxen before him, ⁊ he him selfe was amōge the twolue. And Elias wente vnto him, ⁊ cast his cloke vpon him. And he leste the oxen, ⁊ ranne after Elias, ⁊ sayde: * Let me kysse my father ⁊ my mother, and so wil I folowe the. And he sayde vnto him: Go thy waye, ⁊ come agayne, for I haue some what to do with the. And he ranne agayne from him, and toke a yock of oxen, and offred it, and sod ẏ flesh with the wod of the oxen plowes, and gaue it vnto the people to eate, and gat him vp, ⁊ folowed Elias, and myniſtred vnto him.

The XX. Chapter.

AND * Benadab ẏ kynge of Siria gathered all his power, ⁊ there were two ⁊ thirtie kynges wᵗ him, ⁊ horses ⁊ charettes, and he wente vp, and layed sege vnto Samaria, ⁊ foughte agaynst it. And he sent messaungers vnto Achab ẏ kynge of Jsrael in to ẏ cite, ⁊ caused to saye vnto him: Thus sayeth Benadab: Thy syluer ⁊ thy golde is myne, and thy wynes ⁊ thy best children are myne also. The kynge of Jsrael answered, ⁊ sayde: My lorde O kynge, euen as thou hast sayde, I am thine, and all that I haue.

And the messaungers came agayne, ⁊ sayde: Thus sayeth Benadab: For so moch as I haue sent vnto the, sayenge: Thy syluer ⁊ thy

golde, thy wyues & thy childrē shalt thou geue me, tomorow aboute this tyme wil I sende my seruaūtes vnto the, ỳ they maye serch thyne house and the houses of thy subiectes: & loke what pleasaunt thinge thou hast, ỳ shal they take in their handes, and cary it awaye. So the kynge of Israel called all ỳ Elders of the lōde, & sayde: Mark well & se, what myschefe this mā seketh: he sent vnto me for my wyues & children, for syluer & golde, & I haue not sayde him naye. Then sayde all the Elders and all the people vnto him: Thou shalt not cōsente ner agree vnto him. And he spake vnto Benadabs messaūgers, Saye vnto my lorde ỳ kynge: All ỳ thynges wherfore thou dyddest sende vnto me ỳ seruaunt at ỳ first, wil I do, but this can I not do. And ỳ messaungers wēte, and tolde this againe. Thē sent Benadab vnto him sayēge: The goddes do this and ỳ vnto me, yf the dust of Samaria shalbe ynough, for euery one of my people to brynge me an handfull therof. But ỳ kynge of Israel answered, & sayde: Tell him, Let not him ỳ putteth on ỳ harnes, make his boast like him ỳ hath put it of. Whā Benadab herde ỳ (euē as he was drynkinge wt the kynges in ỳ pauylion) he sayde vnto his seruaūtes: Set yo selues in araye. And they set thē selues in araie against

And beholde, there came a pro- (ỳ cite.
phet vnto Achab ỳ kynge of Israel, & sayde: Thus sayeth the LORDE: Hast thou sene all this greate multitude? Beholde, this daie wil I delyuer thē in to ỳ hande, so ỳ thou shalt knowe, how ỳ I am ỳ LORDE. Achab sayde: By whem? He sayde: Thus sayeth the LORDE: Euen by the yonge men of the rulers of the londe. He sayde: Who shal order the battayll? He sayde: Thou. Then mustered he the yonge men of the rulers of the londe, & there were two hūdreth and two and thirtie of them: & after thē mustred he of the whole people of all the childrē of Israel, seuē thousande men, and they wente out in the noone daye. As for Benadab, he dranke and was dronken in the pauylion with the two & thirtie kynges which were come to helpe him. And the yonge men of the rulers of the londe wente forth first.

Benadab sent forth, & they brought him worde, & sayde: There come men out of Samaria. He sayde: Take them alyue, whether they be come forth for peace, or for warre. But whan the londe rulers yonge men were gone forth, and the hooste behynde them, euery one smote him ỳ came in his waye. And the Sirians fled, and Israel folowed after them. And Benadab the kynge of Syria escaped with horses and horsmē. And the kynge of Israel wente forth, and smote horses and charettes, and dyd a greate slaughter on the Syrians.

Then came there a prophet vnto the kynge of Israel, and sayde vnto him: Go thy waye and strengthe the, and take hede, and loke well what thou doest: for whan the yeare is aboute, the kynge of Syria shall come agaynst the of the new. For the kynge of ỳ Syrians seruauntes sayde vnto him: Their goddes are goddes of the mountaynes, therfore haue they gotten the victory. But let vs fyghte with them on the playne, and thou shalt se that we shal ouercome them. Do thus, put awaye the kynges euery one from his place, and set dukes in their steades, and appoynte the an hooste as was that which thou hast lost, & horses & charettes as the other were, and let vs fighte agaynst thē in the plaine, and thou shalt se that we shal haue the victory. He cōsented vnto their voyce, and dyd so.

Now whan the yeare was gone aboute, Benadab appointed the Sirians, and wente vp towarde Aphek, to fighte agaynst Israel, and the childrē of Israel mustred, and prouyded them selues with vytailes, and wēte to mete them, and pitched their tētes ouer against them, like two litle flockes of goates but the londe was full of the Syrians.

And there came a man of God, and sayde vnto the kynge of Israel: Thus sayeth the LORDE: Because the Syrians haue sayde, that the LORDE is a God of the moūtaynes and not a God of the valleys, therfore haue I geuen all this greate heape in to thy handes, that ye maye knowe how that I am ỳ LORDE. And they pitched their tentes right ouer agaynst them seuen dayes. But vpon ỳ seuenth daye they wente together in to the battayll: and the children of Israel smote of the Sirians an hundreth thousande foote men in one daye, and the remnaunt fled to Aphek in to the cite, and the wall fell vpon the other seuen and twenty thousande men. And Benadab fled also vnto the cite in to a litle chamber.

Then sayde his seruauntes vnto him: Beholde, we haue herde that the kynges of the house of Israel are mercifull kinges, Let vs therfore put sack cloth aboute oure loynes, and halters aboute oure neckes, & go forth to the kynge of Israel, peraduenture he shal let ỳ soule lyue.

And they put sack cloth aboute their loy-

nes, and halters aboute their neckes, and came to the kynge of Israel, and sayde: Benadab thy seruaunt sayeth vnto the: O let my soule lyue. He sayde: yf he be yet alyue, he is my brother. And the men toke him shortly at his worde, and expounded it for them selues and sayde: Yee Benadab is thy brother. He sayde: Come and bringe him. Thē wente Benadab forth vnto him, and he caused him to syt vpon the charet, and sayde vnto him: The cities that my father toke from thy father, wyl I gene the agayne. And make thou stretes for thyselfe at Damascō, as my father did at Samaria, so wyl I let the go with a bonde of peace. And he made a couenaunt with him, and let him go.

Then spake there a man amonge the children of the prophetes vnto his neghboure by the worde of the LORDE: I praye the smite me. But he refused to smite him. Then saide he vnto him, because thou hast not herkened vnto the voyce of the LORDE, beholde, therfore shall there a lyon smyte the, whan thou goest fro me. And whan he wente frō him, a lyon founde him, and slewe him. Re 13.e

And he founde another man, and sayde: I praye the smyte me. And the man smote him, and wounded him. Then wente the prophet, and stepte vnto the kynge by the waye syde, and altered his face with aßshes. And whan the kynge wente by, he cried vpon ỹ kynge, and sayde: Thy seruaunt wente forth into the battayll, and beholde, there wente one aside, and broughte a man vnto me, and sayde: Kepe this mā: yf he be myssed, thy soule shall be in steade of his soule, or els thou shalt weye downe an hundreth weighte of syluer. And whyle thy seruaunt had here & there to do, he was awaye. The kynge of Israel sayde vnto him: It is thine owne iudgment, thou hast geuen it thyselfe.

Then put he the aßshes from his face in all the haist. And the kynge of Israel knewe him, that he was one of the prophetes. And he sayde vnto him: Thus sayeth the LORDE: Because thou hast let the damned man go, therfore shall thy soule be for his soule, and thy people for his people. And the kynge of Israel departed vnto his house, beinge troubled in his mynde and full indignacion, and came to Samaria.

The XXI. Chapter.

AFter these actes it fortuned, that Naboth the Jesraelite had a vyniarde at Jesreel beside the palace of Achab kynge of Samaria. And Achab spake to Naboth, and sayde: Geue me thy vynyarde, I wyll make me an herbygarden therof, because it is so nye my house: I wyl gene the a better vynyarde for it: or yf it please the, I wyll gene the syluer for it, as moch as it is worth. But Naboth sayde vnto Achab: The LORDE let that be farre fro me, that I shulde gene ỹ my fathers heretage. Then came Achab home, beinge moued and full of indignacion, because of the worde that Naboth the Jesraelite had spoken vnto him, & sayde: I wyl not gene the my fathers inheritaunce. And he laied him downe vpon his bed, and turned his face aside, and ate no bred. Then Jesabel his wyfe came in to him and sayde vnto him: What is ỹ matter, that thy spirite is so cōbred, and that thou eatest no bred? He sayde vnto her: I haue spoke vnto Naboth the Jesraelite, and sayde: Geue me thy vynyarde for money: or yf it please ỹ, I wyl gene the another for it. But he sayde: I wyll not gene the my vynyarde.

Then sayde Jesabel his wyfe vnto him: What kingdome were in Israel, yf thou diddest it? Stonde vp, and eate bred, I wyl gene the the vynyarde of Naboth the Jesraelite. And she wrote a letter vnder Achabs name, and sealed it with his signet, and sent it vnto ỹ Elders and rulers in his cite, which dwelt aboute Naboth, and wrote thus in ỹ letter: Proclame a fast, and set Naboth aboue in the people, and set two men of Belial before him, to testifye and saye: Thou hast blasphemed God and the kynge. And bringe him forth, and stone him to death.

And the Elders and rulers of his cyte, which dwelt in his cite, dyd as Jesabel had commaunded them, accordynge as she had wrytten in the letter that she sent vnto them and they proclamed a fast, and caused Naboth to syt aboue amonge the people. Then came the two men of Belial, and stode before him, and testifyed agaynst Naboth in ỹ presence of the people, and sayde: Naboth hath blasphemed God and the kynge.

Then broughte they him out of the cite, and stoned him to death. And they sent Jesabel worde, sayenge: Naboth is stoned & put to death. Whā Jesabel herde that Naboth was stoned and deed, she sayde vnto Achab: Vp, and take possession of the vynyarde of Naboth the Jesraelite, which he denyed to gene the for money: for Naboth lyueth no more but is deed. And whan Achab herde ỹ Naboth was deed, he rose to go downe vnto the vyniarde of Naboth the Jesraelite, and to take possession of it.

But the worde of the LORDE came to

Elias the Thesbite, and sayde: Get the vp, and go downe to mete Achab the kynge of Israel, which is at Samaria: beholde, he is in Naboths vynyarde, into the which he is gone downe to take possession of it, and talke thou with him, and speake: Thus sayeth the LORDE: Thou hast slayne, and taken in possession. And thou shalt talke moreouer vnto him, and saye: Thus sayeth the LORDE: * Euen in the place where the dogges licked vp Naboths bloude, shall the dogges licke thy bloude also. And Achab sayde vnto Elias: Hast thou euer founde me thine enemye? He saide: Yee, I haue founde the, because thou art euen solde to do euell in the sighte of the LORDE. Beholde, * I wyll bringe myssfortune vpon the, and take awaye thy posterite, and wil rote out from Achab, euen him that maketh water agaynst the wall, and him that is shut vp and lefte behynde in Israel: and thy house wyll I make as the house of Jeroboam ỹ sonne of Nebat, and as the house of Baesa the sonne of Ahia, because of ỹ prouocacion wherwith thou hast prouoked me vnto wrath, and made Israel to synne.

And ouer Jesabel spake the LORDE also and sayde: * The dogges shal deuoure Jesabel in ỹ felde of Jesrael. * Who so of Achab dyeth in ỹ cite, him shal the dogges eate vp: and who so dyeth in the felde, the foules vnder the heauen shall eate him vp. So cleane * solde to do myschefe in ỹ sighte of the LORDE hath no man bene, as Achab: for his Jesabel hath so disceaued him; and he maketh him selfe a greate abhominacion, that he goeth after Idols, accordige vnto all as dyd the Amorites, * whom the LORDE expelled before the children of Israel.

But whan Achab herde these wordes, he rēte his clothes, & put a sack cloth on his body, & fasted, and slepte in sackcloth, and went aboute hangynge downe his heade. And the worde of the LORDE came to Elias the Thesbite, & sayde: Hast thou not sene how Achab humbleth him selfe before me? For so moch now as he hūbleth him selfe in my sighte, I wil not bringe that plage whyle he lyueth: but by his sonnes life wil I bringe myssfortune vpon his house.

The XXII. Chapter.

AND there passed ouer thre yeares, that there was no warre betwene the Sirians & Israel. * But in the thirde yeare wente Josaphat the kynge of Juda downe to the kynge of Israel. And the kynge of Israel sayde vnto his seruauntes: Knowe ye not ỹ Ramoth in Gilead is ours? and we syt styll, and take it not out of the hande of the kynge of Syria. And he sayde vnto Josaphat: Wilt thou go with me to the battaill vnto Ramoth in Gilead? Josaphat sayde vnto the kynge of Israel: I wyll be as thou my people as thy people, and my horses as thy horses. And Josaphat sayde vnto ỹ kynge of Israel: Axe this daye at the worde of the LORDE. Then the kynge of Israel gathered the prophetes aboute a foure hundreth men, and sayde vnto them: Shal I go vnto Ramoth in Gilead to fighte, or shal I let it alone? They sayde: Go vp, ỹ LORDE shal delyuer it in to ỹ kinges hande. But Josaphat sayde: Is there not one prophet here more of ỹ LORDE, that we maye axe at him?

The kinge of Israel saide vnto Josaphat Here is yet a man, one Micheas the sonne of Jemla, at whom we maye axe of the LORDE: but I hate him, for he prophecieth me no good, but euell. Josaphat sayde: Let not the kynge saye so. Then called the kynge of Israel a chamberlayne, and sayde: Bringe hither soone Micheas the sonne of Jemla. As for the kynge of Israel and Josaphat ỹ kinge of Juda, they sat ether of them vpon his seate, arayed in their garmentes in the place at ỹ dore of the porte of Samaria, and all ỹ prophetes prophecied before thē. And Sedechias the sonne of Cnaena had made him hornes of yron, and sayde: Thus sayeth the LORDE: With these shalt thou pusshe at ỹ Syrians, tyll thou bringe them to naughte And all the prophetes prophecied likewyse, and sayde: Go vp vnto Ramoth in Gilead, thou shalt prospere right well, & the LORDE shal delyuer it in to the kynges hande. And the messaunger that wente to call Micheas sayde vnto him: Beholde, The wordes of ỹ prophetes are with one acorde good before the kynge, let thy worde therfore be as their worde, and speake thou good also.

Micheas sayde: As truly as the LORDE liueth, loke what the LORDE sayeth vnto me, ỹ wyl I speake. And whan he came to the kynge, the kynge sayde vnto him: Micheas, shal we go vnto Ramoth in Gilead to fight or shall we let it alone? He sayde vnto him: Yee, go vp, thou shalt prospere righte well, the LORDE shall gene it in to the kynges hande. But the kynge sayde vnto him agayne: I charge ỹ that thou saye no other thinge vnto me but the trueth, in the name of ỹ LORDE. He sayde: I sawe all Israel scatred abrode vpon the mountaynes, as the shepe that haue no shepherde. And the LORDE

saide: Haue these no lorde: Let euery one turne home agayne in peace. Then sayde ỳ kinge of Israel vnto Josaphat: Tolde not I ỳ that he wolde prophecye me no good, but euell:

D He sayde: Heare now therfore the worde of the LORDE: * I sawe the LORDE syt vpon Pa.18.c his seate, and all the hoost of heauen stodinge by him at his righte hande & at his lefte. And the LORDE saide: Who wil disceaue Achab to go vp, & fall at Ramoth in Gilead. And one sayde this, another that. Then wente there forth a spirite, & stode before the LORDE, and sayde: I wyl disceaue him. The LORDE sayde vnto him: Wherwith: He sayde vnto him: I wyll go forth, and be a false spirite in the mouth of all his prophetes. He saide: Thou shalt disceaue him, and shalt be able: zec.14.b go forth and do so. Beholde now, * the LORDE hath geue a false spirite in ỳ mouth of all these ỳ prophetes, and the LORDE hath spoken euell ouer the. Then stepte forth Sedechias the sonne of Cnaena, and smote Micheas vpon the cheke, and sayde: What, is the spirite of the LORDE departed fro me, to speake with the: Micheas sayde: Beholde, thou shalt se it in ỳ daye, whan thou shalt go fro one chamber to another to hyde the.

The kynge of Israel sayde: Take Micheas, and let him remayne with Amon the ruler of the cite, and with Joas the kynges sonne, and saye: Thus sayeth the kynge: put E this man in preson, and fede him with bred and water of trouble, tyll I come agayne in peace. Micheas sayde: Yf thou commest agayne in peace, then hath not the LORDE spoken thorow me. And he sayde: herken to all ye people.

So the kynge of Israel and Josaphat ỳ kynge of Juda wente vp vnto Ramoth in Gilead. And the kynge of Israel sayde vnto Josaphat: Chaunge thy clothes, and come in to ỳ battayll in thine araie. The kinge of Israel chaunged his clothes also, and wente in to the battayll. But the kynge of Siria commaunded the rulers of his charettes (of whom there were two and thirtie) and saide: Ye shal fight nether agaynst small ner greate, but onely agaynst the kynge of Israel. And whan the rulers of the charettes sawe Josaphat, they thought it had bene the kynge of Israel, and fell vpon him with fightinge. But Josaphat cried. So whan the rulers of the charettes sawe that it was not ỳ kinge of Israel, they turned back fro him.

F A certayne man bended his bowe harde, and shott the kynge of Israel betwene the mawe and ỳ longes. And he sayde vnto his charetman: Turne thine hade, and cary me out of the hoost, for I am wounded. And ỳ battayll was sore the same daie. And the kinge stode vpō his charet, agaynst the Syriās and dyed in the eueninge, and the blouder ranne from the wounde in to the myddes of the charet. And whan the Sonne wente downe there was a proclamacion made in the hoost, and sayde: Euery one gett him in to his cite, and to his countre. Thus the kynge dyed, and was broughte vnto Samaria, and they buryed him in Samaria. And whan they waßshed the charett in the pole of Samaria, * ỳ dogges licked his blouder (but the harlottes waßshed him) accordinge to the worde of ỳ LORDE which he spake.

What more there is to saye of Achab, & all ỳ he dyd, and of the Ivery house which he buylded, beholde, it is wrytten in the Cronicles of the kynges of Israel. So Achab slepte with his fathers, and his sonne Ahasia was kynge in his steade.

* And Josaphat the sonne of Asa was G kynge ouer Juda in the fourth yeare of Achab kynge of Israel, and was fyue and thirtie yeare olde whan he was made kynge, and raigned fyue and twentye yeare at Jerusalē. His mothers name was Asuba ỳ doughter of Silhi, and he walked in all the waye of his father Asa, & departed not there from And he dyd that which was right in ỳ sighte of the LORDE, yet put he not awaye ỳ hie places, and ỳ people offred and brent incese yet vpon the hye places, and he had peace with the kynge of Israel.

What more there is to saye of Josaphat and the mighte that he exercised, and how he fought, beholde, it is wrytten in the Cronicles of the kynges of Juda. * He put out of the londe also the whoremongers that yet were leste, which remayned ouer in the tyme of his father Asa. And at that tyme there were no kynges in Edom. And Josaphat had causēd to make shippes vpon the See, which shulde go to fetch golde in Ophir, but they wente not: for they were broken at Ezeon Gaber. At that tyme sayde Ahasia the sonne of Achab vnto Josaphat: Let my seruauntes passe with thy seruauntes in the shippes. But Josaphat wolde not. And Josaphat slepte with his fathers, and was buried in ỳ cite of Dauid. And Joram his sonne was kynge in his steade.

The ende of the thirde boke of the kynges.

The fourth boke of the kynges.

What this boke conteyneth.

Chap. I. Of the reigne of Ochesias (otherwyse called Ahasia) and of Joram his brother and how the fyre cõsumed the two captaynes with their men.

Chap. II. Elias is taken vp in a fyrie charet. Eliseus receaueth the sprete of Elias, maketh the bytter water swete, and curseth the mysnurtoured children.

Chap. III. Of Joram and Josaphat, and of their warre, & what Eliseus saide vnto them

Chap. IIII. Eliseus helpeth the womã that was in dett, and for another woman which had no children, he optayneth one of God: which childe beynge deed he rayseth vp agayne.

Chap. V. Naaman the chefe captayne of Siria is clensed from his leprosy, and Gehasi Eliseus seruaunt is made leporous.

Chap. VI. The yron swymmeth in the water. The kynge of Siria fighteth agaynst Israel. His seruauntes which go aboute to take Eliseus, are smytten with blyndnes. A greate honger in Samaria.

Chap. VII. Of the foure lepers which came in to the tentes of the Syrians, and how vytayles beganne to be good chepe.

Chap. VIII. Of the seuen yeare derth. Benadab is sick, and areth cõsell at Eliseus. Of Ochosias the sonne of Joram.

Chap. IX. Of Jehu, how he was anoynted kinge ouer Israel, and how he roted out the hou of Achab and of Jesabel.

Chap. X. The heades of Achabs seuentie sonnes are broughte vnto Jehu. Of Ochosias brethren Jehu slayeth Baalprestes.

Chap. XI. Atalia destroyeth all the kynges sede, saue Joas which escapeth, and is made kynge by Joiada the prest.

Chap XII. Joas ruleth well whyle Joiada is alyue, but euell after his death.

Chap. XIII. Of the kynges Joachias, Joas & Jeroboam, and how the deed that was layed in Eliseus graue, reuyued.

Chap. XIIII. Of Joas, Amasias, Jeroboam and Azarias.

Chap. XV. Of Azarias the Leper, and of his sonne Jonathas. Of Zacharias the kynge of Israel. Of Sellum, Manahem, Pacea, Romelia. And how Teglatphalasser cõquereth the cities of Juda.

Chap. XVI. Of Achas, Resin, and Ezechias.

Chap. XVII. Of Osea, how Salmanasar came vpon him, and conquered, and caried the people awaye captyue. And how God punyshed those that came in their steade.

Chap. XVIII. Of the good kynge Ezechias, & how Sennacherib troubleth him.

Chap. XIX. Ezechias sendeth vnto Esay, which comforteth him. God defendeth Ezechias, & delyuereth him.

Chap. XX. Ezechias is deed sick, but Esay at the commaundement of the LORDE, promyseth him to lyue yet fyftene yeare.

Chap. XXI. Of the reigne of the vngodly kynge Manasses, how he lyued and how he dyed. Of his sonne Amon.

Chap. XXII. Of the reigne of that noble & vertuous kynge Josias, and of his goodly actes.

Chap. XXIII. How Josias caused the boke of the couenaũt to be red vnto all the people, and setteth vp the true honoure of God againe. Of Joachas his sonne.

Chap XXIIII. How Nabuchodonosor cõmeth vpon kynge Joachim, and carieth awaye Joachim his sonne vnto Babilon.

Chap. XXV. Nabuchodonosor layeth sege to Jerusalẽ, wynneth it, setteth fyre on it, and caryeth awaye the kynge and the people presoners vnto Babilon.

The fyrst Chapter.

A

Hasia the sonne of Achab was kynge ouer Israel at Samaria in ỹ seuententh yeare of Josaphat kinge of Juda, & reigned ouer Israel two yeares, & dyd ỹ which was euell in ỹ sight of the LORDE, and walked in the waye of his father and of his mother, & in the waie of Jeroboam ỹ sonne of Nebat, which made Israel for to synne. And serued Baal, and worshipped him, and displeased the LORDE God of Israel, euẽ as his father dyd. The Moabites also fell awaye from Israel, whan Achab was deed.

And Ochosias fell thorow ỹ grate in his chãber at Samaria, and was deed sicke, and sent messaungers, and sayde vnto them: Go youre waye, and axe councell at Beelzebub the god of Ekron, whether I shall recouer from this sickneſſe. But the angell of ỹ LORDE sayde vnto Elias the Theßbite: Vp, & go mete the messaungers of the kynge of Samaria, and saie vnto them: Is there no God in Israel, that ye go to axe councell at ỹ god of Ekron? Therfore thus sayeth the LORDE: Thou shalt not come from the bed wheron thou lyeſt, but shalt dye the death. B

And Elias wente his waye. And whã ỹ messaunges came to Ochosias agayne, he sayde vnto thẽ: Why come ye agayne? They sayde vnto him: There came vp a man in oure waye, and sayde vnto vs: Go againe to the kinge that hath sent you, and saye vnto him: Thus saieth the LORDE: Is there no God in Israel, ỹ thou sendeſt to axe coũcel at Beelzebub ỹ god of Ekrõ? Therfore shalt thou not come from ỹ bed wheron thou lyeſt, but shalt dye the death. He sayde vnto them: What maner of man was it that mett you, and sayde this vnto you? They sayde vnto

him: He had a rough heer vpon him, and a letheren gyrdell aboute his loynes. He sayde: It is Elias the Thesbite.

C And he sent vnto him a capteine ouer fyftye, with the same fyftye. And whan he came vnto him, beholde, he sat aboue vpon the mout. He sayde vnto him: Thou mā of God, the kynge sayeth: Thou shalt come downe Elias answered the captayne ouer fyftye, and sayde vnto him: Yf I be a man of God, the fyre fall downe then from heauen, and cō
Ecc. 9. f sume the and thy fyftie.* Then fell there fire from heauen, and consumed him and his fyftye. And agayne he sent another captayne ouer fyftye vnto him, with his fyftye, which answered, and sayde vnto him: Thou man of God, thus sayeth the kynge: Come downe in all the haist. Elias answered, and saide: Yf I be a mā of God, ỹ fire fall downe from heauen, and consume the and thy fyftye. Then fell the fyre of God from heauen, & consumed him, and his fyftye. Agayne, he sent vnto him the thirde captayne ouer fyftye, with his fyftie.

D Now whan he came to him, he kneled to Elias, and besoughte him, and sayde vnto him: Thou man of God, let my soule and ỹ soules of thy seruauntes these fyftye, be som what worth in thy syghte. Beholde, the fyre fell downe from heauen, and hath consumed the fyrst two captaynes ouer fyftye w̄ their fyftyes. But now let my soule be som what worth in thy syghte. Then saide the angel of the LORDE vnto Elias: Go downe with him, and feare him not. And he gatt him vp, and wente downe with him vnto ỹ kynge.

And he sayde vnto him: Thus saieth the LORDE: Because thou hast sent forth messāgers, and caused to axe councell at Beelzebub the god of Ekron, as though there were no God in Israel to axe coūcell at his worde, therfore shalt thou not come from the bed wheron thou hast layed the, but shalt dye ỹ death. So he dyed, acordynge to the worde of the LORDE which Elias sayde. And Joram (his brother) was kynge in his steade in the seconde yeare of Joram the sonne of Josaphat kynge of Juda: for he had no sonne.

What more there is to saye of Ochosias, what he dyd, beholde, it is wrytt̄e in the Cronicles of the kynges of Israel.

The II. Chapter.

A When the LORDE was mynded to take vp Elias in the tempest, Elias and Eliseus wente from Gilgall. And Elias sayde to Eliseus: Tary thou herē I praye the, for the LORDE hath sent me vnto Bethel. But Eliseus sayde: As truly as the LORDE liueth, and as truly as thy soule lyueth, I wyll not forsake the. And whan they came downe vnto Bethel, the prophetes children that were at Bethel, wēte forth to Eliseus, and sayde vnto him: Knowest thou not, that the LORDE wyl take thy lorde awaye from thy heade this daye? He saide: I knowe it well, holde ye youre peace.

And Elias sayde vnto him: Eliseus, tary thou here I praye the, for the LORDE hath sent me vnto Jericho. Neuertheles he sayde: as truly as the LORDE lyueth, and as truly as thy soule lyueth, I wyl not forsake the.

And whan they came vnto Jericho, the prophetes children which were at Jericho, stepte forth to Eliseus and sayde vnto him: Knowest thou not that the LORDE wyll take ỹ lorde awaye from thy heade this daie? He sayde: I knowe it well, holde ye yo' peace. And Elias sayde vnto him: I praie the tary here, for ỹ LORDE hath sent me vnto Jordane. But he sayde: As truly as the LORDE lyueth, and as truly as thy soule lyueth, I wil not forsake the. And they wente both together. But fyftye men of ỹ prophetes children wēte forth, and stode ouer agaynst the a farre of: but they both stode by Jordane. Then toke Elias his cloke, and wrapped it together, and smote the water, which deuyded it selfe on both the sydes, so that they wēte dry shod thorow it. And whan they were come ouer, Elias sayde vnto Eliseus: Aske what I shall do for the, afore I be taken awaye from the. Eliseus saide: That thy spirite maye be vpō me to speake twyse as moch.

He sayde: Thou hast desyred an harde C thinge: neuertheles yf thou shalt se me whē I am taken awaye from the, it shal be so: Yf no, thē shal it not be. And as they were goinge together, and he talked, there came a fyrie charet with horses of fyre, and parted the both asunder.* And so wente Elias vp to heauen in the storme. But Eliseus sawe it, & cryed: My father, my father, the charetman of Israel and his horsmē. And he sawe him nomore.

And he toke holde of his clothes, and rente them in two peces, and toke vp Elias cloke that was fallen from him, and turned backe, and stode by the shore of Jordane, and toke the same cloke of Elias which was fallen from him, and smote it in the water, and saide: Where is now the LORDE God of Elias? And he smote it in to the water, and then parted it asunder on both the sydes, and E

liseus went e thorow.

And whan the prophetes children which were at Jericho ouer agynst him, sawe him, they sayde: The spirete of Elias resteth vpō Eliseus, and so they wēte forth to mete him, and worshipped him to the grounde, and sayde vnto him: Beholde, there are fiftye valeaunt mē amonge thy seruauntes, let them go and seke thy lorde, per aduenture the spirete of the LORDE hath taken him, and cast him vpon some mountaine or in some valley. But he saide: Sende them not. Neuertheles they constrayned him, tyll he was ashamed, and sayde: Let them go. And they sent fiftye men, which soughte him thre dayes: but they founde him not, and came agayne vnto him. And he abode at Jericho, and sayde vnto them: Tolde not I you, that ye shulde not go? And the men of the cite sayde vnto Eliseus: Beholde, there is good dwellynge in this cite, as my lorde seyth, but the water is euell, and the londe vnfrutefull.

E He sayde: Bringe me hither a new vessell, & put salt in it. And they broughte it him. Then wēte he forth vnto the well of water, and cast the salt therin, & sayde: Thus sayeth the LORDE: I haue healed this water: from hence forth shal there no deed ner vnfrutefulnes come of it. So the water was healed vnto this daye, acordinge to the worde of Eliseus which he spake.

And he wēte vp towarde Bethel. And as he was goynge vp by the waye, there came litle boyes out of the cite, and mocked him, & sayde: Come vp here thou balde heade, come vp here thou balde heade. And he turned him aboute. And whā he sawe them, he cursed them in the name of the LORDE. Then came there two Beeres out of the wod, and rente two and fortye of the children. From thence wēte he vp vnto mount Carmel, and from it turned he backe to Samaria.

The iij. Chapter.

A IOram the sonne of Achab was kynge ouer Israel at Samaria in the eighteenth yeare of Josaphat kynge of Juda, & raigned xij. yeares, & dyd ẏ which was euell in ẏ sighte of ẏ LORDE, but not as his father & his mother: for he put awaye ẏ pilers of Baal, which his father caused to make. Neuertheles he cleued vnto ẏ synnes of Jeroboā ẏ sonne of Nebat, which made Israel for to synne, & departed not there frō.

Mesa ẏ kynge of the Moabites had many shepe, & payed tribute vnto the kynge of Israel vnto the woll of an hundreth thousande lābes, & of an hūdreth thousande rāmes.

* But whan Achab was deed, the kynge of ẏ Moabites fell awaye frō the kynge of Israel. At ẏ same tyme wēte kynge Joram frō Samaria, & mustered all Israel, & sent vnto Josaphat kynge of Juda, sayenge: The kynge of the Moabites is fallen awaye fro me, come thou wt me to fighte agaynst ẏ Moabites. He sayde: I wil come vp, * I am euen as thou, and my people as ẏ people, and my horses as thy horses. And sayde moreuer: Which waye wil we go vp? He sayde: by the waye in the wylderneſſe of Edom. 4.Re.1.2 3.Re.22.1 B

So the kynge of Israel, the kynge of Juda, & the kynge of Edom wente forth. And whan they had gone aboute seuē dayes iourney, ẏ hoost & the catell ẏ were amonge thē had no water. Then sayde the kynge of Israel: Alas, the LORDE hath called these thre kynges, to delyuer thē in to the hande of the Moabites. But Josaphat sayde: * Is here no prophet of ẏ LORDE, ẏ we maye aske cōcell at ẏ LORDE by him? Then answered one of ẏ kynge of Israels seruauntes, & saide: Here is Eliseus ẏ sonne of Saphat, which poured water vpon Elias handes. Josaphat sayde: The worde of ẏ LORDE is with him. So the kynge of Israel & Josaphat, and ẏ kynge of Edom wente downe vnto him. 3.Re.22.7

But Eliseus sayde vnto the kynge of Israel: What hast thou to do wt me? go to the prophetes of thy father & to ẏ mothers prophetes. The kinge of Israel saide vnto him: No, for ẏ LORDE hath called these thre kynges, to delyuer them in to the handes of the Moabites. Eliseus sayde: As truly as the LORDE Zebaoth lyueth, before whom I stōde, yf I regarded not Josaphat the kynge of Juda, I wolde not regarde the, ner set ought by ẏ. So bringe me now a mynstrell. And whan the mynstrell played vpō the instrument, the hande of the LORDE came vpō him. And he sayde: Thus sayeth the LORDE: Make pittes by this broke. For thus sayeth the LORDE: Ye shal se nether wynde ner rayne, yet shall the broke be full of water, that ye and youre housholdes & youre catell maie drynke. Yee and that is but a small thinge in the sighte of the LORDE. And the Moabites shal he delyuer in to youre handes, so ẏ ye shal smyte all the stronge cities, and all ẏ chosen cities * & shal fell downe all the good trees, and stoppe all the welles of water and all the good feldes shall ye make waist with stones. C D Deu.20.c

On the morow, whan the meatofferynge is offered, beholde, there came water ẏ waye from Edom, and fylled ẏ londe with water.

But whan the Moabites herde, ỳ the kynges came vp to fighte agaynst thē, they called all ỳ harnessed men, & their rulers, & stode on ỳ border. And whan they rose early in ỳ mornynge, & the Sonne wēte vp vpon ỳ water, the Moabites thoughte the water ouer agaynst thē to be euē as reed as blonde, & they sayde: Jt is blonde, ỳ kynges hāue destroyed them selues wt the swerde, & one hath smytten another. Now Moab get the vp to the spoyles. But whan they came to the tentes of Jsrael, the Jsraelites gat vp, & smote the Moabites, & they fled before them.

E Neuertheles they came in, & smote Moab, & brake downe the cities, & euery one cast his stone vpon all the good feldes, and made them full, and stopped all ỳ welles of water, and felled downe all the good trees, tyll there remayned but the stones in the brickwall, and they compased them aboute with slynges, and smote them.

But whā the kynge of ỳ Moabites sawe ỳ the battayll was to strōge for him, he toke to him seuen C. men, which drue ỳ swerde, to fall vpon the kynge of Edom: neuertheles they were not able. Then toke he his first sonne, which shulde haue bene kynge in his steade, and offred him for a burntofferynge vpon the wall. Then came there a greate wrath ouer Jsrael, that they departed from him, and turned agayne in to their londe.

The IIII. Chapter.

A AND there cried a woman amōge the wyues of the prophetes children vnto Elisēus, and sayde: Thy seruaunt my husbāde is deed, and thou knowest that thy seruaunt feared the LORDE. Now commeth the man that he was detter vnto, and wyll take awaye both my children to be bonde seruauntes. Elisēus sayde vnto her: What shal J do for the? Tell me, what hast thou in the house? She sayde: Thy handmayden hath nothinge in the house but a pitcher wt oyle. He sayde: Go ỳ waye, borowe without of all thy neighboures emptye vessels, & that not a fewe, and go in, and shut ỳ dore behynde the with thy sonnes, and poure of it in to all ỳ vessels: & whan thou hast fylled them, delyuer them forth.

She wente, and shut the dore vnto her with hir sonnes, which brought her the vessels, and so she poured in. And whan the vessels were full, she sayde vnto hir sonne: Bringe me yet one vessell. He sayde vnto her: There is not one vessell more here. Then stode ỳ oyle styll. And she sent, and tolde the man of God. He sayde: Go thy waye, sell the oyle, and paye the creditour: but lyue thou and ỳ sonnes of the residue.

And it fortuned at ỳ same tyme, that Elisēus wente vnto Sunem. And there was a riche woman, which helde him to eate with her: & as he passed oft thorow ỳ waye, he went in vnto her: & ate wt her. And she sayde vnto hir husbande: Beholde, J perceaue that this is an holy man of God, which goeth ouer thorow this waye, let vs make hī a little chamber of boordes, & set a bed, a table, a stole & a candelsticke therin, that whan he commeth vnto vs, he maye resorte thither.

And it fortuned vpon a tyme, that he came in, & layed him downe in the chamber, & slepte therin. And he saide vnto Gehasi his childe: Call this womā of Sunem. And whā he had called her, she stode before him. He sayde vnto him: Speake thou vnto her, beholde, thou hast ministred vnto vs in all these thinges, what shal J do for the? Hast thou eny matter to be spoken for to the kynge, or to the chefe captayne of the hoost? She sayde: Jdwell amonge my people. He sayde: What hast thou then to do? Gehasi sayde: Alas, she hath no sonne, and hir husbāde is olde. He sayde: Call her. And whā he had called her, she stode at the dore. And he sayde: Aboute this tyme yf ỳ frute can lyue, thou shalt enbrace a sonne. She sayde: Alas, no my lorde, thou man of God, lye not vnto thy handmayden. And the woman conceaued, and bare a sonne aboute the same tyme, whā the frute coulde lyue, accordynge as Elisēus had sayde vnto her.

But whan ỳ childe was growne, it fortuned, ỳ he wente forth to his father vnto the reapers, & sayde vnto his father: Oh my heade, my heade. He saide vnto his seruaūt: Bringe him to his mother. And he toke him, and broughte him to his mother: and she set him vpon hir lappe vntyll ỳ noone daye, & then he dyed. And she wente vp, and layed him vpō the bed of the man of God, & shut the dore, and wēte forth, & called hir husbande, & sayde vnto him: Sende me one of the seruaūtes, and an Asse, J wyl go quyckly vnto the man of God, and come agayne. He sayde: Why wilt thou go vnto him? To daye is it neither new moone ner Sabbath. She sayde: Well. And she sadled the asse, & sayde to the yongman: dryue forth, and kepe me not bak with rydinge, and do as J byd the.

So she wente, and came to the man of God vnto mount Carmell. Whā the man of God sawe her ouer agaynst him, he sayde vnto his childe Gehasi: Beholde, the Sunamit

tisse is there, runne now & mete her, and axe her yf it go well with her, and hir husbande & hir sonne. She sayde: Well. But whan she came to the man of God vpon ỳ mount, she helde him by his fete. And Gehasi stepte to her, to put her awaye. But ỳ man of God sayde: Let her alone, for hir soule is in heuynes, and the LORDE hath hyd it fro me, and not shewed it me. She sayde: Whan desyred I a sonne of my lorde? Sayde I not, ỳ thou shuldest not mocke me?

D He sayde vnto Gehasi: Girde vp thy loynes, and take my staffe in thy hande, and go thy waye. * Yf eny man mete the, salute him not: and yf eny man salute the, thanke him not, and laye thou my staffe vpon ỳ childes face. But the childes mother sayde: As truly as the LORDE lyueth, and as truly as ỳ soule lyueth, I wyll not leave the. Then gat he vp, and wente after her. As for Gehasi, he wente before them, and layed the staffe vpon the childes face, but there was nether voyce ner felynge. And he wente agayne to mete him, and shewed him, and sayde: The childe is not rysen vp.

And whan Eliseus came into the house, beholde, ỳ childe laye deed vpō his bed. And he wēte in, & shut the doze on thē both, & made his prayer vnto the LORDE, & wente vp, & layed him selfe vpon the childe, & layed his mouth vpon the childes mouth, and his eyes vpon his eyes, and his handes vpon his handes, & so stretched him selfe forth vpon him, so ỳ the childes body was warme. And he rose vp, & wente in to the house once hither and thither, & wente vp, & layed him selfe a longe vpon him. Then nesed the childe seuē tymes, and afterwarde the childe opened his eyes. And he cried vpon Gehasi, and sayde: Call the Sunamitisse. And whan he had called her, she came in vnto him. He sayde: Take there thy sonne. Then came she, and fell at his fete, and wozshipped vnto the grounde, and toke hir sonne, and wente forth.

E But whā Eliseus came againe vnto Gilgal, there was a derth in the londe, & the prophetes childzen dwelt before him, & he sayde vnto his seruaunt: Set on a greate pot, and make potage for the childzen of the prophetes. Then wente there one into the felde, to gather herbes, and founde a Cucumbers stalke, & gathered wylde Cucumbers therof his cotefull. And whan he came, he chopped it small for potage to the pott, for they knewe it not. And whā they poured it forth for the mē to eate, & they ate of ỳ potage, they cried and sayde: O thou man of God, deathe is in the pot: for they mighte not eate it. Nevertheles he sayde: Bzynge meel hither. And he put it in the pot, & sayde: Poure it out for the people, that they maye eate. And then was it not bytter in the pot.

There came a man from Baal Salisa, & broughte the man of God bzed of the first frutes, namely twentye barlye loaues, & new come in his garment. But he sayde: Geue it vnto ỳ people, that they maye eate. His my nister sayde: * How shall I geue an hūdreth men of this? He sayde: Geue it vnto the people, that they maye eate. For thus sayeth the LORDE: They shal eate, and there shall be leste ouer. And he set it before them, so that they ate, and there leste ouer, acozdinge to ỳ worde of the LORDE. Ioh.6.a

The V. Chapter.

A NAaman the chefe captayne of the kynge of Syria, was an excellēt mā in the sighte of his lorde, and moch set by (for thorow him the LORDE gaue healthy vnto Syria) and he was a mightie man, but a leper. And there had men of warre fallen out of Syria, and caried awaye a litle damsel out of the londe of Israel: the same was in seruyce with Naamās wife, and sayde vnto hir mastresse: O that my master were with the prophet at Samaria, he wolde heale him from his lepzosy.

Then wente he in to his lorde, and tolde him, and sayde: Thus and thus hath the damsel of the londe of Israel spoken. The kynge of Syria sayde: Go thy waye then, & I wyl wrytte a letter vnto the kynge of Israel.

And he wente, and toke with him ten hundreth weighte of syluer, and sixe thousande guldens, & ten chaunge of rayment, & broughte the letter vnto the kynge of Israel, with these wordes:

Whan this letter commeth vnto the, beholde, thou shalt vnderstonde ỳ I haue sent my seruaunt Naaman vnto the, that thou mayest heale him of his lepzosy.

And whan the kynge of Israel red the letter, he rente his clothes, & sayde: Am I God then, that I can kyll and quyckē agayne, ỳ he sendeth vnto me, to heale the man frō his lepzosy? Considze and se, how he seketh an occasion vnto me.

Whan Eliseus the man of God herde, ỳ the kynge of Israel had rente his clothes, he sent vnto him, sayenge: Why hast thou rente thy clothes? Let him come to me, that he maye knowe, ỳ there is a prophet in Israel.

C So Naaman came with horses and charettes, and helde still at the doze of Eliseus

house. Then sent Elisews a messaunger vnto him, sayenge: Go thy waye, and waß she the seuen tymes in Jordane, so shal thy flesh be restored the agayne, & be clensed. Then was Naaman wroth, & wente his waye, & sayde: I thoughte he shulde haue come forth vnto me, & to haue stode here & to haue called vpō the name of the LORDE his God, & to haue touched the place with his hande, & so to haue put awaye the leprosy. Are not ye waters of Amana and pharphar at Damascon better then all the waters in Jsrael, ye I might waß she me therin & be clēsed? and he turned him, and wēte his waye in displeasure. Then his seruauntes gat thē to him, and sayde: Father, yf the prophet had cōmaunded the eny greate thinge, shuldest thou not haue done it? moch more thē yf he saye vnto the: Waß she the, & thou shalt be cleane. Then wēte he downe, & waßhed him selfe in Jordane seuē tymes (as the man of God sayde) & his flesh was restored him agayne, euen as the flesh
Luc. 4 c of a yonge childe. * and he was clensed.

D And he turned agayne to ye man of God with all his armye. And whan he came in, he stode before him, and sayde: Beholde, I knowe that in all londes there is no God, but in Jsrael. Take now therfore this blessynge I praye the of thy seruaunt. Neuertheles he sayde: * As truly as the LORDE ly
1. Re. 17 b Dan. 3. d ueth, before whom I stonde, I wil not take it. And he wolde nedes haue him to take it, but he wolde not. Then sayde Naaman: Mighte there not a burthē of this earth be geuē vnto ye seruaunt, as moch as two Mules maye beare? For thy seruaunt wyll nomore do sacrifice and offer burntofferynges vnto other goddes, but vnto the LORDE, That the LORDE maye be gracious vnto thy seruaunt, yf I worshippe in the house of Rimmon, whā my lorde goeth there in to ye house to worshippe, & leaneth vpon my hande. He sayde vnto him: Go thy waye in peace.

And as he was gone frem him a felde bredth in the londe, Gehasi the seruaunt of Elisews ye man of God thoughte: beholde, my lorde hath spared Naamā this Syrian, so that he hath not taken from him ye which he broughte: As truly as ye LORDE lyueth, I wil rūne after him, & take somthinge of him.

E So Gehasi folowed Naaman. And whā Naaman sawe ye he ranne after him, he lighte downe from the charet to mete him, & sayde: Are all thinges well? He sayde: Yee. But my lorde hath sent me, & caused to saye vnto the: Beholde, there are now come to me fro mount Ephraim two yonge men of the prophetes childrē, geue them a talēte of syluer (I praye the) & two chaunge of rayment. Naamā saide: Go to, take two talētes. And he cōpelled him, & bande two talentes in two bagges, and two chaunge of rayment, and delyuered it vnto two of his seruauntes, which bare it before him. And whan he came in ye darcke, he toke it from their handes, & layed it a syde in the house, & let the men go.

And whan they were gone their waye, he stode before his lorde. And Elisews sayde vnto him: Whence commest thou Gehasi? He sayde: Thy seruaunt wente nether hither nor thither. But he sayde vnto him: Went not my hert wt the, whan the man turned backe from his charet to mete the? Now thou hast takē the syluer & the rayment, olyue trees, vynyardes, shepe, oxen, seruauntes & maydens. But the leprosy of Naaman shal cleue vnto the & to thy sede for euer. * Then wēte he forth from him leporous as snowe.

The VI. Chapter.

The children of ye prophetes sayde vnto Elisews: Beholde, the place where we dwell before ye, is to narow for vs, let vs go vnto Jordane, & euery one fetch tymbre there, ye we maye there buylde vs a place to dwell in. He saide: Go yo waye. And one sayde: Go to then, & come wt thy seruauntes. He sayde: I wil go with you. And he wēte with them. And whan they came to Jordane, they hewed downe tymber. And as one was fellynge downe a tre, the yron fell in to the water, and he cried and sayde: Alas my lorde, & it is borowed. But the man of God sayde: Where fell it in? And whan he had shewed him the place, he cut downe a sticke, and thrust it in there. Then swām the yron. And he sayde: Take it vp. So he put forth his hande, and toke it.

And the kynge of Syria warred agaynst Jsrael, and toke councell at his seruauntes, and sayde: There & there will we lye. But the man of God sent to ye kynge of Jsrael, sayenge: Bewarre ye thou go not vnto that place, for the Syrians rest there. So the kynge of Jsrael sent vnto ye place wherof ye man of God tolde him, & kepte it, & helde watch there, & dyd that not once or twyse onely.

Thē was ye kynge of Syria herte vexed therfore, and called his seruauntes, and sayde vnto them: Wyll ye not tell me, which of oure men is fled vnto the kynge of Jsrael? Then sayde one of his seruauntes: Nor so my lorde O kynge, but Elisews the prophet in Jsrael telleth the kynge of Jsrael all that thou speakest in thy chamber when

thou lyest. He sayde: Go youre waye thē and loke where he is, that I maye sende, and cause him be fetched. And they shewed him and sayde: Beholde, he is at Dothan. Thē sent he thither horses & charettes, & a greate power. And whā they came thither by nyghte, they compassed the cite aboute. And the mynister of the mā of God arose early to get him vp. And as he wēte forth, beholde, there laye an hoost of men aboute ỳ cite with horses and charettes.

D Then saide his childe vnto him: Alas syr, how wyll we nowdo? He sayde: * Feare not, for there are mo of them ỳ are with vs, then of those that are with them. And Eliseus prayed & sayde: LORDE open his eyes, ỳ he maye se. Then the LORDE opened ỳ childes eyes, ỳ he sawe, & beholde, ỳ mount was full of fyre horses & charettes rounde aboute Eliseus. And whā they came downe vnto him, Eliseus made his prayer, & sayde: LORDE smyte this people wt blyndnes. * And he smote thē with blyndnes accordinge to the worde of Eliseus. And Eliseus saide vnto them: This is not ỳ waye nor the cite, folowe me, I wil bringe you to the man whom ye seke. And he broughte them vnto Samaria.

E And whan they came to Samaria, Eliseus sayde: LORDE open these mens eyes, ỳ they maye se. And the LORDE opened their eyes, ỳ they sawe, & beholde, they were in the myddes of Samaria. And whan the kynge of Israel sawe them, he saide vnto Eliseus: My father, shal I smyte thē? He saide: Thou shalt not smyte thē: loke whom thou takest with thy swerde and bowe, smyte those. Set bred and water before them, that they maye eate and drynke, and let them departe vnto their lorde. Thē was there a greate dyner prepared. And whan they had eaten and dronken, he let them go to departe vnto their lorde. From that tyme forth came the men of warre of the Syrians nomore into the londe of Israel.

F After this it fortuned, that Benadab the kynge of Syria gathered all his hoost, and wēte vp, & layed sege vnto Samaria: & there was a greate derth at Samaria. But they layed sege to the cite so longe, tyll an Asses heade was worth foure score syluer pēs, and the fourth parte of a * Cab of doues donge worth fyue syluer pens. And whan the kynge of Israel wente vnto the wall, a woman cried vnto him and sayde: Helpe me my lorde O kynge. He sayde: Yf the LORDE helpe the not, wherwith shal I helpe the? with ỳ barne or with the wyne presse? And the kynge sayde vnto her: What ayleth ỳ? She sayde: This woman sayde vnto me: Geue vs ỳ sonne, that we maye eate him, tomorow wyll we eate my sonne. So we sod my sonne, & haue eaten him, and I sayde vnto her on ỳ thirde daye: Geue vs thy sonne and let vs eate him, but she hath hyd him awaye.

Whan the kynge herde the womans wordes, he rente his clothes, whyle he was goynge to the wall. Thē sawe all the people, that he had a sackcloth vnder vpon his body. G And he sayde: * God do this and that vnto me, yf the heade of Eliseus the sonne of Saphat shal this daye stonde vpon him. As for Eliseus, he sat in his house, & the Elders sat by him. And he sent a man before him, but or euer the messaunge came to him, he sayde vnto ỳ Elders: Haue ye not sene how this childe of murthure hath sent hither, to take awaye my heade? Take hede, whan the messaunger cōmeth, ỳ ye holde him at the dore. Beholde, ỳ noyse of his lordes fete foloweth him. Whyle he was thus talkynge wt them, beholde, ỳ messaunger came to him, & sayde: Beholde, this euell cōmeth of ỳ LORDE, and what more shal I loke for of the LORDE?

1. Re. 19. and 20. b

The VII. Chapter.

Eliseus sayde: Heare the worde of the LORDE. Thus sayeth the LORDE: A * Tomorow aboute this tyme shal a bußshel of fyne meel be solde for one Sycle, and two bußshels of barly for one Sycle vnder the porte of Samaria. Then a knyghte (vpon whose hande the kynge leaned) answered the mā of God, and sayde: And though the LORDE made wyndowes in heauē, how coulde soch a thinge come to passe? He saide: Beholde, thou shalt se it with thine eyes, & shalt not eate therof.

4. Re. 7. c

And there were foure leporous men at ỳ dore before the porte, and one sayde vnto another: Why tary we here whyle we dye? Though we thoughte to come in to the cite, yet is there derth in ỳ cite, and there shulde we be fayne to dye. And yf we tary here, we must dye also. Let vs go now, and flye vnto the hoost of the Syrians. Yf they let vs lyue, we shall lyue: yf they slaye vs, then are we deed. And so they gat them vp early, to come vnto the hoost of the Syrians. And whan they came to the vtermost ende of ỳ tentes, beholde, there was no body.

* For the LORDE had made the Syrians B to heare a noyse of horses, charettes, and of a mightie greate hoost, so that they sayde one to another amonge thē selues: Beholde, the kynge of Israel hath hyred the kynge of

2. Mac. 5. a Esa. 13. a

the Hethites, and the kynge of the Egipcians agaynst vs, to come vpō vs. And they gat them vp, and fled early in the twylight, and leste their bothes, and horses and Asses in the tentes as they stode, & fled every man where he mighte saue his life.

C Now whan the lepers came to the place of the tentes, they wente in to the tentes, ate and dronke, and toke syluer, golde and rayment, and wente and hyd it: & came agayne & entred in to another tent, and toke therout, and wente and hyd it. But one of them saide vnto another: Let vs not do thus, this daye is a daye of good tidynges. Yf we kepe this secrete and byde tyll the lighte mornynge, oure trespace wyl be founde out. Let vs go now therfore, that we maye come, & tell the kynges house.

And whan they came, they cried at the porte of the cite, and tolde them, and sayde: We came to the tentes of the Sirians, and beholde, there is no mā there, nether yet eny mans voyce, but horses and asses bounde, and the bothes as they stonde. Then cried ỳ porters and tolde it within in ỳ kynges house. And the kynge arose in the nighte, & sayde vnto his seruauntes: I will tell you how ỳ Syrians deale with vs: they knowe ỳ we suffer honger, and are gone out of the tētes, to hyde them selues in the selde, and thynke thus: whan they go out of the cite, we wyll take them alyue, & come in to the cite. Then answered one of his seruauntes, and sayde: Let vs take the fyue horses that remayne, which yet are leste in the cite (beholde, these are left therin for all ỳ multitude in Israel, which is destroyed) let vs sende these and se. Thē toke they two charettes with ỳ horses. And the kynge sent them vnto the tentes of the Syrians, and sayde: Go youre waye and se.

D And whan they wente after thē vnto Jordane, beholde, the waye laye full of garmentes and vessels, which the Syrians had cast from thē, whyle they made haist. And whan the messaungers came agayne, and tolde the kynge, the people wente forth, and spoyled the tentes of the Syrians. And a buſshel of fyne meell was solde for a Sycle, and two
4. Re. 7 a buſshels of barlye for a Sycle also, * acordinge to the worde of the LORDE. But the kynge appoynted the knyghte (vpon whose hande he leened) to be at the gate, & the people trode vpon him, so that he dyed, euen as the man of God sayde, whan the kynge came downe vnto him. And it came to passe euen as ỳ man of God tolde the kynge, whā he sayde: Tomorow aboute this tyme shall two buſshels of barlye be solde for one Sycle, and a buſshel of fyne meel for one Sycle vnder the gate at Samaria. And the knyghte answered the man of God, and sayde: Beholde, though ỳ LORDE made wyndowes in heaven, how coulde soch a thynge come to passe: Neuertheles he sayde: Beholde, with thine eyes shalt thou se it, and shalt not taste therof. And euen so fortuned it vnto him, for the people trode vpon him in the gate, & he dyed.

The VIII. Chapter.

ELiseus spake vnto the womā, whose sonne he had restored vnto life agayne, and sayde: Get the vp, & go with thine housholde, and be a straunger where thou canst: for the LORDE shall call for derth, which shal come in to the londe seuen yeare lōge. The woman gat her vp, and dyd as the man of God sayde, & wente with hir housholde, and was a straunger in the londe of the Philistynes seuen yeare. But whan the seuen yeares were ended, the woman came agayne out of the Philistynes lōde, and wente forth to crye vpon the kynge for hir house and londe. The kynge spake vnto Gehasi the seruaunt of the man of God, & sayde: Tell me all the greate actes that Eliseus hath done. And whyle he was tellynge the kynge how he had made one that was dead, to lyue agayne, beholde, the woman whose sonne he had caused to reuyue, came euen in the meane season, and cried vnto the kynge for hir house and londe. Then sayde Gehasi: My lorde O kynge, this same is the womā, and this is hir sonne, whom Eliseus restored vnto life agayne. And the kynge axed ỳ woman, and she tolde him. Then the kynge delyuered her a chamberlayne, & saide: Restore her agayne all that is hirs, and all the increase of the londe, sence the tyme that she leste the londe vntyll now.

* And Eliseus came to Damascon, & Benadab the kynge of Syria laye sicke. And it was tolde him, and sayde: The man of God is come hither. Then sayde the kynge vnto Hasael: Take giftes with the, & go mete the man of God, and axe councell at ỳ LORDE by him, and saye: Maye I recouer from this sickneſſe? Hasael wente for to mete him, and toke rewardes with him, and of all the goodes at Damascō, as moch as forty Camels mighte beare. And whan he came, he stode before him, and sayde: Thy sonne Benadab the kynge of Syria hath sent me vnto the, sayenge: Maye I recouer from this sickne-

Eliseus sayde vnto him: Go ẏ waye and tell him: Thou shalt recouer. But the LORDE hath shewed me, ẏ he shal dye ẏ death. And the man of God loked earnestly, & made a troublous countenaunce, & wepte. Thē sayde Hasael: Wherfore wepeth my lorde? He sayde: I knowe what euell thou shalt do vnto the children of Israel. Thou shalt burne their stronge cities with fyre, and slaye their yonge men with the swerde, and kyll their yonge children, and ryppe vp their wemen with childe.

C Hasael sayde: How so, is thy seruaunt a dogg, that he shulde do soch a greate thynge? Eliseus saide: The LORDE hath shewed me, ẏ thou shalt be kynge of Syria. And he wēte his waye from Eliseus, & came to his lorde, which saide vnto him: What saieth Eliseus vnto the? He sayde: He tolde me, Thou shalt recouer. But on the nexte daye he toke ẏ bed couerynge, and dypte it in water, and spred it ouer him, and he dyed, & Hasael was kynge in his steade.

In the fyfth yeare of Joram the sonne of Achab kynge of Israel, was Joram ẏ sonne of Josaphat kynge of Juda. Two & thirtie yeare olde was he whā he was made kynge, & reigned eighte yeare at Jerusalem, & walked in the waye of the kynges of Israel, as the house of Achab dyd (for Achabs doughter was his wife) & he dyd ẏ which was euell in ẏ sighte of the LORDE. Neuerthelesse the LORDE wolde not destroye Juda for his seruaunt Dauids sake, as he promysed him, to geue him euer a lanterne amōge his childrē.

At ẏ same tyme fell ẏ Edomites awaye from Juda, & made a kynge ouer them selues: ẏ cause was this, Joram had gone thorow Seira, and all the charettes with him, & had gotten him vp by nighte, and smytten the Edomites that were aboute him, and ẏ rulers ouer the charettes, so that the people fled vnto their tentes: therfore fell the Edomites awaye from Juda vnto this daye. At the same tyme fell Libna awaye also.

What more there is to saye of Joram, & all ẏ he dyd, beholde, it is wrytten in the Cronicles of the kynges of Juda. And Joram fell on slepe with his fathers, & was buried wt his fathers in ẏ cite of Dauid. & Ochosias his sonne was kynge in his steade.

In the twolneth yeare of Joram the sonne of Achab kynge of Israel, was Ochosias ẏ sonne of Joram kynge in Juda. Two and twentye yeare olde was Ochosias whan he was made kynge, and reigned one yeare at Jerusalem. His mothers name was Atalia the doughter of Amri kynge of Israel, & he walked in the waye of the house of Achab, & dyd that which was euell in the syght of ẏ LORDE, euen as dyd the house of Achab: for he was sonne in lawe in the house of Achab. And he wente with Joram the sonne of Achab in to the battayll agaynst Hasael ẏ kinge of Syria vnto Ramoth in Gilead, but ẏ Syrians smote Joram. Then Joram the kinge turned backe, to be healed at Jesreel of ẏ woundes, wherwith the Syrians had wounded him at Ramoth, whā he foughte with Hasael kinge of Syria. And Ochosyas ẏ sonne of Joram kinge of Juda, came downe to viset Joram the sonne of Achab at Jesreel, for he laye sicke. 4.Re.9.

The IX. Chapter.

A LIseus the prophet called one of the prophetes childrē, & sayde vnto him: Girde vp ẏ loynes, and take this cruse of oyle with the, and go vnto Ramoth in Gilead: and whā thou cōmest thither, thou shalt se there one Jehu, ẏ sonne of Josaphat the sonne of Nimsi, and go in, and byd him stonde vp amonge his brethren, and brynge him in to the ynmost chamber, & take thou ẏ cruse of oyle, and poure it vpon his heade, & saye: Thus sayeth the LORDE: I haue anoynted the to be kynge ouer Israel: & thou shalt open the dore, and flye, and not tary. And the prophetes yonge man, the childe wente his waye vnto Ramoth in Gilead. And whan he came in, beholde, the captaynes of the hoost sat there, and he sayde: I haue somwhat to saye vnto the O captayne. Jehu saide: Vnto wchom amonge vs all? He sayde: Euen vnto the o captayne. 4.Re.4. 2.Re.19.

Then stode he vp, and wente in. So he B poured the oyle vpon his heade, and sayde vnto him: Thus sayeth the LORDE God of Israel: I haue anoynted ẏ to be kynge ouer the LORDES people of Israel, and thou shalt smyte thy lorde Achabs house, that I maye auenge the bloude of my seruauntes the prophetes, and the bloude of all the LORDES seruauntes, from the hande of Jesabel, that all the house of Achab maye perisshe. And I wyl rote out from Achab, euen him that maketh water agaynst the wall, and the closed vp and the desolate in Israel: and the house of Achab wyll I make euen as the house of Jeroboam the sonne of Nebat, and as the house of Baesa the sonne of Ahia, and ẏ dogges shall eate vp Jesabel vpon the felde at Jesreel, and noman shall burye her. And he opened the dore, and fled. 2.Re.21. 1.Re.15. 3.Re.14. 2.Re.21.

And whā Jehu came forth to his lordes C seruauntes, they saide vnto him: Are all thin

ges well? Wherfore came this madd felowe vnto the? He saide vnto them: Ye knowe the man well, & what he hath spoken. They sayde: That is not true, but tell thou vs. He sayde: Thus and thus hath he spoken vnto me, and sayde: Thus sayeth the LORDE: I haue anoynted the to be kynge ouer Israel. Then made they haist, and euery one toke his garment and laied them vnder him in maner of a iudges seate, and blewe the trompet, and sayde: Jehu is made kinge. So Jehu the sonne of Josaphat the sonne of Nimsi, made a confederacion agaynst Joram. As for Joram he laye before Ramoth in Gilead with all Israel agaynst Hasael the kynge of Syria.

.Re. 8. d * But Joram the kynge was turned backe, ỹ he might be healed of the woundes wher with the Syrians had wounded him, whā he foughte with Hasael the kynge of the Syrians.

D And Jehu sayde: Yf it be youre mynde, there shall noman escape out of the cite, to go and tell it at Jesreel. And he rode, and departed vnto Jesrael: for Joram laye there, and Ochosias the kinge of Juda was come downe to vyset Joram. But the watchman that stode vpon the tower at Jesrael, sawe the company of Jehu commynge, and sayde: I se a company. Then sayde Joram: Take a charet, and sende to mete thē, and saye: Is it peace? And the charetman rode to mete them, and sayde: Thus sayeth the kynge: Is it peace? Jehu sayde: What hast thou to do with peace? Turne the behynde me. The watchman tolde it, and sayde: The messaunger is come vnto them, and cōmeth not agayne. Then sent he another charetman, which whan he came to them, saide: Thus sayeth the kynge: Is it peace? Jehu sayde: What hast thou to do with peace? Turne ỹ behynde me.

E And the watchman tolde it, and sayde: He is come to them: and commeth not agayne, and the goynge is as it were the goynge of Jehu the sonne of Nimsi: for he dryueth on as he were mad. Then sayde Joram: Binde the charet fast. And they bounde the charet, and so they wente forth, Joram the kynge of Israel, and Ochosias the kynge of Juda, euery one vpon his charet, to mete Jehu. And they founde him vpon the felde of Naboth the Jesraelite. And whan Joram sawe Jehu, he sayde: Jehu, is it peace? But he sayde: What peace? The whordome and witch craft of thy mother Jesabel is not yet come to an ende.

Then turned Joram his hande and fled, and sayde vnto Ochosias: There is treason Ochosias. But Jehu toke his bowe, & shot Joram betwene the armes, that the arowe wente thorow his hert, and he fell downe in his charet. And Jehu sayde vnto Bidkar the knyghte: Take and cast him in the pece of londe of Naboth the Jesraelite: for Inmembre sence thou rodest with me in a charet after Achab his father, that the LORDE wolde laye this heuy burthen vpon him. I holde (sayde the LORDE) I wyl recompence the ỹ bloude of Naboth and of his childrē, euen in this pece of londe. Take him now and cast him in to that pece of londe, * accordynge to the worde of the LORDE.

Whan Ochosias the kinge of Juda sawe this, he fled by the waie vnto ỹ garden house. But Jehu folowed after him, and commaunded to smyte him also vpon his charet in the goynge vp towarde Gur, which lieth by Jeblaam: and he fled vnto Megiddo, and dyed there. And his seruauntes caused him to be caried vnto Jerusalem, and there they buryed him in his awne graue with his fathers in the cite of David. Ochosias reigned ouer Juda in ỹ eleuenth yeare of Joram ỹ sonne of Achab. And whan Jehu came to Jesrael, and Jesabel herde therof, she coloured hir face, and decked hir heade, and loked out at the wyndowe. And whan Jehu came vnder the gate, she sayde: * Prospered Symri well that slewe his lorde?

And he lifte vp his face to the wyndow, and sayde: Who is with me? Then resorted there two or three chamberlaynes vnto him. He sayde: Cast her downe headlinges. And they cast her downe headlynges, so that ỹ wall and the horses were sprenkled with hir bloude, and she was troddē vnder fete. And whan he came in, and had eaten and dronken, he sayde: Loke vpon yonder cursed woman, & burye her, * for she is a kynges doughter. Neuertheles whan they wente in to burye her, they founde nothinge of her, but the ßkull and the fete, and the palmes of her handes. And they came agayne and broughte him worde. He saide: This is euen it that the LORDE spake by his seruaunt Elias the Thesbite, and sayde: In the felde of Jesrael shal the dogges eate Jesabels flesh. So the deed carcase of Jesabel became euen as donge in the felde of Jesrael, so ỹ a man coulde not saye: This is Jesabel.

The X. Chapter.

Achab had three score and ten sonnes at Samaria. And Jehu wrote a letter, and sent it to Samaria, vnto the

rulers of the cite Jesrael, euen vnto the Elders, & to Achabs tuters, sayenge these wordes: Whan this letter commeth vnto you wh whom are youre lordes sonnes, charetes, horses, stronge cities, & ordynaunce, loke which is the best and most righteous amonge youre lordes sonnes, & set him vpon his fathers seate, and fighte for youre lordes house.

Neuertheles they were sore afrayed, and sayde: Beholde, two kynges were not able to stonde before him, how wyl we then endure? And they that were ouer the house and ouer the cite, and the Elders and tuters sent vnto Jehu, sayenge: We are thy seruauntes, we wyll do all that thou sayest vnto vs: We wil make no man kynge, do thou what pleaseth the. Then wrote he the seconde letter vnto them with these wordes: Yf ye be myne, and herken vnto my voyce, then take the heades of the men youre lordes sonnes, and bringe me them tomorow by this tyme vnto Jesrael.

B The kynges sonnes were thre score men and ten, and ỳ chefe men of the cite brought thē vp. Now whan this letter came they toke the kynges sonnes, and slewe them euen thre score men and ten, and layed their heades in baskettes, and sent them to him vnto Jesrael. And whan the messaunger came, & tolde him, and sayde: They haue broughte the heades of the kynges children. he sayde: Laye them vpon two heapes at the dore of the porte tyll tomorow.

And on the morow whan he wente forth, he stode, and sayde vnto all the people: Are ye righteous? Beholde, I haue made an appoyntmēt against my lorde, and slayne him, who hath slayne all these then? Understonde ye now therfore, that there is not fallen vpon the earth one worde of the LORDE, which he spake agaynst the house of Achab: and the LORDE hath done, euen * as he sayde by his seruaunt Elias. So Jehu smote all the remnaunt of the house of Achab at Jesrael, all his greate men, his kynssolkes, and his prestes, tyll there was not one lefte ouer. And he gat him vp, wente his waye, and came to Samaria.

C Bythe waye there was a shepherdes house, where Jehu founde the brethren of Ochosias kynge of Juda, and sayde: Whence are ye? They sayde: We are Ochosias brethren, and are goynge downe to salute the kynges children, and the quenes children. He sayde: Take them alyue. And they toke them alyue, and slewe them by the welles syde at the shepherdes house, euen two and fortye men, and let not one of them remayne.

And whan he wente from thence, he folde Jonadab ỳ sonne of Rechab, which met him, & saluted him. And he sayde vnto him: Is thyne hert righte, as myne hert is with thyne hert? Jonadab sayde: Yee. Yf it be so (sayde he) then geue me thy hande. And he gaue him his hande. And so he caused him to syt beside him in the charet, and saide: Cō me with me, and se my zele for the LORDE. And they caryed him with him vpon his charet. And whan he came to Samaria, he smote all that remayned of Achab at Samaria, tyll he had destroyed him, acordynge to the worde of the LORDE, * which he spake vnto Elias. 3.Re.21.c

And Jehu gathered all the people together, and saide vnto them: * Achab did Baal but litle seruyce, Jehu wyll serue him better. Call vnto me now therfore all Baals prophetes, all his seruaūtes and all his prestes, that there be none wantynge, for I haue a greate sacrifyce to do vnto Baal. Who so euer is myssed, shal not lyue. But Jehu dyd it craftely, that he mighte destroye all the mynisters of Baal. And Jehu sayde: Sanctifie ỳ feast vnto Baal, and proclame it. And Jehu sent in to all Jsrael, and caused all Baals ministers to come, so that there was nemā lefte behynde, which came not. And they came into Baals house, so that the house of Baal was full from one corner to another. D 3.Re.16.c

Then sayde he vnto him that had the rule of the vestrye. Bringe forth rayment for all Baals mynisters. And he broughte forth the rayment. And Jehu wente in to Baals house with Jonadab the sonne of Rechab, and sayde vnto Baals mynisters: Search and se that there be not here amōge you eny mynyster of the LORDE, but onely Baals mynisters.

And whan they came in to offer sacrifyces and burntofferynges, Jehu appoynted him foure score men without, & sayde: Yf eny of these men escape whom I delyuer vnder E

youre handes, then shal the same mans soule be for his soule. Now whā he had made an ende of the burntofferynge, Jehu sayde vnto the fotemen and knyghtes: Go in, & smyte euery man, let noman go forth. And they smote thē with the edge of the swerde. And the fote men and knyghtes threw thē awaie and wēte vnto the cite of Baals house, and brought forth the piler in ỳ house of Baal, and brent it, and brake downe Baals pyler with the house of Baal, and made a preuy house therof vnto this daie. Thus Jehu destroyed Baal out of Jsrael. But Jehu lefte not of from the sinnes of Jeroboam the sonne of Nebat (which caused Jsrael to synne) namely, from the golden calues at Bethel and at Dan. And the LORDE sayde vnto Jehu: Because thou hast bene wyllinge to do that which was righte in my sighte, & hast
3.Re.15.b done vnto Achabs house all that was in my hert, * therfore shall thy children syt vpon ỳ seate of Jsrael vnto the fourth generacion.

F Neuertheless Jehu was not diligent to walke in the lawe of the LORDE God of Jsrael with all his hert: for he lefte not of frō the synnes of Jeroboam which made Jsrael to synne. At the same time beganne the LOR
3.Re.8.a DE to be greued at Jsrael. * For Hasael smote them in all the borders of Jsrael from Jordane Eastwarde, and all the londe Gilead of the Gaddites, Rubenites and Manassytes, from Aroer that lyeth on the ryuer by Arnon, and Gilead and Basan.

What more there is to saye of Jehu, and all that he dyd, and all his power, beholde, it is wryten in the Cronicles of the kynges of Jsrael. And Jehu fell on slepe with his fathers, & they buryed him in Samaria. And Joahas his sonne was kynge in his steade. The tyme that Jehu reigned ouer Jsrael, is eight and twentye yeares at Samaria.

The XI. Chapter.

A Athalia the mother of Ochosias, whā
4.Pa.22.d she sawe that hir sonne was deed, gat her vp, and destroyed all the kynges sede. But Josēba kynge Jorams doughter the syster of Ochosias, toke Joas the sonne of Ochosias and stale him awaye with his norse in the chamber from amonge the kynges children which were slayne, and she hyd him from Athalia, so that he was not slayne. And he was hyd with her in the house of the LORDE sixe yeares. But Athalia was quene in the londe.

Pa.24.a Neuertheles in the seuenth yeare sent Joiada, and toke the rulers ouer hūdreds with the captaynes and fote men, and caused thē to come to him in to the house of the LORDE and made a couenaunt with them, and toke an ooth of them in the house of the LORDE, and shewed them the kynges sonne, and cōmaunded them, and sayde: This is it that ye shall do: One thirde parte of you which enter on the Sabbath, shall kepe the watch in the kynges house, and one thyrde parte shal be at the porte of Sur, and one thirde parte shal be at ỳ porte which is behynde the fote men, and ye shal kepe the watch at the house of Massa. But two partes of you all that D go of on the Sabbath, shal kepe the watch in the house of the LORDE aboute the kinge and ye shall get you rounde aboute ỳ kynge and euery one with his weapen in his hande: and who so euer cōmeth within ỳ wall, let him die, so that ye be with the kinge, whā he goeth out and in.

And the rulers ouer the hundreds dyd all 4.Pa as Joiada the preist had commaūded them, and toke vnto them their men which entred vpon the Sabbath, with those that went of on the Sabbath, and came to Joiada ỳ preist. And the preist gaue the captaynes speares and shyldes which had bene kynge Dauids, and were in the house of the LORDE. And the fote men stode aboute the kynge, euery one with his weapen in his hande, frō the corner on the righte syde of the house vnto the corner of the lefte syde, euen vnto the altare and to the house. And he brought forth the kynges sonne, and set a crowne vpon his heade, and toke the * witnes, and made him kynge, and they were glad, and clapped their handes together, and sayde: God saue the kynge.

C * And whan Athalia herde the noyse of 4.Pa the people that ranne rogether, she came to the people in to the house of the LORDE, and loked, and beholde, the kynge stode by the piler, as the vse was, and the syngers and trōpettes by the kynge: and all the people of ỳ lōde were glad, and blewe with trompettes. But Athalia rente hir clothes, & sayde: Vproure, vproure. Neuertheles Joiada ỳ preist commaunded ỳ rulers ouer hundreds, which were appointed ouer the hooste, and saide vnto them: Bringe her without the wall, and whosoeuer foloweth hir, let him dye of the swerde (for the preist had sayde, that she shulde not dye in the house of the LORDE.) And they layde handes vpō her, and she wente in by the waye where the horses go in to ỳ kynges house, and there was she slayne.

D Then made Joiada a couenaunt betwene the LORDE and the kynge, and the peo-

ple, ỳ they shulde be the people of the LORDE. Lykewyse also betwixte the kynge and ỳ people. Then wente all the people of the londe in to the house of Baal, and brake downe his altares, and destroyed his ymages right well. And Mathan the preest of Baal slewe they before the altare: And the preest appoynted the officers in the house of the LORDE, and toke the rulers ouer hundreds, and the captaynes, and the sote men, and all ỳ people of the londe, & broughte the kynge downe from the house of the LORDE, and came the waye from the porte of the sote men vnto the kynges house, and he sat vpon the kynges seate. And all the people of the lõde were glad, and the cite was at rest. As for Athalia, they slewe her with the swerde in ỳ kynges house. And Joas was seuen yeare olde, whan he was made kynge.

The XII. Chapter.

A 4.Re.12.a IN the seuẽth yeare of Jehu, was Joas made kynge, and reigned fortye yeare at Jerusalem. His mothers name was Zibea of Bersaba. And Joas dyd that which was righte in the sighte of the LORDE, as longe as Joiada ỳ preest taught him. But they put not downe ỳ hye places: for the people offred & brent incense yet vpon the hye places.

And Joas sayde vnto the preestes: All the money that is sanctified to be bestowed vpõ ỳ house of the LORDE, namely the money ỳ euery man geueth vnto the treasury, and ỳ money that euery man geueth for his soule, and all the money that euery man geueth of a fre hert, to be bestowed on the house of the LORDE, let the preestes take it vnto them, euery one his porcion: with that shall they repayre the decaye in the house of the LORDE, where they fynde that there is eny decaye.

But whan ỳ preestes repayred not the decaye in the house vnto the thre and twẽtieth yeare of kynge Joas, Joas the kynge called Joiada the preest with the other preestes, and sayde vnto them: Wherfore do ye not repayre the decaye in the house?

B Therfore shall ye not take the money vnto you now euery one his porcion, but shall gene it to the decaye of the house. And the preestes agreed to take no money of the people, and to repayre the decaye of the house.

Then Joiada the preest toke a chest, and bored an hole aboue therin, and set it on the righte hande beside the altare, at the entrynge in to the house of the LORDE. And the preestes that kepte the threshold, put all the money therin that was broughte vnto the house of the LORDE. Whan they sawe then that there was moch money in the chest, * ỳ 4.Re.12.a kynges scrybe came vp with the hye preest, and bounde the money together, and tolde it as moch as was founde in the house of the LORDE. And so the ready money was geuen vnto them that wrought and were appoynted to the house of the LORDE, and they gaue it forth to the carpenters and to thẽ that buylded and wroughte in the house of the C LORDE, namely, to the dawbers and masons, and to them that boughte tymber and fre stone, to repayre the decaye in the house of the LORDE and all that they founde to haue nede of repayringe in the house.

Howbeit there were no syluer chargers, flat peces, basens, trompettes, ner eny other vessell of golde and syluer made on the house of the LORDE, of the money that was brought vnto the LORDES house: but it was geuen vnto the workmen to repayre the decaye in the house of the LORDE therwith. The men also that the money was delyuered vnto, for to geue the workmen, neded not to make eny acomptes, but did their busynes vpon credence. But the money of trespace offerynges and synneofferynges was not broughte vnto the house of the LORDE: for it was the preestes.

At the same tyme wente Hasael the kyn/ D of Syria vp, and foughte agaynst Gath, and wanne it. And whan Hasael set his face to go vp to Jerusalem, kynge Joas toke all that was sanctifyed, which his fathers Josaphat, Joram and Ochosias the kynges of Juda had halowed, and what he himselfe had sanctifyed, and all the golde that was founde in the treasures of the house of the LORDE, and in the kynges house, and sent it vnto Hasael the kynge of Syria. And so he departed from Jerusalem.

What more there is to saye of Joas, and all that he dyd, it is written in the Cronicles of the kynges of Juda. And his seruauntes made insurreccion and conspyred, and smote him in the house of Millo, at the goynge downe vnto Silla. For Josebar the sonne of Simeath, and Josabad the sonne of Somer his seruauntes smote him to death: and he was buried with his fathers in the cite of Dauid. And Amasias his sonne was kynge in his steade.

The XIII. Chapter.

IN ỳ XXIII. yeare of Joas the sonne of A Ochosias kynge of Juda, was Joahas the sonne of Jehu kynge ouer

Israel at Samaria, seuentene yeare: & dyd ẏ which was euell in the sighte of the LORDE, and walked after the sinnes of Jeroboam ẏ sonne of Nebat (which caused Israel to synne) and lefte not of from them. And ẏ wrath of the LORDE ware whote vpon Israel, & he delyuered them ouer vnder the hande of Hasael kynge of Syria, and vnder the hande of Benadad the sonne of Hasael, as longe as they lyued.

And Joahas besoughte the face of the LORDE. And the LORDE herde him, for he consydered the myserie of Israel, how the kynge of Syria oppressed them. And ẏ LORDE gaue Israel a sauioure, which broughte them out of the power of the Syrians, so ẏ the children of Israel dwelt in their tentes, like as afore tyme.

B Yet lefte they not from the synnes of the house of Jeroboam, which caused Israel to synne, but walked in them. The groue at Samaria stode styll also. For of the people of Joahas there were no mo lefte, but fyftye horsmen, ten charettes, and ten thousande fote men: * for the kynge of Syria had destroyed them, and made them as the dust in the barne.

What more there is to saye of Joahas, and all that he dyd, and his power, beholde, it is wrytten in the Cronicles of the kynges of Israel. And Joahas fell on slepe with his fathers, and was buried in Samaria, & Joas his sonne was kinge in his steade.

C In the seuen and thirtieth yeare of Joas kynge of Juda, was Joas the sonne of Joahas kynge ouer Israel at Samaria sixtene yeare. And he dyd that which was euell in the sighte of the LORDE, and departed not from all the synnes of Jeroboam the sonne of Nebat, which made Israel for to synne, but walked in them. What more there is to saye of Joas, and what he dyd, & his power, how he foughte with Amasias kynge of Juda, beholde, it is wrytten in the Cronicles of the kynges of Israel. And Joas fell on slepe with his fathers, and Jeroboam sat vpō his seate. And Joas was buried in Samaria wt the kynges of Israel.

As for Eliseus, he fell in to a sickenes, wher of he dyed. And Joas the kynge of Israel came downe vnto him, and wepte for him, and saide: My father, my father, the charet man of Israel, and his horsmen. Eliseus sayde vnto him: Take the bowe and the arowes And whan he had taken the bowe and the arowes, he sayde vnto the kynge of Israel: Bende the bowe with thine hande. And he

4.Re.13.c

D bent it with his hāde. And Eliseus layed his hande vpon the kynges hande, and saide: Open that wyndowe towarde the East. And he opened it. And Eliseus saide: Shote. And he shot. He sayde: one arowe of the saluacion of the LORDE, one arowe of saluacion agaynst the Syrians: and thou shalt smyte the Syrians at Aphek, tyll they be broughte to naughte.

And he sayde: Take ẏ arowes. And whā he had taken them, he sayde vnto the kynge of Israel: Smyte the earth. And he smote thre tymes and stode still. Then was the man of God wroth at him, and sayde: Yf thou haddest smytten fyue or sixe times, thou shuldest haue smytten ẏ Syrians, tyll thou haddest vtterly broughte them to naughte. But now shalt thou smyte them thre tymes.

Whan Eliseus was deed and buried, the men of warre of the Moabites fell in to the londe the same yeare. And it fortuned ẏ they buryed a certaine man. But whā they sawe the men of warre, they cast the man into Eliseus graue. * And whan he was therin, and touched Eliseus bones, he reuyued, and stode vpon his fete.

So Hasael the kynge of Syria oppressed Israel, as longe as Joahas lyued. But the LORDE was gracious vnto them, and had mercy vpon them, and turned him to them for his couenauntes sake, with Abraham, Isaac and Jacob, and wolde not destroye thē * nether dyd he cast them out from his presence vnto this houre.

And Hasael the kinge of Syria dyed, and Benadad his sonne was kynge in his steade. But Joas turned backe, and toke out of the hande of Benadad the sonne of Hasael the cyties which he had takē in battaill out of the hande of his father Joahas: Thre tymes dyd Joas smyte him, and broughte the cities of Israel agayne.

The XIIII. Chapter.

IN the seconde yeare of Joas ẏ sonne of Joahas kynge of Israel, was Amasias the sonne of Joas kynge of Juda made kynge: * fyue and twenty yeare olde was he, whan he was made kynge, & reigned nyne and twentye yeare at Jerusalē. His mothers name was Joadan of Jerusalem. And he dyd that which was righte in the sighte of the LORDE: yet not as his father David, but euen as his father Joas did so dyd he also: for ẏ hye places were not put downe, but the people offred and brent incense yet vpon the hye places. Now whan he had gotten the power of the kyngdome, he

smote his seruauntes * which had smyttē the
kynge his father: but the childrē of ỹ deed
slayers slewe he not, acordinge to ỹ which
is wryttē in the boke of the lawe of Moses,
where the LORDE hath cōmaunded & sayde:
* The fathers shal not dye for the childrē, &
the childrē shal not dye for the fathers: but
euery one shal dye for his awne synne.

B Ten thousande of the Edomites smote
he also in the Salt valley, and wanne Sela
in battayll, and called it Jatheel vnto this
daye. * Then sent Amasias messaungers vn
to Joas the sonne of Joahas the sonne of
Jehu kynge of Israel, sayenge: Come hither,
let vs se one another. But Joas ỹ kynge of
Israel sent vnto Amasias the kynge of Ju-
da, sayenge: The hawthorne that is in Liba-
nus, sent to the Ceder tre in Libanus, saye-
ge: Gene thy doughter vnto my sonne to wi
fe. But a wylde beest of the felde ranne ouer
ỹ hawthorne, and trode it downe. Thou hast
smyttē the Edomites, therfore is thine hert
waxen proude: Take the prayse, and byde at
home: why stryuest thou for myssfortune, ỹ
thou mayest fall, and Juda with the? How-
beit Amasias consented not.

C Then wēte Joas the kynge of Israel vp,
and they sawe one another, he and Amasias
the kynge of Juda at Beth Semes which
lyeth in Juda. But Juda was smytten befo
re Israel, so that euery one fled in to his tēte.
And Joas the kynge of Israel toke Ama
sias the kynge of Juda, the sonne of Joas
the sonne of Ochosias at Beth Semes, and
came to Jerusalem, and brake downe ỹ wall
of Jerusalem from ỹ porte of Ephraim vn
to the corner porte, euen foure hundreth cu-
bites lōge: and toke all the golde and syluer,
and ornamentes that were founde in the
house of the LORDE, and in ỹ treasures of
the kynges house, & the childrē also to pled
ge, & departed agayne to Samaria.

What more there is to saie of Joas, what
he dyd, and of his power, & how he foughte
with Amasias the kynge of Juda, beholde,
it is wrytten in the Cronicles of the kynges
of Israel. And Joas fell on slepe with his
fathers, and was buried at Samaria amon
ge ỹ kynges of Israel. And Jeroboam his
sonne was kynge in his steade.

D But Amasias the sonne of Joas kynge
of Juda, lyued after the death of Joas the
sonne of Joahas kynge of Israel, fiftene yea
re. What more there is to saye of Amasias,
is wrytten in the Cronicles of the kynges
of Juda. And they conspyred agaynst him
at Jerusalem, but he fled vnto Lachis. And

they sent after him vnto Lachis, and slewe
him there. And they broughte him vpon hor
ses, & he was buried at Jerusalem with his
fathers in ỹ cite of Dauid. * And all the peo 2.par.
ple of Juda toke Asarias in his sixtenth yea
re, and made him kynge in steade of Ama-
sias his father. He buylded * Eloth, and 4.Re.
broughte it agayne vnto Juda, after that
the kynge was fallen on slepe with his fa-
thers.

In the fyftenth yeare of Amasias the son
ne of Joas kynge of Juda, was Jeroboam
the sonne of Joas kynge ouer Israel at Sa
maria, one and fortye yeare. And he dyd that
which was euell in the sighte of the LORDE,
and departed not from all the synnes of Je
roboam the sonne of Nebat, which caused
Israel for to synne.

But the borders of Israel broughte he E
agayne from Hemath vnto ỹ see that lyeth
in the playne felde, acordinge to the worde
of the LORDE God of Israel, which he spa
ke by his seruaunt * Jonas ỹ sonne of Ami Ion.1.a
thai the prophete, which was of * Gath Iosu. 19
Epher. For the LORDE considered the my
serable affliccion of Israel, how that euen
they which were shut vp and desolate, were
awaye, and that there was no helper in Is-
rael. * And the LORDE sayde not that he 4.Re.13
wolde destroye the name of Israel from vn Osc.1.a
der heauē. And he helped thē by Jeroboam
the sonne of Joas.

What more there is to saye of Jerobo-
am, and all that he dyd, and of his power,
how he foughte, and how broughte Damas-
con and Hemath agayne vnto Juda in Is-
rael, beholde, it is wrytten in the Cronicles of
the kynges of Israel. And Jeroboam fell on
slepe with his fathers, with the kynges of
Israel. And Zacharias his sonne was kynge
in his steade.

The XV. Chapter.

IN the seuen & twentieth yeare of Je A
roboam kynge of Israel, reigned Asa
rias the sonne of Amasias kynge of
Juda: and * was sixtene yeare olde whan he 2.par.26
was made kynge, and reigned two and fyf-
tye yeare at Jerusalem. His mothers name
was Jechalia of Jerusalē. And he dyd righ
re in the sighte of the LORDE, acordinge to
all as dyd Amasias his father, sauynge that
they put not downe the hye places. For the
people dyd sacryfice and brent incense yet
vpon the hye places. Howbeit the LORDE
smote the kynge, so that he was leper vnto
his death, * and dwelt in a frye house. But Leui.13.
Jotham the kynges sonne ruled the house,

and iudged the people in the londe.

What more there is to saye of Asarias, & all ỳ he dyd, beholde, it is wrytten in the Cronicles of the kynges of Juda. And Asarias fell on slepe with his fathers, & was buried with his fathers in the cite of Dauid, & Jotham his sonne was kynge in his steade.

B In the eight and thirtieth yeare of Asarias kynge of Juda, was Zacharias the sonne of Jeroboam kynge ouer Jsrael at Samaria sixe monethes. And he dyd ỳ which was euell in the sighte of the LORDE, euen as his fathers dyd. He departed not from ỳ synnes of Jeroboam the sonne of Nebat, which caused Jsrael for to synne. And Sellum the sonne of Jabes conspyred agaynst him, and smote him in the presence of ỳ people, and slewe him, & was kynge in his steade. What more there is to saie of Zacharias, beholde, it is wrytten in the Cronicles of the
Re.10.e kynges of Jsrael. * And this is it, ỳ the LORDE sayde vnto Jehu: Thy children shall syt vpõ the seate of Jsrael vntyll the fourth generacion. And euen so came it to passe.

C Sellum the sonne of Jabes reigned in ỳ
Some reade: *Vsia. nyne & thirtieth yeare of *Asarias kynge of Juda, & reigned one moneth at Samaria. For Menahem the sonne of Gadi wẽte vp from Thirza, & came to Samaria, and smote Sellum the sonne of Jabes at Samaria, & slewe him, and was kynge in his steade.

What more there is to saye of Sellum, & of his sedicion which he stered vp, beholde, it is wrytten in the Cronicles of the kynges of Jsrael. At the same tyme dyd Manahem smyte Tiphsa, & all ỳ were therin, & the coastes therof from Thirza, because they wolde not let him in, and smote all their wemen wt childe, and rypte them vp.

D In the nyne & thirtieth yeare of Asarias kynge of Juda, beganne Manahem the sonne of Gad to reigne ouer Jsrael ten yeares at Samaria, and dyd that which was euell in the sighte of the LORDE. As longe as he lyued, departed he not from ỳ synnes of Jeroboam the sonne of Nebat, which caused Jsrael for to synne. And Phul the kynge of Assiria came in to the lõde. And Manahem gaue vnto Phul a thousande talentes of syluer to holde with him, and to cõfirme him in the kyngdome. And Manahem raysed vp a tare in Jsrael vpon the richest, fiftye Sycles of syluer vpon euery man, to geue vnto ỳ kynge of Assiria. So the kynge of Assiria wẽte home agayne, and taried not in the londe.

What more there is to saye of Manahem, & all ỳ he dyd, beholde, it is wrytten in the Cronicles of the kynges of Jsrael. And Manahem fell on slepe wt his fathers. And Pecahia his sonne was kynge in his steade.

In the fiftieth yeare of Asarias kynge of Juda, beganne Pecahia the sonne of Manahem to reigne ouer Jsrael at Samaria two yeare, and dyd that which was euell in the sighte of the LORDE: for he departed not frõ the synnes of Jeroboam ỳ sonne of Nebat, which caused Jsrael for to synne. And Pecah the sonne of Romelia his knyghte conspyred agaynst him, & smote him at Samaria in ỳ palace of the kynges house wt Argob and Ariah, and fiftye men wt him of ỳ childrẽ of Gilead, & slewe him, & was kynge in his steade. What more there is to saye of Pecahia, & all that he dyd, beholde, it is wrytten in the Cronicles of the kynges of Jsrael.

In the two and fiftieth yeare of Asarias kynge of Juda, beganne Pecah the sonne of Romelia to reigne ouer Jsrael at Samaria, twentye yeare, & dyd that which was euell in the sighte of ỳ LORDE: for he departed not from the synnes of Jeroboam the sonne of Nebat, which caused Jsrael for to synne.

In the tyme of Pecah the kynge of Jsrael, came Teglatphalasser the kynge of Assiria, & toke Ion, Abel Beth Maecha, Janoha, Kedes, Hasor, Gilead, Galile, and all the londe of Nephtali, & caried thẽ awaye into Assiria.

And Osea the sonne of Ela conspyred agaynst Pecah the sonne of Romelia, & slue him, and was kynge in his steade in the twẽtieth yeare of Jotham the sonne of *Osias. What more there is to saye of Pecah, & all that he dyd, beholde, it is wrytten in the Cronicles of the kynges of Jsrael.

In the seconde yeare of Pecah the sonne of Romelia kynge of Jsrael, was Jotham the sonne of Osias kynge of Juda, & was fyue and twentye yeare olde whan he was made kynge, and reigned sixtene yeare at Jerusalem. His mothers name was Jerusa the doughter of Sadok. And he dyd ỳ which was righte in ỳ sighte of the LORDE, according vnto all as dyd Osias his father, sauynge that he put not downe the hye places: for the people offred & brent incense yet vpon the hye places. He buylded the hye porte of the house of the LORDE. What more there is to saye of Jotham, and all that he dyd, beholde, it is wrytten in the Cronicles of the kynges of Juda.

At ỳ same tyme beganne ỳ LORDE to sende Rezin ỳ kynge of Syria, & Pecah ỳ sonne of Romelia in to Juda. And Jotham fell

on slepe with his fathers, and was buried wt his fathers in the cite of Dauid his father. And Achas his sonne was kynge in his steade.

The XVI. Chapter.

A IN the seuententh yeare of Pecah ỳ sonne of Romelia, was Achas the sonne of Jotham kynge of Juda. Twētye yeare olde was Achas whā he was made kynge, & reigned sixtene yeare at Jerusalem, & dyd not ỳ which was righte in the sighte of ỳ LORDE his God, as dyd Dauid his father: for he walked in the waye of the kynges of Israel, * yee and caused his sonne to go thorow the fyre, after the maner of the abhominacions of the heythen, whom the LORDE droue awaye before the childrē of Israel. And he dyd sacrifice, and brent incense vpon the hye places, & vpon all hilles, and amonge all grene trees. * Then wente Rezin the kynge of Syria and Pecah the sonne of Romelia kynge of Israel vp to Jerusalem to fighte agaynst it, and layed sege to Achas: but they coulde not wynne it. At the same tyme dyd Rezin the kynge of Syria, brynge * Eloth agayne vnto Syria, and thrust ỳ Jewes out of Eloth. But the Syrians came & dwelt therin vnto this daye.

B Nevertheles Achas sent messaungers vnto Teglatphalasser ỳ kynge of Assiria, sayēge: I am thy seruaunt & thy sonne, come vp & helpe me out of ỳ hande of the kynge of Syria, & of the kynge of Israel, which are rysen vp agaynst me. And Achas toke the syluer & golde ỳ was founde in ỳ house of ỳ LORDE, & in the treasures of ỳ kynges house, & sent a present to ỳ kynge of Assiria. * And ỳ kinge of Assiria cōsented vnto him, & wente vp to Damascon, & wanne it, & caried them awaye vnto Cira, & slewe Rezin. And kynge Achas wēte to Damascon for to mete Teglatphalasser ỳ kynge of Assiria. And whā he sawe an altare ỳ was at Damascon, kynge Achas sent a patrone & symilitude of ỳ same altare vnto the preest Urias, euen as it was made. And Urias the preest buylded an altare, and made it accordinge as kynge Achas had sent vnto him from Damascon, tyll Achas ỳ kynge came from Damascon.

C And whan ỳ kynge came from Damascon, and sawe the altare, he offred theron, & kyndled his burntofferynges and meatoffe-rynges vpon it, and poured his drynkofferinges theron, & caused the bloude of ỳ deedofferynges which he offred, to be sprenkled vpon the altare. But the brasen altare that stode before the LORDE, put he awaye, so that it stode not betwene the altare and the house of the LORDE, but set it in the corner on the north syde of the altare.

And Achas the kynge cōmaunded Urias ỳ preest, & sayde: Vpō the greate altare shalt thou kyndle ỳ burntoffrynge in the mornynge, & the meatoffrynge in the euenynge, & the kynges burntoffrynge & his meatoffrynge, & the burntoffrynge of all the people in the londe, wt their meatoffrynge & drynkoffrynge. And all the bloude of the burntofferynges, & all the bloude of the other offrynges shalt thou sprenkle theron: but with the brasen altare wyll I deuyse what I can. Urias the preest dyd all accordinge as Achas the kynge commaunded him.

And kynge Achas brake downe the seates, and put awaye the * ketell from aboue, 3.Re.7.c and toke the lauer from the brasen bullockes that were there vnder, and set it vpon ỳ pauement of stone. And the pulpit for the Sabbath which they had buylded in the house, and ỳ entrye of the kynges house turned he vnto the house of the LORDE, for the kynge of Assirias sake.

What more there is to saye of Achas, what he dyd, beholde, it is wrytten in ỳ Cronicles of the kynges of Juda. And Achas fell on slepe with his fathers, & was buried wt his fathers in the cite of Dauid. And Ezechias his sonne was kynge in his steade.

The XVII. Chapter.

IN the twolueth yeare of Achas the kynge of Juda, begāne Oseas ỳ sonne of Ela to reigne ouer Israel at Samaria nyne yeare, and dyd ỳ which was euell in ỳ sighte of the LORDE, but not as ỳ kynges of Israel ỳ were before him. Agaynst him dyd Salmanasar ỳ kynge of Assiria come vp. And Oseas was subiecte vnto him, & gaue him trybutes. But whā the ỳ kynge of Assiria perceaued ỳ Oseas had conspyred & sent messaungers to Sua ỳ kynge of Egipte, & payed not trybute yearly to ỳ kynge of ỳ Assirians, he beseged him & put him in prison. * And the kynge of Assiria wente vp in 4.Re.18.b to all the londe and to Samaria, and layed sege vnto it thre yeare. * And in the nyenth Esa.9.a yeare of Oseas dyd ỳ kynge of Assiria wynne Samaria, * and caried Israel awaye in 4.Es.17.c to Assiria, and set them at Halah and at Habor by the water Gosan, and in the cities of the Meedes.

B For whan the childrē of Israel synned agaynst ỳ LORDE their God, ỳ broughte them out of ỳ londe of Egipte, from the hāde of Pharao kynge of Egipte, and serued other goddes: and walked after the customes of

the Heythē, whom the LORDE had dryuen out before the children of Israel, and dyd as the kynges of Israel, and prouoked ỳ LORDE their God, and dyd secretly the thinges that were not righte in the sighte of ỳ LORDE their God: namely in that they buylded them hye places in all cities, both in castels and stronge cities, and set vp pilers and groues, vpon all hye hilles, and amonge all greene trees, and brent incense there in all ỳ hye places, euen as dyd the Heythen, whom the LORDE had cast out before them, & wroughte wicked thinges, wherwith they prouoked the LORDE vnto wrath, & serued the Idols,
Deut. 4 c wherof the LORDE sayde vnto them: * Ye shal not do soch a thynge.

¶ And whan the LORDE testified in Israel and Juda by all the prophetes and Seers,
Ezec. 33 a sayenge: * O turne agayne from youre euell wayes, and kepe my commaundemētes and ordynaunces, acordinge to all ỳ lawe which I gaue vnto youre fathers, and that I sent vnto you by my seruauntes the prophetes:
Deut. 31. f Mal 3. b they wolde not herken, * but herdened their neckes, acordinge to the hardneck of their fathers, which beleued not on the LORDE their God. Yee they despysed his ordinaunces and his couenaunt which he made with their fathers, and his testimonies which he witnessed amonge them, and walked in their awne vanities, and became vayne folowinge the Heythen, which dwelt rounde about them, concernynge whom the LORDE had commaunded them, that they shulde not do as they dyd. Nevertheles they forsoke all
2. Re. 12. d the commaundementes of the LORDE their God * and made them two molten calues and groues, and worshipped all the hoost
Deu. 18. b of heauen, & serued Baal, and * caused their sonnes and doughters to go thorow the fyre, and medled wt soythsayers and witches, and gaue them selues ouer to do that which was euell in the sighte of the LORDE, to prouoke him vnto wrath.

¶ Then was the LORDE very wroth at Israel, and put them awaye frō his presence, so
2. Re. 17. c ỳ there remayned no mo * but onely ỳ trybe of Juda. Nether dyd Juda kepe the commaundemētes of the LORDE their God, but walked after the customes of Israel, which they dyd. Therfore dyd ỳ LORDE cast awaye all ỳ sede of Israel, and troubled them, and delyuered them in to the handes of the spoylers, tyll he had cast them out of his presence: for Israel was deuyded from the house of Dauid. And they made thē a kynge, one Jeroboam the sonne of Nebat, which turned

Israel back from ỳ LORDE, & caused thē to synne sore. Thus walked the childrē of Israel in all ỳ synnes of Jeroboam, which he had done, & departed not frō them, vntyll ỳ LORDE put Israel out of his presence, acordinge as he had spokē by all his seruauntes ỳ prophetes. * So Israel was caried awaye out of their awne londe to Assiria vnto this
2. Re. 17. a daye.

¶ The kynge of Assiria caused men (daye. to come frō Babilon, from Cutha, frō Ana, from Hemath & Sepharuaim, & caused thē to inhabite ỳ cities in Samaria in steade of the childrē of Israel. And they toke possession of Samaria, & dwelt in ỳ same cities. But whā they begāne to dwell there, & feared not ỳ LORDE, the LORDE sent lyons amōge thē, which slewe them. And they caused it be sayde vnto ỳ kynge of Assiria: The Heythē whom thou hast broughte hither, & causedthem to inhabite the cities of Samaria, knowe not the lawe of ỳ God of the londe. Therfore hath he sent lyons amōge them, & beholde, they slaye thē, because they knowe not the ordinaunce of the God of the londe.

¶ The kinge of Assiria cōmaunded & saide: Bringe thither one of ỳ prestes ỳ were caried awaye frō thence & let him go thither, & dwell there, & teach thē the ordinaūce of the God of ỳ londe. Then came one of ỳ prestes which were caried awaye from Samaria, & dwelt at Bethel, & taughte them how they shulde feare ỳ LORDE. But euery people made thē goddes, & put thē in the houses vpon ỳ hye places, which the Samaritanes had made, euery people i their cities wherin they dwelt. They of Babilō made Sochoth Benoth. They of Chut made Nergel. They of Hemath made Asima. They of Ana made Nibehas & Tharthak. They of Sepharuaim burnt their sonnes vnto Adramelech and Anamelech ỳ goddes of thē of Sepharuaim.

¶ And whyle they feared ỳ LORDE, (im. they made prestes in ỳ hye places of ỳ lowest amonge them, & put them in ỳ houses of ỳ hye places: thus they feared ỳ LORDE, & serued ỳ goddes also, acordinge to ỳ custome of euery nacion, from whence they were broughte. And vnto this daye do they after ỳ olde fashion, so ỳ they nether feare ỳ LORDE, ner yet kepe their awne ordinaunces and lawes, after the lawe and commaundement that the LORDE cōmaunded the childrē of Jacob, * vnto whom he gaue ỳ name of Israel, and made a couenaunt with them, and commaunded them, and sayde: * Feare nē other goddes, and worshipe them not, and serue them not, and offer not vnto them

but the LORDE which broughte you out of the lõde of Egipte, with greate power and outstretched arme, him feare, him worshippe, & vnto him do sacrifice: and the statutes, ordinaunces, lawe & cõmaundement which he hath caused to be wrytten vnto you, those se that ye kepe, that ye allwaye do therafter, and feare none other goddes. And forget not the covenaunt which he hath made with you, lest ye feare other goddes. But feare ỹ LORDE youre God, he shall delyuer you from all youre enemies. Nevertheles they wolde not herken, but dyd after their olde custome.

Thus these Heythen feared the LORDE, and serued their Idols also, and so dyd their children and childers childrẽ likewyse. Euẽ as their fathers haue done before them, so do they vnto this daye.

The XVIII. Chapter.

A IN the thirde yeare of Oseas ỹ sonne of Ela kynge of Israel, reigned Ezechias ỹ sonne of Achas kynge of Juda. And he was fyue and twentie yeare olde whan he was made kynge, & reigned nyne & twentye yeare at Jerusalem. His mothers name was Abi the doughter of Zachary. And he dyd that which was righte in the sighte of the LORDE, accordinge vnto all as dyd David his father. * He put awaye the hye places, and brake downe the pilers, & roted out the grones, and brake the brasen serpente * which Moses had made. For vnto that tyme had the children of Israel brent incẽse vnto it. And it was called Nehusthan. He put his trust in the LORDE God of Israel, so that after him there was not his like amõge all the kynges of Juda nether had bene before him. He cleued vnto the LORDE, and departed not backe from him, and kepte his commaundementes, which the LORDE had cõmaunded Moses. And the LORDE was wt him. And whither so euer he wẽte forth, he behaued him selfe wysely. He resisted the kyng of Assiria, and was not subdued vnto him. * He smote the Philistynes also vnto Gasa, and their borders, from the castels vnto the stronge cities.

In the fourth yeare of Ezechias kynge of Juda (ỹ was the seuenth yeare of Oseas the sonne of Ela kynge of Israel) came Salmanasar the kynge of Assiria vp agaynst Samaria, and layed sege vnto it, and wanne it after thre yeares in the sixte yeare of Ezechias, that is in the nyenth yeare of Oseas kynge of Israel, thẽ was Samaria wonne. And the kynge of Assiria caried Israel awaye vnto Assiria, and set them at Halah and Habor by the water Gosan, and in the cities of the Meedes. And all because they herkened not vnto the voyce of the LORDE their God, and had transgressed his couenaunt: And as for all that Moses the seruaunt of the LORDE had commaunded thẽ, they had nether herkened vnto eny of those, ner done them.

In the fourtẽth yeare of kynge Ezechias dyd Sennacherib ỹ kynge of Assiria come vp agaynst all the stronge cities of Juda, & cõquered thẽ. Then sent Ezechias the kynge of Juda to ỹ kynge of Assiria vnto Lachis, sayenge: I haue offended, turne back fro me: loke what thou layest vnto me, I wil beare it. Thẽ the kynge of Assiria layed vnto Ezechias the kynge of Juda, thre hundreth talentes of syluer, & thirtie talentes of golde. * So Ezechias gaue all ỹ syluer ỹ was fõde in ỹ house of the LORDE, & in the treasures of ỹ kynges house. At ỹ same tyme brake Ezechias the kynge of Juda the dores of the tẽple of ỹ LORDE, & the plates of golde which he him selfe had caused to laye ouer thẽ, & gaue thẽ vnto the kynge of Assiria.

And the kynge of Assiria sent Thartan, and the chefe chamberlayne, & the chefe butler from Lachis to kynge Ezechias with a greate power vnto Jerusalem. And they wẽte vp: and whan they came there, they stode styll at the condyte by the ouer pole, which lyeth in the waye vpõ the fullers londe, and called vnto the kynge. Thẽ came there forth vnto them Eliachim the sonne of Helchias the steward, and Sobna the scrybe, & Joah the sonne of Assaph the Secretary.

And the chefe butler sayde vnto thẽ: Tell kynge Ezechias: Thus sayeth ỹ greate kynge, euẽ the kynge of Assiria: What presumpcion is this ỹ thou trustest vnto? Thinkest thou, ỹ thou hast yet councell and power to sighte? Where vnto trustest thou then, that thou art fallen of fro me? Beholde, puttest thou thy trust in this broken staffe of rede, in Egipte? which who leaneth vpon, it shall go into his hande, & pearse it thorow. Euen so is Pharao the kynge of Egipte vnto all them that put their trust in him. But yf ye wolde saye vnto me: We put oure trust in ỹ LORDE oure God. Is not that he, whose hye places and altares Ezechias hath takẽ downe, and sayde vnto Juda and Jerusalẽ: Before this altare which is at Jerusalẽ, shal ye worshippe?

Make a multitude now therfore vnto my lorde the kynge of Assiria, and I wil geue ỹ

two thousande horses, let se yf thou be able to man them: how wilt thou then endure before the smallest prynce of my lordes subiectes? And trustest thou vnto Egipte because of the charettes and horsmen? But thinkest thou that I came vp hither without ỹ LORDE to destroye these cities? The LORDE hath commaunded me: Go vp in to that londe and destroye it.

Then sayde Eliachim the sonne of Helchia & Sobna and Joah vnto the chefe butler: Speake to thy seruauntes in the Syrias language, for we vnderstonde it, and speake not vnto vs in the Jewes speche before the eares of the people that are vpon the wall. Nevertheles ỹ chefe butler sayde vnto thē: Hath my lorde then sent me vnto thy lorde, or to the, to speake these wordes? Nee euen vnto the men, which syt vpon the wall, that they maye eate their owne donge and drynke their owne stale wt you. So the chefe butler stode and cried with loude voyce in the Jewes language, and spake and sayde: Heare the worde of the greate kynge the kynge of Assiria. Thus sayeth the kynge: Let not Ezechias disceaue you, for he is not able to delyuer you fro my hāde: & let not Ezechias make you to trust in the LORDE, sayenge: The LORDE shall delyuer vs, and this cite shal not be geuen in to the handes of ỹ kynge of Assiria. Folowe not ye Ezechias, for thus sayeth the kynge of Assiria:

Do me this blessynge, and come forth vnto me, so shal euery man eate of his vyne and of his fygge tre, and drynke of his well, tyll I come my selfe and fetch you in to a londe, which is like youre awne lōde, wherin is corne, wyne, bred, vynyardes, oyle trees, oyle and hony, so shal ye lyue, and not dye. Folowe not ye Ezechias, for he disceaueth you, when he sayeth: The LORDE shal delyuer vs. Haue the goddes of the heythen delyuered euery one his londe from the hande of the kynge of Assiria? Where are the goddes of Hemath and Arphad? Where are the goddes of Sepharuaim Hena and Jua? Haue they delyuered Samaria fro my hande? Where is there one god amonge the goddes of all londes, which hath delyuered his londe fro my hande? that the LORDE shulde delyuer Jerusalem fro my hande.

As for the people, they helde their peace, and gaue him no answere: for the kynge had commaunded and sayde: Answere him nothinge. Then came Eliachim the sonne of Helchia ỹ stewarde, and Sobna the scrybe, and Joah the sonne of Assaph the Secretary vnto Ezechias with rente clothes, and tolde him the wordes of the chefe butler.

The XIX. Chapter.

When Ezechias ỹ kynge herde this, he rente his clothes, & put on a sackcloth, & wente in to ỹ house of the LORDE, & sent Eliachim the stewarde & Sobna the Scrybe with the Eldest prestes, clothed in sackcloth, vnto the prophet Esay ỹ sonne of Amos, & they saide vnto him: Thus sayeth Ezechias: This is a daye of trouble, & of desiaunce & blasphemy. The childre are come to the byrth, & there is no strength to be delyuered of them. Yf happly the LORDE thy God wil heare all the wordes of ỹ chefe butler, whom his lorde the kynge of Assiria hath sent, to blaspheme ỹ lyuynge God, & to defye him with soch wordes as the LORDE thy God hath herde, therfore lifte thou vp thy prayer for the remnaunt, which are yet lefte behynde.

And whā kynge Ezechias seruauntes came to Esay, Esay sayde vnto them: Speake thus vnto youre lorde: Thus sayeth the LORDE: Feare not thou the wordes ỹ thou hast herde, wherwith the kynge of Assirias seruauntes haue blasphemed me. Beholde, I wil put him in another mynde, so ỹ he shall heare tydinges, & go agayne in to his awne countre, * and in his awne londe wil I cause him to fall thorow the swerde.

And whan ỹ chefe butlar came agayne, he founde the kynge of Assiria fightinge agaynst Libna: for he had herde that he was departed from Lachis. And he herde of Tracha the kynge of the Morians: Beholde, he is gone forth to fighte with the. Then turned he back, & sent messaungers to Ezechias, & caused to saye vnto him: Let not thy God disceaue the, on whom thou trustest & sayest: Jerusalem shal not be geuē in to the hāde of the kynge of Assiria. Beholde, thou hast herde what the kynges of Assiria haue done vnto all londes, & how they dāned them, & shalt thou be delyuered? Haue ỹ goddes of ỹ heithen delyuered thē, whom my father destroyed, as Gosan, Haran, Reseph, & the childre of Eden which were at Thalassar? Where is ỹ kynge of Hemath, ỹ kynge of Arphad, & ỹ kinge of ỹ cite Sepharuaim, Hena & Jua?

And whan Ezechias had receaued the letters of the messaungers and had red them, he wente vp vnto the house of the LORDE, and layed them abrode before the LORDE, & made his prayer before the LORDE, and sayde: O LORDE God of Israel, thou that syttest vpō the Cherubins, thou onely art God

amonge all ỳ kyngdomes of the earth, thou
haſt made heauen and earth. Enclyne thine
eare O LORDE, and heare: open thine eyes,
and beholde, and heare the wordes of Sen
nacherib, which hath ſent hither to blaſphe-
me the lyuynge God. It is true (O LORDE)
that the kynges of Aſſiria haue deſtroyed
the heythen and their londe with the ſwer-
de, and haue caſt their goddes in the fyre: for
they were not Goddes, but ỳ worke of mēs
hondes, wodd and ſtone, therfore haue they
deſtroyed them. But now O LORDE helpe
thou vs out of his hande, that all the kyng
domes vpon earth maye knowe, that thou
LORDE art God alone.

D Then ſent Eſay the ſonne of Amos vnto
Ezechias, ſayenge: Thus ſayeth the LORDE
God of Iſrael: Where as thou haſt made
thy prayer vnto me concernynge Sennache
rib ỳ kynge of Aſſiria, I haue herde it. This
is it that the LORDE hath ſpoken agaynſt
him: he hath deſpyſed ỳ and mocked the O
virgin thou doughter Sion: he hath ſhakē
his heade at the O doughter Ieruſalem.
1.b Whom haſt thou deſpyſed & blaſphemed?
4.d Ouer whom haſt thou lifte vp thy voyce?
5.a Euē agaynſt ỳ holy one in Iſrael haſt thou
lifte vp thine eyes: thou haſt blaſphemed ỳ
LORDE by thy meſſaungers, and ſayde: Tho
row the multitude of my charettes haue I
gone vp to the toppes of the mountaynes,
vpon the ſydes of Libanus. I haue hewen
downe his hye Ceders and his choſen pyne
trees, and am come to the vttemoſt habita-
cien of the wod of Carmel that belongeth
vnto it. I haue dygged and dronke vp the
ſtraunge waters, and with ỳ ſoles of my fe-
te haue I dryed vp the See.

E But haſt thou not herde how that I ha-
ue done this longe agoo, and haue prepared
it from the begynnynge? Now haue I cau-
ſed it for to come, that contencious ſtronge
cities mighte fall in to a waiſt heape of ſto-
nes, & they that dwell therin, ſhal be faynte,
19.a and fearfull and a ſhamed, & and ſhal be as
the graſſe vpon the felde, and as ỳ grene her-
be and hay vpon the houſe toppes, that wy-
thereth afore it be growne vp. I knowe thy
habitacion, thy out and ingoynge, and that
3 thou rageſt agaynſt me. For ſo moch then as
thou rageſt agaynſt me, and ſeynge thy pre-
ſumpcion is come vp to myne eares, ther fo
re wyll I put a rynge in thy noſe, and a
bridle bytt in thy lippes, and wyll bryn-
ge the agayne, euen the ſame waye thou
cameſt.

F And let this be a token vnto the O Eze-

chias. In this yeare eate ỳ which is fallen
in the ſeconde yeare ſoch as groweth of it
ſelfe: In ỳ thirde yeare ſowe and reape, and
plante vynyardes, and eate the frute therof.
And the doughter Iuda which is eſcaped
remayneth, ſhall from hence forth take rote
beneth, and beare frute aboue. For the rem-
naunt ſhal go forth from Ieruſalem, & they
ỳ are eſcaped, ſhall go out fro mount Sion.
The geloufy of the LORDE Zebaoth ſhall
bryng this to paſſe.

Therfore thus ſayeth the LORDE con-
cernynge ỳ kynge of the Aſſyrians: He ſhall
not come in to this cite, and ſhall ſhute no a-
rowe therin, nether ſhal there come eny ſhyl-
de before it, nether ſhall he dygge eny backe
aboute it, but ſhal go agayne the waye that
he came, and ſhall not come in to this cite,
ſayeth the LORDE: and I wyll defende this
cite, to helpe it for myne awne ſake, and for
my ſeruaunt Dauids ſake.

And in the ſame nyghte wente the angell G
of the LORDE, and ſmote in the hooſt of the
Aſſyrians, an hundreth and fyue and foure
ſcore thouſande men. And whan they gatt
them vp in the mornynge, beholde, all laye
full of deed coarſes. * So Sennacherib the Tobi.1.d
kinge of Aſſyria brake vp, and departed, and
returned, and abode at Niniue. And as he
worſhipped in ỳ houſe of Neſrach his god,
his awne ſonnes Adramalech and Sarazer
ſmote him with the ſwerde, and fled in to ỳ
londe of Ararat. And Aſarhadon his ſonne
was kynge in his ſteade.

The XX. Chapter.

IN that tyme was Ezechias deedſicke. A
And the prophet Eſay ỳ ſonne of A- 2.Par.32.e
mos, came to him, & ſayde vnto him: Eſa.38.a
Thus ſayeth ỳ LORDE: Set thine houſe in or
dre for thou ſhalt dye & not lyue. And he tur
ned his face to the wall, and prayed vnto ỳ
LORDE, and ſayde: Remembre (O LORDE)
that I haue walked faithfully before the, &
with a perfecte hert, and haue done ỳ which
is good in thy ſyghte. And Ezechias wepte
ſore. But whan Eſay was not gone out of
halfe the cite, ỳ worde of ỳ LORDE came to
him, & ſayde: Turne back, & tell Ezechias ỳ
prynce of my people: Thus ſayeth ỳ LORDE
God of thy father Dauid: I haue herde thy
praier, & conſidered ỳ teares. Beholde, I wil
heale ỳ: on the thirde daye ſhalt thou go in
to ỳ houſe of the LORDE, & fiftene yeares wil
I adde vnto ỳ life, & wyll delyuer the & this
cite from the kynge of Aſſyria, & this cite wil
I defende for myne awne ſake, and for my
ſeruaūt Dauids ſake. And Eſay ſayde: Bun

ge hither a quantite of fygges. And whan they broughte them, they layed them vpon the sore, and it was healed.

B Ezechias sayde vnto Esay: Which is ỹ token, that the LORDE wyll heale me, and that I shal go vp in to the house of ỹ LORDE on the thirde daye? Esay sayde: This token shalt thou haue of the LORDE, that the LORDE shal do acordynge as he hath sayde. Shall the shadowe go ten degrees forwarde, or shal it turne ten degrees backwarde? Ezechias sayde: It is an easy thinge for the shadowe to go ten degrees downewarde, ỹ is not my mynde: but that it go ten degrees backwarde. Then cryed the prophet Esay Eccli. 48 e vnto the LORDE, * and the shadowe wente backe ten degrees in Achas Dyall, which he was descended afore.

Esa 39 a At the same tyme Merodach Baladan the sonne of Baladan kynge of Babilon, sent letters and presentes vnto Ezechias, for he had herde that Ezechias had bene sicke. And Ezechias reioyced with them, & shewed them all the house of rotes, the syluer, golde, spyces, and the best oyle, and the house of ordinaunce, and all that was founde in his treasures. There was nothinge in his house and in all his domynion, but Ezechias shewed it them.

C Then came Esay the prophet vnto kynge Ezechias, and sayde vnto him: What haue these men sayde? and whence came they vnto the? Ezechias sayde: They came to me out of a farre countre, euen from Babilon. He sayde: What haue they sene in thyne house? Ezechias sayde: They haue sene all that is in my house, and there is nothynge in my treasures but I haue shewed it them. Then sayde Esay vnto Ezechias: Heare the wor- 4 Re. 24 c
de of the LORDE: Beholde, * the tyme com- and. 27. b
meth, that it shall all be caryed awaye vnto Iere. 32. c
Babilon, and whatsoeuer thy fathers haue layed vp vnto this daye, and there shall nothinge be lefte, sayeth the LORDE. * Yee and Dan. 1. a
the children which come of the, whom thou shalt beget, shalbe taken awaye, to be chamberlaynes in the kynge of Babilons palace. Ezechias sayde vnto Esay: It is good that the LORDE hath spoken. And he sayde moreouer: Let there be peace yet and faithfulnesse in my tyme.

What more there is to saye of Ezechias, and all his power, and what he dyd, and of the pole and water condyte, wher by he conueyed water in to the cite, beholde, it is wryten in the Cronicles of the kynges of Juda. 2. Par. 32. f * And Ezechias fell on slepe with his fathers, and Manasses his sonne was kynge in his steade.

The XXI. Chapter.

MAnasses was twolue yeare olde, whan he was made kinge, and reigned fyue and fyftye yeare at Jerusalem. His mothers name was Hephziba. And he dyd that which was euell in ỹ sighte of the LORDE (euen after the abhominacions of the Heithen, whom the LORDE expelled before the children of Jsrael) and waxed forwarde, and builded vp the hye places which his father Ezechias had destroyed, and set vp Baals altares, and made groues (as Achab the kynge of Jsrael dyd) and worshipped all the hoost of heauen, and serued them. And buylded altares in the LORDES house, wherof the LORDE sayde: I wyll set my name at Jerusalem. And in both the courtes of the house of the LORDE buylded he altares vnto all the hoost of heauē. And * caused his sonne to go thorow the fyre, and regarded byrdes cryenge and tokens, and maynteyned soythsayers, and expounders of tokens, and so moch dyd he of this which was euell in the sight of the LORDE, that he prouoked him vnto wrath.

A groue Jdol also which he had made, set he in the house, wherof the LORDE sayde vnto Dauid and to Salomon his sonne: In this house, and at Jerusalem (* which I haue chosen out of all the trybes of Jsrael) wil I set my name for euer, and wyl nee cause ỹ fote of Jsrael to be remoued eny more from the londe, which I gaue vnto their fathers, yee so that they obserue and do acordynge vnto all that I haue charged them, and after all the lawe that my seruaunt Moses commaunded them. Neuertheles they wolde nee herken, but Manasses disceaued them, so ỹ they dyd worse then the Heithen, whom the LORDE expelled before ỹ children of Jsrael.

Then spake the LORDE by his seruauntes the prophetes, and saide: Because that Manasse the kynge of Juda hath gone these abhominacions, which are worse then all ỹ abhominacions that the Amorites haue done which were before them, and hath caused Juda also to synne agaynst their God, therfore thus sayeth the LORDE God of Jsrael: * Beholde, I wyll brynge soch a plage vpon Jerusalem and Juda, that who so euer heareth it, both his eares shal glowe, and ouer Jerusalem wyll I stretch forth the lyne of Samaria, and the weighte of the house of Achab, and wyll wype out Jerusalem, euen as one wypeth a platter, and I wyl ouerthrowe it.

And ỳ remnaunt of myne inheritaunce wil
I caſt out, & ſcater them abrode, & wil delyuer them in to the hãdes of their enemies, to
be ſpoyled and rent of all their enemies: be-
cauſe they haue done ỳ which is euell in my
ſighte, & haue prouoked me vnto wrath, ſence
the daye that I broughte their fathers out
D of Egipte, vnto this daye. Manaſſes alſo
ſhed exceadinge moch innocẽt bloude, ſo lon
ge tyll Jeruſalẽ was full on euery ſyde, with
out the ſynnes wherwith he cauſed Juda for
to ſynne, ſo ỳ they dyd that which was euell
in the ſighte of the LORDE.

What more there is to ſaie of Manaſſes,
and all that he dyd, and his ſynnes which he
committed, beholde, it is wrytten in the Cro
nicles of the kynges of Juda. And Manaſ-
ſes fell on ſlepe with his fathers, and was
buried in the garden beſyde his houſe, name
ly, in the garden of Vſa, and Amon his ſon-
ne was kynge in his ſteade.

Two and twentye yeare olde was Amon
whan he was made kynge, & he reigned two
yeare at Jeruſalem. His mothers name was
Meſumeleth, ỳ doughter of Harus of Jat-
ba, and he dyd euell in the ſighte of the LOR
E DE, as Manaſſes his father had done, and
walked in all the waye which his father wal
ked, and ſerued the Idols which his father
had ſerued, and worſhipped them, and for-
ſoke the LORDE the God of his father, and
walked not in the waye of the LORDE.

And his ſeruauntes conſpyred agaynſt
Amon, & ſlewe the kynge in his houſe. But
the people of the londe ſlewe all them ỳ had
cõſpyred agaynſt kynge Amon. And the peo
ple of the londe made Joſias his ſonne kyn
ge in his ſteade. As for other thinges that
Amon dyd, beholde, they are wrytten in the
Cronicles of the kynges of Juda. And he
was buried in his graue in Vſas gardẽ. And
Joſias his ſonne was kynge in his ſteade.

The XXII. Chapter.

A IOſias was eight yeare olde whã he
4.4.a was made kynge, & reigned one and
thirtie yeare at Jeruſalem. His mo-
thers name was Jedida the doughter of
Adaia of Baſcath, and he dyd that which
was righte in ỳ ſighte of the LORDE, and
walked in all ỳ waye of David his father,
& turned not aſyde, nether to the righte han
de ner to the leſte.

Deu.5.d And in the eightenth yeare of kynge Jo
ſias, the kynge ſent Saphan ỳ ſonne of Aſa
lia the ſonne of Meſulam the ſcrybe, in to ỳ
Re.12.b houſe of the LORDE, and ſayde: * Go vp to
Helchias the hye preſt, that the money that
is broughte vnto ỳ houſe of ỳ LORDE (which
the treſholde kepers haue gathered of ỳ peo
ple) maye be delyuered vnto them, that they
maye gene it to the workmen which are ap-
poynted in the houſe of the LORDE, & to ge-
ue it vnto the labourers in the houſe (ỳ they
maye repayre the decaye of the houſe) name
ly, vnto the carpenters, and buylders, & ma-
ſons, and to them ỳ bie timber & ſre ſtone for
the repayringe of the houſe: but ſo ỳ there be
no accomptes taken of them concernynge
the money, that is vnder their hande, but ỳ
they deale withall vpon credence.

And Helchias ỳ preſt ſayde vnto Saphã B
the ſcrybe: * I haue founde the boke of the 2.Pa.34.c
lawe in the houſe of the LORDE. And Hel-
chias gaue the boke vnto Saphan, that he
might reade it. And Saphan the ſcrybe ba-
re it vnto the kynge, and brought him worde
agayne, & ſayde: Thy ſeruauntes haue gathe
red together ỳ money ỳ was founde in the
houſe, & haue delyuered it vnto the workmẽ,
which are appoynted in ỳ houſe of the LOR
DE. And Saphan the ſcrybe tolde the kynge
and ſayde: Helchias the preſt hath delyue-
red me a boke, and Saphan red it before the
kynge.

But whan the kinge herde the wordes of
the boke of lawe, he rente his clothes. And
the kynge cõmaunded Helchias the preſt, &
Ahicam the ſonne of Saphan, & Achbor the
ſonne of Michaia, and Saphan the ſcribe, &
Aſaia ỳ kynges ſeruaunt, and ſayde: Go yõ
waye and axe councell at the LORDE for me, Iere.21.a
for the people, and for all Juda, concernynge C
the wordes of this boke that is founde: for
greate is the wrath of the LORDE that is
kyndled ouer vs, because o^r fathers haue not
herkened vnto the wordes of this boke, to
do all that is wrytten vnto vs therin.

Then wente Helchias the preſt, and Ahi-
cam, Achbor, Saphan & Aſaia vnto Hulda
the prophetiſſe ỳ wife of Sellũ the ſonne of
Thecua the ſonne of Harham the keper of ỳ
clothes, and ſhe dwelt at Jeruſalem in the
ſeconde porte, and they ſpake vnto her. And
ſhe ſayde vnto them: Thus ſayeth ỳ LORDE
God of Iſrael: Tell the man that ſent you
vnto me, Thus ſayeth the LORDE: Beholde,
I wil bringe euell vpon this place, and the
inhabiters therof, euen all the wordes of ỳ
lawe which the kynge hath cauſed to be red,
becauſe they haue forſaken me, and brent in-
cenſe vnto other goddes, to prouoke me vn-
to wrath with all the workes of their han-
des. Therfore is my wrath kindled agaynſt
this cite, and ſhall not be quenched.

D But tell this vnto the kynge of Juda, which hath sent you to axe councell at the LORDE: Thus sayeth the LORDE God of Israel: Because thine hert is not departed frō the wordes which thou hast herde, and hast humbled thyselfe before the LORDE, to heare what I have spoken agaynst this place and the inhabiters therof (how that they shall become a very desolacion and curse) & hast rente thy clothes, and wepte before me, 4.Re. 22.f I have herde it, sayeth the LORDE: * therfore wyll I gather the vnto thy fathers, so ỳ thou shalt be put in to thy graue in peace, and thine eyes shall not se all the evell that I wyll bringe vpon this place. And they brought the kynge worde agayne.

The XXIII. Chapter.

A .Par.34.f AND the kynge sent forth, and all the Elders in Juda and Jerusalem resorted vnto him, and the kynge wente vp in to the house of the LORDE, and all the men of Juda, and all the inhabiters of Jerusalem with him, the prestes and prophetes and all the people both small and greate, * .Esd 8.a and all the wordes of the boke of the covenaunt that was founde in the house of the LORDE, were red in their eares. And the kinge stode vpon a piler, and made a covenaūt .Deu.24.e before the LORDE, that they shulde walke after the LORDE, and to kepe his commaundementes, witnesses, and ordinaunces with all their hert and with all their soule, ỳ they shulde set vp the wordes of this covenaunt, which are wrytten in this boke. And all the people entred in to the covenaunt.

And the kynge cōmaunded Helchias the hye prest, and the prestes of the secōde course, and the kepers of the threshold, ỳ they shulde put out of the temple all the vessels which were made for Baal, and for the grove, and for all the hoost of heauen, & he brent them without Jerusalem in the valley of Cedron, and the dust of them was caryed vnto Bethel.

B And he put downe the * Kemurims, whō .oph 1.a the kynges of Juda had founded, to burne incense vpon the hye places, in the cities of Juda, and aboute Jerusalem. He put downe also them that brent incense vnto Baal, to the Sonne, and the Mone, and the twolue tokens, and to all ỳ hoost of heauen. And the grove caused he to be caryed from the house of the LORDE out of Jerusalem in to ỳ valley of Cedron, and brent it in the valley of Cedron, and made it to dust, and cast the dust vpon the graues of ỳ comen people. And he brake downe the whorekepers houses which were by the house of the LORDE, wherin the wemen made mansions for the grove.

And he caused all the prestes for to come out of the cities of Juda, and suspended ỳ hye places, where the prestes brent incense, from Geba vnto Berseba. And brake downe the hye places in the portes, that were at ỳ dore of the gate of Josua ỳ shreve of the cite, at the lefte hande as one goeth to the cite porte. Yet had not the prestes of the hye places offred vpon the altare of the LORDE at Jerusalem, but ate vnleuended bred amonge their brethren.

He suspended * Tophet also in the valley of the children of Ennon, that noman shulde cause his sonne or his doughter to go thorow ỳ fyre vnto Moloch. And he put downe the horses, which ỳ kynges of Juda had set vnto the Sonne, at the intringe in to the house of the LORDE, beside the chest of Nethan Melech the chamberlayne which was at Paruarim, and the charettes of the Sonne brent he with fyre, and the altares vpon the rofe of Achabs perler, which the kynges of Juda had made. And the altares * which Manasses had made in the two courtes of the house of the LORDE, dyd the kynge brake downe. And ranne from thence, and cast the dust of them in to the broke Cedron.

And the hye places that were before Jerusalem on the righte hande of Mount Mashith * which Salomon the kynge of Israel had buylded vnto Astaroth the abhominacion of Sidon, and to Camos the abhominacion of Moab, and to Malcom the abhominacion of the children of Ammon, those did the kynge suspende, and brake the pilers, and roted out the grones, and fylled their places with mens bones.

And * the altare at Bethel, and the hye place that Jeroboam the sonne of Nebat made, which caused Israel to synne, the same altare brake he downe, and the hye place, & brent the hye place, and made it to dust, and brent vp the grove. And Josias turned him

aboute, and sawe the graues that were vpō the mount, and caused the bones to the fetched out of the graues, and brent them vpō the altare, and suspended it, acordinge to the
a.1 worde of the LORDE, * which the man of God cryed out, that tolde this before.

And he sayde: What titell is this, that I se here? And the men of the cite sayde vnto him: It is the graue of the man of God, which came from Juda, and cried out this that thou hast done agaynst ỹ altare of Bethel. And he sayde: Let him lye, no man touche his bones. Thus were his bones delyuered with the bones of the prophet that came from Samaria.

E He put awaye also all the houses of the hye places in the cities of Samaria (which the kynges of Israel had made to prouoke ỹ LORDE vnto wrath) and dyd with them acordinge to all as he had done at Bethel. And all ỹ prestes of the hye places that were there, offred he vp vpon the altares, and
a.2 * so brent he mens bones theron, and came
a.3 agayne to Jerusalem.

And the kynge commaūded the people, and sayde: Kepe Easter vnto the LORDE
a.4 youre God, * as it is wrytten in the boke of this couenaunt. For there was no Easter so kepte as this, sence the tyme of the Judges which iudged Israel, and in all the tymes of the kynges of Israel, and of the kynges of Juda: but in the eightenth yeare of kynge Josias, was this Easter kepte vnto the LORDE at Jerusalem.

And Josias expelled all soythsayers, expounders of tokēs, ymages and Idols, and all the abhominacions which were sene in the londe of Juda and at Jerusalem, that he mighte set vp the wordes of the lawe, which were wrytten in the boke, that Helchias ỹ prest foūde in the house of ỹ LORDE.

F His like was no kynge before him, which so cōuerted vnto ỹ LORDE wt all his hert, wt all his soule, & with all his strength, acordinge to all the lawe of Moses. And after him came there not vp soch an other. Yet turned not the LORDE from the indignacion of his greate wrath, wherwith he was displeased ouer Juda, because of all the prouocacion wherwith Manasses had prouoked him. And ỹ LORDE sayde: * I wil put Juda
a.5 out of my presence also, euen as I haue put awaye Israel: and this cite which I haue chosen, wyl I cast out, namely, Jerusalem, & the house wherof I sayde: My name shalbe there. What more there is to saye of Josias, and all that he dyd, beholde, it is wrytten in

the Cronicles of the kynges of Juda.

In his tyme wēte Pharao Necho ỹ kynge of Egipte vp agaynst the kynge of Assyria by the water Euphrates. But kynge Josias wente agaynst him, and dyed at Megiddo, whā he had sene him. And his seruauntes caried him deed frō Megiddo, & brought him to Jerusalē, & buryed him in his graue. And the people of the londe toke * Joahas the sonne of Josias, and anoynted him, and made him kynge in his fathers steade. 2.Par.35.d

That is *Jechonias.

G Thre & twentye yeare olde was Joahas whā he was made kynge, & reigned thre monethes at Jerusalē. His mothers name was Hamutal ỹ doughter of Jeremia of Libna. And he dyd ỹ which was euell in ỹ sight of ỹ LORDE, euen as his fathers had done. But Pharao Necho toke him presoner of Rebla tha in the londe of Hemath, ỹ he shulde not reigne at Jerusalem: & raysed a taxe vpō the londe, an hundreth talētes of siluer, & one talente of golde. And Pharao Necho made Eliachim ỹ sonne of Josias kynge in his father Josias steade, & turned his name Joachim. * But Joahas toke he, & brought him in to Egipte where he dyed. And Joachim gaue the siluer & golde vnto Pharao, yet taxed he the londe, ỹ he might gene ỹ sylner acordynge to Pharaos cōmaundement. Euery one amonge the people in ỹ londe taxed he after his abilite in siluer & golde, to gene it vnto Pharao. Fyue & twentye yeare olde was Joachim whan he was made kynge, & reigned eleuen yeares at Jerusalem. His mothers name was Sebida ỹ doughter of Pedaia of Ruma, & he dyd euell in the sight of the LORDE, euen as his fathers had done. Iere.22.b

The XXIIII. Chapter.

A In his tyme came vp Nabuchodonosor ỹ kynge of Babilon, & Joachim was in subieccion vnto him iij. yeare. And he turned back, & rebelled agaynst him. And ỹ LORDE sent men of warre vpon him out of Chaldea, out of Syria, out of Moab, & frō amonge the childrē of Ammon, & caused thē for to come in to Juda, to destroie it acordinge to the worde of the LORDE, which he spake by his seruauntes the prophetes. It fortuned euē so vnto Juda, * acordynge to ỹ wor- 4.Re.23.f
de of the LORDE, that he wolde put them awaye from his presence, because of ỹ sinnes of Manasses which he dyd, & because of the innocent blonde that he shed. And he fylled Jerusalem with innocent blonde, therfore wolde not the LORDE be reconcyled.

B What more there is to saye of Joachim, and all that he dyd, beholde, it is wrytten in

the Cronicles of the kynges of Juda. And Joachim fell on slepe with his fathers. And
Iere.36.d * Joachim his sonne was kynge in his steade. And the kynge of Egipte came nomore out of his londe: for the kynge of Babilon had conquered all that was the kynge of Egiptes, from the ryuer of Egipte vnto ỳ water Euphrates. Eightene yeare olde was Joachim whan he was made kynge, and reigned thre monethes at Jerusalē. His mothers name was Nebustha the doughter of Elnathan of Jerusalem. And he dyd euell in the sighte of the LORDE, euen as his father had done.

C At the same tyme wente the seruauntes of Nabuchodonosor kynge of Babilon vp to Jerusalem, and came vpon the cyte with ordinaunce of warre. And whan Nabuchodonosor and his seruauntes came to the cite they layed sege vnto it. But Joachim ỳ kynge of Juda wente forth to the kynge of Babilon with his mother, with his seruauntes, with his rulers and chamberlaynes. And the kynge of Babilon receaued him in the eight yeare of his reigne.

4.Re.20.c Esa.39.b * And he toke forth frō thence all the treasure in the house of the LORDE, and in ỳ kynges house, and brake all the golden vessell ỳ Salomon the kynge of Israel had made in the house of the LORDE (acordynge as the LORDE had sayde) and caryed awaye all Jerusalem, all the rulers, all the mightie men, euen ten thousande presoners, and all the carpenters, and all the smythes, and lefte none behynde but the poore people of the londe.

D * And he caryed Joachim awaye vnto
Deu.28.d Babilon, and the kynges mother, the kinges
Ier.24.a wyues, and his chamberlaynes: and ỳ mightie men of the londe led he awaye presoners also from Jerusalem vnto Babilon, and seuen thousande of the best men, and a thousande carpenters and smythes, and all the
Ier.37.a stronge men of warre. And the kynge of Babilon made Matania his vncle kynge in his steade, and turned his name Sedechias.

Ier.52.a * One and twentye yeare olde was Sedechias, whan he was made kynge, and reigned eleuen yeare at Jerusalem. His mothers name was Amithal the doughter of Jeremia of Libna. And he dyd euell in the sighe of the LORDE, euē as Joachim dyd: for thus fortuned it vnto Jerusalē thorow the wrath of the LORDE, tyll he had cast them out frō his presence. And Sedechias fell awaye frō the kynge of Babilon.

The XXV. Chapter.

AND it fortuned, that in ỳ nyenth yeare of his reigne, vpon the tenth daye of the tenth moneth, Nabuchodonosor the kynge of Babilon came with all his power agaynst Jerusalem. And they layed sege vnto it, and buylded stronge holdes rounde aboute it. Thus was the cite besieged vnto the eleuenth yeare of kynge Sedechias. But on ỳ nyenth daye of the fourth moneth was the honger so stronge in the cite, that the people of the londe had nothinge to eate. And the cite was broken vp, & all the men of warre fled in the night by the waye of the porte betwene the two walles, which goeth to the kynges gardē. But the Caldees laye aboute the cite. And he fled by the waye to the playne felde. Neuertheles the power of the Caldees folowed after the kynge, and toke him in the plaine felde of Jericho: and all the men of warre that were with him, were scatered abrode from him. And they toke the kynge, and led him vp to the kynge of Babilon vnto Reblatha. * And he gaue iudgmēt vpon him. And they slewe Ezechias children before his eyes, and put out Sedechias eies, and bounde him with cheynes, and caryed him vnto Babilon.

Vpon the seuenth daye of the fyfth moneth, that is the nineteth yeare of Nabuchodonosor kynge of Babilon, came Nabusaradan the chefe captayne the kynge of Babilons seruaunt, vnto Jerusalem, and brente ỳ house of the LORDE, and the kynges house, & all the houses at Jerusalem, and all the greate houses brent he with fyre. And all the power of the Caldees which was with the chefe captayne, brake downe the walles rounde aboute Jerusalem. As for the other people that yet were lefte in the cite, and were fallē vnto the kinge of Babilon, and the other common people, Nabusaradan the chefe captayne caryed them awaye. And of the poorest people dyd the chefe captaine leaue in ỳ londe to be wynegardeners and plowmen.

But the brasen pilers in the house of the

LORDE, and the seates, and the brasen laver that was in the house of the LORDE, dyd ỳ Caldees breake downe, and caried the metall vnto Babilon. And the pottes, shouels, flesh hokes, spones, & all ỳ brasen vessell that was occupied in the seruyce, caried they awaye. And ỳ chefe captayne toke awaye ỳ censors and basens ỳ were of golde and syluer, two pilers, one lauer, and the seates ỳ Salomon had made for ỳ house of the LORDE. The metall of all these ornamentes coulde not be weyed. * Eightene cubytes hye was one piler, and ỳ knoppe theron was of brasse also, & three cubytes hye: & the rope and the pomgranates vpon the knoppe rounde aboute, were all of brasse. After the same maner was the other piler also with the rope.

And the chefe captayne toke Seraia the prest of the first course, & Sophony the prest of the seconde course, and three dorekepers, and one chamberlayne out of the cite, which was appoynted ouer ỳ men of warre: and fyue men that were euer before the kynge, which were founde in the cite: and Sophar the captayne, which taught the people of ỳ londe to fighte: and three score men of ỳ people of the londe, that were founde in the cite: these dyd Nabusaradan ỳ chefe captayne take, and broughte them to the kynge of Babilon vnto Reblatha. And the kynge of Babilon slewe them at Reblatha in ỳ londe of Hemath. Thus was Juda caried awaye out of his awne londe. * But ouer the remnaunt of the people in the londe of Juda, whom Nabuchodonosor the kynge of Babilon lefte behynde, he set Godolias ỳ sonne of Ahicam ỳ sonne of Saphan. Now whã all the captaynes of the soudyers, & the men herde, that the kynge of Babilon had made Godolias gouernoure, they came to Godolias vnto * Mispa, namely, Jsmael ỳ sonne of Nathanias, & Johanna ỳ sonne Carea, & Seraia ỳ sonne of Tanhometh the Netophatite, & Jesanias ỳ sonne of Maechati wt their men. And Godolias sware vnto them & to their men, & sayde vnto them: * Feare not ye ỳ officers of the Caldees, tary in the londe, & submytte youre selues vnto the kynge of Babilon, & ye shal prospere. * But in the seuẽth moneth came Jsmael the sonne of Nathanias the sonne of Elisama (of the kynges kynred) and ten men with him, and slewe Godolias, and the Jewes and Caldees that were with him at Mispa. Then all the people gat them vp, both small and greate, and the captaynes of the hoost, and came in to Egipte, for they were afrayed of ỳ Caldees.

Howbeit in the seuen and thirtieth yeare after that Joachim the kynge of Juda was caried awaye on the seuen and twenty daye of the twolueth moneth, Euilmerodach the kynge of Babilon in the first yeare of his reigne, lifte vp the heade of Joachim ỳ kynge of Juda out of preson, and spake louyngly vnto him, and set his trone aboue ỳ tro nes of ỳ kynges that were with him at Babilon, and chaunged the clothes of his captiuyte. And he ate allwaye before him as longe as he lyued. And he appoynted him his porcion, which was euer geuẽ him daylie of the kynge, as longe as he lyued.

The ende of the fourth boke of the kynges.

The first boke of the Cronicles, called paralipomenon.

What this boke conteyneth.

Chap. I. II. A rehearsynge of the generacions.
Chap. III. Of Dauid and his sonnes.
Chap. IIII. A register of the children of Juda.
Chap. V. A register of the childrẽ of Simeõ.
Chap. VI. A register of the Rubenites.
Chap. VII. A register of the children of Leui.
Chap. VIII. Of the children of Jsachar & Ben Jamin.
Chap. IX. Of the trybe of Ben Jamin.
Chap. X. The nombre of the Jsraelites, that were caried awaye vnto Babilon.
Chap. XI. The battayll of the Philistynes agaynst Saul and his sonnes.
Chap. XII. How Dauid was anoynted kynge, and of his kyngdome.
Chap. XIII. Of Dauids worthy men of warre, which came vnto him out of all the trybes.
Chap. XIIII. How the other trybes were called, and how they fetched awaye the Arke.
Chap. XV. Hiram sendeth tymber vnto Dauid. Of Dauids wynes. He ouercommeth the Philistynes.
Chap. XVI. Dauid appoynteth the Leuites to beare the Arke.
Chap. XVII. The Arke is set in the Tabernacle, with sacrifice and thankesgeuynge.
Chap. XVIII. God forbyddeth Dauid to buylde the temple.
Chap. XIX. Dauid subdueth the enemies on euery syde.
Chap. XX. Hanun the kynge of Amon dealeth shamefully with Dauid seruaũtes, that come to comforte him.
Chap. XXI. Of certaine batels which Dauid wineth with worshipe.
Chap. XXII. Dauid nombreth the people, and displeaseth the LORDE, which punysheth the people for his sake.
Chap. XXIII. Dauid prepareth tymber and stone, golde & syluer for the buyldinge of the tẽple.

Chap. XXIIII. XXV. Dauid in his age before his death, appoynteth the offices in the house of God.
Chap. XXVI. The office of the children of Asaph, Heman, and Jedithun.
Chap. XXVII The office of the porters.
Chap. XXVIII. The office of the captaynes amonge the tribes.
Chap. XXIX. The wordes of Dauid to the captaynes, to the people and to Salomon.
Chap. XXX. How Dauid talketh of buyldinge the temple, and what the prynces geue ther to.

The first Chapter.

A Gene 5.a

Dam, Seth, Enos, Kenan, Mahalaleel, Jared, Henoch, Mathusalah, Lamech, Noe, Sem, Ham & Japhet.

Gen 10.a * The childrē of Japhet are these: Gomer, Magog, Madai, Javan, Tubal, Mesech and Thiras. The children of Gomer are these: Ascenas, Riphat Togarma. The children of Javan are these: Elisa, Tharsisa, Chitim and Dodanim.

The childrē of Ham are these: Chus, Misraim, Phut & Canaan. The children of Chus are these: Seba, Hevila, Sabtha, Reyma & Sabthecha. The childrē of Reyma are these: Sheba & Dedan. Chus, begat Nemrēō, ỹ beganne to be mighty vpon earthe. Misraim begat Ludim, Enanim, Lehabim, Naphthuhim, Pathrusim, and Casluhim: of whom came the Philistynes and Caphthorims. Canaan begat Sidon his first sonne: Heth, Jebusi, Amori, Girgesi, Hevi, Arki, Sini, Aruadi, Zemari and Hemathi.

B The childrē of Sem are these: Elam, Assur, Arphachsad, Lud, Aram, Vz, Hul, Gether & Masech. Arphachsad begat Salah. Salah begat Eber. Vnto Eber there were borne two sonnes: the name of the one was Peleg, because that in his tyme the worlde was deuyded, and his brothers name was Jaketan. And Jaketā begat Almodad, Saleph, Hazarmaphet, Jarah, Hadorā, Vsal, Dikela, Ebal, Abimael, Seba, Ophir, Hevila and Jobab. These all are the children of Jakethan.

Gene 11.b * Sem, Arphachsad, Salah, Eber, Peleg, Regu, Serug, Nahor, Terah, Abram, that is Abraham. The children of Abraham are these: Isaac and Ismael. This is their generacion: Gen. 25.b * The first sonne of Ismael: Nebaioth, Cedar, Abdeel, Mibsam, Misma, Duma, Masa, Hadad, Thema, Jethur, Naphis & Kedma. These are the children of Ismael.

C The children which Ketura Abrahams cōcubyne bare, are these: Simram, Jaksan, Medan, Midian, Jesbak and Suah. The children of Jaksan are these: Seba and Dedan. And the childrē of Midian are: Ephe, Epher, Henoch, Abida and Eldaa. All these are the childrē of Ketura. Abraham begat Isaac. The children of Isaac are: Esau and Israel. * The children of Esau are: Eliphas, Reguel, Jeus, Jaelam, Korah. The children of Eliphas are, Theman, Omar, Zephi, Gaethan, Kenas, Thimna & Amalek. The children of Reguel are: Nahath, Serah, Samma and Misa.

* The children of Seir are: Lothan, Sobal, Zibeon, Ana, Dison, Ezer, Disan. The children of Lothan are: Hori and Homam and Thimna was the sister of Lothan. The children of Sobal are: Aluan, Manahath, Ebal, Sephi, Onam. The children of Zibeon are: Aia and Ana. The childrē of Ana, Dison. The children of Dison are: Hamran, Eßban, Jethran and Charan. The children of Ezer are: Bilhan, Seauan & Acan. The children of Disan are: Vz and Aran.

These are the kynges which reigned in the lōde of Edom, or euer there reigned any kynge amonge the children of Israel: Bela the sonne of Beor, and the name of his cite was Dinhaba. And whan Bela dyed, Jobab the sonne of Serah of Bosra was kynge in his steade. And whan Jobab dyed, Husam out of ỹ londe of the Themanites was kynge in his steade.

Whan Husam dyed, Hadad the sonne of Bedad (which swote the Madianites in the felde of ỹ Moabites) was kynge in his stede, & the name of his cite was Auith. Whan Hadad dyed, Samla of Masrek was kynge in his steade. Whan Samla dyed, Saul of Rehobeth by the water syde, was kynge in his steade. Whan Saul dyed, Baal Hanan the sonne of Achbor was kynge in his steade. Whan Baal Hanan dyed, Hadad was kynge in his steade, and the name of his cite was Pagi, & his wyues name was Mehetabeel the doughter of Matred, & doughter of Mesahab.

But whan Hadad dyed, there were prynces at Edom: prynce Thimnah, prynce Aluna, prynce Jetheth, prynce Aholibama, prynce Ela, prynce Pinon, prynce Kenas, prynce Theman, prynce Mibzar, prynce Magdiel, prynce Iram. These are the prynces of Edom.

The II. Chapter.

These are the children of Israel: Ruben, Simeon, Leui, Juda, Isachar,

Zabulon, Dan, Joseph, Bē Jamin, Nephtali, Gad ꝛ Aser. * The childrē of Juda: Er, Onan ꝛ Sela: these thre were borne vnto him of ỹ doughter Sua ỹ Cananitisse. Howbeit ỹ first sonne of Juda was wicked before ỹ LORDE, ꝛ therfore he slewe him. But * Thamar his sonnes wyfe bare him Phares ꝛ Zarah, so ỹ all ỹ childrē of Juda were fyue.

* The childrē of Phares are, Hesrom and Hamuel. The childrē of Zarah are, Simri, Ethan, Heman, Chalcol, Dara, which all are fyue in nombre. The childrē of Charmi are, * Achan, which troubled Israel, whā he synned in the thinge that was damned. The children of Ethan: Asaria.

The children which were borne vnto Hesrom, are: Raia, Thalubai. * Ram begat Aminadab. Aminadab begat Naasson the prynce of the children of Juda. Naasson begat Salmon. Salmon begat Boos. Boos begat Obed. Obed begat Jsai. * Jsai begat Eliab his first sonne, Abinadab the seconde, Samma the thirde, Nathanael the fourth, Raddai ỹ fifth, Ozem ỹ sixte, David ỹ vij. And their sisters were Zeruia ꝛ Abigail.

The childrē of Zeruia are these thre: Abisai, Joab ꝛ Asahel. Abigail begat Amasa. * The father of Amasa was Jether an Jsraelite.

Caleb the sonne of Hesrom begat Asuba ỹ woman, ꝛ Jerigoth. And these are the same womans childrē: Jeser, Sobab, and Ardon. But whā Asuba dyed, Caleb toke Ephrat, which bare him Hur. * Hur begat Vri. Vri begat Bezaleel.

Afterwarde laye Hesrom with ỹ doughter of Machir the father of Gilead, ꝛ he toke her whā he was thre score yeare olde, and she bare him Segub. Segub begat Jair, which had thre ꝛ twentye cities in the londe of Gilead. And he toke out of the same Jesur and Aram the townes of Jair, and Kenath with the vyllages therof, thre score cities. All these are the childrē of Machir ỹ father of Gilead. After ỹ death of Hesrom in Caleb Ephrata, le frē Hesrom his wife vnto Abia: which (wife) bare him * Ashur ỹ father of Thecoa.

Jerahmeel the first sonne of Hesrom had children: the first Ram, Buna, Oren and Ozem and Ahia. And Jerahmeel had yet another wife, whose name was Athara, she is ỹ mother of Onam. The childrē of Ram the first sonne of Jerahmeel are, Maaz, Jamin and Eker.

Onam had children: Samai and Jada. The children of Samai are, Nadab ꝛ Abisur. Abisurs wife was called Abihail, which bare him Ahban and Molid. The childrē of Nadab are, Seled and Appaim. And Seled dyed without children. The children of Appaim: Jesei. The children of Jesei: Sesan. The childrē of Sesan: Ahelai. The childrē of Jada ỹ brother of Samai are, Jether ꝛ Jonathan. But Jether dyed without childrē. The children of Jonathan are, Peleth and Sasa: These are the children of Jerahmeel. As for Sesan, he had no sones, but a doughter. And Sesan had a seruaūt an Egipcian, whose name was Jatha. And Sesan gaue his doughter vnto Jatha his seruaūt to wife, which bare him Athai. Athai begat Nathan. Nathan begat Sabad. Sabad begat Ephal. Ephal begat Obed. Obed begat Jehu. Jehu begat Asaria. Asaria begat Halez. Halez begat Elleasa. Elleasa begat Sissemai. Sissemai begat Sallum. Sallum begat Jekamia. Jekamia begat Elisama.

The children of Caleb the brother of Jerahmeel are, Mesa his first sonne, which is the father of * Siph, and of the children of Maresa the father of Hebron. 1.Re.23.d

The children of Hebron are, Corah, Thapuah, Rekem, ꝛ Sama. Sama begat Raham ỹ father of Jarkaam. Rekem begat Samai. The sonne of Samai was called Maon, ꝛ Maon was ỹ father of Bethzur.

Epha Calebs concubyne bare Haram, Mosa ꝛ Gases. Haram begat Gases. The childrē of Jahdai are, Rekem, Jotham, Gesan, Pelet, Epha and Saaph. Maecha Calebs concubyne bare Seber and Thirhena. And she bare Saaph also ỹ father of Madmanna, and Schena the father of Machbena, and the father of Gibea. But * Achsa was Calebs doughter. Iosu.15.d Iud.1.c

These were the children of Caleb: Hur ỹ first sonne of Ephrata, Sobal the father of Kiriath Jearim, Salma ỹ father of Bethleem, Hareph ỹ father of Beth Sader. And Sobal the father of Kiriath Jearim had sonnes, namely the halfe kynred of Manuhoth.

The kynreds at Kiriath Jearim were ỹ Jethites, Puthites, Sumathites ꝛ Misraites. From these came forth the Zaregathites ꝛ Esthaolites. The children of Salma are Bethleem ꝛ the Netophathites the crowne of the house of Joab, and the halfe of the Manahites of the Zareite. And ỹ kynreds of the scrybes which dwelt at Jabes, are ỹ Thireathites, Simeathites, Suchathites, * these are the Kenites, ỹ came of Hamath the father of Beth Rechab. Iud.1.d

The iij. Chapter.

A These are the childrē of Dauid, which
Reg. 2. a were borne vnto him in Hebron. The
first sonne, Amnon of Ahinoam the
Jesraelitisse: the seconde, Daniel of Abigail
the Carmelitisse: the thirde, Absalom ỳ sonne
of Maecha ỳ doughter of Thalmai kyng
of Gesur: the fourth, Adonias the sonne
of Hagith: the fifth, Saphathia of Abital:
the sixte, Jethream of his wife Egla. These
sixe were borne vnto him at Hebron, for he
reigned there vij. yeare & sixe monethes. But
at Jerusalē reigned he thre & thirtie yeare.

Reg. 5. c And these were borne vnto him at Jeru-
Re. 12. c salem: Simea, Sobab, Nathan, * Salomō:
these foure of Bethseba ỳ doughter of Am
miel. And Jebear, Elisama, Eliphalet, No-
ga, Nepheg, Japia, Elisama, Eliada, Eli-
phelet, these nyne. These all are ỳ childrē of
David, besyde those ỳ were the childrē of ỳ
Re. 11. a cōcubynes. * And Thamar was their sister.

B Salomons sonne was Roboam, whose
Iat. 1. a sonne was Abia, whose sonne was Asa, who
sonne was Josaphat, whose sonne was Jo-
ram, whose sonne was Ahasia, whose sonne
was Joas, whose sonne was Amasias, who-
se sonne was Asaria, whose sonne was Jo-
tham, whose sonne was Achas, whose sonne
was Ezechias, whose sonne was Manasses,
whose sonne was Amon, whose sonne was
Josias. The sonnes of Josias were: ỳ first,
Johanna: the seconde, Joachim: the thirde,
Sedechias: the fourth, Sallum. The childrē
of Joachim were, Jechonias, whose sonne
was Sedechias.

C The childrē of Jechonias which were ta
matt. 1. b kē presoners, were * Selathiel, Malchiram,
Phadaia, Semeazar, Jekamia, Hosanna,
Nedabia. The childrē of Phadaia were: Zo
robabel & Simei. The childrē of Zorobabel
were: Mesullam & Hanania, & their sister Se
lomith, and Hasuba, Ohel, Barachias, Hasa
dia, Jusab Hases, these fyue. The children of
Hanania were: Platia & Jesaia, whose son-
ne was Rephaia, whose sonne was Arnan,
whose sonne was Obedia, whose sonne was
Sachania. The children of Sachania were:
Semaia. The children of Semaia were: Ha
tus, Jegeal, Bariah, Nearia, Saphat & Se-
sa, these sixe. The children of Nearia were:
Elioenai, Ezechias & Asrikā, these thre. The
childrē of Elioenai were: Hodaia, Eliasib,
Platia, Akub, Johanna, Delaia and Anani,
these seuen.

The IIII. Chapter.

A The children of Juda were: Phares,
Gen. 38. a Hesrom, Charmi, Hur & Sobal. Re-
hoia the sonne of Sobal begat Ja-
hath. Jahath begat Ahumai and Lahad.
These are the kynreds of the Zaregathites,
Elle ỳ father of Ethā, Jesreel, Jesma, Jed
bas and their sister was called Hazelelpon:
and Penuel the father of Gedor, & Eser the
father of Husa. These are the children of
Hur the first sonne of Ephrata ỳ father of
Bethleem.

* Ashur ỳ father of Thecoa had two wy
ues, Hellea & Naera: and Naera bare Ahu-
sam, Hepher, Themni, & Ahastari: these are
the childrē of Naera. The childrē of Hellea
were: Zereth, Jezohar and Ethnan. Chos be
gat Anub and Hazobeba, and the kynred of
Aharhel the sonne of Harum. Jaebes was
more honorable then his brethrē, and his mo
ther called him Jaebes, for she sayde: I ha-
ue borne him with trouble.

And Jaebes called vpon the God of Is-
rael, & sayde: * Yf thou wilt blesse me, and in-
crease the borders of my londe, & yf thy han-
de be with me, & thou delyuer me from euell,
ỳ it trouble me not. And God caused it so
to come that he axed.

Chalub the brother of Suah begat Me
hir: he is the father of Esthon. Esthon be-
gat Bethrapha, Passeah, and Thehinna ỳ
father of the cite of Nahas: these are the
men of Recha. The children of Kenas we-
re: Athniel and Saraia. The childrē of Ath
niel were, Hathath.

And Meonothai begat Aphra. And Sa-
raia begat Joab the father of Geharasim:
for they were carpenters. The childrē of Ca
leb the sonne of Jephune were: Jru, Ela &
Naam. The children of Ela were: Kenas.
The children of Jehaleleel were: Siph, Si-
pha, Thiria, & Asarieel. The childrē of Eses
were: Jether, Mered, Epher & Jalon, & Ths
har with Miriam, Samai, Jesbah the fa-
ther of Esthemoa, & his wife Judi Ja bare
Jered the father of Geder, Heber the father
of Socho, Jekuthiel ỳ father of Sanoah:
these are the children of Bithia the dough-
ter of Pharao, which Mared toke.

The childrē of the wife Hodia the sister of
Naham ỳ father of Kegila, were, Hagar-
mi & Esthemoa the Maechathite.

The children of Simon were: Amnon,
Rimna & Benhanan, Thiflon. The children
of Jesei were: Soheth, and Ben Soheth.

The childrē of Sela ỳ sonne of Juda we
re: Er, ỳ father of Lecha. Laeda the father
of Maresa, & the kynred of ỳ lynnenweuers
in ỳ house of Asbea: & Jokim, & the men of
Cosebo, Joas & Seraph, which were hou-
holders in Moab, and dwelt at Lahem and

Hadebarim Athikim. These were potmakers, and dwelt amōge plantes and hedges, beside the kynge in his busynes, and came & dwelt there.

The V. Chapter.

A 4.b The children of Simeon were Nemuel, Jamin, Jarib, Serah, Saul: whose sonne was Sallum, whose sonne was Mipsam, whose sōne was Misma. The childrē of Misma were, Hamuel, whose sonne was Sachur, whose sonne was Simei. Simei had sixtene sonnes and sixe doughters, and his brethren had not many childrē. And all their kynred multiplied not as the 4.a children of Juda. But * they dwelt at Berseba, Molada, Hazar Sual, Bilha, Ezem, Tholad, Bethuel, Harma, Ziclag, Beth Marchaboth, Hazarsussim, Beth Birei, and Saraim: these were their cities vntyll ỳ tyme of kynge Dauid. And their townes, Etam, Ain, Rimmon, Tochen, Asan, these fyve cities, & all the vyllages that were aboute these cities, vntyll Baal, this is their habitacion and their kynred amonge them.

B And Mesobab, Jamlech, Josa the sonne of Amasia, Joel, Jehu the sonne of Jeschibia, the sonne of Seraia, the sonne of Asiel, Eliœnai, Jaecoba, Jesohaia, Asaia, Adiel, Jsmael and Benaia. Sisa the sonne of Siphei, ỳ sonne of Alon, the sonne of Jedaia, the sonne of Simri, the sonne of Semaia. These were famous prynces in their kynreds of the house of their fathers, and multiplied in nombre.

And they wente forth, that they might come vnto Gedor to the east syde of the valley, to seke pasture for their shepe. And founde fat and good pasture, and a londe large on both the sydes, quyete and riche: for they of Ham dwelt there afore tyme.

C And these that are now described by name, came in the tyme of Ezechias the kynge of Juda, and smote the tentes and dwellinges of those that were founde there, and damned them vnto this daye, and dwelt in their steade, for there had they pasture for their shepe.

There wente of them also (of the children of Simeon) fyve hundreth men vnto mount Seir, with their rulers: Platia, Nearia, Rephaia and Vsiel, the children of Jesei, and smote the remnaunt of the Amalechites (which were escaped) and dwelt there vnto this daye.

The VI. Chapter.

A The children of Ruben the first sonne of Israel: for he was the first sonne, but * because he defyled his fathers bed, therfore was his first byrthrighte geuen vnto the children of Joseph the sonne of Jsrael, & he was not rekened to ỳ first byrthrighte: for vnto Juda which was mightie amonge his brethren, was geuen the pryncipalite before him, and the first byrthrighte vnto Joseph. The children now of Ruben the first sonne of Jsrael are these: Hanoch, Pallu, Hesron and Charmi. Gen. 49. Exo. 6. b Nu. 26. a

The childrē of Johel were, Semaia, whose sonne was Gog, whose sonne was Semei, whose sonne was Micha, whose sonne was Reaia, whose sonne was Baal, whose sonne was Beera, * whom Teglatphalasser the kynge of Assiria caried awaye presoner. He was a prynce amonge the Rubenites. But his brethren amonge his kynreds (whā they were rekened amonge their generacion) had Jeiel and Sacharia to their heades. 4.Re. 15

And Bela the sonne of Asan the sonne of Sema, the sonne of Joel, * dwelt at Aroer, and vntyll Nebo & Baal Meon. And dwelt towarde ỳ East, as one cōmeth to the wyldernes by ỳ water Euphrates: * for their cattell were many in the londe of Gilead. Iosu. 13. c Nu. 32. d

And in ỳ tyme of Saul they foughte agaynst ỳ Agarites, which fell thorow their hande, and they dwelt in their tentes towarde all the East parte of Gilead. B

But the children of Gad dwelt ouer agaynst them in ỳ countre of Basan, vntyll Salcha. Joel the chefest, and Sapham the secōde, Jaenai and Saphat at Basan. And their brethren of the house of their fathers were, Michael, Mesullam, Seba, Jorai, Jaecan, Sia and Eber, these seuen.

These are the children of Abihail the sonne of Huri, the sonne of Jaroah, the sonne of Gilead, the sonne of Michael, the sonne of Jesisai, ỳ sonne of Jahdo, the sonne of Bus. Ahi the sonne of Abdiel, the sonne of Guni was a ruler in ỳ house of their fathers, and they dwelt at Gilead in Basan, and in ỳ vyllages therof, and in all the suburbes of Saron, vnto the vttemost partes therof. All these were rekened in the tyme of Jotham the kynge of Juda, and of Jeroboam the kynge of Jsrael.

The children of Ruben, the Gaddites & the halfe trybe of Manasses (of soch as were fightinge men, which wayne shylde & swerde, and coulde bende the bowe, and were men of armes) were foure and fortye thousande and seuen hundreth and thre score, that wente forth to ỳ warre. And whan they foughte agaynst ỳ Agarites, Jetur, Naphes and C

Nodab helped them, and delyuered ỹ Agarites in to their handes, and all that was wt them: for they cried vnto God in ỹ batayll. And he herde them, because they put their trust in him. And they caried awaie their cattell, fyue thousande Camels, two hundreth & fyftie thousande shepe, two thousande Asses, and an hūdreth thousande soules of men. For there were many wounded, for why? the battayll was of God. And they dwelt in their steade, vntyll the tyme that they were caried awaye presoners.

D Iosu.13.d The childrē of the halfe trybe of Manasses dwelt in ỹ londe * from Basan forth vntyll Baal Hermon & Senir, and mount Hermon: for they were many. And these were ỹ heades of the house of their fathers, Epher, Jesei, Eliel, Asriel, Jeremia, Hodaneia, Jahdiel, mightie valeaunt men, & awncient heades in the house of their fathers.

1.Re.15.d * And whā they synned agaynst ỹ God of their fathers, and wente awhorynge after the goddes of the people of the londe, (whom God had destroyed before them) the God of Israel stered vp the spriete of Phul the kynge of Assiria, and the spriete of Teglatphalassar the kynge of Assiria, and led awaye the Rubenites, Gaddites, and ỹ halfe trybe of Manasses, and broughte thē vnto Halah, and Habor, and Hara, and to the water of Gosan vnto this daye.

The VII. Chapter.

A Gen.46.b The children of Leui were, Gerson, Kahath and Merari. The childrē of Kahath were, Amram, Jezeher, Hebron and Vsiel. The children of Amram were, Aaron, Moses and Miriam. The childrē of Aarō were, Nadab, Abihu, Eleasar and Ithamar. Eleasar begat Phineas. Phineas begat Abisua. Abisua begat Buki. Buki begat Vsi. Vsi begat Serahia. Serahia begat Meraioth. Meraioth begat Amaria. Amaria begat Achitob. Achitob begat Sadoc. Sadoc begat Ahimaas. Ahimaas begat Asaria. Asaria begat Johanan. Johanā begat par.26.c * Asaria: for he was prest in the house ỹ Salomon buylded at Jerusalem. Asaria begat Amaria. Amaria begat Achitob. Achitob begat Zadock. Zadock begat Sallum. 1.Re.22.b Sallum begat * Helchias. Helchias begat 1.Re.25.c Asaria. Asaria begat * Seraia. Seraia begat Josedec. But Josedec was caried awaie whā the LORDE caused Juda & Jerusalē to be led awaye captyue by Nabuchodonosor.

The children of Leui are these: Gerson, Kahath and Merari. These are the names of the children of Gerson: Libni and Semei. The names of the childrē of Kahat are these: Amram, Jezohar, Hebron and Vsiel. The names of the children of Merari are: Maheli and Musi. These are the kynreds of the Leuites amonge their housholdes.

Gersons sonne was Libni, whose sonne was Jahath, whose sonne was Sima, whose sonne was Joah, whose sonne was Jddo, whose sonne was Serah, whose sonne was Jeathrai. Kahats sonne was Aminadab, whose sonne was Corah, whose sonne was Assir, whose sonne was Elcana, whose sonne was Abiasaph, whose sonne was Assir, whose sonne was Thahath, whose sonne was Vriel, whose sonne was Vsia, whose sonne was

The childrē of Elkana were, Ama (Saul. sai & Ahimoth, whose sonne was Elkana, whose sonne was Elkana of Zuph, whose sonne was Nahath, whose sonne was Eliab, whose sonne was Jeroham, whose sonne was Elkana, whose sonne was Samuel. Whose first borne sonnes were Seni and Abija.

Meraris sonne was Maheli, whose sonne was Libni, whose sonne was Simei, whose sonne was Vsa, whose sōne was Simea, whose sōne was Haggia, whose sōne was Asaia.

These are they whom Dauid appoynted to synge in the house of the LORDE, where the Arke rested, & they myniſtred before the habitacion of the Tabernacle of witnes wt synginge, vntyll Salomon had buylded the house of the LORDE at Jerusalem, and they stode after their maner in their office. And these are they ỹ stode & their children. Of ỹ children of Kahath was Heman ỹ synger, the sonne of Joel, the sonne of Samuel, the sonne of Elkana, the sonne of Jeroham, ỹ sonne of Eliel, the sonne of Thoah, the sonne of Zuph, the sonne of Elkana, the sonne of Mahath, the sonne of Amasai, the sonne of Elkana, the sonne of Johel, the sonne of Asaria, the sonne of Sophonias, the sonne of Thahath, the sonne of Assir, the sonne of Abijasaph, the sonne of Corah, the sonne of Jezehar, the sonne of Kahath, the sonne of Leui, the sonne of Israel.

And his brother Assaph stode at his right hande, and Assaph was the sonne of Barachia, the sonne of Simea, the sonne of Michael, ỹ sonne of Maeseia, the sonne of Malchija, the sonne of Athin, ỹ sonne of Zerah, the sonne of Adaia, the sonne of Ethan, the sonne of Sima, the sonne of Simei, the sonne of Jahath, the sonne of Gerson, the sonne of Leui.

Their brethren the childrē of Merari, stode on the leste hande, namely, Ethan the

sonne of Vsi, the sonne of Abdi, the sonne of Malluch, the sonne of Hasabia, the sonne of Amazia, the sonne of Helchia, ỹ sonne of Amzi, the sonne of Bani, the sonne of Samer, the sonne of Maheli, the sonne of Musi, the sonne of Merari, the sonne of Leui.

As for their brethrē the Leuites, they were geuen to all the offices in the habitacion of the house of the LORDE: but the office of Aaron and his sonnes was to kyndle the fyre vpon the altare of burnt offerynges, and vpon the altare of incense, and to all the busynes in the most holy, and to make attonement for the people, acordinge as Moses ỹ seruaunt of God commaunded.

These are the children of Aaron: Eleasar his sonne, whose sonne was Phineas, whose sonne was Abisua, whose sonne was Buki, whose sonne was Vsi, whose sonne was Serahia, whose sonne was Meraioth, whose sonne was Amaria, whose sonne was Achitob, whose sonne was Sadoc, whose sonne was Ahimaas.

D And this is their habitacion and rowme in their borders, namely of Aarons children of the kynred of ỹ Kahathites: for this lot fell vnto them. * And they gaue thē Hebron 14.d
in the londe of Juda, & the suburbes of the u.b
same rounde aboute. But the selde of ỹ cite & the vyllages therof, gaue they vnto Caleb the sonne of Jephune. Thus gaue they vnto the children of Aaron these fre cities, Hebron & Libna with their suburbes, Jather, & Esthemoa, Hilen, Debir, Asan and Bethsemes, with their suburbes. And out of the tribe of Ben Jamin, Geba, Alemeth and Anathot wt their suburbes, so ỹ all the cities in their kinred were thirtene. The other childrē of Kahath of their kynred, had out of ỹ halfe trybe of Manasses, ten cities by lot. The children of Gerson of their kynred, had out of ỹ trybe of Jsachar, & out of the trybe of Asser, & out of the trybe of Nephtali, & out of the trybe of Manasses in Basan, thirtene cities. The childrē of Merari of their kynred, had by lot out of the trybe of Ruben, & out of the trybe of Gad, and out of the trybe of Zabulon, twolue cities.

And vnto ỹ Leuites gaue the childrē of Jsrael cities with their suburbes, namely by lot, out the trybe of the children of Juda, & out of the trybe of the childrē of Simeon, & out of the trybe of the children of Ben Jamin, euen those cities, which they appointed E
by name. * But the kynreds of the children 21.c
of Kahath had the cities of their borders out of the trybe of Ephraim.

So gaue they now vnto thē (namely vnto the kynred of the children of Kahath) ỹ fre cities, Sichem vpon mount Ephraim, Geser, Jakmeam, Bethoron, Aialon, and Gath Rimon with their suburbes. And out of ỹ halfe trybe of Manasses, Aner and Bileam with their suburbes. But vnto the children of Gerson they gaue out of the kynred of the halfe trybe of Manasses, Golā in Basan and Astharoth with their suburbes. Out of the trybe of Jsachar, Kedes, Dabrath Ramoth, and Anem with their suburbes. Out of the trybe of Asser, Masal, Abdō, Hukoh and Sehob, with their suburbes. Out of the trybe of Nephtali, Kedes in Galile, Hāmon and Kiriathaim with their suburbes. Vnto the other children of Merari gaue they out of the trybe of Zabulon, Rimano and Thabor with their suburbes. And beyōde Jordane ouer agaynst Jericho eastwarde besyde Jordane out of the trybe of Ruben, Bezer in the wildernes, Jahza, Kedemoth and Mepaath with their suburbes. Out of the trybe of Gad, Ramoth in Gilead, Mahanaim, Heßbon and Jaeser with their suburbes.

The VIII. Chapter.

The children of Jsachar were, Thola, Pua, Jasub and Simrom, these foure. The children of Thola were, Vsi, Rephaia, Jeriel, Jahemai and Jebsam and Samuel, heades in the house of their fathers of Thola, & mighty men in their kynred, * in nombre in the tyme of Dauid, two 2.Re.24.
and twentye thousande and fyre hundreth. The children of Vsi were, Jesrahia. The children of Jesrahia were, Michael, and Obedia, Joel and Jesia: all these fyue were heades. And with them amonge their kynred in the house of their fathers there were ready harnessed men of warre to the battayll, fyre and thirtie thousande: for they had many wiues and children. And the mightie men of their brethren in all the kynreds of Jsachar, were seuē and foure score thousande, and were all nombred. A

The children of Ben Jamin, were, Bela, Becher, and Jedieel, these thre. The children of Bela, were, Ezbon, Vsi, Vsiel, Jeremoth & Jri, these fyue, heades in ỹ house of their fathers, mightie men: and were nombred two & twentie thousande and foure and thyrtie. B

The childrē of Becher were, Semira, Joas Elieser, Elioenai, Amri, Jeremoth, Abia, Anathot & Alameh, all these were the children of Becher, and were rekened in their kinreds after the heades in the house of their fa-

thers, valeaunt men, twentie thousande, and two hundreth. The children of Jedieel were Bilhan. The childrē of Bilhan were, Jeus, Ben Jamin, Ehud, Cnaena, Sethan, Tharsis and Ahisahar, all these were the children of Jedieel, heades of the fathers, valeaunt men, euen seuentene thousande, which wente forth to the warre for to fighte. And Supim and Hupim were the childrē of Ir. But Husim were the children of Aher.

The children of Nephtali were: Jahziel, Gen. 30. b Guni, Jezer and Sallum, * the children of Bilha.

The children of Manasses are these: Esriel, whom his concubyne Aramiel dyd beare. * But (first) begat he Machir the father Iosu. 17. a of Gilead. And Machir gaue wyues vnto Hupim & Supim, & their sisters name was Maecha. His secōde sonnes name was Zelaphehad. * And Zelaphehad had doughters. Num. 26. d 27. a. 36. a And Maecha ỳ wife of Machir bare a sōme whose name was Phares, & his brothers name was Sares, and his sonnes were Ulam and Rakem. Ulams sonne was Bedam. These are the children of Gilead ỳ sonne of Machir the sonne of Manasses. And his sister Molecheth bare Ishud, Abieser and Mahela. And Semida had these children: Ahean, Sichem, Likhi and Aniam.

C The children of Ephraim were these: Suthelah, whose sonne was Bered, whose sonne was Thahath, whose sonne was Eleada, whose sonne was Thahath, whose sonne was Sabad, whose sonne was Suthelah, whose sonne was Eser and Elead. And the men of Gath, that dwelt in the londe, slewe them, because they were gone downe to take their catell. And their father Ephraim mourned for them a longe season, and his brethren came to comforte him.

And he wente in to his wife, which conceaued, and bare a sonne, whom he called Bria, because of the aduersite that was in his house. His doughter was Seera, which builded the lower and vpper Bethoron, & Vsen Serea. Whose sonne was Rephad & Reseph, whose sonne was Thelah, whose sonne was Thahan, whose sonne was Laedan, whose sonne was Ammihud, whose sonne was Elisama, whose sonne was Nun, whose sonne was Josua.

And their substaunce & dwellynge was, Bethel and the vyllages therof, and towarde the East syde of Naeran, and towarde the westparte of Geser and ỳ vyllages therof. Sechem and hir vyllages vnto Aia and hir vyllages. And by the children of Manasses, Bethsean and ỳ vyllages therof, Thanach and the vyllages therof, Dor and the vyllages therof. In these dwelt the children of Joseph the sonne of Israel.

The children of Asser were these: Jemna, Jesua, Jesui, Bria and Serah their sister. The children of Bria were, Heber and Malchiel, this is ỳ father of Birsauith. Heber begat Japhet, Somer, Hotham, and Sua their sister. The childrē of Japhlet were, Passach, Bimehal and Asuath, these were the childrē of Japhlet. The childrē of Somer were, Ahi, Rahag, Jehuba, and Aram. And the children of his brother Helē were, Zophah, Jemna, Seles and Amal. The children of Zophah were, Suah, Harnepher, Sual, Beri, Jemra, Bezer, Hod, Sama, Silsa, Jethran and Beera. The children of Jether were, Jephune, Phispa and Ara. The children of Ulla were Arah, Haniel and Rizia.

All these were the children of Asser, heades in the house of their fathers, chosen out, valeaunt men, and heades amonge the prynces, and were mustered to the warre for to fight, in their nombre, sixe and twentye thousande men.

The IX. Chapter.

BEn Jamin begat Bela his fyrst sonne, Asbal the secōde, Ahrah ỳ thirde, Noah the fourth, Rapha the fyfth. And Bela had children: Gera, Abihud, Abisua, Neman, Ahoah, Gera, Sphuphan and Huram.

These are Ehuds children, which were heades of the fathers amonge the citesyns at Geba, and wēte awaye vnto Manahath, namely Naeman, Ahia and Gera, the same caryed them awaye, and begat Usa and Abihud. And Seharaim (whan he had sent thē awaye) begat children in the londe of Moab of Husim and Baera his wyues. And of Hodes his wyfe begat he Jobab, Zibea, Mese, Malcham, Jeus, Sachia, and Mirma, these are his children, heades of the fathers.

Of Husim begat he Ahitob and Elpaal. The childrē of Elpaal were: Eber, Miseam and Samed. The same buylded Ono & Lod and the vyllages therof. And Bria and Sama were heades of the fathers amonge the citesyns at Aialon. These chaced awaye thē of Gath. His brethrē Sasak, Jeremoth, Sebadia, Arad, Ader, Michael, Jespa and Joha, these are the children of Bria. Sebadia Mesullam, Ezechi, Heber, Jesmerai, Jesia, Joab, these are ỳ childrē of Elpaal. Jakim Sichri, Sabdi, Eloenai, Zilthai, Eliel, Adaia, Braia and Simrath, these are the children

of Semei. Jespan, Eber, Eliel, Abdon, Sichri, Hanan, Hanania, Elam, Enthothia, Jephdeia and Penuel, these are the children of Sasak. Samserai, Seharia, Athalia, Jaresia, Elia and Sichri, these are the children of Jeroham. These are the heades of the fathers of their kynreds, which dwelt at Jerusalem.

* But at Gibeon dwelt, the father of Gibeon, & his wyues name was Maecha, and his first sonne was Abdon, Zur, Cis, Baal, Nadab, Gedor, Ahio and Secher. Mikloth begat Simea. And they dwelt ouer agaynst their brethrē at Jerusalem with theirs. Ner begat Cis. * Cis begat Saul. Saul begat Jonathas, Melchisua, Abinadab and Esbaal. The sonne of Jonathas was Meribaal. Meribaal begat Micha. The children of Micha were: Pithon, Melech, Thaarea and Ahas. Ahas begat Joadda. Joadda begat Alemeth, Asmaueth and Simri. Simri begat Moza. Moza begat Binea, whose sonne was Rapha, whose sonne was Eleasa, whose sonne was Azel. Azel had sixe sonnes, whose names were: Esricam, Bochru, Jesmael, Searia, Abadia, Hanan, all these were the sonnes of Azel.

The children of Esek his brother were: Vlam his first sonne, Jeus the seconde, Elipelet the thirde. The children of Vlam were valeaunt men, and coulde handell bowes, and had many sonnes, and sonnes sonnes an hundreth and fiftye. All these are of the children of Ben Jamin.

The X. Chapter.

AND all Israel were nombred: and beholde, they are wrytten in the boke of the kynges of Israel and Juda, and now are they caried awaie vnto Babilō for their synne, euen they ỹ afore dwelt in their possessions and cities, namely Israel, ỹ prestes, Leuites and Nethinim. But at Jerusalem dwelt certayne of the children of Juda, some of the children of Ben Jamin, some of the children of Ephraim and of Manasses. * Namely of the children of Phares the sonne of Juda, was Vthai the sonne of Ammihud the sonne of Amri, the sonne of Imri, the sonne of Bani. Of Solomi, Asaia ỹ first sonne, and his other sonnes. Of the children of Serah, Jeguel and his brethren, sixe hundreth, foure score and ten.

Of the children of Ben Jamin, Sallu ỹ sonne of Mesullam, the sonne of Hodauia, ỹ sonne of Hasnua. And Jebneia the sonne of Jeroham. And Ela the sonne of Vsi the sonne of Michri. And Mesullam the sonne of Sephatia the sonne of Reguel the sonne of Jebneia. And their brethren in their kinreds nyne hundreth and syxe and fyftye. All these were heades of the fathers in the house of their fathers.

Of the prestes: Jedaia, Joiarib, Jachin, And Asaria the sonne of Helchia, the sonne of Mesullam, the sonne of Sadoc, the sonne of Meraioth, the sonne of Achitob, prynce in the house of God. And Adaia the sonne of Jeroham, the sonne of Pashur, the sonne of Malchia. And Maesai the sonne of Adiel the sonne of Jachsera, the sonne of Mesullam, the sonne of Messylemeth, the sonne of Immer. And their brethren heades in the house of their fathers a thousande, seuen hundreth and three score valeaunt men in executynge the offyce in the house of God.

Of the Leuites of the children of Merari, Semaia the sonne of Hasub, the sonne of Asrikam, the sonne of Hasabia. And Bakbakar the carpenter and Galal. And Mathania ỹ sonne of Micha ỹ sonne of Sichri, the sonne of Assaph. And Obadia the sonne of Semaia, the sonne of Galal, ỹ sonne of Elkana, which dwelt in the vyllages of the Netophatites.

The porters were: Sallum, Acub, Talmon, Ahiman, with their brethren, and Sallum the cheefe: for hither to had the children of Leui kepte the watch at the eastsyde of the kinges gate by armies. And Sallum the sonne of Core, the sonne of Abiassaph, the sonne of Corah, and his brethren of his fathers house.

The Corahytes were in the worke of the seruyce, to kepe the thresholdes of the Tabernacle: and their fathers in the hoost of the LORDE, to kepe the intraunce. Phineas the sonne of Eleasar was the prynce ouer them, because the LORDE had bene with him before. Sacharia the sonne of Meselemia was keper at the dore of the Tabernacle of witnesse.

All these were chosen out to be kepers of the thresholdes euen two hundreth and twolue. These were nombred in their vyllages. And Dauid and Samuel the Seer fou̇ded them thorow their faith, that they and their children shulde kepe the house of the LORDE, namely to kepe the watch of ỹ house of the Tabernacle.

These dorekepers were appointed towarde the foure wyndes, towarde the East, towarde the West, towarde the North, towar

de ȳ South. But their brethrē were in their vyllages, that they might come all waye en the seuenth daye to be with them: for vnto these foure maner of chefe dorkepers were the Leuites committed. And they had the ouersight of the chestes and treasures in ȳ house of God.

In the nyghte seasō also remayned they aboute the house of God: for their dewtye was to geue attendaunce to open euery mornynge. And some of them had the ouersight of the mynistrynge vessell: for they bare the vessell out and in. And some of thē were appoynted ouer the vessell, and ouer all the holy vessell, ouer the fine wheate floure, ouer ȳ wyne, ouer the oile, ouer the frankencense, ouer the swete odoures: but some of ȳ prestes
Exo. 30. d childrē made the incense.

Vnto Mathithia one of the Leuites the fyrst sonne of Sallum the Corahite, were ȳ pannes cōmytted. And certayne of the Kahathites their brethren were appointed ouer the shewbred, to prepare it euery Sabbath daye.

℣ These are the heades of the singers amōge the fathers of the Leuites chosen out ouer the chestes: for daye and nyght were they in worke withall. These are the heades of ȳ fathers amonge ȳ Leuites in their kinreds. These dwelt at Jerusalem.

1. Par. 9. d *At Gibeon dwelt Jeiel the father of Gibeon, his wiues name was Maecha, and his fyrst sonne Abdon, Zur, Cis, Baal, Ner, Nadab, Gedor, Ahaio, Sacharia, Mikloth. Mikloth begat Simeam. And they dwelt also aboute their brethren at Jerusalem amonge theirs. Ner begat Cis, Cis begat Saul, Saul begat Jonathas, Malchisua, Abinadab, Esbaal. The sonne of Jonathas was Meribaal. Meribaal begat Micha. The childrē of Micha were, Pithon, Melech and Thaherea. Ahas begat Jaera, Jaera begat Alemeth, Asmaueth and Simri. Simri begat Moza. Moza begat Binea, whose sonne was Raphaia, whose sonne was Eleasa, whose sonne was Azel. Azel had sixe sonnes, whose names were: Asrikam, Bochru, Jesmael, Searia, Obadia, Hanan. These are the childrē of Azel.

The XI. Chapter.

A 1. Re. 31. a The Philistynes fought agaynst Israel. And they of Israel fled before the Philistynes, and ȳ wounded fell vpon mount Gilboa. And the Philistynes followed vpon Saul and his sonnes, and smote Jonathās, Abinadab and Malchisua ȳ sonnes of Saul. And the battayll was sore agaynst Saul. And the archers came vpon him, so that he was wounded of the archers. Then sayde Saul vnto his weapenbearer: Drawe out thy swerde, and thrust it thorow me, that these vncircumcysed come not, and deale shamefully with me. Nevertheles his weapenbearer wolde not, for he was sore afrayed. Then toke Saul his swerde, and fell therin. Whan his weapenbearer sawe that Saul was deed, he fell vpon his swerde also, and dyed.

Thus died Saul and his thre sonnes, and all his housholde together. And whan the men of Israel which were in ȳ valley, sawe, that Saul and his sonnes were deed, they lefte their cities and fled: and the Philistynes came and dwelt therin.

On the morowe came the Philistynes to spoyle the slayne, and founde Saul, and his sonnes lyenge vpon mount Gelboa, and stryped him out, and toke his heade, and his harnesse, and sent it aboute in to ȳ londe of the Philistynes, and caused it to be shewed before their Idoles and the people. And his weapens layed they in the house of their god, and stycked vp his heade vpon the house of Dagon.

But whan all they of Jabes in Gilead herde of euery thinge, that the Philistynes had done vnto Saul, they gat them vp (as many as were men of armes) and toke the body of Saul and of his sonnes, and brought them vnto Jabes, and buryed their bones vnder the Oke at Jabes, and fasted seuen dayes.

Thus dyed Saul in his trespace which he committed agaynst the LORDE, because * he kepte not the worde of the LORDE: & because he axed councell at the soythsayer, and axed not at the LORDE, therfore slewe he him, & turned the kyngdome vnto Dauid.

The XII. Chapter.

AND all Israel resorted to Dauid vnto Hebron, and sayde: Behelde, we are ȳ bone and thy flesh. And afore tyme whan Saul reigned, thou leddest Israel out and in. So the LORDE thy God hath sayde vnto the: Thou shalt kepe my people of Israel, and thou shalt be the prynce ouer my people of Israel. And all the Elders of Israel came to the kynge vnto Hebron. And Dauid made a couenaunt with them at Hebron before the LORDE. And they anoynted Dauid to be kynge ouer Israel * acordynge to the worde of the LORDE by Samuel.

And Dauid and all Israel wēte vnto Jerusalem, that is Jebus: for the Jebusites

dwelt in the lõde. And the citesyns of Jebus
sayde vnto Dauid: Thou shalt not come in hi
ther. Howbeit Dauid wãne ỳ castell of Siõ:
which is ỳ cite of Dauid. And Dauid sayde:
24.b *who so euer smyteth ỳ Jebusites first, shal
be a prynce & captayne. Thẽ Joab ỳ sonne
of Zernia clymmed vp first, & was made cap
B tayne. So Dauid dwelt in ỳ castell, therfore
was it called ỳ cite of Dauid. And he buyl-
ded ỳ cite roũde aboute, fro Millo forth on
every syde. As for ỳ remnaunt of ỳ cite, Jo-
ab buylded it, & repayred it. And Dauid wẽte
forth & grewe, & the LORDE Zebaoth was w̃

These are ỳ chefe amõge ỳ migh- (him.
tie mẽ of Dauid, which dealt valeauntly w̃
him in his kyngdome w̃ all Jsrael, to make
him kynge, acordinge to the worde of ỳ LOR
DE ouer Jsrael. And this is ỳ nombre of Da
uids mightie men: Jesabeam the sonne of
Hachmoni the chefest amõge thirtie. He lift
vp his speare, & smote thre C. at one tyme.

After him was Eleasar the sonne of Do
do the Ahohite, and he was amõge the thre
mightie. This man was w̃ Dauid whã they
blaspemed, & the Philistynes gathered thẽ
selues there to ỳ batayll. And eũ ther was
there a pece of lõde full of barly, & the peo-
ple fled before the Philistynes. And they sto
de in the myddes of the londe, and rescued it,
and smote the Philistynes. And the LORDE
gaue a greate health.

C And thre of the chefest thirtie wẽte dow
4.c ne to the rocke vnto Dauid in to the caue of
Adullam. But the Philistynes hoost laye in
the valley of Rephaim. As for Dauid, he
was in the castell. And the Philistynes peo-
ple were then at Bethleem. And Dauid was
desyrous, and sayde: O that some wolde ge-
ue me to drynke of the water out of the well
at Bethleem vnder the gate. Thẽ brake tho-
se thre in to the Philistynes hoost, and drue
of the water out of the well at Bethleem
vnder the gate, and caried it, and broughte
it vnto Dauid. Neuertheles he wolde not
drynke it, but poured it vnto the LORDE, and
sayde: God let this be farre fro me, ỳ I shul
de do it, and drynke the bloude of these men
in ỳ parell of their life: for with the parell of
their life haue they broughte it: ther fore wol
de he not drynke it. This dyd the thre Wor-
thies.

Abisai the brother of Joab, he was the
chefest amonge thre. And he lifte vp his spea
re, and smote thre hundreth. And he was fa-
mous amonge thre, and before the thirde, mo
re honorable then the two, yet came he not
vnto the thre.

Benaia the sonne of Joiada the sonne of D
Jshail of Cabzeel, was a man of greate ac- 2 Re.23
tes. He smote two lyons of the Moabites.
And he wente downe, and smote a lyon in
the myddes of a well in the tyme of snowe.
He smote a man of Egipte also, which was
fyue cubites greate of stature, and had in
his hande a speare like a wevers leme. Yet
wente he downe to him with a staffe, and to
ke the speare out of his hande, and slewe
him with his awne speare. This dyd Benaia
the sonne of Joiada, and was a famous man
amonge thre Worthies, and most awncient
amonge thirtie. But vnto the thre cams he
not. Howbeit Dauid made him of his secre-
te councell.

The valeaunt Worthies are these: Asa-
hel the brother of Joab, Elhanam his Vn-
cles sonne of Bethleem, Samoth the Haro-
dite, Helez the Pelonite, Jra the sonne of E
kes the Thecoite, Abiaser the Anathothite,
Sibechai the Husathite, Jlai the Ahohite,
Matherai the Netophatite, Heled ỳ sonne
of Baena ỳ Netophatite, Jthai ỳ sonne of
Ribai of Gibeath of the childrẽ of Ben Ja
min, Benaia the Pirgathonite, Hurai of the
broke of Gaas. Abiel the arbathite, Asme-
ueth the Bahorumite, Eliahba the Saalbo-
nite. The children of Hasem ỳ Gisonite, Jo
nathas the sonne of Sage the Hararite, A-
hiam the sonne of Sachar the Hararite, Eli
phal the sonne of Vr, Hepher the Machera
thite, Ahia the Pelonite, Hezro of Carmel, E
Naerai the sonne of Asbai, Joel the bro-
ther of Nathan, Mibehar the sonne of Ha-
gri, Zeleg the Ammonite, Naherai the Be-
rothite the wapenbeater of Joab the son-
ne of Zernia, Jra the Jethrite, Gareb the
Jethrite, Vrias the Hethite, Sabad the son
ne of Ahalai, Adina the sonne of Sisa the
Rubenite, a captayne of the Rubenites, and
there were thirtie vnder him: Hanam ỳ son-
ne of Maecha, Josaphat the Mathonite,
Vsia ỳ Astharathite, Sama and Jaiel, the
sonnes of Hotham the Aroerite, Jediael the
sonne of Simri, Joha his brother the Thir-
zite, Eliel the Mahenite, Jeribai and Josua
the sonnes of Elnaam, Jethma the Moabi-
te, Eliel, Obed, Jaesiel of Mizobaia.

Tha XIII. Chapter.

These also came to Dauid vnto Si- A
clag whan he was yet kepte a syde be 1.Re.27
cause of Saul the sonne of Cis: And
they were like wyse amonge the worthies ỳ
helped in the battayll, and coulde handle
bowes with both their handes, & coulde cast

de ȳ South. But their brethrē were in their vyllages, that they might come all waye on the seuenth daye to be with them: for vnto these foure maner of chefe dorkepers were the Leuites committed. And they had the oversight of the chestes and treasures in ȳ house of God.

In the nyghte seaſon also remayned they aboute the house of God: for their dewtye was to geue attendaunce to open euery morynge. And some of them had the ouersight of the mynistrynge vessell: for they bare the vessell out and in. And some of thē were appoynted ouer the vessell, and ouer all the holy vessell, ouer the fine wheate floure, ouer ȳ wyne, ouer the oile, ouer the frankencense, ouer the swete odoures: but seme of ȳ prestes
Exo. 30. d children made the incense.

Vnto Mathithia one of the Leuites the fyrst sonne of Sallum the Corahite, were ȳ pannes cōmytted. And certayne of the Kahathites their brethren were appointed ouer the shewbred, to prepare it euery Sabbath daye.

℣ These are the heades of the singers amōge the fathers of the Leuites chosen out ouer the chestes: for daye and nyght were they in worke withall. These are the heades of ȳ fathers amonge ȳ Leuites in their kinreds. These dwelt at Jerusalem.

1. Par. 9. d *At Gibeon dwelt Jeiel the father of Gibeon, his wives name was Maecha, and his fyrst sonne Abdon, Zur, Cis, Baal, Ner, Nadab, Gedor, Ahaio, Sacharia, Mikloth. Mikloth begat Simeam. And they dwelt also aboute their brethren at Jerusalem amonge theirs. Ner begat Cis, Cis begat Saul, Saul begat Jonathas, Malchisua, Abinadab, Esbaal. The sonne of Jonathas was Meribaal. Meribaal begat Micha. The children of Micha were, Pithon, Melech and Thaherea. Ahas begat Jaera, Jaera begat Alemeth, Asmaueth and Simri. Simri begat Moza. Moza begat Binea, whose sonne was Raphaia, whose sonne was Eleasa, whose sonne was Azel. Azel had sixe sonnes, whose names were: Asrikam, Bochru, Jesmael, Searia, Obadia, Hanan. These are the children of Azel.

The XI. Chapter.

A 1. Re. 31. a The philistynes foughte agaynst Israel. And they of Israel fled before the philistynes, and ȳ wounded fell vpon mount Gilboa. And the philistynes folowed vpon Saul and his sonnes, and smote Jonathas, Abinadab and Malchisua ȳ sonnes of Saul. And the battayll was sore agaynst Saul. And the archers came vpon him, so that he was wounded of the archers. Then sayde Saul vnto his weapenbearer: Drawe out thy swerde, and thrust it thorow me, that these vncircumcysed come not, and deale shamefully with me. Nevertheles his weapenbearer wolde not, for he was sore afrayed. Then toke Saul his swerde, and fell therin. Whan his weapenbearer sawe that Saul was deed, he fell vpon his swerde also, and dyed.

Thus died Saul and his thre sonnes, and all his housholde together. And whan the men of Israel which were in ȳ valley, sawe, that Saul and his sonnes were deed, they lefte their cities and fled: and the philistynes came and dwelt therin.

On the morowe came the philistynes to spoyle the slayne, and founde Saul, and his sonnes lyenge vpon mount Gelboa, and stryped him out, and toke his heade, and his harnesse, and sent it aboute in to ȳ londe of the philistynes, and caused it to be shewed before their Idoles and the people. And his weapens layed they in the house of their god, and stycked vp his heade vpon the house of Dagon.

But whan all they of Jabes in Gilead herde of euery thinge, that the philistynes had done vnto Saul, they gat them vp (as many as were men of armes) and toke the body of Saul and of his sonnes, and brought them vnto Jabes, and buryed their bones vnder the Oke at Jabes, and fasted seuen dayes.

Thus dyed Saul in his trespace which he commytted agaynst the LORDE, because * he kepte not the worde of the LORDE: & because he axed councell at the soythsayer, and axed not at the LORDE, therfore slewe he him, & turned the kyngdome vnto David.

The XII. Chapter.

AND all Israel resorted to David vnto Hebron, and sayde: Beholde, we are ȳ bone and thy flesh. And aforetyme whan Saul reigned, thou leddest Israel out and in. So the LORDE thy God hath sayde vnto the: Thou shalt kepe my people of Israel, and thou shalt be the prynce ouer my people of Israel. And all the Elders of Israel came to the kynge vnto Hebron. And David made a couenaunt with them at Hebron before the LORDE. And they anoynted David to be kynge ouer Israel * accordynge to the worde of the LORDE by Samuel.

And David and all Israel wēte vnto Jerusalem, that is Jebus: for the Jebusites

dwelt in the lõde. And the citesyns of Jebus
saide vnto Dauid: Thou shalt not come in hi
ther. Howbeit Dauid wãne ỳ castell of Siõ.
which is ỳ cite of Dauid. And Dauid sayde:
3.b *who so euer smyteth ỳ Jebusites first, shal
be a prynce & captayne. Thẽ Joab ỳ sonne
of Zernia clymmed vp first, & was made cap
B tayne. So Dauid dwelt in ỳ castell, therfore
was it called ỳ cite of Dauid. And he buyl-
ded ỳ cite roũde aboute, fro Millo forth on
every syde. As for ỳ remnaunt of ỳ cite, Jo-
ab buylded it, & repayred it. And Dauid wẽte
forth & grewe, & the LORDE Zebaoth was wᵗ

These are ỳ chefe amõge ỳ migh- (him.
tie mẽ of Dauid, which dealt valeauntly wᵗ
him in his kyngdome wᵗ all Jsrael, to make
him kynge, acordinge to the worde of ỳ LOR
DE ouer Jsrael. And this is ỳ nombre of Da
uids mightie men: Jesabeam the sonne of
Hachmoni the chefest amõge thirtie. He list
vp his speare, & smote thre C. at one tyme.

After him was Eleasar the sonne of Do
do the Ahohite, and he was amõge the thre
mightie. This man was wᵗ Dauid whãthey
blaspheмed, & the Philistynes gathered thẽ
selues there to ỳ batayll. And ẽther was
there a pece of lõde full of barly, & the peo-
ple fled before the Philistynes. And they sto
de in the myddes of the londe, and resewed it,
and smote the Philistynes. And the LORDE
gaue a greate health.

C And thre of the chefest thirtie wẽte dow
4.c ne to the rocke vnto Dauid in to the caue of
Adullam. But the Philistynes hoost laye in
the valley of Rephaim. As for Dauid, he
was in the castell. And the Philistynes peo-
ple were then at Bethleem. And Dauid was
desyrous, and sayde: O that some wolde ge-
ue me to drynke of the water out of the well
at Bethleem vnder the gate. Thẽ brake tho-
se thre in to the Philistynes hoost, and drue
of the water out of the well at Bethleem
vnder the gate, and caried it, and broughte
it vnto Dauid. Neuertheles he wolde not
drynke it, but poured it vnto the LORDE, and
sayde: God let this be farre fro me, ỳ I shul
de do it, and drynke the blonde of these men
in ỳ parell of their life: for with the parell of
their life haue they broughte it: therfore wol
de he not drynke it. This dyd the thre Wor-
thies.

Abisai the brother of Joab, he was the
chefest amonge thre. And he lifte vp his spea
re, and smote thre hundreth. And he was fa-
mous amonge thre, and before the thirde, mo
re honorable then the two, yet came he not
vnto the thre.

Benaia the sonne of Joiada the sonne of D
Jsrail of Cabzeel, was a man of greate ac- 2 Re.23
tes. He smote two lyons of the Moabites.
And he wente downe, and smote a lyon in
the myddes of a well in the tyme of snowe.
He smote a man of Egipte also, which was
fyue cubites greate of stature, and had in
his hande a speare like a weuers lome. Yet
wente he downe to him with a staffe, and to
ke the speare out of his hande, and slewe
him with his awne speare. This dyd Benaia
the sonne of Joiada, and was a famous man
amonge thre Worthies, and most awncient
amonge thirtie. But vnto the thre came he
not. Howbeit Dauid made him of his secre-
te councell.

The valeaunt Worthies are these: Asa-
hel the brother of Joab, Elhanam his Vn-
cles sonne of Bethleem, Samoth the Hazo-
rite, Helez the Pelonite, Jra the sonne of E
kes the Thecoite, Abiaser the Anathothite,
Sibechai the Husathite, Jlai the Ahohite,
Matherai the Netophatite, Heled ỳ sonne
of Baena ỳ Netophatite, Jthai ỳ sonne of
Ribai of Gibeath of the childrẽ of Ben Ja
min, Benaia the Pirgathonite, Hura of the
broke of Gaas. Abiel the arbathite, Asma-
ueth the Bahorumite, Eliahba the Saalbo-
nite. The children of Hasem ỳ Gisonite, Jo
nathas the sonne of Sage the Hararite, A-
hiam the sonne of Sachar the Hararite, Eli
phal the sonne of Vr, Hepher the Machera
thite, Ahia the Pelonite, Hezro of Carmel, E
Naerai the sonne of Asbai, Joel the bro-
ther of Nathan, Mibehar the sonne of Ha-
gri, Zeleg the Ammonite, Naherai the Be-
rothithe the wapenbeater of Joab the son-
ne of Zernia, Jra the Jethrite, Gareb the
Jethrite, Vrias the Hethite, Sabad the son
ne of Ahalai, Adina the sonne of Siza the
Rubenite, a captayne of the Rubenites, and
there were thirtie vnder him: Hanam ỳ son-
ne of Maecha, Josaphat the Mathonite,
Vsia ỳ Astharathite, Sama and Jaiel, the
sonnes of Hotham the Aroerite, Jediael the
sonne of Simri, Joha his brother the Thir-
zite, Eliel the Mahenite, Jeribai and Josua
the sonnes of Elnaam, Jethma the Moabi-
te, Eliel, Obed, Jaesiel of Mizobaia.

Tha XIII. Chapter.

These also came to Dauid vnto Si- A
clag whan he was yet kepte a syde be 1.Re.27.
cause of Saul the sonne of Cis: And
they were like wyse amonge the worthies ỳ
helped in the battayll, and coulde handle
bowes with both their handes, & coulde cast

stones, and shute arowes with the bowe.

Of Sauls brethren which were of Ben Jamin: The chefest Ahieser and Joas ỹ chil dren of Samaa the Gibeathite. Jesiel and Pelet the children of Asmaueth. Baracha & and Jehu the Anthothite. Jesmaia the Gi beonite, valeaunt amonge thirtie and ouer thirtie. Jeremia, Jahasiel, Johanan, Josa bad the Gederathite. Eleusai, Jerimoth, Bealia, Samaria, Saphatia the Harophi te, Elkana, Jesiia, Asareel, Jasabeam ỹ Ko rahyte, Joela and Sabadia the children of Jeroham of Gedor.

Of the Gaddites resorted there vnto Da uid to the castell in the wyldernesse, mightie Worthies and men of armes, which hādled speares and swerdes, and had faces like liōs, & were as swifte as the Roes vpon ỹ mountaynes. The fyrst Eser, the seconde Obadia, the thyrde Eliab, the fourth Masmanna, ỹ fyfth Jeremia, the sixte Athai, the seuēth Eliel, the eight Johanna, the nyenth Elsabad the tenth Jeremia, ỹ eleuenth Machbanai. These were of the children of Gad; heades in the hoost, the leest ouer an hundreth, and ỹ greatest ouer a thousande. These are they which in the fyrst moneth wente ouer Jordane, whan it was full on both the shores, so that all the valleys were eauen both towarde the East and towarde the West.

There came of the children of Ben Jamin also and of Juda vnto the castell of Dauid. But Dauid wente forth vnto them, and answered and sayde vnto them: Yf ye come to me in peace, and to helpe me, my hert shal be with you. But yf ye come vpō disceate, and to be mine aduersaries (where as there is yet no vnrighte in me) the God of oure fathers loke vpon it, and rebuke it. Neuertheles the sprete endued Amasai the captayne amonge thirtie, and he sayde: We are thine O Dauid, and holde with the thou sonne of Jsai. Peace, peace be with the, peace be with thy helpers, for thy God helpeth the. Then Dauid receaued them, and made them captaynes ouer the men of warre.

And of Manasses there fell certaine vnto Dauid, whan he came to the battayll with the Philistynes agaynst Saul, and helped them not, * for the prynces of ỹ philistynes counceled to let him go from them, and sayde: Yf he fell vnto his lorde Saul, it mighte cost vs oure neckes. Now whā he departed vnto Siclag, there fell vnto him of Manasses, Adna, Josabad, Jediael, Michael, Josabad, Elihu, Zilthai, heades ouer thousandes in Manasses. And they helped Dauid a- 1.Re.29.2 gaynst the men of warre: for they were all valeaunt Worthies, and were captaynes ouer the hoost. And euery daye came there some to Dauid, to helpe him, till there was a greate hoost as an hoost of God.

And this is the nombre of the heades harnessed vnto the warre, which came to Dauid vnto Hebron, for to turne the kyngdome of Saul vnto him, accordynge to the worde of the LORDE.

The childrē of Juda, which handled speares and swerdes, were sixe thousande, & eight hundreth ready harnessed vnto ỹ warre. Of the children of Simeon noble men of armes for the battayll, seuen thousande and an hūdreth. Of the children of Leui foure thousande and sixe hundreth. And Joiada the prynce amonge them of Aaron with three thousande and seuen hundreth. Sadoc the yonge valeaunt man of armes with his fathers house, two and twentye rulers. Of the children of Ben Jamin Sauls brother, three thousande: for vnto that time helde many of thē yet with the house of Saul.

Of ỹ children of Ephraim, twentie thousande and eighte hundreth valeaunt men of armes, and famous in the house of their fathers. Of the halfe trybe of Manasses, eightenē thousande, named by name, to come and make Dauid kynge. Of the children of Jachar (which were men of vnderstondynge, whan nede requyred to knowe what Jsrael shulde do) two hundreth captaynes, and all their brethren folowed their worde. Of Sebulon, soch as wente forth in the hoost to ỹ warre, ready with all maner of weapens for the battayll, fyftye thousande, beynge of one mynde to kepe them selues in ordre.

Of Nephtali, a thousande captaynes, & with them soch as handled shylde and speare, seuen and thyrtie thousande. Of Dan, redy harnessed to the battayll, eight and twentye thousande, and sixe hundreth. Of Asser, soch as wente forth in ỹ hoost, ready harnessed to the battayll, fortye thousande. From beyonde Jordane, of the Rubenites, Gaddites and the halfe trybe of Manasses, with all maner of weapens to the battayll, an hūdreth and twentye thousande.

All these men of warre, ready harnessed to the battayll, came with a whole hert vnto Hebron, to make Dauid kynge ouer all Jsrael. And all Jsrael besyde were of one hert, that Dauid shulde be made kynge. And there were they with Dauid three dayes, eatynge and drynkynge: for their brethren had prepared for them. And soch neghbours

were aboute them vntyll Issachar, Zabulon and Nephtali, brought bred vpon Asses, Camels, Mules and oxen to eate: meel, fyges, rasens, wyne, oyle, oxen, shepe, very many: for there was ioye in Israel.

The XIIII. Chapter.

A 6.a AND David helde a councell with the captaynes ouer thousandes and ouer hundreds, and with all the princes, and sayde vnto all the congregacion of Israel: Yf it lyke you, and yf it be of the LORDE oure God, let vs sende forth on euery syde to oure other brethren in all the countrees of Israel, and to the prestes and Leuites in the cities where they haue suburbes, that they maye be gathered together vnto vs, and let vs fetch the Arke of oure God agayne vnto vs: for by Sauls tyme we axed after it. Thē sayde the whole cōgregacion, that the same shulde be done, for it pleased all the people well.

So David gathered all Israel together from Sihor of Egipte, tyll a man come vnto Hemath, to fetch the Arke of God from Kiriath Jearim. And David wente vp w̄ all Israel to Kiriath Jearim, which lieth in Juda, to bringe from thence the Arke of God the LORDE, that sytteth vpō the Cherubins, where the name is named: and they caused the Arke of God to be caried vpō a new cart from the house of Abinadab.

B Vsa and his brethren droue the cart. As for David and all Israel, they played with all their strength before God, with songes, with harpes, with psalteries, with tabrettes, with Cymbales and trompes.

But whan they came to the barne floore of Chidon, Vsa stretched out his hande to holde the Arke: for the oxen wente out aside. Then waxed the wrath of the LORDE fearce ouer Vsa, and smote him, because he stretched out his hāde to the Arke, so that he dyed there before God. Thē was David sory, because the LORDE had made sochy a rente vpō Vsa, and called the place Perez Vsa, vnto this daye. And David stode in feare of God the same daye, and sayde: How shal I bringe the Arke of God vnto me? Therfore wolde he not let the Arke of God be broughte vnto him in to the cite of David, but caried it in to the house of Obed Edom the Gathite. So the Arke of God abode with Obed Edom in his house thre monethes. And the LORDE blessed Obed Edoms house and all that he had.

The XV. Chapter.

A 2.reg.5.c AND Hiram the kynge of Tyre sent messaungers vnto David and Cedre tymber, and masons and carpenters, to buylde him an house. And David perceaued, that the LORDE had confirmed him kynge ouer Israel: for his kyngdome increased for his people of Israels sake. And David toke yet mo wyues at Jerusalem, and begat yet mo sonnes and doughters. And the names of them that were borne vnto him at Jerusalem, are these: Sammua, Sobab, Nathan, Salomon, Jebehar, Elisua, Elipalet, Noga, Nepheg, Japhia, Elisamma, Baal Jada, Eliphalet.

And whan the Philistynes herde that B
David was anoynted kynge ouer all Israel, they wente vp all to seke David. Whan David herde that, he wente forth agaynst them. And the Philistynes came, and scatered thē selues beneth in the valley of Rephaim. And David axed councell at God, and sayde: Shal I go vp agaynst the Philistynes? and wilt thou delyuer them in to my hande? The LORDE sayde vnto him: Go vp, and I wil delyuer them in to thy hande. And whan they were gone vp to Baal Prasim, David smote them there. And David sayde: God hath deuyded myne enemies thorow my hande, euen as the water parteth asunder: therfore called they the place Baal Prasim. And there lefte they their goddes. Then * commaunded David to burne them with fyre. Deut. 7.

But the Philistynes gat them thither a- C
gayne, and scatered them selues beneth in 2.Reg.5.
the valley. And David axed councell at God agayne. And God sayde vnto him: Thou shalt not go vp behynde them, but turne the from them, that thou mayest come vpon thē ouer agaynst the peertrees. So whan thou hearest aboue vpon the peertrees the noyse of the goynge, go thou forth then to the batayll: for God is gone forth then before the to smyte the hooste of the Philistynes. And David dyd as God commaunded him. And they smote the hooste of the Philistynes from Gibeon forth vnto Gaser. And Davids name was noysed out in all londes. And the LORDE caused the feare of him to come vpō all the heythen.

The XVI. Chapter.

AND he buylded him houses in the cite A
of David, and made ready a place for the Arke of God, and pitched a Tabernacle for it. At that tyme sayde David: The Arke of God is not to be borne, but onely of the Leuites: * for them hath the LORDE chosen to beare the Arke of the LORDE, and to minister vnto him for euer. Therfore gathered David all Israel together vnto Jerusalem, to bringe vp the Arke of the LORDE Num.4.

vnto the place which he had prepared for it.

And Dauid broughte the children of Aaron & the Leuites together. Of the children of Kahath: Vriel the chefe wt his brethren, an C. and twentye. Of the children of Merari: Asaia the chefe wt his brethrē, two C. and twentye. Of the childrē of Gerson: Joel the chefe wt his brethren, an C. and thirtie. Of ỹ childrē of Elizaphan: Semaia the chefe wt his brethren, two hundreth. Of the childrē of Hebron: Eliel the chefe, with his brethrē, foure score. Of the children of Vsiel: Amminadab the chefe, with his brethren, an hūdreth and twolue.

B And Dauid called Sadoc and Abiathar the prestes, and the Leuites, namely Vriel, Asaia, Joeli, Semaia, Eliel, Aminadab, and sayde vnto them: Ye are the heades of ỹ fathers amonge the Leuites: sanctifye yo⁹ selues therfore & youre brethrē, ỹ ye maye bringe vp the Arke of the LORDE God of Israel, to the place ỹ I haue prepared for it.

Par. 1. 4. b * For afore whan ye were not there, the LORDE oure God made a rent amonge vs, because we soughte him not, as we shulde haue done. So ỹ prestes & the Leuites halowed thē selues, ỹ they mighte bringe vp the Arke of the LORDE God of Israel. And the children of Leui bare the Arke of God the LORDE vpon their shulders with the staues theron,

xo. 25. b * as Moses cōmaunded accordinge to ỹ worde of the LORDE.

And Dauid spake vnto ỹ rulers of ỹ Leuites, that they shulde ordeyne some of their brethren to be syngers with psalteries, harpes and loude instrumentes, and Cimbales, to synge loude with ioye.

C Then the Leuites appoynted Heman ỹ sonne of Joel: and of his brethren Assaph the sonne of Barachias: and of the children of Merari their brethren, Ethan the sonne of Cusaia: and with them their brethren of the seconde course, namely Zacharias, Jaesiel, Semiramoth, Jehiel, Vnni, Eliab, Benaia, Maeseia, Mathithia, Elipheleia, Mikneia, Obed Edom, Jeiel, the dore kepers. For Heman, Assaph and Ethan were syngers, with brasen belles makynge a loude noyse: but Zacharias, Jaesiel, Semiramoth, Jehiel, Vnni, Eliab, Maeseia & Benaia with phalteries to Alamoth: Mathithia, Elipheleia, Mikneia, Obed Edom, Jeiel & Asasia with harpes to synge aboue them on hye. Chenania the ruler of the Leuites was the master of Musick to teach them for to synge, for he was a man of vnderstondinge.

And Barachias and Elcana were the dorekepers of the Arke. But Sachania, Josaphar, Nathaneel, Amasai, Zacharias, Benaia, Elieser the prestes, blewe the trompettes before ỹ Arke of God. And Obed Edom and Jehia were dorekepers of the Arke.

So Dauid and the Elders of Israel, and D the captaynes ouer thousandes wente vp to fetch the Arke of the couenaunt of the LORDE out of the house of Obed Edom wt ioye. And whan God had holped the Leuites ỹ bare the Arke of the LORDES couenaunt, there were offred seuen bullockes & seuen rāmes. And Dauid had a lynnē garment vpō him, and so had all the Leuites ỹ bare the Arke, and ỹ syngers, and Chenania the master of Musick wt the syngers. Dauid had an ouerbody cote of lynnen vpon him alsō.

Thus all Israel brought vp the Arke of the couenaunt of the LORDE with myrth, with trompettes, tabrettes, & loude Cymbales, with psalteries and harpes. Now whan the Arke of the couenaunt of the LORDE came in to the cite of Dauid, Michol ỹ doughter of Saul loked out at a wyndowe: & whē she sawe kynge Dauid daunsynge & playenge, she despysed him in hir hert.

The XVII. Chapter.

AND whā they brought in the Arke of 2 God, they set it in ỹ Tabernacle, that Dauid had pitched for it, and offred burntofferynges & thankofferynges before God. And whā Dauid had ended the burntofferynges and thankofferynges, he blessed the people in the name of the LORDE, & distributed vnto euery man in Israel (both vnto man and woman) a cake of bred, and a pece of flesh and a meece of potage.

And he appoynted before the Arke of ỹ LORDE certayne Leuites to mynister, that they shulde geue prayse, thankes and loauinges vnto the LORDE God of Israel: namely Assaph the first, Zacharias the seconde, Jeiel, Semiramoth, Jehiel, Mathithia, Eliab, Benaia, Obed Edom and Jehiel, with psalteries and harpes. But Assaph with loude Cymbales. Benaia and Jehasiel the prestes with tabrettes, allwaye before the Arke of ỹ couenaunt of God.

At the same tyme ordeyned Dauid first of 2 all to geue thākes vnto the LORDE by Assaph and his brethren.

O geue thankes vnto the LORDE, call Ps. vpon his name, tell the people what thinges he hath done.

O let youre songes be of him: prayse him, and let youre talkynge be of all his wonderous workes.

Geue his holy name a good reporte: let ỳ hert of them reioyce, that sẽke the LORDE.

O sẽke the LORDE and his strength, sẽke his face euermore.

Remẽbre his maruelous workes that he hath done, his wonders, and the iudgmẽtes of his mouth.

Ye sede of Israel his seruaunt, ye childrẽ of Jacob his chosẽ.

He is the LORDE oure God, his iudgmẽtes are in all londes.

C Be myndefull euer of his couenaũt what he hath commaunded in to a thousande generacions.

* Which he made with Abraham, & * his ooth vnto Isaac.

And he * comfirmed the same vnto Jacob for a perpetuall lawe, and to Israel for an euerlastinge couenaunt.

And sayde: Vnto the wyl I geue ỳ londe of Canaan, ỳ metelyne of yo' inheritaunce.

Whã they were yet but small & fewe in nõbre, and straungers in the same londe.

And they wente from one nacion to another, & from one realme to another people.

He suffred no man to hurte them, and reproued euen kynges for their sakes.

* Touch not myne anoynted, & do my prophetes no harme.

O synge vnto ỳ LORDE, let all ỳ earth be tellynge of his saluacion from daye to daye.

Declare his holynes amõge the heythẽ, & his wonderous workes amonge ỳ people.

For the LORDE is greate, and can not worthely be praysed, and more to be had in awe then all goddes.

As for all the goddes of the heythẽ, they are but Idols: * but it is the LORDE that made the heauens.

Thankes geuynge and worshipe are before him, strength and ioye is in his place.

Ascrybe vnto the LORDE ye kynreds of nacions: ascrybe vnto the LORDE worshipe and strength.

Ascrybe vnto the LORDE the honoure of his name: brynge presentes, and come before him, and worshipe ỳ LORDE in ỳ bewtye of holynes.

Let the whole earth stõde in awe of him: he hath made the compase of the worlde so fast, that it can not be moued.

Let the heauens reioyse, and let the earth be glad: and let it be tolde amonge the heythen, that the LORDE reigneth.

Let the See make a noyse, and the fulnesse therof: let the felde be ioyfull, and all that therin is.

Let all the trees in the wod leape for ioye before the LORDE, for he commeth to iudge the earth.

O geue thankes vnto the LORDE, for he is gracious: and his mercy endureth for ever.

And saye: Helpe vs O God oure Sauiour, and gather vs together, and delyuer vs from the heythen, that we maye geue thankes vnto ỳ holy name, and synge prayses vnto the in thy psalmes.

Praysed be the LORDE God of Israel from euerlastinge to euerlastinge: and let all people saye, Amen, And: prayse be vnto the LORDE.

So he lefte Assaph and his brethren there before the Arke of the couenaunt of the LORDE, to mynister allwaye before the Arke, euery daye his daye worke. But Obed Edom and their brethren, eight and threscore, and Obed Edom the sonne of Jedithun, and Hossa, to be dore kepers. And Sadoc ỳ prest, & his brethrẽ the prestes, lefte he before the habitacion of the LORDE vpon the hye place at Gibeõ, to offre burntsacrifices dayly vnto the LORDE vpon the altare of burnt offerynges in the mornynge & in the euenynge, as it is wrytten in the * lawe of the LORDE, which he cõmaunded vnto Israel. And with them Heman & Jedithun, and ỳ other chosen, which were named by name to geue thankes vnto the LORDE, because his mercy endureth for euer. And with them Heman & Jedithun to stryke vpon the tabrettes and Cymbales, and the musicall instrumentes of God. As for the childrẽ of Jedithun, he made them dorekepers. So all the people departed, euery one to his house: and Dauid returned also to blesse his house.

E Exo. 29. j Nu. 28. a

The XVIII. Chapter.

A IT fortuned whã Dauid dwelt in his house, he sayde vnto ỳ prophet Nathan: Beholde, I dwell in a house of Ceder, and the Arke of the couenaunt of the LORDE is amonge the curtaynes. 2. Re. 7. a

Nathan saide vnto Dauid: What so euer is in thine hert, that do: for God is with ỳ. But the same night came ỳ worde of God vnto Nathan, and sayde: Go and speake to Dauid my seruaunt: Thus sayeth the LORDE: Thou shalt not buylde me an house to be an habitaciõ: for I haue dwelt in no house sence the daye that I broughte forth the childrẽ of Israel, vnto this daye: But where the Tabernacle and habitacion hath bene, there haue I bene where so euer I haue walked in all Israel. Spake I euer to eny of

the Judges in Israel (whom I commaunded to kepe my people) and sayde: Wherfore do ye not buylde me an house of Cedre tymber?

B So shalt thou speake now vnto my seruaunt Dauid: Thus sayeth the LORDE Zebaoth: I toke the from the pasture behynde the shepe, that thou shuldest be the prynce ouer my people, and haue bene with the whither so euer thou wentest, and haue roted out all thine enemies before the, and haue made the a name, acordinge to the name of the greate men that are vpō earth. And for my people of Israel, I wyll appoynte them a place, and wyl plante them, that they maye dwell there, and nomore to be remoued. And the childrē of wickednes shal oppresse them nomore, like as afore tyme, whan I cōmaunded the Judges ouer my people of Israel. And I wyl subdue all thine enemies, and do declare vnto the, that the LORDE wyl buylde the an house.

2. Re. 7. c
Psal. 131. b
* But whan thy dayes are fulfilled, that thou departest hence with ỳ fathers, I wyl after the rayse vp ỳ sede, which shall be euē one of thy sonnes: his kyngdome wyl I stablisshe, he shal buylde me an house, & I wyl make his seate sure for euer. I wyl be his father, and he shal be my sonne. And I wyl not withdrawe my mercy from him, as I haue withdrawen it frō him that was before the: But I wyll set him in my house and in my kyngdome for euer, so that his seate shalbe sure for euermore.

C And whā Nathan had spoken vnto Dauid acordinge to all these wordes & all this vision, kynge Dauid came and sat him downe before the LORDE, and sayde: O LORDE God, who am I? and what is my house, ỳ thou hast broughte me thus farre? And this (O God) hast thou thoughte yet to litle, but hast spoken of thy seruauntes house yet longe for to come. And thou LORDE God hast loked downe vpon me from aboue, euen as one man loketh vpon another. What more shal Dauid saye vnto the, ỳ thou bryngest ỳ seruaunt to soch honoure? Thou knowest thy seruaunt O LORDE, for thy seruauntes sake and acordinge to thy hert hast thou done all these greate thinges, that thou mightest shewe all greate thinges vnto thy seruaunt.

Deut. 32. f
LORDE, * there is none lykel the, and there is no God but thou, of whom we haue herde

Deut. 4. a
with oure eares. And * where is there a people vpon earth as thy people of Israel, where God wente to delyuer him a people, and to make him selfe a name thorow greate & terrible thinges, to cast out the heythen before thy people, whom thou hast delyuered out of Egipte? and ỳ people of Israel hast thou made ỳ people for euer, and thou LORDE art become their God.

Now LORDE, let the worde be verified for euer, that thou hast spoken ouer thy seruaunt and ouer his house, & do as thou hast spoken: and let thy name endure and be magnified for euer, that it maye sayde: The LORDE Zebaoth, the God of Israel is the God in Israel, and that the house of thy seruaunt Dauid maye be stablyßshed before the: for thou LORDE hast opened the eare of ỳ seruaunt, that thou wilt buylde him an house. Therfore hath thy seruaunt founde (confydence) to make his prayer before the. Now LORDE, thou art God, and hast promysed soch good vnto thy seruaunt. Begynne now to blesse the house of thy seruaunt, that it maye be euermore before the: for loke what thou blessest (O LORDE) the same is blessed for euer.

The XIX. Chapter.

After this smote Dauid the Philisthynes, and subdued them, and toke Gath & the vyllages therof out of the hande of the Philistynes. He smote the Moabites likewyse, so that the Moabites were subdued vnto Dauid, and gaue him trybute. He smote Hadad Eser also ỳ kynge of Zoba in Hemath, whan he wente to set vp his power by the water Euphrates.

And Dauid toke from him a thousande charettes, seuen thousande horsmen, and twē tye thousande fote men. And Dauid lamed all the charettes, and kepte an hundreth charettes ouer. And the Syriās came from Damascon, to helpe Hadad Eser the kynge of Zoba. Howbeit Dauid smote two & twentie thousande of the same Syrians, and layed men of warre at Damascon in Syria, so that the Syrians were subdued vnto Dauid, and broughte him trybute. For the LORDE helped Dauid, whither so euer he wente.

And Dauid toke the shyldes of golde, ỳ Hadad Esers seruaūtes had, & broughte thē to Jerusalē. And out of Tibehath & Chun the cities of Hadad Eser, toke Dauid very moch brasse, * where of Salomon made the brasen lauer, and pilers, and brasen vessels.

And whā Thogu the kynge of Hemath herde, ỳ Dauid had smytten all ỳ power of Hadad Eser, he sent his sonne Hadoā vnto kynge Dauid, to salute him & to blesse him, because he had foughtē wt Hadad Eser, & smytē hī (for Thogu had warre wt Hadad Eser)

and all the same vessels of golde, syluer and of brasse, dyd kynge Dauid consecrate vnto the LORDE, with the syluer and golde that he had taken from the heythē, namely, from the Edomites, Moabites, Ammonites, philistynes, and Amalechites.

C And Abisai the sonne of Zeru Jasmote eighteene thousande of the Edomites in the Salt valley, and layed mē of warre in Edomea, so that all the Edomites were subdued vnto Dauid: for ỳ LORDE helped Dauid, whither so euer he wente.

Thus Dauid reigned ouer all Jsrael, and 2.a.c executed iudgment and righteousnes vnto all the people. Joab the sonne of Zeru Ja was captayne ouer the hoost. Josaphat the sonne of Ahilud was Chaunceler. Sadac the sonne of Achitob, and Ahimelech ỳ sonne of Abiathar, were prestes. Sauesa was Scrybe. Benaia the sonne of Joiada was 2.a.c ouer the Chrethians & Plethians. * And Dauids sonnes were chefe at ỳ kynges hande.

The XX. Chapter.

A Nd after this dyed Nahas ỳ kynge 10.a of the childrē of Ammon, and his sonne was kynge in his steade. Then sayde Dauid: Jwil do mercy vpon Hanun the sonne of Nahas, for his father dyd mercy vpon me: and so he sent messaungers to comforte him ouer his father. And whā Dauids seruauntes came in to the londe of the children of Ammon vnto Hanun to comforte him, the prynces of the children of Ammon sayde vnto Hanun: Thinkest thou that Dauid honoureth thy father in thy sighte, that he hath sent cōforters vnto the? Nee his seruauntes are come vnto the, to search and to ouerthrowe, and to spye out the londe. Then toke Hanun the seruauntes of Dauid, and shoue them, & cut the halfe of their garmentes of, euē by the loynes, & so let thē go. And they wente their waye, & sent men to tell Dauid. Neuertheles he sent to mete them (for ỳ B men were put to great shame) and the kynge sayde: Abyde at Jericho, tyll youre beerdes be growne, and then come agayne.

Whan the childrē of Ammon sawe, that they stynked in ỳ sighte of Dauid, both Hanun and the children of Ammon sent a thousande talētes of syluer, to hyre charettes and horsmen out of Mesopotania, out of Maecha and out of Zoba: and hyred two and thirtie thousande charettes, & ỳ kynge of Maecha with his people, which came & pitched their tentes before Medba. And the children of Ammon gathered them selues together out of their cities, and came to the battayll.

Whan Dauid herde that, he sent Joab thither with all the hoost of the men of armes. And the childrē of Ammon were gone forth, and prepared them selues to the battayll before the gate of the cite. But the kynges ỳ were come, kepte them asyde in the felde.

Now whā Joab sawe that the battayll C was agaynst him both before and behynde, he chosē of all the best yonge men in Jsrael, and prepared him selfe agaynst ỳ Syrians. As for ỳ residue of the people, he put them vnder the hande of Abisai his brother, that they shulde prepare them selues agaynst the children of Ammon, and he sayde: Yf ỳ Syriās be to mightie for me, helpe thou me: but yf the childrē of Ammon be to strōge for ỳ, Jshall helpe the: take a good corage vnto the, and let vs quyte oure selues manly for oure people and for the cities of oure God: neuertheles the LORDE do what pleaseth him. And Joab made him forth with ỳ people that was with him, to fighte agaynst ỳ Syrians: & they fled before him. And whan the children of Ammon sawe ỳ the Syrians fled, they fled also before Abisai his brother, and wente in to the cite. And Joab came to Jerusalem.

But whan the Syrians sawe that they D were smyttē before Jsrael, they sent messaungers, and brought forth ỳ Syrians which were beyonde the water. And Sophach the chefe captayne of Hadad Eser wente before them. Whā this was tolde Dauid, he gathered all Jsrael together, and wente ouer Jordane. And whan he came at them, he set ỳ battayll in araye agaynst them. And Dauid prepared him selfe to ỳ battayll agaynst ỳ Syrians, & they foughte with him: but ỳ Syriās fled before Jsrael. And Dauid slewe of the Syrians seuen thousande charettes, & fortye thousande fote men. And Sophach the chefe captayne slewe he also. And whan Hadad Esers seruauntes sawe that they were smyttē before Jsrael, they made peace wt Dauid & his seruauntes. And the Syrians wolde helpe the childrē of Ammon nomore.

The XXI. Chapter.

A Nd whan ỳ yeare came aboute, what A tyme as ỳ kynges vse to go forth, Joab brought the power of the hoost, 2.Re.11 & destroyed the londe of the children of Ammon, and came and layed sege vnto Rabba. But Dauid abode at Jerusalem. * And Joab smote Rabba, and brake it downe. 2.Re.12 And Dauid toke their kynges crowne from his heade, and founde the weighte of a talent of golde therin, & precious stones. And it was

set vpō Dauids heade. And very moch spoyle caried he out of the cite. As for the people that were therin, he broughte thē forth, & parted them in sunder wt sawes, & hokes & betels of yron. Thus dyd Dauid vnto all ỳ cities of the childrē of Ammon. And Dauid departed againe, with the people vnto Jerusalem.

B Afterwarde arose there warre at Gasar with the Philistynes. Then Sibechai ỳ Husathite smote Sibai, which was one of the children of Rephaim, and he subdued him. And there arose warre agayne wt the Philistynes. Thē Elhamah ỳ sonne of Jair smote Lahemi ỳ brother of Goliath ỳ Gathite, whose speares staff was like a weuers leme. Afterwarde was there a battayll at Gath, where there was a man of a greate stature, ỳ had sixe fyngers and sixe toes, which make foure and twentye. And he was borne also of Rapha, and spake despytefully vnto Israel. But Jonathas the sonne of Simea Dauids brother smote him. These were the childrē of Rapha at Gath, & fell thorow ỳ hande of Dauid, and of his seruauntes.

The XXII. Chapter.

A Ande Sathan stode agaynst Israel, & entysed Dauid to nombre Israel. And Dauid sayde vnto Joab & to ỳ rulers of the people: Go yͤ waye, nombre Israel from Berseba vnto Dan, and bringe me the nombre of thē, that I maye knowe it. Joab sayde: The LORDE make his people an hundreth tymes mo then they are now. But my lorde O kynge, are they not all my lordes seruauntes? Why doth my lorde then axe therafter? Wherfore shal there a trespace come vpon Israel?

Neuertheles the kynges worde prevayled agaynst Joab. And Joab wente forth, and walked thorow all Israel, and came to Jerusalem, and delyuered vnto Dauid ỳ nombre of the people that was tolde. And of all Israel there were a thousande tymes a thousande, and an hundreth thousande men, that drue out the swerde: and of Juda foure hundreth thousande and seuētye thousande men, which drue out the swerde. As for Leui and Ben Jamin, he nombred them not amonge these: for the kynges worde was abhominable vnto Joab.

B But this displeased God righte sore: for he smote Israel. And Dauid sayde vnto God: I haue synned greuously, that I haue done this. But now take awaye the trespace of thy seruaunt: for I haue done very vnwysely. And the LORDE spake vnto Gad Dauids Seer, & sayde: Go speake to Dauid, & saye: Thus saieth the LORDE: Three thinges laye I before the, chose ỳ one of them, ỳ I maye do it vnto the. And whā Gad came to Dauid, he spake vnto him: Thus saieth the LORDE: Chose ỳ ether three yeare derth, or three monethes to flye before thine aduersaries, & before the swerde of thine enemies, ỳ it maye ouertake the: or three dayes ỳ swerde of the LORDE, & pestilēce in the londe, ỳ the angell of the LORDE maye destroye in all ỳ coastes of Israel. Loke now what answere I shal gene vnto him ỳ sent me. Dauid sayde vnto Gad: I am in greate trouble: nu wyl I rather fall in to ỳ hande of the LORDE, for his mercy is exceadynge greate, & I wil not fall in to the handes of men.

Then dyd the LORDE cause pestilence to come in to Israel, so that there fell of Israel three score & ten thousande mē. And God sent the angell to Jerusalē for to destroye it. And euen in the destruccion the LORDE considered, and he repēted of the euell, and sayde vnto the angell ỳ destroyer: It is ynough, holde now thy hande.

The angell of the LORDE stode beside ỳ barne of Arnan ỳ Jebusite. And Dauid lifte vp his eyes, and sawe the angell of ỳ LORDE stondinge betwene heauē and earth, and a naked swerde in his hande stretched out ouer Jerusalem. Then Dauid and ỳ Elders beynge clothed with sack cloth, fell vpō their faces. And Dauid sayde vnto God: Am not I he that caused the people to be nombred? I am he that hath synned and done euell: as for these shepe, what have they done? LORDE my God, let thine hande be agaynst me and agaynst my fathers house, and not agaynst thy people to plage them.

And the angell sayde vnto Gad, that he shulde speake vnto Dauid, that Dauid shulde shulde go vp, & set vp an altare in the barne of Arnan the Jebusite. So Dauid went vp acordinge to ỳ worde of Gad, which he spake in the name of the LORDE. But whā Arnan turned him, and sawe the angell (and his foure sonnes with him) they hyd thē selues: for Arnan thrōshed wheate.

Now whan Dauid came to Arnan, Arnan loked, and was aware of Dauid, and wēte forth out of the barne, and worshipped Dauid with his face to the grounde. And Dauid sayde vnto Arnan: Gene me rowme in the barne, to buylde an altare vnto the LORDE therin: for ỳ full money shalt thou gene it me, that the plage maye ceasse from the people.

But Arnan sayde vnto Dauid: Take it vnto the, and let my lorde the kynge do as pleaseth him. Beholde, that oxe geue I for a burntofferynge, and those vessels to the oxe, and wheate for the meatofferynge, I geue it all. Nevertheles the kynge sayde vnto Arnan: Not so, but for ỹ full money wyl I bye it: for that which is thine wyl not I take for the LORDE, and offre a burntofferynge for nawghte.

So Dauid gaue Arnan for ỹ rowme, sixe hundreth Sycles of golde in weight. And there buylded Dauid an altare vnto ỹ LORDE, & offred burntofferynges & slaynofferynges. And whan he called vpō the LORDE, he herde him thordw the fyre from heauē vpon ỹ altare of the burntofferynge. And ỹ LORDE sayde vnto the angell, that he shulde put his swerde in to his sheeth.

At the same tyme whā Dauid sawe, that the LORDE had herde him vpon the corne floore of Arnan ỹ Jebusite, he dyd sacrifice there. For ỹ habitacion of ỹ LORDE which Moses had made in the wyldernes, and the altare of burntofferynges, was at that tyme in the hye place at Gibeon. But Dauid coulde not go thither to seke God before it, for he feared the swerde of the LORDES angell. And Dauid sayde: * Here shal be ỹ house of God ỹ LORDE, and this the altare of burntofferynges for Israel.

The XXIII. Chapter.

AND Dauid cōmaunded to gather together the straungers that were in ỹ londe of Israel, and appoynted masons to hewe stone for the buyldinge of the house of God. And Dauid prepared moch yron for nales in the dores of the portes, and for soch thinges as were to be naled together, and so moch brasse, that is was not to be weyed: and Cedre trees innumerable: for they of Zidon & Tyre brought Dauid moch Cedre tymbre: for Dauid thoughte, Salemō my sonne is but a childe and tender: But the house that shal be buylded vnto the LORDE, shal be greate, that his name & prayse maye be exalted in all londes, therfore wyl I prouyde for him. So Dauid made greate prouysion before his death.

And he called Salomon his sonne, & commaunded him to buylde the house of LORDE God of Israel, and sayde vnto him: My sonne, * I was minded to buylde an house vnto the name of the LORDE my God, but the worde of ỹ LORDE came vnto me, and sayde: Thou hast shed moch blonde, and stryken many battayls, therfore shalt thou not buylde an house vnto my name, for as moch as thou hast shed so moch blonde vpon the earth before me. Beholde, the sonne which shal be borne vnto the, shal be a quyete man: and I wyl cause him to be in rest from al his enemies on euery syde, for his name shalbe Salomon: for I wyll geue peace and rest vpon Israel as longe as he lyueth. He shal buylde an house vnto my name. He shal be my sonne, and I wyll be his father. And I wyl stablyshe ỹ seate of his kyngdome vpō Israel for euer.

Now my sonne, the LORDE shal be wyth the, and thou shalt prospere, that thou mayest buylde an house vnto the LORDE thy God, acordynge as he hath spoken of the. The LORDE also shal geue the wyßdome & vnderstondynge, and shal commytte Israel vnto the, that thou mayest kepe the lawe of the LORDE thy God. But then shal thou prospere, yf thou take hede to do after the ordynaunces and lawes which the LORDE commaunded Moses vnto Israel. Be stronge, and take a good corage vnto the, feare not, and be not faynt harted. Beholde, I haue in my powere prouyded for the house of the LORDE, an hundreth thousande talentes of golde, and a thousande tymes a thousande talentes of syluer, and brasse and yron without nombre: for there is so moch of it.

And tymbre and stone haue I prepared, thou mayest get more therof. Thou hast many workmen also, mesons and carpenters in stone and tymber, and all maner of men that haue vnderstondinge in all worke off golde, syluer, brasse, and yron without nombre. Yet get the vp, and be doynge, and the LORDE shal be with the.

And Dauid commaunded all the rulers of Israel, to helpe Salomon his sonne, and sayde: Is not the LORDE youre God with you, and hath geuen you rest on euery syde? for he hath delyuered the inhabiters of the londe in to youre handes, and the londe is subdued before the LORDE and before his people. Geue ouer youre hert now therfore and youre soule, to seke the LORDE youre God, and get you vp, and buylde a Sanctuary vnto the LORDE God, that the Arke of the couenaunt of the LORDE and the holy vessels of God, maye be brought in to the house, which shalbe buylded vnto the name of the LORDE. So Dauid made Salomon his sonne kynge ouer Israel, whan he himself was olde, and had lyued ynough.

The XXIIII. Chapter.

A AND Dauid gathered all the rulers in Israel together, and the prestes & Leuites, to nombre ỳ Leuites from thirtie yeare olde & aboue. And ỳ nombre of thē (which were strōge men) frō heade to heade, was eight and thirtie thousande: of whom there were foure & twentie thousande, which dyd their diligence in the worke ouer ỳ house of the LORDE, and fyue thousande officers and Judges, and foure thousande porters, & foure thousande that songe prayses vnto ỳ LORDE with instrumentes, which he had made to synge prayse with all.

And Dauid made the ordinaunce amonge the children of Leui, namely amōge Gerson, Kahath & Merari. The Gersonites were: Laedan and Simei. The children of Laedan: the first, Jehiel, Sethan, and Joel, these thre.

The children of Simei were: Salomith, Hasiel and Haran, these thre. These were the chefe amonge the fathers of Laedan. These also were the children of Simei: Jahath, Sina, Jeus and Bria, these foure were Simeis children also. Jahath was the first, Sina the seconde. As for Jeus and Bria, they had not many children, therfore were they coūted but for one fathers house.

B * The childrē of Kahath were: Amram, Jezehar, Hebron and Vsiel, these foure. The childrē of Amram were: Aaron and Moses.

xod. 6. c Par. 7. a

xo. 29. a * As for Aaron, he was separated, to be sanctified for the Most holy, he & his sonnes for euer, to burne incense before the LORDE, & to minister and blesse in ỳ name of the LORDE for euermore. And the children of Moses the man of God were named amonge ỳ tribe of the Leuites.

xod. 2. d * The childrē of Moses were Gerson and Elieser.

The children of Gerson, the fyrst was Sebuel. The children of Elieser, the fyrst was Rehabia & Elieser had none other children. But ỳ childrē of Rehabia were many therouer. The children of Jezehar were: Salomith the fyrst. The children of Hebron were: Jeria the fyrst, Amazia the seconde, Jahasiel the thirde and Jakmeam ỳ fourth. The children of Vsiel were: Micha the fyrst and Jesia the seconde.

C The children of Merari were: Maheli & Musi. The children of Maheli were: Eleasar and Cis. And Eleasar dyed, and had no sonnes but doughters. And the children of Cis their brethren toke them. The children of Musi were: Maheli, Eder and Jeremoth, these thre. These are the children of Leui amonge their fathers houses, and the chefest of the fathers, which were counted after the nombre of ỳ names heade by heade: which executed the worke of the offices in the house of the LORDE * from thirtie yeare olde & aboue. For Dauid sayde: The LORDE God of Israel hath geuen his people rest, & shall dwell at Jerusalem for euer.

Amonge ỳ Leuites also were the childē of Leui nombred from thirtie yeare olde and aboue, * that they neded not to beare ỳ habitacion with all the vessels of their office, but acordinge to ỳ last wordes of Dauid, ỳ they shulde stonde vnder the hande of the children of Aaron, to minister in the house of the LORDE in the courte, and to the chestes, and for purifyenge, and to all maner of sanctifyenge, and to euery worke of the office in the house of God. And for ỳ shewbred, for the fyne floure, for the meatoffrynge, for the vnleuended wafers, for the pannes, for ỳ fryenge, and for all maner of weight and measure. And in the mornynge to stonde for to gene thankes and to prayse the LORDE, and in the euenynge likewyse. And vpon all Sabbathes, Newmones and feastes to offre all the burntofferynges vnto the LORDE, acordinge to the nombre and ordre, allwaye before the LORDE: to wayte vpon the Tabernacle of witnesse and of the Sāctuary, and vpon their brethrē the children of Aaron, to minister in the house of the LORDE.

The XXV. Chapter.

THis was ỳ ordinaunce of the childrē of Aaron. * The children of Aaron were, Nadab, Abihu, Eleasar and Ithamar. But Nadab and Abihu dyed before their fathers, and had no children. And Eleasar and Ithamar were prestes. And Dauid ordred them after his maner: Sadoc out of the children of Eleasar, and Ahimelech out of the children of Ithamar, acordinge to their nombre and office. And there were mo chefe stronge men founde amonge the children of Eleasar, then the children of Ithamar. And he ordeyned them after this maner: namely, sixtene out of ỳ childrē of Eleasar to be rulers thorow out their fathers house: & eight of the children of Ithamar thorow out their fathers house. Nevertheles he ordeyned them by lot, because that both the pryncipall of the children of Eleasar and of Ithamar were in ỳ Sanctuary, and chefe before God. And the Scrybe Semeia the sonne of Nethaneel one of the Leuites, wrote them vp before ỳ kynge and before the rulers, and before Sadoc the prest, & before Ahimelech the sonne of Abiathar, &

before the chefe of the fathers amonge the
prestes & Leuites: namely one fathers house
for Eleasar, and the other for Ithamar.

And the first lot fell vpon Joiarib, the se-
conde vpon Jedana, the thirde vpō Harim,
the fourth vpon Seorim, the fifth vpō Mal
chia, the sixte vpon Meiamin, the seuenth
vpon Hakoz, the eight vpon * Abia, the
nyenth vpon Jesua, the tenth vpon Secha
nia, the eleuenth vpon Eliasib, the twolueth
vpon Jakim, the thirtenth vpon Hupa, the
fourteneth vpon Jesebeab, the fiftenth vpon
Bilga, the sixteenth vpon Immer, the seuen-
tenth vpon Hesir, the eightenth vpon Hapi-
zez, the nyententh vpon Pethahia, the twen-
tieth vpon Jehezkel, the one and twentieth
vpon Jachin, the two & twentieth vpon Sa
mul, the thre & twentieth vpō Dalaia, & fou
re and twentieth vpō Maasia. This is their
course after their office, to go in to the hou-
se of the LORDE, acordinge to their maner
vnder their father Aaron, as the LORDE
God of Israel commaunded him.

Of the children of Leui amonge the chil
dren of Amram, was Subael. Amonge the
children of Subael, was Jehdea. Amonge
the children of Rehabia, was & first Jesia.
Amonge the Jezeharites was Selomoth.
Amonge the children of Selomoth was Ja
hath. The children of Hebron were: Jeria &
first, Amaria the seconde, Jehasiel the thir-
de, Jakneam the fourth.

The children of Osiel were: Micha. Amō
ge the children of Micha was Samir. The
brother of Micha was Jesia. Amonge the
children of Jesia was Zacharias. The chil-
dren of Merari were: Maheli & Musi, who
se sonne was Jaesia. The childrē of Merari
of his sonne Jaesia were: Soham, Sacur &
Ibri. Maheli had Eleasar: for he had no sō
nes. Of Cis, the children of Cis were: Jerah
meel and Musi. The children of Musi were,
Maheli, Eder and Jeremoth. These are the
childrē of & Leuites thorow out & house of
their fathers. And the lot was cast for them
also besyde their brethren the children of Aa
ron, in the presence of kynge Dauid and Sa-
doc and Ahimelech, and before the chefe fa-
thers amonge the prestes & Leuites, as well
for the leest brother as for the chefest amon-
ge the fathers.

The XXVI. Chapter.

A NOw Dauid with the chefe captaynes
sundered to the offices amonge & chil
drē of Assaph, Heman & Jedithun &
prophetes with harpes, psalteries & Cymba
les, and they were nombred vnto the worke
acordynge to their office. Amonge the chil-
drē of Assaph was Sakur, Joseph, Nethā-
nia, Asarela, childrē of Assaph vnder Assaph
which prophecyed besyde & kynge. Of Jed
thun: The children of Jedithun were, Geda
lia, Zori, Jesaia, Hasabia, Mathithia (Simei)
these sixe vnder their father Jedithun wt har
pes, whose prophecienge was to geue thā-
kes and to praise the LORDE. Of Heman: The
children of Heman were Bukia, Mathania,
Osiel, Sebuel, Jerimoth, Hanania, Hanani,
Eliatha, Gilthi, Remamthieser, Jasbaksa,
Mallothi, Hothir and Mehesioth. All these
were the children of Hemā the kynges Seer
in the wordes of God to lyfte vp the horne:
for God gaue Heman fourtene sonnes & thre
daughters.

All these were vnder their fathers Assaph
Jedithun and Heman, to synge in the house
of the LORDE with Cymbales, psalteries &
harpes, acordynge to the office in the house
of God besyde the kynge. And their nombre
with their brethren, which were taughte in
the songe of the LORDE (euery one hauynge
vnderstondinge) was two hundreth & eight
and foure score. And they cast the * lottes o- Pro.16.3
uer their office, for the leest as for the grea-
test, for the master as for the scolar.

And the first Lot fell vpō Joseph which
was of Assaph: the seconde vpō Gedolia wt
his brethrē and sonnes, of whom there were
twolue. The thirde vpō Sacur with his sō
nes & brethrē, of whō there were twolue. The
fourth vpon Jezri with his sonnes and bre-
thren, of whom there were twolue. The fyfth
vpō Nethania with his sonnes and brethrē,
of whom there were twolue. The syxte
vpon Bukia with his sonnes and brethren,
of whom there were twolue. The seuenth
vpon Jesreela with his sonnes and brethrē,
of whom there were twolue. The eighte
vpon Jesaia with his sonnes and brethren,
of whom there were twolue. The nyenth
vpon Mathania with his sonnes and bre-
thrē, of whom there were twolue. The tenth
vpon Simei with his sonnes and brethren,
of whom there were twolue. The eleventh
vpon Asraeel with his sonnes and brethren,
of whom there were twolue. The twolueth
vpon Hasabia with his sonnes and brethrē,
of whom there were twolue. The thirtenth
vpon Subael with his sonnes and brethren,
of whom there were twolue. The fourtenth
vpon Mathithia with his sonnes & brethrē,
of whom there were twolue. The fystenth
vpō Jeremoth with his sonnes and brethrē,
of whom there were twolue. The syxtenth

vpon Anania with his sonnes and brethren of whom there were twolue. The seuentēth vpon Jaßbekasa with his sonnes & brethren of whom there were twolue. The eightenth vpon Hanani with his sonnes and brethrē, of whom there were twolue. The nyententh vpon Mallothi with his sonnes & brethren, of whom there were twolue. The twentieth vpon Eliatha with his sonnes and brethrē, of whom there were twolue. The one & twētieth vpon Hothir with his sonnes & brethrē of whom there were twolue. The two and twentieth vpon Gidalthi with his sonnes & brethren, of whom there were twolue. The thre and twentieth vpon Mehesioth with his sonnes and brethren of whom there were twolue. The foure and twētyeth vpon Romamthieser with his sonnes and brethren, of whom there were twolue.

The XXVII. Chapter.

A Of the ordinaūces of the dorekepers Amonge the Korahytes was Meselemia of the children of Assaph. The children of Meselemia were these: the fyrstborne Zacharias, the seconde Jediael, ỳ thirde Sebadia, the fourth Jathniel, ỳ fifth Elam, the sixte Johanan, the seuenth Elioenai. The children of Obed Edom were these: the fyrstborne Semaia, the seconde Josabad the thirde Joah, the fourth Sachur, ỳ fyfth Nethaneel, the sixte Ammiel, the seuenth Jsachar, the eight Pegulthai: for God had blessed him. And vnto Semaia his sonne there were sonnes borne also, which bare rule in the house of their fathers: for they were mightie valeaunt men. The children of Semaia were, Athni, Rephael, Obed and Elsabad, whose brethren were valeaunt men, Elihu and Semachia: all these were of the children of Obed Edom. Meselemia had children and brethren which were stronge men, euen eightene.

B Hossa of the children of Merari had children, Simri the chefest: for ỳ fyrstborne was not there, therfore dyd his father appoynte him to be chefest, the secōde Helchias, ỳ thirde Tebalia, ỳ fourth Zacharias. All the children and brethren of Hossa were thirtene.

This is the ordinaunce of the dorekepers amonge the heades of the valeaunt men in the offyce besyde their brethren, to mynister in the house of the LORDE. And the lot was cast for the small as for ỳ greate thorow out the house of their fathers at euery dore. The lot towarde the East fell vpon Meselemia. And the lot was cast for Zacharias his sonne, which was a man of prudent councell, & vnto him it fell towarde the North: But vnto Obed Edom towarde the South, and to his sonnes besyde the house of Esupim. And vnto Supim and Hossa towarde the West by the gate of Salechet in the strete of the burntofferinges, where the tabernacles stode together.

Towarde the East were there sixe of the Leuites. Towarde the north foure on ỳ daye tyme. Towarde the south foure on the daye season likewyse. Besyde Esupim two & two. By Parbar westwarde were there foure in the strete, and two besyde Parbar. These are the ordinaunces of the dorekepers amonge the children of the Korahites, and the children of Merari. Of the Leuites, was Ahia ouer the treasures of the house of God, and ouer the treasures that were sanctifyed.

Of the children of Laedan, the children of the Gersonites. Of Laedan were these the heades of the fathers, namely ỳ Jehielites. The children of the Jehielites were, Setha and his brother Joel ouer the treasures of the house of the LORDE. Amonge the Ammanites, Jezeharites, Hebronites and Vsielites, was Sebuel the sonne of Gerson the sonne of Moses, prynce ouer the treasures. His brother Elieser had a sonne Rehabia, whose sonne was Jesaia, whose sonne was Joram, whose sonne was Sichri, whose sonne was Selomith: the same Selomith and his brethren were ouer all the treasures of the thinges that were halowed, which kinge Dauid halowed, and the pryncipall of the fathers amonge the rulers ouer thousandes & ouer hundreds, and rulers in the hoest (of warres and spoyles had they halowed it, to repayre the house of the LORDE) and ouer all ỳ Samuel the Seer, and Saul the sonne of Cis, & Abner the sonne of Ner, and Joab the sonne of Zeruja had halowed: whatsoeuer was sanctifyed, it was vnder the hande of Selomith and his brethren. Amonge the Jezeharites was Chenaia with his sonnes for the worke without ouer Jsrael, offycers & Judges. Amonge the Hebronites was Hasabia & his brethren, valeaunt men, a thousande and seuen hundreth, ouer the effyces of Jsrael on this syde Jordane westwarde for all manner worke of the LORDE, and to serue the kinge.

But amonge the Hebronites was Jerias the chefest amonge the Hebronites of his kinred amōge the fathers. And search was made amonge them, and in the fortieth yeare of kynge Dauid there were founde valeaunt men at Jaeser in Gilead, and their brethren mightie men, two thousande and seuen hun-

dreth pryncipall fathers, and Dauid set thē ouer the Rubenites, Gaddites, and ouer the halfe trybe of Manasses, for all soch busynes as belonged vnto God and the kynge.

The XXVIII. Chapter.

The children of Israel acordinge to their nombre, were heades of the fathers, and ouer thousandes and ouer hundreds, & officers waytinge vpon the kynge, to go of & on after their course euery moneth one, in all ỳ monethes of ỳ yeare. Euery course had foure & twentye thousande.

Ouer the first course of the first moneth, was Jasebeam ỳ sonne of Sabdiel, and vnder his course were foure and twentye thousande. Of the children of Phares was the pryncipall amonge all the chefe captaynes in the first moneth.

Ouer the course of the seconde moneth was Dodai the Ahohite, and Mikloth was the prynce ouer his course. And vnder his course were foure and twentye thousande.

The thirde pryncipall captayne of the thirde moneth, was Benaia the sonne of Joiada ỳ prest, and vnder his course were foure and twentye thousande. * This is ỳ Benaia the Worthie amonge thirtie and aboue thirtie, And his course was vnder his sonne Ammi Sabad.

The fourth in ỳ fourth moneth was Asahel the brother of Joab, and Sabadia his sonne after him, and vnder his course were foure and twentye thousande.

The fifth in the fifth moneth was Samehuth the Jesrahite, and vnder his course were foure and twentye thousande.

The sixte in the sixte moneth, was Ira ỳ sonne of Ickes the Thecoite, and vnder his course were foure and twentye thousande.

The seuenth in the seuenth moneth, was Helez the Pelonite of the children of Ephraim, and vnder his course were foure and twēty thousande.

The eight in the eight moneth, was Sibechai the Husathite of ỳ Sarehites, and vnder his course were foure and twentye thousande.

The nyenth in the nyenth moneth, was Abieser the Anthothite of the childrē of Jemini, & vnder his course were foure and twēty thousande.

The tenth in the tenth moneth, was Maherai the Netophatite of the Serahites, and vnder his course were foure and twentye thousande.

The eleuenth in the eleuēth moneth, was Benaia the Pirgathonite of the children of Ephraim, and vnder his course were foure and twentye thousande.

The twolueth in the twolueth moneth was Heldai ỳ Netophatite of Athniel, and vnder his course were foure and twentye thousande.

Ouer the trybes of Israel were these: C
Amonge the Rubenites was Prynce Elieser the sonne of Sichri. Amonge the Simeonites was Sephatia the sonne of Maecha. Amonge the Leuites was Hasabia the sonne of Kemuel. Amonge the Aaronites was Sadoc. Amōge Juda was Elihu one of Dauids brethren. Amonge Issachar was Amri the sonne of Michael. Amonge Zabulō was Jesmaia the sonne of Obadia. Amonge Nephtali was Jeremoth the sonne of Asriel. Amonge the children of Ephraim was Hosea the sonne of Asasia. Amonge the halfe trybe of Manasses was Joel the sonne of Pedaia. Amonge the halfe trybe of Manasses in Gilead was Jeddo the sonne of Zacharias. Amonge Ben Jamin was Jaesiel the sonne of Abner. Amonge Dan was Asareel the sonne of Jeroham. These are the princes of the trybes of Israel.

But Dauid toke not the nombre of them that were twentye yeare olde and there vnder: for the LORDE had promysed to multiplye Israel as the starres of the ßkie. * Howbeit Joab the sonne of Zeruia had begonne to nombre them, and perfourmed it not: for there came wrath vpon Israel for the same cause, therfore came not the nombre in to ỳ Cronicles of kynge Dauid. 1. Par. 22. a

Ouer the kynges treasures was Asmaueth the sonne of Adiel. And ouer the treasures in the lōde, in the cities, vyllages and castels was Jonathan the sonne of Osia. Ouer the hußbandmen to tyll the londe was Esri the sonne of Chelub. Ouer the vynyardes was Simei the Ramathite. Ouer the wyne Cellers and treasures of wyne was Sabdi the Siphmite. Ouer the oyle gardens and Molberytrees in the lowe feldes, was Baal Hanan the Gaderite. Ouer the treasure of the oyle was Joas. Ouer ỳ oxen of the paßture at Saron was Sitari the Saronite. Ouer the oxen in the valleys was Saphath the sonne of Adlai. D

Ouer the Camels was Obil the Ismaelite. Ouer the asses was Jehethia the Meronothite. Ouer the shepe was Jasis the Hagarite. All these were rulers ouer kynge Dauids goodes. Jonathan Dauids vncle was of the councell a wyse man and a scrybe. And Jehiel, the sonne of Hachmoni

1.Re.46.d was with the kynges children.. Achitophel also was of the kynges councell. Husai the Arachite was the kinges frende. After Achitophel was Joiada ỹ sonne of Benaia and Abiathar. As for Joab, he was the kynges chefe captayne of warre.

The XXIX. Chapter.

A AND David gathered vnto Jerusalem all the rulers of Israel, namely ỹ prynces of the trybes, the rulers ouer the courses, which wayted vpon the kynge, the captaynes ouer thousandes and ouer hundreds, the rulers ouer the goodes and catell of the kynge and of his sonnes, with the chā berlaines, warryers and valeaunt men. And David the kynge stode vp vpon his fete, and saide: Heare me my brethren and my people:

2 Re.7.a * I was mynded to buylde an house, where the Arke of the couenaunt of the LORDE shulde rest, and a fote stole for the fete of oure God, and prepared my selfe for to buylde, But God sayde vnto me: Thou shalt not buylde an house vnto my name, for thou art a man of warre, and hast shed blonde.

1.Par.23.b

B * Now hath the LORDE God of Israel chosen me out of all my fathers house, ỹ I shulde be kynge ouer Israel: for * Juda hath he chosen to be the Prynce, and in the house of Juda amonge my fathers children hath he had pleasure vnto me, to make me kynge ouer all Israel: and amōge all my sonnes (for the LORDE hath geuen me many sonnes) he hath chosen Salomon my sonne, to syt vpon the seate of the kyngdome of the LORDE ouer Israel, and hath sayde vnto me: * Salomon thy sonne shall buylde me an house and my courtes: for I haue chosen him to be my sonne, & I wil be his father, & wyll stablisshe his kyngdome for euer, yf he be constant to do after my commaundementes and lawes, as it is this daye. Now in the sight of all Israel the congregacion of the LORDE, and in the eares of oure God, se that ye obserue and seke all the commaundemētes of the LORDE yō God, that ye maye possesse this good londe and that ye and youre children maie haue ỹ inheritaunce therof for euer.

1.Re.16.a
*Ge.49.b
1.Par.6.a
1 Par.18.b
2.Par.6.b

C And thou my sonne Salomō, knowe thou the God of thy father, and serue him with all thy hert, and with the desyre of thy soule: for the LORDE searcheth all hertes, and vnderstondeth all thoughtes & ymaginacions. Yf thou seke him, thou shalt fynde him: but yf thou forsake him, he shall refuse the for euer. Take hede now, for the LORDE hath chosen the, to buylde an house to be the Sāctuary: be stronge, and make it.

And Dauid gaue Salomon his sonne a patrone of the porche, and of his house, and of the celles and perlers and ynnermer chambers, and of the house of the Mercyseate, & of all that he had in his mynde, namely of the courte of the LORDES house, and of all the oratories rounde aboute the treasures in ỹ house of God, and of the treasures of such thinges as were halowed, of the ordinances of the prestes, and Lewites, and of all ỹ busynesse of the offyces in the house of the LORDE.

Golde (gaue he him) after ỹ golde weight for all maner of vessels of euery offyce, and all siluer ornamentes after the weight for all maner of vessell of euery offyce: and weight for the golden candilstickes and golden lampes, for euery candilstycke and his lampes his weight: likewyse for the siluer candilsticke gaue he the weight to the candilsticke his lampes, accordynge as was requyred for euery candilstycke. He gaue golde also for ỹ tables of the shewbred, for euery table his weight: and syluer lykewise for the syluer tables. And pure golde for the fleshokes, bessens and censers: and for the golden cuppes vnto euery cuppe his weight: and for the siluer cuppes, vnto euery cuppe his weight: and for the altare of incense his weight, of the most pure golde.

And a patrone of the charett of the golden Cherubins, that they mighte sprede out them selues, and couer the Arke of the couenaunt of the LORDE. All this is geuen me in writynge of the hande of the LORDE, to make me vnderstonde all the workes of the patrone.

And Dauid sayde vnto Salomō his sonne: Be thou manly and stronge, and make it, feare not, and be not fayntharted, the LORDE God my God shal be with the, and shall not withdrawe his hande, ner fayle the, tyll thou haue fynished euery worke for the seruyce in the house of the LORDE. Beholde, the courses of the prestes and Lewites to all the offyces in the house of God are with the in euery worke, and are willinge, and haue wysdome to all the offyces: and so haue the prynces and all the people for euery thinge that thou hast to do.

The XXX. Chapter.

AND kynge Dauid sayde vnto all the congregacion: God hath chosen Salomon one of my sonnes, which yet is yonge and tender. But the worke is greate: for it is not a mans palace, but the LORDE Gods. Yet haue I after all my abilite pur-

red vnto the house of God, golde for the ves-
sels of golde, syluer for them of syluer, brasse
for them of brasse, yron for thē of yron, wod
for them of wod, Onix stones, set Rubyes, & stones of dyuerse coloures, & all precious sto-
mes, & Marble stones in multitude. Besydes this, for the good wyl ỳ I haue to the hou-
se of God, I haue of myne awne proper good thre M. talētes of golde of Ophir, & se-
uen M. talētes of pure syluer, which I geue vnto the holy house of God, besyde all ỳ I haue prepared, to ouerlaye ỳ walles of the house, ỳ the same which ought to be of gol-
de, maye be of golde: & that it which ought to be of syluer, maye be of syluer: and for all maner of worke by the hande of the crafte-
men. And who is now fre wyllinge, to fyll his hande this daye vnto the LORDE?

B Then were the prynces of the fathers, ỳ prynces of the trybes of Israel, the captay-
nes ouer thousandes & ouer hundreds, the ru-
lers ouer the kynges busynes, fre wyllinge, & gaue to ỳ myniſtracion in the house of God fyue M. talentes of golde, and ten M. guld-
dens, and ten M. talentes of syluer, eightene M. talētes of brasse, and an hundred M. ta-
lētes of yron. And by whom so euer were fou-
de stones, they gaue them to the treasure of the house of the LORDE, vnder the hāde of Jehiel the Gersonite.

And ỳ people were glad that they were fre wyllinge: for they gaue it wt a good wyll (euen with all their hert) vnto the LORDE. And Dauid also ỳ kynge reioyſed greatly, and prayſed God, and sayde before the whole congregacion: Prayſed be thou O LORDE God of Israel oure father, vnto the belon-
geth worſhippe and power, glory, victory & thankes: for all that is in heauen and earth, is thine: thine is ỳ kyngdome, and thou art exalted aboue all prynces. Thine are riches and honoure before ỳ, thou reigneſt ouer all, in thy hande conſiſteth power and might, in thy hāde is it to make euery man greate and stronge.

C Now thāke we the oure God, and prayſe ỳ name of thy glory: For who am I? What is my people? that we ſhulde be able with a fre wyll to offre, as this is done? For of the commeth all, and of thy hande haue we ge-
uen it the: * For we are but pilgrems & ſtraū-
gers before the, as were all oure fathers. Our
life vpon earth is as a ſhadowe, and here is no abydinge. O LORDE oure God, all this abundaunce that we haue prepared to buyl-
de the an house vnto thy name, came of thy hande, and is thine altogether. I knowe my
God, that thou tryeſt the hert, and that vnfay-
nednes is acceptable vnto the: therfore haue I geuē all this with an vnfayned hert, euē with a good wyll, and now haue I had ioye to ſe thy people (which here are preſent) offre with a fre wyll vnto the. O LORDE God of oure fathers Abraham, Iſaac, & Iſ-
rael, kepe thou euermore ſoch purpoſes and thoughtes in ỳ hertes of thy people, & prepa-
re thou their hertes vnto the. And graunte D
my ſonne Salomon a perfecte hert, that he maye kepe thy cōmaundementes, thy teſti-
monies, & thy ſtatutes, that he maye do all, & buylde this palace, which I haue prepared.

And Dauid ſayde vnto the whole cōgre-
gacion: O prayſe the LORDE yͦ God. And all the cōgregacion prayſed ỳ LORDE God of their fathers, & bowed them ſelues, & wor-
ſhipped the LORDE & then the kynge, and offred ſacrifices vnto the LORDE. And on ỳ nexte morow offred they burnte offerynges, a M. bullockes, a M. rāmes, a M. lābes wt their drynkofferynges, & plenteouſly offred they amonge all Israel. And they ate and dranke the ſame daie before the LORDE with greate ioye, and made Salomon the ſonne of Dauid kynge ỳ ſeconde tyme, and anoynted him to be ỳ prynce for the LORDE, * & Sa-
doc to be the preſt. 1.Reg.1

* Thus ſat Salomon vpon the ſeate of ỳ E
LORDE, kynge in his fathers ſteade, & proſ-
pered. And all Israel obeyed him, & all ỳ ru-
lers & mightie men, & all kynge Dauids chil-
dren ſubmytted them ſelues vnto kynge Sa-
lomon. And ỳ LORDE made Salomon excel-
lent & greate in ỳ ſighte of all Israel, * and 1.Re.4
gaue him ſoch a glorious kyngdome, as no-
ne had before him ouer Israel.

So had Dauid now bene kynge ouer all Israel. And ỳ tyme that he was kynge ouer Israel, is fortye yeares: At Hebron reigned he ſeuen yeare, and at Jeruſalem thre & thir-
tie yeare, & dyed in a good age, full of dayes, riches and honoure. And Salomon his ſon-
ne was kynge in his ſteade.

Theſe actes of kynge Dauid (both ỳ firſt and laſt) beholde, they are wrytten amonge the actes of Samuel the Seer, and amonge the actes of the prophet Nathan, and amōge the actes of Gad the Seer, with all his kyngdome, power and tymes which paſſed vnder him, both vpon Israel & vpon all the kyngdomes of the earth.

The ende of the firſt boke of
the Cronicles.

The seconde boke of the Cronicles,

called Paralipomenon.

What this boke conteyneth.

Chap. I. Of the kyngdome of Salomon, to whom the LORDE appeareth, and Salomon maketh his prayer vnto him.

Chap. II. How Salomon deuyseth to buylde the temple of the LORDE.

Chap. III. How he begynneth to buylde, and after what fassyon.

Chap. IIII. Of the ornamentes of the temple.

Chap. V. The Arke is broughte in to the temple, &c.

Chap. VI. Salomon speaketh vnto the people prayseth God, and beseketh him to heare soch as make their prayer in the temple.

Chap. VII. The fyre commeth from heauen, & consumeth the sacrifice. The kynge & the people offre. The LORDE appeareth vnto Salomon, and promyseth to heare him.

Chap. VIII. Salomon buyldeth cities, and subdueth the Heythen. Of his captaynes and of his wife.

Chap. IX. The Quene of Saba bringeth presentes vnto Salomon, & receaueth giftes of him. Salomon dyeth.

Chap. X. Roboam oppressynge the people, maketh them to fall awaye from him.

Chap. XI. The LORDE wil not suffre Roboam kynge of Juda & Be Jamin to fighte agaynst Israel. He buyldeth cities.

Chap. XII. Roboam forsaketh the lawe of the LORDE. The kynge of Egypte commeth vpon him. The LORDE delyuereth him.

Chap. XIII. Of Abia & Jeroboam & their war

Chap. XIIII. XV. Of kynge Asa. (res.

Chap. XVI. Baesa cōmeth vp against Asa, which agreeth with him, therfore is he rebuked.

Chap. XVII. Of the reigne of Josaphat.

Chap. XVIII. Josaphat maketh frendshippe with Achab, and helpeth him to fight.

Chap. XIX. Jehu rebuketh Josaphat for helpynge the vngodly. Josaphat amendeth, and lyueth well.

Chap. XX. The Moabites & Ammonites with the Syrians and Edomites go forth agaynst Josaphat, which prayeth vnto God, and he helpeth him.

Chap. XXI. Josaphat dyeth. Joram his sonne is made kynge, slayeth his brethren, and forsaketh the LORDE. Edom falleth awaye from Juda. God punysheth Joram.

Chap. XXII. Ochosias is made kinge, and taketh parte with Achabs sonne.

Chap. XXIII. Joiada maketh Joas kynge, & commaundeth to slaye Athalia.

Chap. XXIIII. Whyle Joiada lyueth, kynge Joas doth well, but after his death he forsaketh the LORDE: And because Zacharias reproueth him, he cōmaundeth to stone him to death. His awne seruauntes kyll him vpon his bed.

Chap. XXV. Of kynge Amasias, which smyteth the Edomites. He worshipped their Idols, therfore the prophet reproueth him. He wyll nedes fight with the kynge of Israel, which ouercommeth him and taketh him.

Chap. XXVI. Of kynge Osias other wyse called Osia or Azarias: of his buyldinges, & how he became leper for his presumpcion.

Chap. XXVII. Of Jothams reigne, of his buyldinges, and of his warres.

Chap. XXVIII. Of the wicked kynge Achas.

Chap. XXIX. XXX. XXXI. Of the vertreous kynge Ezechias, and of his noble actes.

Chap. XXXII. Sennacherib layeth sege to Jerusalem, Ezechias comforteth the people. Sennacherib threateneth, but the LORDE delyuereth Juda. Ezechias is sicke and recouereth.

Chap. XXXIII. Of the reigne of Manasses, and of his amendment from his wickednes. Of kynge Ammon his sonne.

Chap. XXXIIII. XXXV. Of the reigne and most vertuous actes of kynge Josias, and of his death.

Chap. XXXVI. Thre monethes reigneth Joachas, after whom reigneth Eliachim other wyse called Joachim, whom Nabuchodonosor carieth vnto Babilon, and in his steade reigneth Joachim his sonne, which also is led awaye captayne vnto Babilon. Sedechias is made kynge, and at the last caried awaye presoner with all the people, and Jerusalem destroyed.

The first Chapter.

ND Salomon the sonne of David was stablysshed in his kyngdome, and the LORDE his God was with him, & made him exceadinge greate. And Salomon spake vnto all Israel, to the captaynes ouer thousandes and ouer hundreds, to the Judges, and to all ỳ prynces in Israel, and to the chefest fathers, so that they wente (Salomon and the whole congregacion with him) vnto the hye place which was at Gibea: * for there was ỳ Tabernacle of ỳ witnesse of God, * which Moses the seruaunt of the LORDE had made in ỳ wylderneſſe. * For David had broughte vp the Arke of God from Kiriath Jarim, whan he had prepared for it: for he had pitched a tent for it at Jerusalem. As for ỳ brasen altare * which Bezaleel the sonne of Uri the sonne of Hur had made, it was there before the habitacion of the LORDE: and Salomon and the congregacion soughte God. And Salomon offred a thousande burntofferynges vpō the brasen altare that stode before the Tabernacle of witnesse.

In the same nighte appeared God vnto Salomon, and sayde vnto him: Aske, what shal I gene the? And Salomon sayde vnto God: Thou hast done greate mercy vnto my father David, and hast made me kynge in his steade. Now LORDE God, let ỳ worde that thou hast promysed vnto my father

Dauid, be verified, * for thou hast made me kynge ouer a people, which is as many in nō bre as the dust vpon the earth. Graunte me wyßdome therfore and knowlege, ỳ I maye go out and in before this people: for who is able to iudge this greate people of thine?

Then sayde God vnto Salomon: For so moch as thou art so mynded, and hast not desyred riches ner good, ner honō, ner the soules of thine enemies, ner longe life, but hast requyred wyßdome and knowlege, to iudge my people, ouer whom I haue made the kynge, wyßdome therfore and knowlege be geuen the. Moreouer, riches ⁊ good and honoure wyll I geue the, so that soch one as thou hath not bene before the amōge the kynges, nether shal be after the.

C So came Salomon from the hye place (which was at Gibeon) vnto Ierusalē from ỳ Tabernacle of witnesse, and reigned ouer Israel. And Salomon gathered him charettes and horsmen, so that he had a thousande and foure hundreth charettes, ⁊ twolue thousande horsmen: and those appoynted he to be in the charet cities, and with the kynge at Ierusalem. And the kynge broughte it so to passe, that there was as moch syluer ⁊ golde at Ierusalē as stones: and as many Ceders, as the Molberyes trees, that are in the valleys. And there were horses broughte vnto Salomon out of Egipte, ⁊ the kynges marchauntes fetched them from Kena for money. And they came vp, and broughte out of Egipte a charet for sixe hūdreth syluer pēs, and an horse for an hundreth and fifty e. Thus broughte they also vnto all the kynges of the Hethites, and to the kynges of ỳ Syrians.

The II. Chapter.

A AND Salomon thoughte to buylde an house vnto the name of the LORDE, ⁊ an house for his kyngdome: and tolde out thre score and ten thousande men to beare burthens, and foure score thousande that hewed tymber vpō the mount, and thre thousande and sixe hundreth officers ouer them.

a * And Salomon sent vnto Hiram the kynge of Tyre, sayenge: As * thou dyddest with my father, ⁊ sendedst him Ceder trees, to buylde an house for to dwell in (euen so do thou to me also.) Beholde, I wyl buylde an house vnto the name of the LORDE my God, to sanctifie it, for to burne good incense before him, and allwaye to prepare ỳ shewbred, and burntofferynges in the mornynge and in the euenynge, on the Sabbathes ⁊ New mones, and solempne feastes of ỳ LORDE oure God euermore for Israel.

And the house that I wyl buylde, shal be greate: for oure God is greater then all godes. But who is able to buylde him an house? For heauen ⁊ the heauens of all heauens maye not cōprehende him. Who am I then, that I shulde buylde him an house? But onely for this intent to burne incense before him? B

Sēde me now therfore a wyse mā to worke with golde, syluer, brasse, yron, scarlet, purple, yalow sylke and soch one as can graue carued worke with the wyse men that are with me in Iewry and Ierusalem, whom my father Dauid ordeyned. And sende me tymber of Ceder, pyne tre and costly wodd from Libanus: for I knowe that ỳ seruauntes can hewe tymber vpon Libanus. And beholde, my seruauntes shalbe with ỳ seruauntes, to prepare me moch tymber: for the house that I wyl buylde, shalbe greate ⁊ maruelous goodly.

And beholde, I wyl geue vnto the carpenters thy seruauntes which hewe the tymber, twētye thousande quarters, of beaten wheate, and twentye thousande quarters of barlye, and twentye thousande Batthes of wyne, and twentye thousande Batthes of oyle. C

Then sayde Hiram the kynge of Tyre by wrytinge, and sent it vnto Salomon: Because the LORDE loueth his people, therfore hath he made ỳ to be kynge ouer them. And Hiram sayde moreouer: Praysed be ỳ LORDE God of Israel, which made heauen earth, that he hath geuē kynge Dauid a wyse and prudent sonne, and soch one as hath vnderstondinge to buylde an house vnto the LORDE, ⁊ an house for his realme. Therfore sende I now a wyse man that hath vnderstondynge, * euen Hiram Abi (which is the sonne of a woman of the doughters of Dan, and his father was of Tyre) which can worke in golde, syluer, brasse, yron, stone, tymber, scarlet, yalowe sylke, lynnen, purple and to carue all maner of thinges, and to make what cōnynge thinge so euer is geuen him, with thy wyse men, and with the wyse men of my lorde kynge Dauid ỳ father. And now let my lorde sende the wheate, barlye, oyle and wyne vnto his seruaūtes, acordinge as he hath sayde, and so wyll we hewe ỳ tymber vpon Libanus, as moch as thou nedest, and wyll brynge it by flotes in the Sea vnto Japho, from whence thou mayest brynge it vp to Ierusalem. 2.Re.v.b D

And Salomon nombred all the straungers in the londe of Israel, acordinge to the

nombre whan Dauid his father nombred them: and there were founde an hundreth & fiftye thousande, thre thousande and sixe hundreth. And of the same he made three score and ten thousande beares of burthens, and foure score thousande hewers vpō ỹ mount, and thre thousande and sixe hundreth overseers, which helde ỹ people at their worke.

The III. Chapter.

A AND Salomon beganne to buylde the house of the LORDE at Jerusalem
Par.22.d vpon the mount Moria, * that was shewed vnto Dauid his father, which Dauid had prepared for the rowme, vpon the rome floore of Arnan the Jebusite. In the seconde daye of the seconde moneth in the fourth yeare of his reigne begāne he to buylde. And so layed Salomon the foundacion to buylde the house of God: first the length thre score cubytes, the bredth twentye cubites: and the porche before the wydenes of the house, was twentye cubites longe, but the height was an hundreth and twentye, and he overlayed it on the ynsyde with pure golde.

But the greate house syled he with pyne tre, and overlayed it with the best golde, and made palme trees and throwne worke
B theron, and overlayed the house with precious stones to bewtifye it. As for the golde, it was golde of Paruaim. And the balkes and postes aboue, and the walles, and the dores of it overlayed he with golde, and caused Cherubins to be carued on the walles.

He made also the house of the Most holy, whose length was twentye cubites acordinge to the wydenesse of the house: and the bredth of it was twentye cubites likewyse, and he overlayed it with the best golde by sixe hundreth talentes. And for nales he gaue fiftye Sicles of golde in weight, and overlayed the chambers with golde. He made also in the house of the most holy, two Cherubins of carued worke, and overlayed them with golde: and the length on the wynges of the Cherubins, so that one wynge had fyue cubytes, and touched the wall of the house: and the other wynge had fyue cubytes also, and touched the wynge of the other Cherub.

C Euen so had one wynge of the other Cherub fyue cubites likewyse, and touched the wall of the house: and his other wynge had fyue cubites also, and touched the wynge of the other Cherub: so that these wynges of the Cherubins were spred out twentye cubites wyde. And they stode vpō their fete, and their face was turned to the house warde.

He made a vayle also of yalow sylke, scarlet, purple and lynworke, and made Cherubins theron. And before the house he made two pilers fyue and thirtie cubites longe, and the knoppes aboue theron, fyue cubytes. And he made throwne worke for the querre, and put it aboue vpon the pilers: and made an hundreth pomgranates, and put them on the wrythen worke. And he set vp the pilers before the temple, the one on the righte honde, and the other on the leste: and that on the righte honde called he Jachin, and that on the leste honde called he Boos.

The IIII. Chapter.

HE made a brasen altare also, twentye cubytes longe, and twentye cubytes brode, and ten cubites hye. * And he made a molten lauer ten cubites wyde fro the one syde to the other rounde aboute, and fyue cubytes hye. And a metelyne of thirtie cubites mighte comprehende it aboute. And ymages of Bullockes were vnder it. And aboute the lauer (which was ten cubites wyde) there were two rowes of knoppes, ỹ were molten withall.

It stode so vpon the bullockes, that thre were turned towarde the north, thre towarde the west, thre towarde the south, and thre towarde the east, and the lauer aboue vpon them, and all their hynder partes were on the ynsyde. The thicknesse of it was an handbredth, and the edge of it was like the edge of a cuppe, and as a floured rose. And it conteyned thre thousande Batthes.

And he made ten kettels, wherof he set fyue on the righte hande and fyue on the leste, to waßshe in them soch thinges as belonged to the burntofferynge, that they might thrust them therin: but ỹ lauer (made he) for the prestes to wasshe in.

Ten golden candelsticke made he also as they ought to be, and set them in the temple: fyue on the righte hande, and fyue on the leste. And made ten tables, and set them in the temple: fyue on the righte hande, and fyue on the leste. And made an hundreth basens of golde. He made a courte likewyse for the prestes, and a greate courte, and dores in the courte, and overlayed ỹ dores with brasse. And the lauer set he on the righte syde towarde the south east. And Hiram made cauldrons, shouels and basens.

So Hiram fynished the worke which he made for kynge Salomon in the house of

God: namely the two pilers with the roundels and knoppes aboue vpon both the pilers, and both the wrythen ropes to couer both the roundels of ỹ knoppes aboue vpō the pilers, and the foure hundreth pomgranates on both the wrythē ropes, two rowes of pomgranates on euery rope, to couer the roundels of the knoppes that were aboue vpon the pilers.

C He made the stoles also and ỹ kettels vpon the stoles, and a lauer, and twolue bulloc kes there vnder. And pottes, shouels, flesho kes, and all their vessels made Hiram Abif of pure metall for kynge Salomon vnto the house of the LORDE. In the coaste of Jor dane dyd the kynge cause them to be molten in thicke earth betwene Suchoth and Zare datha.

And Salomon made all these vessels which were so many, that the weight of ỹ metall was not to be soughte out. And Sa lomen made all the ornamentes for the hous se of God: namely, the golden altare, the ta bles and the shewbreds theron, the candel stickes with their lampes of pure golde, to burne before the Quere accordinge to the man ner: and the floures and the lampes and the snoffers were of golde, all these were of pu re golde.

And the knyues, basens, spones and pot tes, were of pure golde. And the intraunce and his dores within vnto the Most holy, and the dores of the house of the temple we re of golde. Thus was all ỹ worke fynished, which Salomon made in the house of the LORDE.

The V. Chapter.

AND Salomon broughte in all ỹ his father Dauid had sanctified, namely, syluer and golde, and all maner of or namentes, and layed them in the treasures of the house of God. * Thē gathered Salo mon all the Elders in Israel together, all ỹ heades of the trybes, prynces of the fathers amōge the childrē of Israel vnto Jerusalē, to brynge vp the Arke of the couenaunt of the LORDE out of the cite of Dauid, that is Sion. And there resorted vnto the kynge all the men in Israel at the feast, that is in the seuenth moneth, and all ỹ Elders in Is rael came.

And ỹ Leuites toke the Arke, & brough te it vp with the Tabernacle of witnesse, and all the holy vessels that were in the Ta bernacle: and ỹ prestes and Leuites brough te them vp. As for kynge Salomon and all the cōgregacion of Israel that was gathe red vnto him before the Arke, they offred shee pe and oxen, so many, that no man coulde nombre ner reken them.

Thus the prestes broughte the Arke of ỹ B couenaunt of the LORDE vnto hir place in to the quere of the house, euen in to ỹ Most holy vnder the wynges of the Cherubins, so that the Cherubins spred out their wynges ouer the place of the Arke: and the Cheru bins couered the Arke and the staues ther of from aboue. And the staues were so longe, ỹ the knoppes of them were sene from the Ar ke before the quere, but on the outsyde were they not sene. And it was there vnto this daye. And there was nothinge in the Arke, saue the two tables, which Moses put ther in at Horeb, whan the LORDE made a cou enaunt with the childrē of Israel, what tyme as they were departed out of Egipte.

And whan the prestes wente out of the Sanctuary (for all ỹ prestes that were foun de, sanctified them selues, because the courses were not kepte) the Leuites with all those that were vnder Asaph, Heman, Jedithun C and their children and brethren, beynge clo thed in lynnen, songe with Cymbales, psalte ries and harpes, and stode towarde the east parte of the altare, and an hundreth & twen tye prestes with them, which blewe wt trom pettes. And it was, as yf one dyd trompet and synge, as though a voyce had bene her de of praysinge and geuynge thankes vnto the LORDE.

And whan the voyce arose from ỹ trom pettes, cymbales and other instrumentes of musick, and from praysinge the LORDE (be cause he is gracious, and because his mercy endureth for euer) the house of the LORDE was fylled on the ynsyde with a cloude, so ỹ the prestes coulde not stonde to mynister for the cloude: for the glory of the LORDE fyl led the house of God.

The VI. Chapter.

THen sayde Salomon: The LORDE A 3.Reg.8. sayde, that he wolde dwell in a darck cloude: I haue buylded an house to be an habitacion vnto the: & a seate, ỹ thou mayest dwell there for euer. And the kynge turned his face, and blessed all the congrega cion of Israel: for the whole cōgregacion of Israel stode, & he sayde: Praysed be the LOR DE God of Israel, which promysed by his mouth vnto my father Dauid, and with his hande hath fulfylled it, whā he sayde: * Sē 2.Re.7. ce the tyme that I broughte my people out 3.Re.8.C of the londe of Egipte, I haue chosen no ci te in all ỹ trybes of Israel, to buylde an hou

se for my name to be there, nether have I cho
*Par.7.c sen eny man to be prynce ouer my people of Israel. * But Ierusalem have I chosen, for my name to be there: & Dauid have I elec te, to be prynce ouer my people of Israel.

B And whan my father Dauid was mynded to buylde an house vnto the name of the LORDE God of Israel, the LORDE sayde vnto Dauid my father: Where as thou wast mynded to buylde an house vnto my name, thou hast done well: howbeit thou shalt not buylde the house, but thy sonne which shall come out of thy loynes, shal buylde the hou se vnto my name.

Thus hath ỳ LORDE now performed his worde, that he spake: for I am come vp in my father Dauids steade, and syt vpon the seate of Israel, euen as the LORDE sayde, & haue buylded an house vnto the name of ỳ LORDE God of Israel, & in it haue I put ỳ Arke, wherin is the couenaunt of ỳ LORDE, which he made with the childrē of Israel.

C And he stode before the altare of the LOR DE in the presence of the whole congregacion of Israel, and spred out his handes: for Salomon had made a brasen pulpit, and set it in the myddes of the courte, fyue cubites longe, and fyue cubites brode, and thre cubites hye: vpon the same stode he, and fell dow ne vpon his knees in the presence of the who le cōgregacion of Israel, and held out his
*Reg.8.c handes toward de heauē and sayde: * O LOR DE God of Israel, there is no god like the, nether in heauen ner vpon earth, thou that kepest couenaunt and mercy for thy seruaun tes, that walke before the with all their hert. Thou hast kepte promes vnto my father Da uid thy seruaunt: With thy mouth thou say dest it, and with thy hande hast thou fulfyl led it, as it is come to passe this daye. Now LORDE God of Israel, make good vnto my father Dauid ỳ seruaunt, that which thou hast promysed him, & sayde: Thou shalt not want a man before me, to syt vpon the seate of Israel: yf thy children kepe their waye, so ỳ they walke in my lawe, like as thou hast walked before me: Now LORDE God of Is rael, let ỳ worde be verified, which thou hast promysed vnto Dauid thy seruaunt.

D For thinkest thou that God in very dede
Esa.66.a dwelleth amonge men vpon earth? * Behol
Ier.23.d holde, the heauen and ỳ heauens of all hea
Actō.7.c uens maye not cōteyne the: how shulde then this house do it, which I haue buylded? But turne the vnto the prayer of thy seruaunt, and to his supplicacīō (O LORDE my God) that thou mayest heare the thankesgeuynge and prayer, which thy seruaunt maketh be fore the, so that thine eyes be open ouer this house daye and nighte, euen ouer this place (wherin thou saydest thou woldest set thy name) that thou mayest heare the prayer which thy seruaunt shall make in this place. Heare now therfore the intercession of thy seruaunt and of thy people of Israel, what so euer they shall desyre in this place: heare thou it from the place of thy habitacion, euē from heauen: and whan thou hearest it, be mercifull.

Whan eny mā synneth agaynst his neyg boure, and an ooth be put vpon him which he ought to sweare, and the ooth commeth before thine altare in this house, then heare thou from heauen, and se ỳ thy seruaunt ha ue righte, so that thou rewarde the vngodly and recōpence him his waye vpon his owne heade, and to iustifye the righteous, and to gene him accordinge to his righteousnes.

Whan thy people of Israel is smytten be fore their enemies (whyle they have synned agaynst the) and yf they turne vnto the, and knowlege thy name, and make their prayer and intercession before the in this house, then heare thou them from heauen, and be mercifull vnto the synne of thy people of Israel, & bringe them agayne into the londe, ỳ thou hast geuen them and their fathers.

* Whan the heauen is shut vp, so that it rayne not (for so moch as they have synned agaynst the) and yf they make their prayer in this place, and knowlege thy name, and turne from their synnes (whan thou hast brought them lowe) heare thou them then in heauen, and be mercifull vnto the synne of thy seruauntes, and of thy people of Israel, that thou mayest teach them the good waye wherin they shulde walke, and let it rayne vpon thy londe which thou hast geuen thy people to possesse.

Whan a derth, or pestilence, or drouth, or blastinge, or gresshopper or catirpiller, is in the londe: Or whan their enemye layeth siege to their portes in the lōde, or whan eny other plage or disease happeneth, who so euer that maketh his prayer or peticion amonge eny maner of men, or amonge all thy people of Israel, yf eny man fele his plage and disease, and spredeth out his handes vnto this hou se, heare thou then from heauen, euen from ỳ * seate of thy habitacion, and be mercifull, and gene euery man accordinge to all his wayes, in so moch as thou knowest his hert (for thou onely knowest the hert of the chil dren of men) that they maye feare the, and

waye walke in thy wayes, as longe as they lyue in the londe, which thou hast geuen vn to oure fathers.

And whan eny straunger which is not of thy people of Israel, commeth out of a far re countre because of thy greate name, and mightie hande, and out stretched arme, and commeth to make his prayer in this house, heare thou him then from heauē, euen from the seate of thy habitacion: and do all for ỹ which that straunger calleth vpō the, that all the nacions vpon earth maye knowe thy name, and feare the, as thy people of Israel do: and that they maye knowe, how ỹ this house which I haue buylded, is named after thy name.

Whan thy people go forth to ỹ battayll agaynst their enemies, the waye that thou shalt sende them, and shall praye vnto the
b *towarde the waye of this cite which thou hast chosen, and towarde the house that I haue buylded vnto thy name, heare thou thē their prayer and peticion from heauen, and helpe them to their righte.

G Whan they synne agaynst the (*for there is no man that synneth not) and thou be
1.b wroth at them, and gene them ouer before their enemyes, so that they cary them awaye captyue in to a countre farre or nye, and yf they turne within their hertes in the londe where they are presoners, and so converte, and make their intercession vnto the in the londe of their captiuyte, and saye: We haue synned, and done amysse, and haue bene vngodly: and so turne them selues vnto ỹ with all their hert and with all their soule in the londe of their captiuyte, wherin they are presoners: and make their prayer towarde the waye of their owne londe, which thou gaueste vnto their fathers, and towarde the cite which thou hast chosen, and towarde the house that I haue buylded vnto thy name: then heare thou their prayer and supplicacion from heauen, euen from the seate of thy dwellynge, and helpe them to their righte, and be mercifull vnto thy people that haue synned agaynst the. My God, let thine eyes now be opē, and let thine eares gene hede vn
vi.a to prayer in this place. *Aryse now O LORDE God vnto thy restinge place, thou and the Arke of thy strength. Let thy priestes O LORDE God be clothed with health, and let thy sayentes reioyse ouer this good. LORDE God, turne not awaye the face of thine anoynted: thinke vpon the mercies of thy seruaunt Dauid.

The VII. Chapter.

AND whā Salomō had ended his prai A
er, there fell a fyre from heauen, and cō sumed the burntofferynge and the other offeringes. And the glory of the LORDE fylled the house, so that ỹ prestes coulde not go in to the house of the LORDE, while ỹ glory of the LORDE filled ỹ LORDES house. And all the children of Israel sawe the fyre fall downe, and the glory of the LORDE ouer the house: and they fell on their knees wt their faces to the grounde vpon the pauement, and worshipped, and gaue thankes vnto the LORDE, because he is gracious, and because his mercy endureth for euer. As for the kynge and all the people, they offred before the LORDE.

For kynge Salomon offred two and twē tye thousande bullockes, and an hundreth thousande and twentye thousande shepe, & so both the kynge and all the people dedicated the house of God.

But the prestes stode in their watches, & B
the Lewites with the musicall instrumentes of the LORDE, which kynge Dauid had caused to make for to geue thankes vnto the LORDE, (because his mercy endureth for euer) wt psalmes of Dauid thorow their hande. And the prestes blewe trompettes ouer agaynst them, and all Israel stode.

And Salomon halowed the myddelmost courte, which was before the house of the LORDE, for there prepared he the burntofferynges and the fat of the slayne offeringes: for the brasen altare that Salomon made, might not conteyne all the burntofferinges, meatofferynges, and the fat.

*And at the same tyme helde Salomon 1.Mac.4.
a feast seuen daies longe, and all Israel with him a very greate congregacion, from Hemath vnto the ryuer of Egipte, and on the eight daye helde he a conuocacion. For the dedicacion of the altare helde they seuen daies, and the feast seuen dayes also.

But on the thre and twentyeth daye of the seuenth moneth he let the people go vnto their tentes ioyfull and with mery hertes because of all the good, that the LORDE had done vnto Dauid, vnto Salomō, and to his people of Israel.

*Thus fynished Salomō the house of ỹ C
LORDE, and the kinges house, and all ỹ came in his hert to make in the house of the LORDE, and in his awne house, prosperously. And the LORDE appeared vnto Salomon in the nighte season, and sayde vnto him: I haue herde thy prayer *and chosen this place vn- 2.Par.7.
to my selfe for an house of sacrifyce.

Beholde, whan I shut the heauē so ỹ it rai
ne not, or commaunde the greshopper to cō-
sume the londe, or cause a pestilence to come
amonge my people, to humble my people,
which is named after my name: and yf they
praye, and seke my face, and turne from their
euell wayes, thē wyl I heare them from hea
uen, and wyll forgeue their sinne, and heale
their londe. So shal myne eyes now be open,
and myne eares shal be attente vnto prayer
in this place. Thus haue I now chosen this
house, and sanctifyed it, that my name maye
be there for euer: and myne eyes and my hert
shal allwaye be there.

D And yf thou walke before me, as thy fa-
ther Dauid walked, so that thou do all that
I commaunde the, and kepe myne ordinaū-
ces and lawes, then wyll I stablishe the sea
te of thy kyngdome, accordynge as I promy
sed thy father Dauid, and sayde: Thou shalt
not wante a man to be lorde ouer Israel.
But yf ye turne backe, and forsake myne
ordynaunces and commaundemētes which
I haue layed before you, and so go youre
waye, and serue other goddes, and worshipp
them, thē wyll I rote * you out of my lon-
de that I haue geuen you: and this house
which I haue sanctifyed vnto my name, wil
I cast awaye out of my presence, and geue it
ouer to be a byworde and fabell amōge all na
cions. And euery one that goeth by, shall be
astonnyed at this hye house, and shall hysse
at it, and saye: * Wherfore hath the LORDE
dealte thus with this londe and with this
house: Then shall it be sayde: Euen because
they haue forsaken the LORDE God of their
fathers (which brought them out of the lon
de of Egipte) & haue cleued vnto other god
des, & worshipped them, and serued thē: ther-
fore hath he brought all this euell vpon thē.

The VIII. Chapter.

A AND after twentye yeares (wherin Sa
lomon buylded the house of the LOR
DE and his awne house) he buylded
the cyties also which Hiram gaue vnto Sa-
lomon, and caused the children of Israel to
dwell therin. And Salomon wente vnto He
math Zoba, and made it stronge, and buyl-
ded Thadmor in the wyldernes, and all the
comecyties which he buylded in Hemath.
He buylded the vpper and lower Bethoron
likewyse, so that they were stronge cities wt
walles, portes and barres. And Baelath,
and all the cornecites which Salomon had,
and all the cities of the charettes and of the
horse men, and all that Salomon had lust
to buylde, both at Jerusalem and vpon Li-
banus, and in all the londe of his domy-
nion.

All the remnaunt of the people of the Hc
thites, Amorites, Pheresites, Hewites and
Jebusites, which were not of the children of
Israel, and their children which they had
lefte behynde them in the londe, (whom the
children of Israel had not vtterly destroied)
those dyd Salomon make trybutaries vnto
this daye. As for the children of Israel, Sa-
lomon made no bondmen of them vnto his
worke, but they were men of warre, and che-
fe captaynes, and ouer his charettes & hors-
men. And the chefe of kynge Salomons of-
ficers were two hundreth and fyftie, which
ruled the people.

And Salomon caused Pharaos doughter to be fetched vp out of the cite of Dauid, into the house that he had buylded for her: for he sayde: My wyfe shall not dwell in the house of Dauid the kynge of Israel, for it is sanctifyed, in as moch as ỹ Arke of the LOR DE is come in to it.

Then offred Salomon burntofferynges C
vnto the LORDE vpon the LORDES alta-
re, which he had buylded before the porche,
euery one vpon his daye to offre after the cō
maundement of Moses, on the Sabbathes,
Newmones & at the appoynted seasons of
the yeare, euen thre tymes, namely in ỹ feast
of vnleuended bred, in the feast of weekes, &
in the feast of Tabernacles.

And he set the prestes in ordre to their mi- C
nistracion * accordynge as Dauid his father
had appoynted, and the Leuites in their of-
fyces, to geue thankes and to mynister in the
presence of the prestes, euery one vpon his
daye. And the dorekepers in their courses, e-
uery one at his dore, for so had Dauid the mā
of God commaunded.

And they departed not from the kynges D
commaundement ouer the prestes and Le-
uites in euery matter and in the treasures.
Thus was all Salomons busynesse made
ready, from the daye that the foundacion of
the LORDES house was layed, tyll it was fy-
nished, so that the house of the LORDE was
all prepared.

Then wente Salomon vnto Ezeon Ge- A
ber, and vnto Eloth by the See syde in the
londe of Edomea. And Hiram sent him ship
pes by his seruauntes which had knowlege
of the See, and they wente with Salomōs
seruauntes vnto Ophir, and fetched from
thence foure hundreth and fyftye talentes
of golde, and broughte it vnto kynge Salo-
mon.

The IX. Chapter.

A Nd whan the quene of rich Arabia herde the fame of Salomon, she came with a very greate tryne to Jerusalem (with Camels that bare spyces and golde, and precious stones) to prone Salomon with darke sentences. And whan she came vnto Salomon, she spake vnto him all that she had deuyſed in hir mynde. And the kynge tolde her all hir matters, & Salomon had nothinge in secrete, but he tolde it her.

And whan the Quene of riche Arabia sawe the wyßdome of Salomon, and ỳ hous ſe that he had buylded, the meates of his table, the dwellinges of his seruauntes, ỳ offices of his myniſters and their garmentes, & his butlers and their apparell, and his parler where he wente vp in to the house of the LORDE, she coulde no longer refrayne. And she sayde vnto the kynge: It is true that I haue herde in my londe of thy behaueoure and of thy wyßdome: howbeit I wolde not beleue their wordes, tyll I came my ſelfe, & sawe it with myne eyes: and beholde, the halfe of thy greate wyßdome hath not bene told de me: there is more in ỳ then the fame that I haue herde. Happye are thy men, and happie are theſe thy seruauntes, ỳ allwaye stonde before the, and heare thy wyßdome. Prayſed be the LORDE thy God, which had soch pleaſure vnto the, that he hath ſet the vpon his seate to be kynge vnto the LORDE thy God. Because thy God loueth Iſrael, to ſet them vp for euer, therfore hath he ordeyned ỳ to be kynge ouer them, that thou ſhuldeſt mayntayne iuſtice and equyte.

And she gaue ỳ kynge an hundreth and twentye talentes of golde, & very moch spyce & precious stones. There were no mo soch spyces as theſe that the Quene of riche Arabia gaue vnto kynge Salomō. And Hirams seruauntes and the seruauntes of Salomon, which broughte golde from Ophir, broughte coſtly tymber also & precious stones.

And of the same coſtly tymber dyd Salomon cauſe to make stares in the house of the LORDE, and the kynges house, and harpes and pſalteries for the Muſicians. There was no soch tymber sene before in the londe of Juda. But kynge Salomon gaue the Quene of riche Arabia all that she deſyred and axed, & moch more then she had broughte vnto the kynge. And she returned, and departed in to hir londe with hir seruauntes.

The golde that was broughte vnto Salomon in one yeare, was sixe hundreth and sixe and thre score talentes, beſydes that ỳ chapmen and marchauntes broughte. And all the kynges of the Arabians, and the lordes in ỳ londe broughte golde and ſyluer vnto Salomon. Of the which kynge Salomon made two hundreth speares of beaten golde, ſo ỳ sixe hundreth peces of beaten golde came vpō one speare: & thre hundreth ſhildes of beaten golde, ſo that thre hundreth peces of beaten golde came to one ſhylde: and the kynge put thē in the house of the wod of Libanus.

And the kynge made a greate ſeate of Ivory, and ouerlaied it with pure golde: and the ſeate had sixe steppes, and a foreſtole of golde feſtened vnto the ſeate, and it had two leanynge postes vpon both the sydes of the ſeate, and two lyons ſtode beſide the leanynge postes, and there ſtode twolue Lions vpō the sixe steppes on both the sides. In all realmes hath not soch one bene made.

And all kynge Salomons drynkynge veſſels were of golde, and all the veſſels of the house of the wod of Libanus, were of pure golde: for ſyluer was rekened nothinge in Salomons tyme. For the kynges shippes wente vpon the See with the seruauntes of Hirā, & came once in thre yeare, and broughte golde, ſyluer, Ivory, Apes and Pecockes.

Thus was kynge Salomon greater then all the kynges vpon earth, in riches and wiſdome. And all the kynges of ỳ earth deſired (to ſe) Salomons face, and to heare his wyſdome, which God had geuen him in his hert. And they broughte him yearly euery mā his preſent: Jewels of ſiluer and golde, raymēt, harneſſe, ſpyces, horſes and Mules.

And Salomon had foure thouſande charethorſes, and twolue thouſande horſmen, and put them in the charetcities, and with the kynge at Jeruſalem. And he was lorde ouer all the kynges from the water vnto the londe of the Philiſtynes, and to the coaſte of Egipte. And the kynge broughte it ſo to paſſe, that there was as moch ſyluer at Jeruſalem as stones: and as many Ceders, as there were Molbery trees in the valleys. And there were horſes broughte vnto him out of Egipte, and out of all countres.

What more there is to saye of Salomon, both of his firſt and of his laſt, beholde, it is writtē in the Cronicles of the prophet Nathan, and in the prophecies of Ahia of Silo, & in ỳ actes of Jeddi the Seer against Jeroboā ỳ sonne of Nebat. And Salomō reigned at Jeruſalē ouer all Iſrael fortie yeares. And Salomon fell on ſlepe wt his fathers, & was buried in the cyte of Dauid his father. And Roboā his sonne was kigē his steade.

The X. Chapter.

A 3.Re.12.a IEroboam wente vnto Sichem: for all Israel was come vnto Sichem: to make him kinge. And whan Jeroboā the sonne of Nebat herde that, which was in Egipte (* whither he was fled for kynge Salomon) he came agayne out of Egipte. And they sent for him and called him. And Jeroboam came with all Israel, and spake to Roboam, and sayde: Thy father made ō yocke grevous: make thou lighter now ye harde bondage of thy father, and ye heuy yocke that he layed vpon vs, and we wyll submytte oure selues vnto the. He sayde vnto them: Come to me agayne ouer thre dayes. And ye people wente their waye.

B And Roboam the kynge axed coūcell at the Elders, which had stonde before Salomon his father whyle he lyued, and he sayde: What is youre councell, that I maye gene this people an answere? They spake vnto him, and sayde: Yf thou be lowynge vnto this people, and deale gently with them, and geue them good wordes, then shal they allwaye be obedient vnto the. Neuertheless he forsoke the councell of the Elders that they had geuen him, and toke councell at ye yonge men which were growne vp wt him, and stode before him. And he sayde vnto thē: What is youre councell, that we maye answere this people, which haue spoken vnto me, and saide: Make oure yock lighter, ye thy father layed vpon vs? The yongemen ye were growne vp with him, spake vnto him, and sayde: Thus shalt thou saye vnto the people, that haue talked with the & spoken: Thy father made oure yock to heuy, make thou ō yock lighter, Thus shalt thou saye vnto them: My litle finger shalbe thicker then my fathers loynes. Yf my father hath layed an heuy yock vpon you, I wyl make youre yock the more. My father chastened you wt scourges, but I wyl beate you with scorpions.

C Now whan Jeroboam and all the people came to Roboam on the thirde daye (accordynge as ye kinge sayde: Come to me againe on the thirde daie) the kynge gaue thē an harde answere. And Roboā the kynge forsoke ye councell of the Elders, & spake vnto thē after ye yonge mens councell, & sayde: Yf my father haue made yō yock to heuy, I wil make it yet heuyer. My father chastened you wt scourges, but I wyl beate you wt scorpiōs. Thus the kynge folowed not ye peoples minde: for so was it determyned of God, ye ye LORDE might stablishe his worde, * which he spake by Ahia of Silo, vnto Jeroboā ye sonne of Nebat. But whan all Israel sawe that the kynge wolde not consente vnto them, ye people answered the kynge, and sayde: What porcion haue we then in Dauid, or inheritance in the sonne of Jsai? Let euery man of Israel get him to his tent. Loke thou now to thy house Dauid. And all Israel wente vnto their tentes, so that Roboam reigned but ouer the children of Israel that dwelt in the cities of Juda. And Roboam sent forth Adoram the rent gatherer, but the children of Israel stoned him to death. And kynge Roboā strengthed himselfe vpon his charet, to flye vnto Jerusalem. Thus fell Israel awaie fro the house of Dauid vnto this daye.

The XI. Chapter.

AND whan Roboam came to Jerusalem, he gathered together the house of Juda and Ben Jamin (euen an hundreth and foure score thousande chosen men of armes) to fyghte agaynst Jsrael, that they mighte bringe the kyngdome agayne vnto Roboam. But ye worde of the LORDE came to Semaia the man of God, and sayde: Speake to Roboam the sonne of Salomon kynge of Juda, and to all Israel ye are in Juda and Ben Jamin, and saye: Thus sayeth the LORDE: Ye shal not go vp, ner fyght agaynst youre brethren: let euery man go home agayne, for this is my dede. They hatened vnto the wordes of ye LORDE, and went not forth agaynst Jeroboā. And for Roboā, he dwelt at Jerusalem, and buylded vp the stronge cities in Juda, namely Bethlē, Etan, Tekoa, Bethzur, Socho, Adullā, Gath, Maresa, Siph, Adoraim, Laches, Aseka, Zarega, Aialon, and Hebron (which were the fensed cities in Juda and Ben Jamin) & he made them stronge, and set prynces therin, & prouyded them of vytayles, oyle and wyne, and in all cities prepared he shildes and spares, and made them very stronge. And Juda and Ben Jamin were vnder him.

The Prestes and Lenites also came vnto him out of Jsrael and from all the borders therof, And lefte their suburbes & possession, and camt to Juda vnto Jerusalem: for Jeroboam and his sonnes expelled them, that they shulde not execute the offyce of ye prestehode vnto ye LORDE. But for himselfe he ordeined prestes to ye hye places, & to feldedeuils & calues, which he caused to make. And after them came there men out of all the trybes of Israel, which gaue ouer their hertes to seke ye LORDE God of Jsrael, & came to Jerusalem for to offre vnto the LORDE God of their fathers. And so strengthed they ye kingdome

.Re.11.c

Juda, and mãtayned Roboam the sonne of Salomon thre yeare longe: for they walked in ỹ waye of David & Salomon thre yeares.

And Roboam toke Mahelath ỹ doughter of Jeremoth ỹ sonne of David to wife, & Abihail the doughter of Eliab ỹ sonne of Jsai, which bare him these sonnes: Jeus, Semaria & Saham. After her toke he Maecha the doughter of Absalom, which bare him Abia, Athai Sisa and Selomith. But Roboam loued Maecha the doughter of Absalom better then all his wynes & concubynes: for he had eightene wynes and thre score cõcubynes, and begat eight & twentye sonnes, and thre score doughters. And Roboam set Abia the sonne of Maecha to be heade and prynce amonge his brethren: for he thought to make him kynge: for he was wyse, & more myghtie then all his sonnes in all the countrees of Juda & Ben Jamin, and in all the stronge cities. And he gaue them plenteousnes of fode, and desyred many wynes.

The XII. Chapter.

BVt whã the kyngdome of Roboam was confirmed and stablysshed, he forsoke the lawe of the LORDE & all Jsrael with him. And in the fyfth yeare of Roboam wẽte Sisack the kynge of Egipte vp agaynst Jerusalem (for they had transgressed agaynst the LORDE) with a thousande and two hundreth charettes, and with thre score thousande horsmen, and the people were innumerable that came with him out of Egipte, Libya, Suchim & out of Ethiopia, and he wanne the strõge cities that were in Juda, and came to Jerusalem.

Then came Semaia ỹ prophet vnto Roboam and to ỹ rulers of Juda (which were gathered together at Jerusalem for Sisack) & sayde vnto them: Thus sayeth ỹ LORDE: Ye haue lefte me, therfore haue J lefte you also in Sisacks hande. Thẽ the rulers in Jsrael with the kynge submytted them selues, and sayde: The LORDE is righteous.

But whã the LORDE sawe ỹ they hũbled them selues, ỹ worde of the LORDE came to Semaia, & sayde: They haue humbled them selues, therfore wyl J not destroye them, but J wyl geue them a litle delyueraunce, that my indignacion fall not vpon Jerusalem by Sisack: for they shalbe subdued vnto him, ỹ they maye knowe what it is to serue me, & to serue the kyngdomes of the worlde.

Thus wẽte Sisack the kynge of Egipte vp to Jerusalem, & toke the treasures in the house of the LORDE, & the treasures in the kynges house, and caried all awaye, and toke the shyldes of golde, that Salomon caused to make: in steade wherof kynge Roboã made shyldes of stele, and commytted thẽ vnto the chefe sotemen, which kepte the dore of the kynges house. And as oft as the kynge wente in to the house of the LORDE, ỹ sotemen came & bare them, & brought them agayne in to ỹ sotemens chãber. And for so moch as he submytted himselfe, ỹ wrath of ỹ LORDE turned frõ him, so that all was not destroied: for there was yet some good in Juda. 2.Par.9.b

Thus was Roboam the kinge stablished C in Jerusalem, and reigned. One and fortye yeare olde was Roboam whã he was made kynge, and reigned seuentene yeare at Jerusalem in the cite, which the LORDE had chosen out of all the trybes of Jsrael, to set his name there. His mothers name was Naema an Ammonitisse: and he did euell, and prepared not his hert to seke the LORDE. 2.Par.7.b

These actes of Roboam, both fyrst and last, are wrytten in the actes of Semaia the prophet, & of Jddo the Seer, and are noted, & so are the warres that Roboam and Jeroboam had together as longe as they lyued. And Roboam fell on slepe with his fathers and was buryed in the cite of David, & Abia his sonne was kynge in his steade.

The XIII. Chapter.

JN the eighteenth yeare of kynge Je- A roboam, was Abia kynge in Juda, & reigned thre yeare at Jerusalem. His mothers name was Michaia the doughter of Ueiel of Gibea. And there was warre betwene Abia and Jeroboam. And Abia prepared himselfe to the battayll with foure hũdreth thousande stronge chosen men of warre. But Jeroboam made himselfe ready to fight agaynst him wt eight hundreth thousande chosen men of strength.

And Abia gatt him vp vpon the hyll Zemaraim, which lyeth vpon mount Ephraim and sayde: Herken vnto me thou Jeroboam and all Jsrael: Knowe ye not that the LORDE God of Jsrael hath geuen Dauid ỹ kyngdome of Jsrael for euer, vnto him and his sonnes with a Salt couenaunt? But Jeroboã the sonne of Nebat, the seruaunt of Salomon Dauids sonne, gat him vp & fell awaye from his lorde. And there resorted vnto him vagaboundes and children of Belial, and haue strengthed them selues against Roboã the sonne of Salomõ: for Roboam was but yonge and of a fearfull hert, and coulde not resiste them.

Now thinke ye to set youre selues against B the kyngdome of the LORDE amonge

the sonnes of Dauid, for so moch as there is so greate a multitude of you, and haue ỹ gol-
3.Re.12.d den calues * ỹ Jeroboam made you for goddes.
*3.Ka.n.d Haue ye not expelled the prestes of the LORDE the children of Aaron and the Leuites; and haue made you prestes of youre awne, euen as the people of the londes? Who so euer commeth to fyll his hande with a yonge bullocke and seuen rammes, shal be prestes vnto them that are not goddes.

But with vs is ỹ LORDE oure God, whō we forsake not: and the prestes that minister vnto the LORDE, the children of Aaron and the Leuites in their busines, and euery morynge and euery euenynge, kyndle they the burntofferynges vnto the LORDE, and the swete incense, and prepare the shewbred vpō the pure table, and the golden candilsticke with his lampes, to be kyndled euery euenynge: for we wayte vpō the LORDE oure God.

C As for you, ye haue forsaken him. Beholde, God is the captayne of oure hooste, and
Num.10.a with vs are his prestes, and the * blowynge trompettes, to trompe agaynst you. Ye children of Israel, fight not agaynst the LORDE God of yō fathers: for ye shal not prospere.

Neuertheles Jeroboam made a preuy watch on euery syde, to come vpon them behynde, so that they were before Juda, and ỹ preuy watch behynde. Now whā Juda turned them, beholde, there was battayll before thē & behynde. Then cryed they vnto ỹ LORDE, & the prestes tromped with the trompettes, & whā euery man in Juda gaue a shoute, God plaged Jeroboam and Israel before Abia and Juda. And the children of Israel fled before Juda, and God gaue them in to their handes, so that Abia & his people dyd a greate slaughter vpon them, and there fell wounded of Israel fyue hundreth thousande chosen men.

D Thus were the children of Israel subdued at that tyme, but the children of Juda were comforted, for they put their trust in ỹ LORDE God of their fathers. And Abia folowed vpon Jeroboam, and wanne cities frō him, Bethel with the vyllages therof, Jesana wt hir vyllages, and Ephron with the villages therof, so that Jeroboam came nomore to strength, as longe as Abia lyued. And the LORDE smote him that he dyed.

Now whan Abia was strengthed, he toke fourtene wyues, and begat two and twentye sonnes and sixtene daughters. What more there is to saye of Abia, and of his wayes and his doynges, it is wrytten in the storye of the prophet Jddo. And Abia fell on slepe with his fathers, and they buryed him in the cite of Dauid: and Asa his sonne was king in his steade. In his tyme was the londe at rest ten yeares.

The XIIII. Chapter.

AND Asa dyd that which was good & right in the sighte of the LORDE his God, and put awaye the straunge altares, and the hye places, and brake the pillers, and hewed downe the grones, and bade vnto Juda, that they shulde sēke the LORDE God of their fathers, and to do after lawe and commaundementes. And the hye places and ymages put he awaye out of all the cities of Juda: and the kyngdome had rest before him. And he builded stroge cities in Juda, whyle the londe was in quietnesse, whyle there was no warre agaynst him in the same yeares: for ỹ LORDE gaue him rest.

And he sayde vnto Juda: Let vs buylde vp these cities, and fense them rounde about te with walles and towres, with portes and barres, while the londe is yet with vs: for we haue soughte thē ỹ LORDE oure God, and he hath geuen vs rest on euery syde. So they buylded, and it wente prosperously with them. And Asa had an hooste of mē which bare shyldes & speares, out of Juda thre C. thousande, and out of Ben Jamin two hūdreth and fourescore thousande, that bare shyldes & coude shute wt bowes, and all these were mighty stronge men.

But Serah the Moryan came out agaynst thē wt an hooste of a thousande times a thousande, and with thre hundreth chariottes, and came vnto Maresa. And Asa went forth agaynst him. And they prepared themselues to the battayll in the valley Zephata beside Maresa. And Asa called vpon ỹ LORDE his God and sayde: * LORDE, it is no difference wt ỹ, to helpe by fewe or by many. Helpe vs O LORDE oure God: for oure trust is in the, & in thy name are we come forth agaynst this multitude. LORDE oure God, let no man prevayle agaynst the.

And the LORDE smote the Morias before Asa and before Juda, so that they fled. And Asa with ỹ people that was by him, folowed vpon them vnto Gerar. And the Morias fell, so that none of them remained alyue, but were smytten before the LORDE and before his hooste. And they caried exceadinge moch spoyle from thence. And he smote all the cyties aboute Gerar, for a fearfulnesse of the LORDE came vpon them. And they spoyled all the cities, for there was moch spoyle in them. They smote the tentes of the cattell &

so, and toke many shepe and Camels, and came agayne to Jerusalem.

The XV. Chapter.

AND the spirite of God came vpō Asarias the sonne of Obed, which wente forth to Asa, and sayde vnto him: Heareme Asa and all Juda & Ben Jamin: The LORDE is with you, whyle ye are with him: and yf ye seke him, he wylbe founde of you. But yf ye forsake him, he shal forsake you also. Nevertheles there shal be many dayes in Israel, that * there shalbe no true God, no preest to teach, & no lawe. And whan they turne in their trouble vnto the LORDE God of Israel, and seke him, he shalbe founde. At that tyme shall it not be well with him that goeth out and in: for there shal be greate vproures vpon all them ỳ dwell on the earth. For one people shall all to smyte another, & one cite another: for God shal vexe them wt all maner of trouble. But be ye stronge, and let not youre handes be feble: for youre worke hath his rewarde.

Whan Asa herde these wordes, and the prophecīege (of Asarias the sonne) of Obed the prophet, he toke a corage vnto him, and put awaye the abhominacions out of all ỳ londe of Juda and Ben Jamin, and out of the cities that he had wonne vpon mount Ephraim: and renued the LORDES altare, which stode before the porche of the LORDE. And all Juda and Ben Jamin gathered them selues together, and the straungers with them out of Ephraim, Manasses and Simeon: for there fell many vnto him out of Israel, whan they sawe that the LORDE his God was with him. And they resorted vnto Jerusalem in the thirde moneth of the fyftenth yeare of the reigne of Asa, and the same daye offred they vnto the LORDE of the spoyle that they had broughte, seuenhūdreth oxen, and seuen thousande shepe.

And they entred in to ỳ couenaunt, that they wolde seke the LORDE God of their fathers, with all their hert and with all their soule. And who so euer wolde not seke ỳ LORDE God of Israel, shulde dye, both small & greate, both man and woman; and they sware vnto the LORDE with loude voyce, with shoutinge, with trompettes and with shawmes. And all Juda were glad ouer the ooth: for they had swore with all their hert, and they soughte him with a whole wyll: and he was founde of them, and the LORDE gaue them rest on euery syde.

And Asa ỳ kynge put downe his mother from the mynistracion, that she had founded in the groue vnto Miplezeth. And Asa roted out hir Miplezeth, and beate it in sunder, and brent it by the broke Cedron. But the hye places were not put downe out of Israel. Yet was the hert of Asa perfecte as longe as he lyued. And loke what his father had halowed, and that he him selfe had halowed, he broughte it in to ỳ house of God, syluer, golde and ornamētes. And there was no warre vnto the fyue and thirtieth yeare of the reigne of Asa.

The XVI. Chapter.

IN the sixe and thirtieth yeare of ỳ reigne of Asa, wente Baesa the kynge of Israel vp agaynst Juda, and buylded Rama, to let Asa the kynge of Juda, ỳ he shulde not go out and in: But Asa toke forth the treasure in the house of the LORDE, and the syluer and golde in the kynges house, and sent it vnto Benadad ỳ kynge of Syria, which dwelt at Damascon, and caused to saye vnto him: There is a couenaunt betweue me and the, betwene my father and thy father, therfore haue I sent ỳ syluer and golde, that thou mayest breake ỳ couenaunt with Baesa the kynge of Israel, that he maye departe from me,

Benadad herkened vnto kynge Asa, and sent his hooste agaynst the cities of Israel, which smote Eion, Dan and Abel Maim, and all the corne cities of Nephtali. Whan Baesa herde that, he lefte of from buyldinge Rama, and ceassed from his worke. But kynge Asa toke all Juda vnto him, and caried awaye ỳ stones and tymber (wherwith Baesa buylded) and he buylded Geba & Mizpa withall.

At the same tyme came Hanani the Seer vnto Asa the kynge of Juda, and sayde vnto him: Because thou hast trusted vnto the kynge of Syria, and not put thy trust in the LORDE thy God, therfore is the power of the kynge of Syria escaped thy hāde. Were not the Morians and Lybians a greate multitude with exceadinge many charettes and horsmen? Yet gaue the LORDE them in to thy hande, whan thou dyddest put thy trust in him: for the eyes of the LORDE loke rounde about all londes, to strengthe them ỳ are in him with all their hert. Thou hast done vnwysely, therfore shalt thou haue warre from hēce forth. But Asa was wroth at ỳ Seer, and put him in presō: for he murmured with him ouer this thinge. And Asa oppressed certayne of the people at ỳ same tyme.

These actes of Asa both first and last, be

holde, they are wrytten in the boke of ỹ kynges of Juda & Israel. And Asa was diseased in his fete in the nyne and thirtieth yeare of his reigne, and endured ther ouer. * Nether soughte he the LORDE in the sickneſſe, but trusted vnto phisicians. Thus fell Asa on slepe with his fathers, & dyed in the one and fortieth yeare of his reigne, & was buried in his awne sepulcre which he had caused to be grauen for him selfe in the cite of David. And they layed him vpon his bed, which was fylled with swete odoures & all maner of spyces (made after ỹ Apotecaries craft) and made a very greate burnynge.

Ecclī. 38.b

The XVII. Capter.

A AND Josaphat his sonne was kynge in his steade, & waxed mightie against Israel. And he put men of warre in all the stronge cities of Juda, and set officers in the londe of Juda, and in the cities of Ephraim, which Asa his father had wonne. And the LORDE was wt Josaphat: for he walked in the olde wayes of his father David, & soughte not Baalim, but the God of his father, & walked in his commaundementes, & not after the workes of Israel: therfore dyd the LORDE stablysshe the kyngdome in his hāde. And all Juda gaue presentes vnto Josaphat, & he had greate riches & worshippe. And whan his hert was coraged in the wayes of the LORDE, he put downe styll the hye places and grones out of Juda.

B In the thirde yeare of his reigne sent he his princes, Benhail, Obadia, Zacharias, Nethaneel & Michaia, to teach in the cities of Juda: & with them the Leuites: Semaia, Nethania, Sebadia, Asahel, Semiramoth, Jonathan, Adonia, Tobia & Tob Adonia, & with them ỹ prestes Elisama & Joram. And they taughte in Juda, & had the boke of the lawe of ỹ LORDE wt them, & wente aboute in all ỹ cities of Juda, & taughte the people.

And the feare of the LORDE came vpon all ỹ kyngdomes in the countrees that laye aboute Juda, so ỹ they soughte not agaynst Josaphat. And the philistynes broughte presentes and trybute of syluer vnto Josaphat. And the Arabians broughte him seuen thousande and seuen hundreth rammes, and seuen thousande and seuen hundreth he goates. Thus increased Josaphat, & grewe euer greater. And he buylded castels and corne cities in Juda. And dyd moch in the cities of Juda, and had valeaunt and mightie men at Jerusalem.

C And this was ỹ ordinaunce thorow out the house of their fathers, which were rulers ouer the thousandes in Juda. Adna captayne, & wt him were thre hundreth thousande mightie men. Nexte vnto him was Johanan ỹ chefe, and with him were two hundreth and foure score thousande. Nexte him was Amasia the sonne of Sichri the freewillinge of ỹ LORDE, and with him were two hundreth thousande valeaunt men. Of the children of Ben Jamin was Eliada a mightie man, and with him were two hundreth thousande ready with bowes and shyldes. Nexte vnto him was Josabad, and with him were an hundreth and foure score thousande harnessed men of warre. All these waited vpon the kynge, besydes those that the kynge had layed in the stronge cities throwout all Juda.

The XVIII. Chapter.

AND Josaphat had greate riches and worshippe, and made frendshippe with Achab. * And after two yeares wente he downe to Achab vnto Samaria. And Achab caused many shepe and oxē to be slayne for him and for ỹ people that were with him. And he counceled him to go vp vnto Ramoth in Gilead. And Achab the kynge of Israel sayde vnto Josaphat the kynge of Juda: Go with me vnto Ramoth in Gilead. He sayde vnto him: I am as thou, and my people as thy people, we wyll go with the vnto the battayll.

But Josaphat sayde vnto the kynge of Israel: Axe counsell (I praye the) this day at the worde of the LORDE. And the kynge of Israel gathered the prophetes together, euen foure hundreth men, & saide vnto them: Shal we go to the battayll vnto Ramoth in Gilead, or shal I let it alone? They sayde: Go vp, God shal delyuer it into the kynges hāde. But Josaphat sayde: Is there not yet one prophet of the LORDE here, ỹ we maye axe at him? The kynge of Israel sayde vnto Josaphat: There is yet one man, at whom we maye axe of ỹ LORDE: but I hate him, for he prophecieth me no good, but allwayes euell, namely Micheas the sonne of Jemla. Josaphat sayde: Let not the kynge saye so. And the kynge of Israel called one of his chamberlaynes, & sayde: Bringe hither soone Micheas the sonne of Jemla.

And the kynge of Israel, and Josaphat the kynge of Juda, sat either of them vpon his seate, arayed in their garmentes. Euen in the place at the dore of the porte of Samaria sat they, and all ỹ prophetes prophecied before them. And Sedechias the sonne of Chaena had made him hornes of yron,

and sayde: Thus sayeth the LORDE: With these shalt thou pusshe at the Syrians, tyll thou bringe them to naughte. And all the prophetes prophecied likewyse, & sayde: Go vp vnto Ramoth in Gilead, and thou shalt prospere, and ỳ LORDE shal delyuer it in to the kynges hande.

And the messaunger that wente to call Micheas, spake vnto him, and sayde: Behold, ỳ wordes of the prophetes are with one acorde good before the kynge: let thy worde (I praye the) be as one of theirs, and speake thou good also. But Micheas sayde: As truly as the LORDE lyueth, loke what my God sayeth vnto me, ỳ wyl I speake. And whan he came to the kynge, the kynge sayde vnto him: Micheas, shulde we go vnto Ramoth in Gilead to the battayll, or shulde we let it alone? He saide: Go vp, and ye shal prospere. It shal be geuē you in youre handes. But ỳ kynge sayde vnto him: I charge ỳ yet agayne, that thou tell me nothinge but ỳ trueth in the name of the LORDE.

C Then saide he: I sawe all Israel scatered abrode vpō the mountaynes, as the shepe ỳ haue no shepherde. And the LORDE sayde: Haue these no lorde? Let euery one turne home agayne in peace. Thē sayde the kynge of Israel vnto Josaphat: Dyd not I tell the, ỳ he wolde prophecie me no good, but euell?

And he sayde: Therfore heare ye the worde of the LORDE: * I sawe the LORDE syt d
vpon his seate, and all the hoost of heauen a
stondinge at his ryghte hande & at his lefte. And the LORDE sayde: Who wyll disceaue Achab the kynge of Israel, that he maye go vp & fall at Ramoth in Gilead? And whan one sayde thus, another so, there came forth a spriete, and stode before ỳ LORDE, and sayde: I wyl disceaue him. The LORDE sayde vnto him: Wherwith? He sayde: I wyll go forth, and be a false spriete in the mouth of all his prophetes. And he sayde: Thou shalt disceaue him, and shalt be able: go thy waye, 4.b
and do so. Beholde now, * the LORDE hath geuen a false spriete in the mouth of all these thy prophetes, and the LORDE hath spokē euell agaynst the.

D Then stepte forth Sedechias the sonne of Cnaena, and smote Micheas vpon the cheke, and sayde: Which waye is the spriete of ỳ LORDE departed fro me, to speake thorow the? Micheas sayde: Beholde, thou shalt se it, whan thou commest in to ỳ ynmost chamber to hyde the. But the kynge of Israel sayde: Take Micheas, and let him remayne wh Amon the ruler of the cite, and with Joas the sonne of Melech, and saye: Thus sayeth the kynge: Put this man in preson, and fede him wh bred and water of trouble, tyll I come agayne in peace. Micheas saide: Yf thou commest agayne in peace, then hath not the LORDE spoken thorow me. And he sayde: Herken to all ye people.

So the kynge of Israel, and Josaphat ỳ E
kynge of Juda wente vp vnto Ramoth in Gilead. And ỳ kynge of Israel sayde vnto Josaphat: Chaunge thy clothes, and come to the battayll in thine araye. And ỳ kynge of Israel chaunged his rayment, & came in to the battayll. But the kynge of Syria had commaunded the rulers of his charettes: Ye shal fighte nether agaynst small ner greate, but onely agaynst the kynge of Israel.

Now whan the rulers of the charettes sawe Josaphat, they thoughte: Yt is ỳ kynge of Israel, and they wēte aboute to fighte agaynst him. But Josaphat cryed, and the LORDE helped him. And God turned them from him: for whan the rulers of the charettes sawe that it was not ỳ kynge of Israel, they turned back from him. But a certayne man bended his bowe harde, & shot the kynge of Israel betwene the mawe and the longes. Thē sayde he vnto his charet man: Turne thine hāde, and cary me out of the hooste, for I am wounded. And the battayll was sore the same daye. And the kynge of Israel stode vpon his charet agaynst the Syrians vntyll the euenynge, and dyed whā the Sonne wente downe.

The XIX. Chapter.

BVt Josaphat the kynge of Juda came home agayne in peace vnto Jerusalem. And Jehu ỳ sonne of Hanani the Seer wēte forth to mete him, & sayde vnto kynge Josaphat: Shuldest thou so helpe the vngodly, and loue them that hate the LORDE? And for this cause is ỳ wrath vpō the from the LORDE: nevertheles there is some good founde in the, that thou hast put the groues out of the londe, and hast prepared thine hert to seke God. So Josaphat abode at Jerusalem. A

And he wente agayne amonge the peo- B
ple, from Berseba vnto moūt Ephraim, and broughte them agayne to the LORDE God of their fathers. And he set Judges thorow out the londe, in all the stronge cities of Juda, and a certayne in euery cite. And sayde vnto the Judges: Take hede what ye do: for ye execute not the iudgment of man, but of the LORDE, and he is with you in iudgmēt: therfore let the feare of the LORDE be with

you, and bewarre, and do it: for with the LORDE oure God there is no vnrighteousnes, ner respecte of personnes, ner acceptinge of giftes.

C And at Jerusalem dyd Josaphat ordeyne certayne of the Leuites and prestes, and of the awncient fathers of Israel for ỳ iudgment of the LORDE, and ouer the matter of the lawe, and caused them to dwell at Jerusalem, and commaunded them, and sayde: See that ye do thus in the feare of the LORDE, in faithfulnes & in a perfect hert. In all causes that come vnto you from youre brethren (which dwell in their cities) betwene bloude and bloude, betwene lawe and commaundement, betwene statutes and ordinaunces ye shal enforme them, ỳ they synne not against the LORDE, and so the wrath to come vpon you and youre brethren. Do thus, and ye shal not offende.

Beholde, Amaria the prest is chefe ouer you in all causes of ỳ LORDE: so is Sabadia the sonne of Ismael prynce in the house of Juda in all the kynges matters: Ye haue officers likewyse the Leuites before you. Take a good corage vnto you, and be doynge, and the LORDE shalbe with the good.

The XX. Chapter.

A AFter this came the childrē of Moab, the children of Ammon, and certayne of Amanim wt them, to fighte against Josaphat. And they came and tolde Josaphat, and sayde: There cōmeth a greate multitude agaynst the from beyonde the See of Syria, & beholde, they are at Hazezon Thamar, that is Engaddi.

And Josaphat was afrayed, & set his face to seke ỳ LORDE, & caused a fast to be proclamed in all Juda. And Juda came together to seke the LORDE. And out of all ỳ cities of Juda came they to seke the LORDE. And Josaphat stode amōge ỳ cōgregacion of Juda & Jerusalem in the house of ỳ LORDE before the new courte, and sayde:

O LORDE God of oure fathers, art not thou God in heaven, and hast domynion in all the kyngdomes of the heythen? And in thy hande is strength and power, and there is no man that can withstōde the. Hast not thou o' God expelled the inhabiters of this londe before thy people of Israel? and hast geuē it vnto the sede of Abraham thy louer for euer? so that they haue dwelt in it, & haue buylded the a Sanctuary vnto y' name therB in, and sayde: Yf there come eny plage, swerde, indgmēt, pestilence, or derth vpon vs, we wyll stonde before this house euen before the (for thy name is in this house) and wyll crye vnto the in oure trouble, and thou shalt here, and shalt saue vs. Beholde nowe, the children of Ammon, of Moab, & they of mount Seir, vpon whom * thou woldest not suffre Deu. the children of Israel to go, whan they were out of the londe of Egipte, but they were fayne to departe from thē, and not to destroye them: and beholde, they deale contrarely with vs, and come to thrust vs out of the inheritaunce, that thou hast geuen vs in possession. O oure God, wylt thou not indge them? For in vs is no strength to withstonde this greate multitude that commeth agaynst vs. We knowe not what we shulde do, but oure eyes loke vnto the. And all Juda stode before the LORDE, with their children, wyues and sonnes.

But vpon Jehasiel the sonne of Zacharias, the sonne of Benaia, the sonne of Jehiel, the sonne of Mathania the Leuite of ỳ children of Assaph, came the spirite of the LORDE in the myddes of the congregacion, and sayde: Geue hede all thou Juda, and ye inhabiters of Jerusalem, and thou kynge Josaphat: Thus sayeth the LORDE vnto you: Be not ye afrayed, nether feare ye this greate multitude: for it is not ye that fighte, but God. Tomorow shal ye go downe vnto thē. And beholde, they go vp by Sis, and ye shal fynde them at the reed see by the broke before the wyldernes of Jeruel: for ye shall not fighte in this cause. Do ye but steppe forth, and stonde, and se the health of the LORDE that is with you. Feare not O Juda and Jerusalem, and be not afrayed, tomorow go ye forth agaynst them, and the LORDE shal be with you.

Thē Josaphat bowed him selfe wt his face to the earth, & all Juda, & the inhabiters of Jerusalem fell before the LORDE, & worshipped the LORDE. And the Leuites of ỳ childrē of the Kahathites & of the children of the Corahites arose to prayse the LORDE God of Israel wt loude voyce on hye. And they gat them vp early in ỳ mornynge, and wēte forth by the wyldernesse of Thekoa.

And whan they were goynge out, Josa- D phat stode, & sayde: Herke vnto me O Juda, & ye indwellers of Jerusalē: Put youre trust in the LORDE yo' God, & ye shal be safe: and geue credence vnto his prophetes, & ye shall prospere. And he gaue councell vnto ỳ people, and appoynted the syngers vnto ỳ LORDE, and them that gaue prayse in the bewtye of holynes, to go before the harnessed me, & to saye: O geue thankes vnto the LORDE,

for his mercy endureth for euer. And whan they beganne to geue thankes and prayse, the LORDE caused the hynder watch that was come agaynst Juda, to come vpon the childrē of Ammon, Moab & them of mount Seir, and they smote them. Then stode the children of Ammon & Moab agaynst them of mount Seir, to damne them, and to destroye them. And whan they had destroyed them of mount Seir, one helped another to destroye them selues also. And whan Juda came to Mispa vnto the wyldernes, they turned them towarde the multitude, and beholde, the deed bodies laye vpō the earth, so that none was escaped.

E And Josaphat came with his people to deuyde the spoyles of them. And they founde amonge them so moch goodes and rayment and precious Jewels (which they toke from them) that they coulde not beare them. And the dayes were they deuydinge the spoyle, for it was so moch. On the fourth daye came they together into the valley of blessynge: for there blessed they the LORDE. Therfore is the place called the valley of blessinge vnto this daye.

So euery man of Juda & Jerusalem turned back agayne, & Josaphat before them, to go to Jerusalē with ioye: for ỹ LORDE had geuen them gladnesse on their enemies. And they entred into Jerusalem with psalteries, harpes & trompettes vnto the house of the LORDE. And there came a feare of God ouer all the kyngdomes in the londes, whan they herde that the LORDE had foughte agaynst ỹ enemies of Jsrael. Thus was ỹ kyngdome of Josaphat in quyetnes, & God gaue him rest on euery syde.

F And Josaphat reigned ouer Juda, & was fyue & thirtie yeare olde whan he was made kynge, & reigned fyue & twentye yeare at Jerusalem. His mothers name was Asuba the doughter of Silhi. And he walked in the waye of his father Asa, & departed not a syde from doynge ỹ which was righte in the sighte of the LORDE: sauynge that ỹ hye places were not put downe, for the people had not yet prepared their hert to the God of their fathers. What more there is to saye of Josaphat, both the first & the last, beholde, it is wrytten in the actes of Jehu ỹ sonne of Hanani, which he noted vp in the boke of the kynges of Jsrael.

Afterwarde dyd Josaphat the kynge of Juda agree wt Ahasia the kynge of Jsrael, which was vngodly in his doynges. And he agreed with him to make shippes, for to go vpon the see. And they made the shippes at Ezeon Gaber. But Elieser the sonne of Dodana of Maresa prophecied agaynst Josaphat, and sayde: Because thou hast agreed with Ahasia, therfore hath the LORDE broken thy workes. And so ỹ shippes were broken, & mighte not go vpon the See.

The XXI. Chapter.

A ND Josaphat fell on slepe wt his fathers, & was buried wt his fathers in the cite of Dauid, & Joram his sonne was kynge in his steade. And he had brethrē the sonnes of Josaphat: Asaria, Jehiel, Zacharias, Asaria, Michael & Sephatia. All these were the children of Josaphat kynge of Juda. And their father gaue them many giftes of syluer, golde & Jewels, wt stronge cities in Juda. But the kyngdome gaue he vnto Joram: for he was the first borne. A 3.Re.22

But whan Joram came vp ouer his fathers kyngdome, & had gotten the power of it, he slewe all his brethrē with the swerde, & certayne rulers also in Jsrael. * Two & thirtie yeare olde was Joram whan he was made kynge, & reigned eight yeare at Jerusalē, & walked in the waye of ỹ kynges of Jsrael, euen as the house of Achab dyd (for Achabs doughter was his wife) & he dyd that which was euell in the sighte of the LORDE. 4.Re.8

Neuertheles ỹ LORDE wolde not destroie the house of Dauid, for the couenauntes sake, * which he made wt Dauid, and accordinge as he had sayde, ỹ he wolde geue him and his children a lanterne for euermore. B 2.Re.8

At ỹ same tyme fell ỹ Edomites awaye from Juda, and made a kynge ouer them selues: for Joram had gone ouer with his captaynes and all the charettes with him, & had gotten him vp in the night season, and slayne the Edomites on euery syde, and the rulers of the charettes: therfore fell ỹ Edomites awaye from Juda vnto this daye. At ỹ same tyme fell Lybna awaye from him also: because he forsoke the LORDE God of his fathers. He made hye places also on the mountaynes in Juda, & caused them of Jerusalē to go awhorynge, and disceaued Juda.

But there came a wrytinge vnto him frō the prophet Elias, sayenge: Thus sayeth the LORDE God of thy father Dauid: Because thou hast not walked in the wayes of thy father Josaphat, nether in ỹ wayes of Asa the kynge of Juda, but walkest in the waye of the kynges of Jsrael, and makest Juda and them of Jerusalem to go awhorynge after the whordome of the house of Achab, and hast slayne thy brethren also of thy fa- C

thers house, which were better thē thou. Beholde, the LORDE shal smyte the wt a greate plage on thy people, on thy children & thy wyues, and on all thy substaunce. But thou thy selfe shalt haue moch sickneſſe in thy bowels, tyll thy bowels go forth from daye to daye for very diſeaſe.

D So ỹ LORDE rayſed vp agaynſt Joram, the ſprete of the Philiſtynes, & Arabians, which lye beſyde the Morians, and they went vp in to Juda, and wayſted it, and caried awaye all the ſubſtaunce that was founde in the kynges houſe, & his ſonnes, and his wyues, ſo ỹ there was not one ſonne lefte him, ſaue Joahas his yōgeſt ſonne. And after all this dyd ỹ LORDE ſmyte him in his bowels, with ſoch a ſickneſſe as coulde not be healed. And whyle that endured from daye to daye, whan the tyme of two yeares was expyred, his bowels wente from him wt his ſickneſſe, and he dyed in euell diſeaſes.

And they made not a burninge ouer him, as they dyd vnto his fathers. Two and thirtie yeare olde was he whā he was made kynge, and reigned eight yeare at Jeruſalē, and walked not well. And they buried him in the cite of Dauid, but not amōge the ſepulcres of the kynges.

The XXII. Chapter.

A Le. 8 d AND they of Jeruſalem made Ochoſias his yōgeſt ſonne kynge in his ſteade: for the men of warre that came wt the hooſt of the Arabians, had ſlayne all ỹ firſt, therfore reigned Ochoſias the ſonne of Joram kynge of Juda. Two and fortye yeare olde was Ochoſias whan he was made kynge, and reigned one yeare at Jeruſalem. His mothers name was Athalia the doughter of Amri. And he walked alſo in ỹ wayes of the houſe of Achab: for his mother entyſed him ſo ỹ he was vngodly. Therfore dyd he euell in ỹ ſighte of the LORDE, euen as ỹ houſe of Achab: for they were his councell geuers after his fathers death, to deſtroye him, and he walked after their councell.

B And he wente with Joram the ſonne of Achab kynge of Iſrael, to the battayll vnto Ramoth in Gilead, agaynſt Hazael the kynge of Syria. But the Syriās ſmote Joram, ſo ỹ he turned back to be healed at Jeſreel: for he had woundes that were geuen him at Rama, whan he foughte with Hazael the kynge of Syria. And * Aſarias the ſonne of Joram kynge of Juda wēte downe to vyſet Joram ỹ ſonne of Achab at Jeſreel, which laye ſicke: For it was ordeyned of God vnto Ochoſias, that he ſhulde come to Joram, & ſo to go forth with Joram agaynſt Jehu ỹ ſonne of Nimſi, * whom the LORDE had anoynted to rote out the houſe of Achab. 4.22

Now whan Jehu wolde be auēged of ỹ C houſe of Achab, he founde certayne rulers of Juda, and ỹ childrē of Ochoſias brethren which ſerued Ochoſias, and he ſlewe them. * And he ſoughte Ochoſias, and they ouertoke him, whā he had hyd him at Samaria: & he was broughte vnto Jehu, which ſlewe him, and they buried him, for they ſayde: he his the ſonne of Joſaphat, which ſoughte ỹ LORDE with all his hert. And there was no man more of the houſe of Ochoſias that mighte be kynge. 4.44

Whan Athalia the mother of Ochoſias D ſawe ỹ hir ſonne was deed, ſhe gat hir vp, & 4.8 deſtroyed all the kynges ſede in the houſe of Juda. But Joſabeath ỹ kynges ſiſter toke Joas ỹ ſonne of Ochoſias, and ſtale him awaye frō amonge the kynges childrē ỹ were ſlayne, & put him with his norſe in a chamber. Thus Joſabeath kynge Jorams doughter, the wyfe of Joiada the preſt, hyd him from Athalia, ſo ỹ he was not ſlayne: for ſhe was Ochoſias ſiſter. And he was hyd with them in the houſe of God ſixe yeares, for ſo moch as Athalia was quene in the londe.

The XXIII. Chapter.

BVt in the ſeuenth yeare was Joiada E bolde, and toke the rulers ouer hundreds: namely Aſaria ỹ ſonne of Jeraham, Iſmael ỹ ſonne of Johanan, Aſaria ỹ ſonne of Obed, Maeſeia ỹ ſonne of Adaia, and Eliſaphat ỹ ſonne of Sichri with him, into the couenaunt: and they wente about in Juda, and broughte ỹ Lewites together out of all the cities of Juda, and the cheffathers of Iſrael, to come vnto Jeruſalem. And all the cōgregacion made a couenaunt with the kynge in the houſe of God, and he ſayde vnto them: Beholde, the kynges ſonne ſhal be kynge, * euē as the LORDE ſpake cō 2.6 cernynge the children of Dauid.

This is it therfore ỹ ye ſhal do: The thirde F parte of you that entre on the Sabbath, ſhalbe amonge the preſtes & Lewites, which are dorekepers at the threſholdes: & one thirde parte in the kynges houſe, and one thirde parte at the grounde porte. But all the people ſhalbe in the courtes of the houſe of the LORDE, and that no man go in to the houſe of the LORDE, excepte the preſtes and Lewites that myniſter there, they ſhal go in: for they are halowed. And let all ỹ people wayte vpon the LORDE. And the Lewites ſhal get them rounde aboute ỹ kynge, euery man

with his weapen in his hande. And who so els goeth in to ỹ house, let him dye. And they shall be wt the kynge whā he goeth out & in.

And the Leuites & all Juda dyd as Joiada ỹ preist had commaunded, and euery one toke his men that entred on the Sabbath, wt those ỹ wente of on the Sabbath: for Joiada ỹ preist suffred not those two companies to parte asunder. And Joiada ỹ preist gaue the captaynes ouer hundreds speares & shyldes, and kynge Dauids weapens, which were in the house of God, and set all the people euery one wt his weapen in his hande, from the righte corner of the house, vnto the leste corner of the altare, and to the house warde aboute the kynge. And they broughte forth the kynges sonne, & set the crowne vpon his 2.Re.d
heade, and gaue them the * wytnesse, & made him kynge. And Joiada wt his sonnes anoynted him, & sayde: God saue the kynge.

But whan Athalia herde the noyse of ỹ people ỹ ranne together and praysed ỹ kynge, she wente forth to the people in to ỹ house of the LORDE, and loked: and beholde, ỹ kynge stode in his place at ỹ intraunce, and the rulers and trompettes aboute ỹ kynge: and all the people of the londe were glad, & blewe the trompes, and there were syngers ỹ coulde playe wt all maner of musicall instrumentes. But she rēte hir clothes, & sayde: Sedicion, sedicion. Neuertheles Joiada ỹ preist gat him forth with the captaynes ouer hundreds and rulers of the hoost, and sayde vnto them: Bringe her forth betwene ỹ walles, & who so euer foloweth her, shal be slayne with ỹ swerde: for the preist had cōmaunded, that she shulde not be slayne in ỹ house of the LORDE. And they layed handes on her. And whan she came at the intraunce of the horsgate of the kynges house, they put her to death there.

And Joiada made a couenaunt betwene him and all the people, and the kynge, ỹ they shulde be the people of the LORDE. The wēte all the people in to the house of Baal and destroyed it, & brake downe his altares & ymages, & slewe Mathan the preist of Baal before the altare. And Joiada appoynted ỹ officers in the house of the LORDE amōge the 4.xv
prestes & Leuites * whom Dauid had ordeyned for ỹ house of the LORDE, to offre burnt 2.xx
sacrifices vnto ỹ LORDE, as it is wrytten in the * lawe of Moses: wt ioye & songes made by Dauid. And ỹ porters set he at ỹ gates of ỹ house of ỹ LORDE, ỹ none shulde entre, which were defiled wt eny maner of thinge.

And he toke the captaynes ouer hūdreds and the mightie men and lordes of ỹ people, and all the people of the londe, and broughe the kinge downe from the house of the LORDE, and broughte him thorow the hye porte of the kynges house, and caused the kinge sit vpon the seate royall. And all the people of the lōde were glad, and the cite was at rest. But Athalia was slayne with the swerde.

The XXIIII. Chapter.

IOas was seuen yeare olde whan he A
was made kynge, and reigned fortie 4.Re.12.
yeare at Jerusalē. His mothers name was Zibea of Berseba. And Joas dyd that which was right in the sight of the LORDE, as longe as Joiada the preist lyued. And Joiada gaue him two wiues, & he begat sonnes & doughters. Afterwarde deuysed Joas to renue the house of the LORDE, & gathered together the prestes and Leuites, & sayde vnto thē: Go forth vnto all the cities of Juda, & gather the money of all Jsrael, to repayre ỹ house of God yearly, and do it righte soone: but the Leuites made no haist.

Then the kynge called Joiada the prynce pall, and sayde vnto him: Why lokest thou not vnto the Leuites, ỹ they bringe in from Juda and Jerusalem, * the collection which Ex.30.d.
Moses the seruaunt of the LORDE appoynted to be gathered amōge Jsrael for the Tabernacle of witnes? For ỹ vngodly Athalia & hir sonnes haue waisted the house of God: and all that was halowed for the house of the LORDE, haue they bestowed on Baalim.

Then commaunded the kynge to make a B.
chest, and to set it without at the intraunce of the house of the LORDE: & caused it to be proclamed in Juda and Jerusalē, that they shulde bringe in to the LORDE, the collectiō, which Moses the seruaūt of God appointed vnto Jsrael in ỹ wildernes. Thē were all ỹ rulers glad, & so were all ỹ people, & broughte it, and cast it in to the chest, tyll it was full.

And whan the tyme was ỹ the Leuites shulde bringe the Arke at ỹ kinges cōmaundement (whan they sawe ỹ there was moch money therin) then came the kinges scrybe, & he ỹ was appoynted of the chefe preist, and emptyed the chest, and caried it againe in to his place. Thus dyd they euery daye, so that they gathered moch money together. And ỹ kinge & Joiada gaue it vnto ỹ workmasters of ỹ house of the LORDE, and they hired masons & carpenters to repayre the house of ỹ LORDE, and men that coulde worke in yron and brasse, to repayre the house of ỹ LORDE.

And the labourers wrought, so that ỹ re- C
pairinge in ỹ worke wente forwarde thorow

their hande, and they set the house of God in his bewtye, and made it stronge. And whan they had performed this, they brought the residue of the money before the kynge and Joiada, wherof there were made vessels for the house of the LORDE, vessels for the ministracion and burntofferinge, spones and ornamentes of golde and siluer. And they offred burntofferynges allwaye in the house of the LORDE, as longe as Joiada lyued.

And Joiada waxed olde, and had lyued longe ynough, and dyed, & was an hundreth and thirtie yeare olde whan he dyed: and they buried him in the cite of Dauid, amonge the kynges, because he had done good vnto Israel, and towarde God & his house. And after the death of Joiada, came the rulers in Juda, and worshipped the kynge.

D Then consented the kynge vnto the. And they forsoke the house of the LORDE God of their fathers, and serued ye groues and ymages. Then came ye wrath of the LORDE vpō Juda and Jerusalem because of this trespace of theirs. Yet sent he prophetes vnto the, ye they shulde turne vnto the LORDE, & they testified vnto the: but they wolde not heare.

at. 23 e And the sprete of God came vpon * Zachary the sonne of Joiada the prest, which stode ouer ye people, & sayde vnto the: Thus sayeth God: Wherfore do ye transgresse the cōmaundementes of the LORDE, which shall not be to yō prosperite: for ye haue forsaken ye LORDE, ther fore shal he forsake you. Neuer theles they conspyred agaynst him, & stoned him at ye kynges cōmaundement in ye courte of the house of the LORDE. And Joas ye kinge thought not on the mercy ye Joiada his father had done for him, but slewe his sonne. Notwithstondinge whā he dyed, he sayde: The LORDE shal loke vpon it, and requyre it.

E And whan the yeare was gone aboute, ye power of the Syrians wente vp, & came to Juda & Jerusalem, and destroyed the rulers in the people, and sent all the spoiles of them vnto Damascon. For the power of the Syrians came but with a fewe men, yet gaue ye LORDE a very greate power in to their hande: because they had forsaken ye LORDE God of their fathers. They executed iudgment also vpon Joas. And whan they departed frō him, they lefte him in greate sickneses.

Neuertheles his seruauntes conspyred against him (because of the bloude of the children of Joiada the prest) & slewe him vpō his bed, & he dyed, and they buryed him in the cite of Dauid, but not amonge the sepulcres of the kynges. They that conspyred against him, were these: Sabad ye sonne of Simeath the Ammonitisse, and Josabad the sonne of Simrith the Moabitisse. As for his sonnes, and the summe that was gathered vnder him, and the buyldinge of the house of God beholde, they are wrytten in the storye in the boke of the kynges. And Amasias his sonne was kynge in his steade.

The XXV. Chapter.

TWye and twentye yeare olde was Amasias whan he was made kynge, and reigned nyne and twentye yeare at Jerusalem. His mothers name was Joadan of Jerusalem. And he dyd ye which was right in the sighte of the LORDE, but not wt a whole her. Now whan his kingdome was in strēgth, he slewe his seruaūtes which had slayne the kinge his father. But their children slewe he not, for so is it wrytten in the boke of the lawe of Moses, * where the LORDE cō maundeth, and sayeth: The fathers shal not dye for the children, nether shal the children dye for the fathers: but euery one shal die for his awne synne.

And Amasias brought Juda together, and set them after the fathers houses, after the rulers ouer thousandes & ouer hundredes amonge all Juda and Ben Jamin, and nombred them from twentye yeare olde & aboue, and founde of thē thre hundreth thousande chosen men, which were able to go forth to the warre, and caryed speares and shyldes. And out of Israel appoynted he an hundreth thousande stronge men of warre for an hundreth talentes of siluer.

But there came a man of God vnto him, and sayde: O kynge, Let not the hoost of Israel come wt the: for the LORDE is not with Israel, nether with all the children of Ephraim. For yf thou commest to shewe ye boldnes in the battaill, God shal make the fall before thine enemies. For God hath power to helpe, and to cause for to fall. Amasias sayde vnto the man of God: What shal be done then with ye hundreth talentes ye I haue geuē ye soudyers of Israel? The mā of God sayde: The LORDE hath yet more thē this to gene the. So Amasias separated out the men of warre which were come to him out of Ephraim, ye they shulde departed vnto their place. Then waxed their wrath very whote agaynst Juda, and they wente agayne vnto their place in wrothfull displeasure. And Amasias strēgthed himselfe, and caried out his people, and wente forth in to the Salt valley, and smote ten thousande of the children of Seir.

And the childrē of Juda toke ten thousande of thē alyue, whom they broughte vp to the toppe of a mountayne, and cast thē downe headlinges from the toppe of the mount, so that they all to barst in sunder. But ỹ childrē of the men of warre whom Amasias had sent awaye agayne (that they shulde not go to the battayll with his people) fell in to the cities of Juda, from Samaria vnto Beth Horon, and smote thre thousande of mē, and toke moch spoyle.

C And whan Amasias came agayne from the slaughter of the Edomites, he broughte the goddes of the children of Seir, and made them his goddes, and worshipped before them, & brent incense vnto them. Then was the LORDE very wroth at Amasias, & sent vnto him a prophet, which sayde vnto him: Why sekest thou the goddes of the people, which coulde not delyuer their folke from ỹ hande? And whan he talked with him, the kynge sayde vnto him: Haue they made ỹ of the kynges councell? Ceasse, why wilt thou be smytten? Then the prophet ceassed, & sayde: I perceaue, that the LORDE is mynded to destroye ỹ, because thou hast done this, and herkenest not vnto my councell.

44b And Amasias ỹ kynge of Juda toke coūcell, & sent vnto Joas the sonne of Joahas ỹ sonne of Jehu, kynge of Israel, sayēge: Come, let vs se one another. But Joas the kynge of Israel sent vnto Amasias ỹ kynge of Juda, sayenge: The hawthorne in Libanus sent vnto ỹ Cedre tre in Libanus, sayēge: Gene thy doughter vnto my sonne to wife. But a wylde beest in Libanus ranne ouer ỹ hawthorne, & trode it downe. Thou thinkest: Behold, I haue smytten the Edomites, therfore is thine hert proude to boaste. Now byde at home: why stryuest thou after myssortune, that thou mayest fall & Juda wt the?

Neuertheles Amasias consented not: for so was it broughte to passe of God, ỹ they mighte be geuen in to the handes of the enemies, because they soughte the goddes of ỹ Edomites. Then wente Joas the kynge of Israel vp, & they sawe one another, he and Amasias the kynge of Juda, at Beth Semes which lyeth in Juda. But Juda was smytten before Israel, and they fled euery one vnto his tent.

D And Joas the kynge of Israel toke Amasias ỹ kynge of Juda, the sonne of Joas ỹ sonne of Joahas, at Beth Semes, & broughte him to Jerusalem, & brake downe the wall of Jerusalē, from ỹ porte of Ephraim vnto the corner porte, euē foure hundreth cubites longe: and toke with him all the golde, and siluer, and all the ornamentes that were foūde in ỹ house of God with Obed Edom, and in the treasures in the kynges house, and the childrē to pledge vnto Samaria. And Amasias the sonne of Joas kynge of Juda, lined after the death of Joas the sonne of Joahas kynge of Israel fiftene yeare.

What more there is to saye of Amasias (both the first and last) beholde, it is written in ỹ boke of the kynges of Juda & Israel. And frō the tyme forth that Amasias departed from the LORDE, they conspyred against him at Jerusalem. But he fled vnto Lachis. Thē sent they after him vnto Lachis, & slewe him there. And they brought him vpō horses & buried him beside his fathers in the cite of Juda.

The XXVI. Chapter.

A Then all the people of Juda toke Osias, which was syxtene yeare olde, and made him kynge in steade of his father Amasias. 4. Re. 15. He builded Eloth, & brought it agayne vnto Juda, after that the kynge was fallen on slepe with his fathers. Sixtene yeare olde was Osias whan he was made kinge, and reigned two and fiftie yeare at Jerusalē. His mothers name was Jechalia of Jerusalem. And he did right in the syght of the LORDE, as his father Amasias had done, and soughte God as longe as Zacharias lyued, which taughte in the visyons of God: and as longe as he sought the LORDE, God made him to prospere.

For he wente forth, and soughte agaynst the Philistynes, and brake downe ỹ walles of Gath, and the walles of Jabne, and the walles of Asdod, and buylded cities aboute Asdod, & amonge the Philistynes. For God helped him agaynst the Philistines, against the Arabians, agaynst them of Gur Baal, & agaynst the Meunites. And ỹ Ammonites gaue Osias presentes, & his name came in to Egipte: for he was exceadinge stronge. And Osias buylded towres at Jerusalem vpon the cornerporte, and on the valley gate, and on other corners, and made them stronge. He buylded castels also in the wylderneesse, and dygged many welles: for he had many catell, both in the medewes and in the playnes, hußbandmen also and wynegardeners on the mountaynes and on Carmel: for he delyted in hußbandrye.

And Osias had an hoost of men of warre goynge forth to the battaill, which were nō bred vnder the hande of Jeiel the scrybe & of Maesa the offycer, vnder the hāde of Hananias of the kynges rulers. And the nombre B

of the chefe fathers amonge the stronge mē of warre, was two thousande and fyre hundreth. And vnder the hande of the hoost thre hundreth thousande, and seuen thousande and fyue hundreth mete for the battayll, in the strength of an armye to helpe the kinge agaynst the enemies. And Osias prepared for all the hoost, shyldes, speares, helmettes, brestplates, bowes and slyngstones. And at Jerusalē he made ordinaunce cōningly, to be vpon the towres and in the pynnacles, to shute arowes and greate stones. And the fame of him came farre abrode, because he was specially helped, tyll he became mightie.

C And whan his power was greate, his hert arose to his awne destruccion: for he trespaced agaynst the LORDE his God, and wente in to the temple of the LORDE, to burne incense vpon the altare of incense. But Asarias the prest wente after him, and foure score prestes with him, valeaunt men, and withstode kynge Osias, and saide vnto him:

2.Par.26.a * It belongeth not vnto thy office (Osias) to burne incense vnto the LORDE, but vnto the prestes belongeth it, euen vnto the children of Aaron, which are halowed to burne incense. Go forth out of the Sanctuary: for thou offendest, and it shall be no worshippe vnto the before God the LORDE.

D And Osias was wroth, and had a censoure in his hande. And whyle he murmured with the prestes, the leprosy sprange out of his foreheade in the presence of the prestes in the house of the LORDE before the altare of incense. And Asarias the chefe prest turned his heade towarde him, and so dyd all the prestes, and beholde, he was leper in his foreheade. And they put him out from thence. Yee he made haist himselfe to go forth, for his plage came of the LORDE. Thus became Osias ỹ kynge a leper vnto his death, and dwelt full of leprosye in a fre house: for he was put out of the house of the LORDE. But Joram his sonne had the oversight of the kynges house, and iudged the people in the lende.

What more there is to saie of Osias (both first and last) Esay the sonne of Amos hath wrytten it. And Osias fell on slepe wt his fathers, and they buryed him with his fathers in the pece of grounde beside ỹ kynges sepulcres: for they sayde: He is leprous. And Jotham his sonne was kynge in his steade.

The XXVII. Chapter.

A Re.15.f JOtham was fyue and twentye yeare olde whan he was made kynge, and reigned sixtene yeare at Jerusalem. His mothers name was Jerusa the daughter of Sadoc: & he dyd righte in the sighte of the LORDE as did Osias his father: sauynge ỹ he wente not in to the temple of the LORDE, and the people yet marred them selues. He buylded the hye porte of the house of ỹ LORDE, and on the wall of Ophel buylded he moch, and buylded the cities vpon the mountaynes of Juda, and in the wodes buylded he castels and towres.

And he fought with the kinge of the children of Ammon, and ouercame them, so that the childrē of Ammon gaue him ỹ same yeare an hundreth talentes of siluer, ten thousande quarters of wheate, and ten thousande of barlye. So moch dyd the children of Ammon geue him also in ỹ seconde & thirde yeare. Thus became Jotham mightye, for he gyded his wayes before the LORDE his God.

What more there is to saye of Jotham, & all his warres, vnd his waies, beholde, it is wrytten in ỹ boke of the kinges of Israel & Juda. Fyue and twentye yeare olde was he whan he was made kynge, & reigned sixtene yeare at Jerusalē. And Jothā fell on slepe wt his fathers, & they buryed him in the cite of Dauid, and Achas his sonne was kynge in his steade.

The XXVIII. Chapter.

ACHas was twentye yeare olde whan he was made kynge, and reigned sixtene yeare at Jerusalem, and dyd not that which was righte in the sighte of the LORDE, as did Dauid his father, but walked in the wayes of the kinges of Israel, and made molten ymages vnto Baalim, and brent incense in the valley of the children of Hennon, and brēt his awne sonnes in ỹ fire, after the abhominacions of the Heithen, whō the LORDE expelled before the childrē of Israel. And he dyd sacrifice and brent incense vpon the hye places and vpon the hilles, and amōge all grene trees.

Therfore dyd the LORDE his God delyuer him in to the hande of the kynge of Syria, so that they smote him, and caryed awaye a greate multitude of his men presoners, and broughte them to Damascon. He was geuen also vnder the hande of the kynge of Israel, so ỹ he dyd a greate slaughter vpon him. For Pecah the sonne of Romelias smote in Juda an hundreth & twentye thousande in one daye (which all were valeaunt men) euē because they had forsaken ỹ LORDE God of their fathers. And Sichri a mightie mā of Ephraim slewe Maeseia ỹ kinges sonne, & Asrikam the prynce of the house, & Elkana the nexte vnto the kynge. And the chil-

dren of Israel caried of their brethren presoners two hundreth thousande, wemen, sonnes and doughters, and toke a greate spoyle from them, and broughte the spoyle vnto Samaria.

B But euē there was there a prophet of ỹ LORDE, whose name was Obed, which wēte out to mete ỹ hoost that came to Samaria, and sayde vnto them: Beholde, because the LORDE God of youre fathers is wroth at Juda, therfore hath he geuen them ouer in to youre handes: but ye haue slayne them so abhominably, that it is come vnto heauē. Now thinke ye to subdue the children of Juda and Jerusalem, to be bondmen and bond maydens vnto you. Is not this a trespace then ēb you agaynst the LORDE yo' God? Herken now vnto me, and sende ỹ presoners hence agayne, whom ye haue caried awaye from youre brethren: for the wrath of ỹ LORDE is fearce ouer you.

Then gat vp certayne of the chefe of the children of Ephraim, Asarias the sonne of Johanan, Barachias the sonne of Mesillemoth, Ezechias the sonne of Sallum, & Amasa ỹ sonne of Hadlai, agaynst them ỹ came from ỹ battayll, & sayde vnto them: Ye shal not brynge the presoners in hither, for youre mynde is but to make vs trespace before the LORDE, to make oure synnes and offences the greater: for the trespace is to moch allready, & the wrath is fearce ouer Israel. So the hoost lefte the presoners & the spoyle before ỹ rulers and before the whole cōgregacion.

C Then stode vp the men (which now were rehearced by name) and toke the presoners, and as many as were naked amonge them, clothed they with ỹ spoyles, & decke them, and put shues vpon their fete, and gaue thē to eate and drynke, and anoynted them, and caried them vpon asses (as many as were feble) and broughte them to Jericho to ỹ palme cite vnto their brethren, and came agayne to Samaria. * At the same tyme sent kynge Achas vnto the kynges of Assur, ỹ they shulde helpe him. And the Edomites came agayne, and smote Juda, and caried some awaye captyue. The Philistynes also fell in to the cities in the playne, & towarde ỹ south parte of Juda, & wanne Beth Semes, Aialon, Gederoth, and Socho with the vyllages therof, Timna with the vyllages therof, & Gimso with the vyllages therof, and dwelt therin. For ỹ LORDE subdued Juda for Achas sake ỹ kynge of Juda, because he made Juda naked, and rebelled agaynst the LORDE. And Teglatpilneser the kynge of Assur came agaynst him, and beseged him, & he was not mightie ynough for him.

For Achas spoyled the house of the LORDE, and the kynges house, and of the rulers, to geue vnto ỹ kynge of Assur, but it helped him not. Moreouer kinge Achas trespaced yet more agaynst the LORDE euen in his trouble, and dyd sacrifyce vnto the goddes of them of Damascon, which had smitten him, & sayde: The goddes of the kynges of Syria helpe them, therfore wil I offre vnto them, that they maye helpe me also, where as the same yet were a fall vnto him and to all Israel. D

And Achas gathered the vessels of ỹ house of God together, and brake the vessels in ỹ house of God, & * shut the dores of the house of ỹ LORDE, and made him altares in all corners at Jerusalem, and euery where in the cyties of Juda made he hye places to burne incense vnto other goddes, and prouoked ỹ LORDE God of his fathers vnto wrath. a. Pa. 29.

What more there is to saye of him and of all his wayes (both first and last) beholde, it is wrytten in the boke of the kynges of Juda and Israel. And Achas fell on slepe with his fathers, and they buried him in ỹ cite of Jerusalem: for they broughte him not amonge the sepulcres of the kynges of Israel. And Ezechias his sonne was kynge in his steade.

The XXIX. Chapter.

EZechias was fyue & twentye yeare olde whan he was made kynge, & reigned nyne & twentye yeares at Jerusalem. His mothers name was Abia ỹ doughter of Zachary. And he dyd that which was right in the sight of the LORDE, as did his father Dauid. * He opened the dores of ỹ house of the LORDE in the first moneth of ỹ first yeare of his raigne, & made them stronge, & broughte in the prestes and Lenites, and gathered them together vnto the East streate and sayde vnto them: Herken vnto me ye Lenites, sanctifye youre selues now, ỹ ye maye halowe the house of the LORDE God of yo' fathers, and put fylthines out of the Sanctuary: for oure fathers haue trespaced, and done ỹ which was euell in the sighte of the LORDE oure God, and haue forsaken him. For they turned their faces from the habitacio of ỹ LORDE oure God, & turned their backes on it, and shut the dores of the porche, and put out the lampes, and brent no incense, & offred no burntsacrifyces in the Sanctuary vnto the God of Israel. A 4. Re. 18. 2. Pa. 28.

Therfore is the wrath of the LORDE B come ouer Juda and Jerusalem, and he

hath geuen them ouer to be scatred abrode, desolate and to be hyssed at, as ye se with yo
eies. For beholde, euen for the same cause fell oure fathers thorow the swerde, oure sonnes doughters and wyues were caryed awaye captyue. Now am I mynded to make a co-
uenaunt with the LORDE God of Israel, y he maye turne awaie from vs his wrath & in-
dignacion. Now my sonnes, be not ye negli-
lum 18.a gent: for the LORDE hath chesen you to stō-
de before him, and to be his mynisters and to burne incense vnto him.

Then rose the Leuites: Mahath the sonne of Amasai, and Joel the sonne of Asaria of the children of the Kahathites. Of the children of Merari: Cis the sonne of Abdi, & Asaria the sonne of Jehaleleel. Of the chil-
dren of the Gersonites: Joah the sonne of Simma, and Eden the sonne of Joah. And of the childrē of Elizaphan: Simri & Jeiel. And of the childrē of Assaph: Sachary and Mathania. And of the children of Heman: Jehiel and Simei. And of the children of Je-
dithun: Semaia and Vsiel.

C And they gathered their brethren toge-
ther, and were sanctified, and wente in acor-
dinge to the kynges commaundement at the worde of the LORDE, to clense the house of y LORDE. And the prestes entred within in the house of the LORDE to purifye, and put out all the vnclennes that was founde in the tē-
ple of the LORDE, in the courte of the LOR-
DES house: and the prestes toke it vp, and ca-
ryed it out in to the broke Cedron. The fyrst daye of the fyrst moneth beganne they to sanctifye them selues, and on the eight daye of the moneth wente they in to the porche of the LORDE, and halowed the house of y LORDE eight dayes, and fynished it on the fyrteuth daye of the fyrst moneth.

And they wēte in to the kynge Ezechias, and sayde: We haue clensed all the house of the LORDE, the altare of burntofferynges, and all his vessels, the table of the shewbred and all the apparell therof: and all the orna-
mentes that kynge Achas cast awaye whā he was kynge, what tyme as he trans gres-
sed, those haue we prepared and halowed. Beholde, they are before the altare of the LORDE.

D Thē the kynge Ezechias gat him vp ear-
ly, and gathered together the Elders of the cite, and wēte vp vnto the house of the LOR-
DE, and they broughte seuen bullockes, seuen rammes, seuen lambes, and seuen he goates to be the synofferynge, for the Sanctuary, & for Juda. And he spake vnto the prestes the children of Aaron, that they shulde offre vp-
on the altare of the LORDE.

So they slewe the bullockes, and the pres-
tes toke the blonde, and sprenkled it vpon y altare: and slewe the rammes, and sprenkled the blonde vpon the altare: and slewe the la-
bes, and sprenkled the blonde vpon the alta-
re. And y goates to y synofferynge brought they before the kynge and the congregacō, and layed their handes vpon them: and the prestes slewe them, and sprenkled their blo-
de vpon the altare to make attonemēt for all Israel: for the kynge commaunded to offre burntsacrifyces and sinofferinges for all Is-
rael.

And he set the Leuites in the house of the E LORDE with Cymbales, Psalteries and har-
pes, as Dauid had commaunded, and Gad the kynges Seer, and the prophet Nathan for it was the commaundement of the LOR-
DE by his prophetes. And the Leuites stode with the musicall instrumentes of Dauid, & the prestes with the trompettes. And Eze-
chias commaunded them to offre burntsacri-
fyces vpon the altare. And aboute the tyme that the burntsacrifyce begāne to be offred the songe of the LORDE beganne also, and y trompettes, and dyuerse instrumentes of Da-
uid the kynge of Israel and all the congre-
gacion gaue praise & thankes: and the songe of the Musicians, and y blowynge of the trompetters, endured all tyll the burntoffe-
rynge was fynished.

Now whan the burntofferynge was per-
fourmed, the kynge and all they that were with him, bowed them selues, and gaue prai-
se and thankes. And Ezechias the kynge & the rulers commaunded the Leuites to prai-
se the LORDE with the songes of Dauid and Assaph the Seer. And they gaue prayse tyll they were ioyfull, and they bowed them sel-
ues, and worshipped.

And Ezechias answered and saide: Now haue ye fylled youre hādes vnto the LORDE steppe forth, and brynge hither y sacrifyces and thankofferynges vnto the house of the LORDE. And the congregacion broughte sa-
crifyces and thankofferynges, and euery mā of a fre wyllinge hert brought burntofferyn-
ges. And the nombre of the burntofferyn-
ges that the congregacion broughte, was thre score bullockes and ten, an hundreth ra-
mes, and two hundreth lambes, and all these for the burntofferynge vnto the LORDE. And they sanctifyed sixe hundreth bullockes, and thre thousande shepe.

But the prestes were to fewe, and could

not pluck of the slynnes of all the burnt offerynges, therfore toke they their brethren the Lewites, tyll the worke was fynißhed, and tyll the prestes were halowed (for the Lewites are easier to be halowed then the prestes) and many of the burnt offerynges were with the fat of the thankofferynges and drynkofferynges to the burntsacrifices. Thus was the ministracion of the house of the LORDE prepared. And Ezechias reioysed with all the people, that they were prepared with God: for it was done righte haistely.

The XXX. Chapter.

A AND Ezechias sent into all Jsrael and Juda, and wrote letters vnto Ephraim and Manasses, that they shulde come to the house of the LORDE at Jerusalem, to kepe easter vnto the LORDE God of Jsrael. And the kynge helde a councell with his rulers, and all the cõgregacion at
b,b Jerusalem, *to kepe Passeouer in the seconde moneth: for at that tyme they coulde not kepe it, because the prestes were not sanctified ynough, and the people were not yet come together vnto Jerusalem. And it pleased the kynge well and all the cõgregacion. And they appointed it to be proclamed thorow out all Jsrael from Berseba vnto Dan, that they shulde come to kepe Passeouer vnto the LORDE God of Jsrael: for they were not many to kepe it as it is wrytten.

And the postes wente with the letters from the hande of the kynge and of his rulers thorow out all Jsraell and Juda, at ỹ kynges commaundement, and sayde: Ye chil
B dren of Jsrael, turne you vnto the LORDE God of Abraham, Jsaac and Jacob, and he shal turne to ỹ escaped, which are lefte ouer amonge you from the hande of the kynge of Assur: and be not ye as youre fathers and brethren, which rebelled agaynst the LORDE God of their fathers, and he gaue thẽ ouer into desolacion as ye se youre selues. Be not ye hardnecked now as were youre fathers, but offre youre hãde vnto the LORDE, and come to his sanctuary, which he hath sanctified for euer, and serue the LORDE youre God, & so shal the indignacion of his wrath turne awaye from you. For yf ye turne vnto the LORDE, then shal youre brethren and
c,c children haue mercy in the sighte of them which holde them in captiuyte, that they maye come agayne in to this londe: *for the LORDE youre God is gracious and mercifull, and shal not turne awaye his face from you, yf ye conuerte vnto him.

And the postes wente from one cite to C
another in the londe of Ephraim and Manasses, and vnto Zabulon. But they mocked them and laughed them to scorne. Yet were there some of Asser and Manasses, and of Zabulon, that submytted them selues, and came to Jerusalem. And the hande of God came in to Juda, so that he gaue thẽ one hert to do after the commaundement of the kynge and the rulers at the worde of the LORDE. And there came together vnto Jerusalẽ a greate people, to kepe the feast of vnleuended bred in the seconde moneth, a very greate congregacion.

And they gat them vp, and put downe ỹ
* altares that were at Jerusalem, and all 2.Pa.27.d
the incense put they awaye, and cast it in to the broke Cedron, and slewe the Passeouer on the fourtenth daye of the secõde moneth. And ỹ prestes and Lewites were ashamed, and halowed them selues, and broughte the burntofferynges to the house of the LORDE, and stode in their ordinaunce, as it was acordinge, after the lawe off Moses the man of God. And the prestes sprenkled the bloude from the hande of the Lewites: for there were many in the cõgregacion which were not sanctified, therfore dyd the Lewites kyll Passeouer for them which were not clensed, that they might be sanctified vnto the LORDE.

There were many people also of Ephra- D
im, Manasses, Jsachar and Zabulon, which were not cleane, but ate the Easter lambe not as it is wrytten: for Ezechias prayed for them, and sayde: The LORDE, which is gracious, shalbe mercifull vnto all them that prepare their hertes vnto God, to seke the LORDE God of their fathers, though they be not clensed after the holy purificacion. And the LORDE herde Ezechias, and healed the people. Thus the children of Jsrael that were founde at Jerusalẽ, helde ỹ feast of vnleuended bred seuen dayes with greate ioye. And the Lewites and prestes praysed the LORDE euery daye with the loude instrumentes of the LORDE. And Ezechias spake hertely vnto all ỹ Lewites, which had good vnderstondinge in the LORDE, and they ate the feast seuen dayes, and offred thãkofferynges, and gaue thankes vnto ỹ LORDE God of their fathers.

And all the congregacion deuysed to ke- E
pe the feast yet other seuẽ dayes, and so they helde it those seuen dayes also with ioye: for Ezechias the kinge of Juda gaue an heue-offerynge for the cõgregacion, euen a thou-

sande bullockes, and seuen thousande shepe. But the rulers gaue an Heueofferinge for ye congregacion, euen a thousande bullockes, and ten thousande shepe. And many of the prestes sanctified them selues.

And the whole congregacion of Juda reioyced, the prestes and Leuites, and all the congregacion that came out of Israel, and the straungers that were come out of the londe of Israel, and they that dwelt in Juda, and greate ioye was there at Jerusalem: for sence the tyme of Salomon the sonne of Dauid the kynge of Israel, was there no soch (ioye) at Jerusalē. And the prestes and Leuites stode vp and blessed the people, and their voyce was herde, and their prayer came in to his holy habitacion in heauen.

The XXXI. Chapter.

A AND whan all this was fynished, all the Israelites that were founde in ye cities of Juda, wente out, and brake the pilers, and hewed downe the groues, and brake downe the hye places and altares out of all Juda, Ben Jamin, Ephraim and Manasses, tyll they had destroyed thē. And all the children of Israel wente agayne euery one to his possession vnto their cities.

But Ezechias set the prestes and Leuites in their ordinaunces, euery one after his office, both the prestes and Leuites, for the burntsacrifices and thankofferynges, to ministre, to geue thankes and prayse in the gates of the hoost of the LORDE. And the kynge gaue his porcion of his substaūce for the burntofferynges in the mornynge and euenynge, and for the burntofferynges of the Sabbath, and of the newmone and of the feastes, as it is wrytten in the lawe of the LORDE.

B And he spake vnto ye people which dwelt at Jerusalem, that they shulde geue porciōs vnto the prestes and Leuites, ye they might the more stedfastly endure in the lawe of the LORDE. And whā ye worde came forth, the childrē of Israel gaue many fyrst frutes of corne, wyne, oyle, hony, and all maner increace of the felde, and broughte in moch of all maner tithes. And the children of Israel and Juda which dwelt in the cities of Juda, broughte the tithes also of oxen and shepe, and the tithes of soch thinges as were sanctifyed, which they had halowed vnto the LORDE their God, and made here an heape, and there an heape. In the thirde moneth begāne they to laye vpon heapes, and in the seuenth moneth dyd they fynisshe it.

And whā Ezechias with the rulers wente in, and sawe the heapes, they prayed the LORDE, and his people of Israel. And Ezechias axed the prestes and Leuites concernynge the heapes. And Asaria the prest the chefe in the house of Sadoc, sayde vnto him: Sence the tyme that they beganne to bringe the Heueofferynges in to ye house of the LORDE, we haue eaten, and are satisfied, and yet is there lefte ouer: for the LORDE hath blessed his people, therfore is this heape lefte ouer. Then commaunded the kynge, that they shulde prepare chestes in the house of the LORDE. And they prepared them, and put in the Heueofferynges, and tithes and that which was halowed, faithfully.

And the oversighte of the same had Chanania the Leuite, and Simei his brother the seconde, and Jehiel, Asasia, Naglath, Asahel, Jerimoth, Josabad, Eliel, Jesmachia, Mahath and Benaia, ordeyned of the hande off Chanania and Simei his brother, accordinge to the commaundement of kynge Ezechias. But Asaria was prynce in the house of God. And Core ye sonne of Jemna the Leuite the porter of the Eastgate was ouer the frewyllinge giftes of God (which were geuen for Heueofferynges vnto the LORDE) and ouer the Most holy. And vnder his hande were, Eden, Miniamin, Jesua, Semaia, Amaria, and Sachania in the cities of the prestes vpon credence, that they shulde geue vnto their brethrē accordinge to their courses, to the leest as to the greatest.

And vnto them that were counted for men childrē from thre yeare olde and aboue, amonge all thē that wēte in to the house of the LORDE, euery one vpō his daye to their office in their attendaunces after their courses. And they that were rekened for prestes in the house of their fathers, and the Leuites from twenty yeare and aboue, in their attendaunces after their courses. And they that were rekened amonge their children, wyues, sonnes and doughters amōge the whole congregacion: for that which was halowed, sanctifyed they vpon credence. There were men also named by name amonge Aarons children the prestes vpon the feldes of the suburbes in all ye cities, that they shulde geue porcions vnto all the men children amōge the prestes, and to all them that were nombred amonge the Leuites.

Thus dyd Ezechias in all Juda, and dyd that which was good, righte and true in

the sighte of the LORDE his God. And in all the busynes that he toke in hãde concernynge the seruyce of the house of God, acordinge to the lawe and commaundement, to seke his God, that dyd he with all his hert, and therfore prospered he well.

The XXXII. Chapter.

A Nacr. AFter these actes and faithfulnes came Sennacharib the kynge of Assur, and wente in to Juda, and pitched before the stroge cities, and thoughte to pluck them vnto him. And whan Ezechias sawe that Sennacherib came, and that his face stode to sighte agaynst Jerusalem, he deuysed with his rulers and mightie men, to couer the waters of the welles that were without the cite, and they helped him: and there gathered together a greate people, and couered all ỹ welles and water brokes in the myddes of the londe, and sayde: Lest the kynges of Assur fynde moch water whã they come. And he toke a corage vnto him, and buylded all the walles where they were in decaye, and made towres theron, and buylded yet another wall without, and strengthed Millo in the cite of David. And made moch ordinaunce and shyldes, and set captaynes of warre ouer the people.

B And gathered them vnto him vpon the brode strete by the gate of the cite, and spake hertely vnto them, and sayde: Be stronge and bolde, feare not, and be not afrayed for the kynge of Assur, ner all ỹ multitude that is with him: for there is one greater with vs
b then with him. With him is a * flesshly arme, but with vs is the LORDE oure God, to helpe vs and to sighte for vs. And ỹ people trusted vnto the wordes of Ezechias kynge of Juda.

nac. Afterwarde sent Sennacherib the kynge of Assur his seruauntes vnto Jerusalem (for he laye before Lachis, & all his hoost wt him) to Ezechias ỹ kinge of Juda, & to all Juda that was at Jerusalẽ, sayenge: Thus sayeth Sennacherib ỹ kynge of Assur: Wherin put ye youre trust ye that dwell in the beseged Jerusalem: Ezechias diseaueth you, that he maye delyuer you vnto death, hõger and thyst, and sayeth: The LORDE oure God shal delyuer vs from the hande of the kynge of Assur. Is it not Ezechias, that hath put awaye his hye places and altares, and sayde vnto Juda and Jerusalem: Before one altare shal ye worshippe, and burne incense theron?

C Knowe ye not what I and my fathers haue done to all ỹ people in the londes? Haue the goddes of the heythen in the londes bene able to delyuer their countrees fro my hande? What is he amonge all the goddes of these heythen (whom my father dammed) that was able to delyuer his people fro my hande? ỹ youre God shulde be able to delyuer fro my hande. Therfore let not Ezechias now disceaue you, and let him not persuade you eny soch thinge, and beleue him not. For yf no god of all the heythẽ and kyngdomes might delyuer his people fro my hande and from the hande of my progenitours, then shal not youre goddes be able to delyuer you fro my hande.

His seruaũtes also spake yet more against the LORDE God, and agaynst his seruaunt Ezechias. And he wrote a letter to blaspheme the LORDE God of Jsrael, and spake of him, and sayde: Like as the goddes of the heythen in their londes haue not bene able to delyuer their people from my hande, euen so shal not the God of Ezechias delyuer his people fro my hande.

And the cryed with loude voyce in the D
Jewish langage vnto the people of Jerusalem that were vpon the wall, to make them fearfull and to be fayntharted, that they might wynne the cite. And they spake agaynst the God off Jerusalem, euen as agaynst the goddes off the nacions vpon earth, which were but the workes of mens hondes.

But contrary wyse the kynge Ezechias and the prophet Esay the sonne of Amos prayed, and cryed vnto heauẽ. And the LORDE sent an angell, which destroyed all the mightie men of the hoost, and the princes and rulers in ỹ tentes of the kynge of Assur, so that he departed agayne with shame in to his owne londe. * And whan he wente in 4. Re. 19. h
to his gods house, they ỹ came of his owne body, slewe him there with the swerde. Thus the LORDE helped Ezechias and them at Jerusalem, out of the hãde of Sennacherib ỹ kynge of Assur, and of all other, and mayntayned thẽ frõ all on euery syde, so ỹ many broughte presentes vnto the LORDE to Jerusalem, and Jewels vnto Ezechias the kynge of Juda. And afterwarde was he exalted in the sighte of all heythen.

At ỹ same tyme was Ezechias deed sicke, GE
and he prayed vnto the LORDE, which made him promes, and gaue him a wonder token. But Ezechias recõpensed not acordinde as was geuen vnto him, for his hert was lifted vp: therfore came the wrath vpon him,

4. Re. 20. a
Esa. 38. a

and vpon Juda and Jerusalem. Neuertheles Ezechias humbled him selfe because his hert had bene exalted, with them at Jerusalem: therfore came not the wrath of the LORDE vpon them, whyle Ezechias lyued.

And Ezechias had very greate riches and worshippe, and made him treasures of syluer, golde, precious stones, spyces, shyldes, and all maner costly vessell, and corne houses for the increace of corne, wyne and oyle, and stalles for all maner catell, and foldes for the shepe, and buylded him cities, and had many catell of shepe and oxen: for God gaue him very moch good.

¶ It is the same Ezechias that couered the hye water condyte in Gihon, and conveyed it vnder on the west syde of ỹ cite of Dauid: for Ezechias prospered in all his workes. But whan the interpreters the chefe of Babilon were sent vnto him, to axe question at him (concernynge the wondertokē that had Deut.8.a happened in the londe) God lefte him * to be tempted, that it might be knowne what soeuer was in his hert.

What more there is to saye of Ezechias, and of his mercifulnes, beholde, it is wryttē in the vision of the prophet Esay the sonne of Amos, and in the boke of the kynges of Juda and Israel. And Ezechias fell on slepe with his fathers, and they buried him ouer the sepulcres of the children of Dauid, and all Juda and they of Jerusalē dyd him worshippe in his death: and Manasses his sonne was kynge in his steade.

The XXXIII. Chapter.

A 4.Re.21.a MAnasses was twolue yeare olde whā he was made kynge, and reigned fyue and fiftye yeare at Jerusalem, and dyd that which was euell in the sighte of the LORDE (euen after the abominacions of the heythen, whom the LORDE expelled before the children of Israel) and turned bācke, and buylded the hye places, 4.Re.18.a (* which his father Ezechies had broken downe) and set vp altares vnto Baalim, and made groues, and worshipped all the hoost of heauen, and serued them. He buylded altares also in ỹ LORDES house, where- 2.Par.7.c of the LORDE had sayde: * At Jerusalem shal my name be for ever. And vnto all the hoost of heauen buylded he altares in both the courtes of ỹ house of the LORDE. And in the valley of the sonne of Hennon caused he his awne sonnes to go thorow the fyre, and chosed dayes, & regarded byrdescryenge, and witches, and founded soythsayers and expounders of tokens, and dyd moch that was euell in the sighte of the LORDE to prouoke him vnto wrath.

Carued ymages also and Idols (which he caused to make) set he vp in Gods house, wherof the LORDE saide vnto Dauid and to Salomon his sonne: In this house at Jerusalem which I haue chosen out of all the trybes of Israel, wyl I set my name for euer and wyl nomore let the fote of Israel remone frō the londe that I appoynted for their fathers, so farre as they obserue to do all ỹ I haue commaunded them, in all the lawe, statutes and ordinaunces by Moses. But Manasses disceaued Juda and them of Jerusalē, so that they dyd worse then the heythen, whom the LORDE destroyed before the children of Israel. And the LORDE spake vnto Manasses and his people, and they regarded it not.

Therfore dyd the LORDE cause the rulers of the hoost of the kynge of Assur to come vpō thē, which toke Manasses presoner with bōdes, and bounde him with cheynes, & broughte him vnto Babilon. * And whan he was in trouble, he made intercession before the LORDE his God, and humbled him selfe greatly before the God of his fathers, and prayed and besoughte him. Then herde he his prayer, and broughte him agayne to Jerusalem to his kyngdome. And Manasses knewe that the LORDE is God.

Afterwarde buylded he ỹ vttemost wall of the cite of Dauid, on the west syde of Gihon by the broke, and at the intraunce of the Fyshgate, and rounde aboute * Ophel, and made it very hye. And layed captaynes in ỹ strōge cities of Juda, & put awaye ỹ straunge goddes & Idols out of ỹ house of ỹ LORDE, and all the altares which he had buylded vpō the mount of the house of the LORDE, and in Jerusalem, and cast them out of the cite, and buylded the altare of the LORDE, and offred slayn offerynges and thanke offerynges theron, and commaunded Juda, that they shulde serue the LORDE God of Israel. Neuertheles though the people offred vnto the LORDE their God, yet offred they vpon the hye places.

What more there is to saye of Manasses and of his prayer to his God, and the wordes of the Seers that spake vnto him in the name of the LORDE God of Israel, beholde, they are amonge the actes of the kynges of Israel. And his prayer and intercession, and all his synne and offence, & the rowmes wherin he buylded the hye places & groues

and founded ydols, afore he hūbled himselfe, beholde, they are wrytten amonge the actes of the Seers. And Manasses fell on slepe with his fathers, and they buried him in his house, and Amon his sonne was kynge in his steade.

Two and twētye yeare olde was Amon whā he was made kynge, and reigned two yeare at Jerusalē, and dyd evell in the sighte of the LORDE, as Manasses his father had done. And Amon offred vnto all the Idols that his father Manasses had made and serued thē. Yet dyd not he humble himselfe before the LORDE, as Manasse his father had submitted himselfe: but Amon trespaced euer more and more. And his seruauntes cōspyred agaynst him, and slewe him in his house. Then smote the people in the londe all them that had conspyred agaynst kynge Amon. And the people in the londe made Josias his sonne kynge in his steade.

The XXXIIII. Chapter.

A JOsias was eight yeare olde whan he was made kynge, and reigned one and thirtye yeare at Jerusalem, and dyd that which was righte in the sighte of the LORDE, and walked in the wayes of Dauid his father, and turned not aside, nether to the righte hande ner to the lefte. For in the eight yeare of his reigne whā he was yet but a childe, he beganne to seke the God of his father Dauid: and in the twolueth yeare begāne he to clense Juda and Jerusalē from the hye places and groues, and carued Idols, and molten ymages: and caused the altares of Baalim to be broken downe before him, and the ymages that were theron, hewed he downe. And ỹ groues and carued Idols and moltē ymages brake he in peces, and made them to dust, and scatred it vpon the graues of them that had offred vnto them. And the bones of the prestes brent he vpō the altares, and so clēsed he Juda & Jerusalē, & in ỹ cities of Manasses, Ephraim, Simeon, and vnto Nephtali in their wyldernesses on euer yside. And whā he had broken downe the altares and groues, and smyten the Idols in peces, and hewed downe all the ymages in all the londe of Israel, he came agayne to Jerusalem.

B In the eightēth yeare of his reigne whā he had clensed the londe and the house, he sent Saphan the sonne of Asalia and Maeseia the Shreue of the cite, and Joath the sonne of Joahas the Chaunceler, to repayre the house of the LORDE his God. And they came to Hechias ỹ hye prest, and there was delyuered vnto them the money that was broughte vnto the house of God, which the Leuites (that kepte the thresholdes) had gathered, of Manasses, Ephraim, and of all the residue in Israel, and of all Juda & Ben Jamin, and of them that dwelt at Jerusalē, and they delyuered it vnto the hādes of the worke men in the house of the LORDE, and gaue it vnto those that wrought in the house of the LORDE, where it was in decaye, ỹ they shulde repayre it. And the same gaue it forth vnto the carpenters and buylders, to bye fre stone and hewen tymber for the balkes in the houses, which the kynges had destroyed. And the men laboured faithfully in the worke.

And ouer them were ordeyned, Jahath C and Obadia the Leuites of the children of Merari: Zachary and Mesullam of the children of the Kahathites, to further the worke, and they were all Leuites that coulde playe vpon instrumentes. But ouer them that bare burthens and furthured all maner of worke in all the offices, there were scrybes, officers and dore kepers of the Leuites. And whā they toke out the money that was broughte vnto ỹ house of the LORDE, Helchias the prest founde the boke of the lawe of the LORDE geuen by Moses. And Helchias answered, and saide vnto Saphan the Scrybe: I haue founde the boke of the 4.Re.22.b lawe in ỹ house of ỹ LORDE. And Helchias delyuered the boke vnto Saphan. And Saphan bare it vnto the kynge, and broughte ỹ kynge worde agayne, and sayde: All that was geuen vnder the handes of thy seruauntes, that make they: and ỹ money that was founde in ỹ house of the LORDE, haue they gathered together, and delyuered it vnto ỹ officers, and to the workmen. And Saphan the Scrybe tolde the kynge, and sayde: Helchias the prest hath delyuered me a boke.

And Saphan red therin before the kynge. D And whan the kynge herde the wordes of the lawe, he rente his clothes. And the kynge commaunded Helchias and Ahicam the sonne of Saphan, and Abdon the sonne of Micha, and Saphan the Scrybe, and Asaia the kynges seruaunt, and sayde: Go youre waye, aske councell at the LORDE for me and for the remnaunt in Israel, and for Juda, concernynge these wordes of the boke that is founde. For greate is the indignacion of the LORDE that is gone forth ouer vs, because oure fathers haue not kepte the worde of the LORDE, to do acordinge as it

is wrytten in this boke. Then wēte Helchias (with the other that were sent from the kynge) vnto the prophetisse Hulda the wife of Sallum the Sonne of Thecoath the sonne of Hasra the keper of the clothes, which dwelt at Jerusalem in the secōde parte, and they spake this vnto her.

And she sayde vnto them: Thus sayeth the LORDE God of Israel: Tell the man ỹ sent you vnto me: Thus sayeth ỹ LORDE: Beholde, I wil bringe plages vpō this place and the inhabiters therof, euē all the curses which are wrytten in the boke, that was red before the kynge of Juda: because they haue forsakē me, and brēt incēse vnto other goddes, to prouoke me with all the workes of their handes. And my indignacion shal go forth vpon this cite, and shal not be quenched.

And after this maner shal ye saye vnto the kynge of Juda, that sent you to axe counsell at the LORDE: Thus sayeth ỹ LORDE God of Israel concernynge the wordes that thou hast herde: Because thine hert is moued, and because thou hast humbled thy selfe in the sighte of God, whan thou herdest his wordes agaynst this place and the inhabiters therof, and hast submytted thy selfe before me, and rent thy clothes, and wepte before me, therfore haue I herde the, sayeth ỹ LORDE. Beholde, I wil gather the vnto thy fathers, and thou shalt be layed in thy graue with peace, so ỹ thine eyes shal not se all the euell that I wyl bringe ouer this place, and the indwellers therof. And they broughte the kynge worde agayne.

Then sent ỹ kynge, and caused all the Elders in Juda and Jerusalem to come together. And the kynge wente vp into the house of the LORDE, and all the men of Juda and inhabiters of Jerusalē, the prestes, the Leuites, and all the people both small and greate: and all the wordes in the boke of the couenaunt that was founde in the house of the LORDE, were red in their eares. And ỹ kynge stode in his place, and made a couenaunt before the LORDE, that they shulde walke after the LORDE, to kepe his cōmaundementes, his testimonies, and his statutes with all their hert and with all their soule, to do acordinge vnto all the wordes of the couenaunt that are wrytten in this boke.

And there stode all they that were founde at Jerusalem and in Ben Jamin. And ỹ inhabiters of Jerusalem dyd acordinge to the couenaunt of God the God of their fathers. And Josias put awaye all abhominacions out of all the londes that were the childrē of Israels, and caused all them that were founde in Israel, to serue the LORDE their God. * As longe as Josias lyued, departed they not from the LORDE the God of their fathers.

The XXXV. Chapter.

And Josias kepte passeouer vnto the LORDE at Jerusalem, and slewe the passeouer on the fourtenth daye off the first moneth, and set the prestes in their offices, and strengthed them to their mynistracion in the house of the LORDE, and sayde vnto the Leuites that taughte in all Israel, and were sanctified vnto ỹ LORDE: Put the holy Arke in the house that Salomon ỹ sonne of David kynge of Israel dyd buylde. * Ye shal beare it nomore vpon youre shulders. Se that ye serue now the LORDE youre God, and his people of Israel, and prepare the house of youre fathers in youre courses, as it was appoynted by David the kynge of Israel, and by Salomō his sonne: and stonde in the Sanctuary after ỹ course of the fathers houses amonge youre brethren the childrē of the people, And after the course of the fathers houses amonge the Leuites, and kyll passeouer, sanctifye and prepare youre brethren, that they maye do acordinge to the worde of the LORDE by Moses.

And Josias gaue lambes and yonge kydes which were males, to the heueofferynge for the comontye (all to the passeouer for euery one that was founde) in the nombre thirtye thousande, and thre thousande oxen, all of the kynges good. And his prynces of their awne good wyll gaue to the heueofferynge for the people, & for the prestes and Leuites (namely, Helchias, Zachary and Jehiel the prynces in ỹ house of God amōge the prestes) for the passeouer, two thousande and fire hundreth, And thre hūdreth oxen. But Chanania, Semaia, Nathaneel and his brethren, Gasabia, Jeiel and Josabad the chefe of the Leuites gaue the Leuites to the heue offerynge for the passeouer, fyue thousande shepe, & fyue hundreth oxen.

Thus was the Gods seruyce prepared, and the prestes stode in their place, and the Leuites in their courses acordinge to the kynges commaundement. And they kylled the passeouer, and the prestes toke it off their handes, and sprenkled it: and the Leuites toke the slynnes off them, and remoued the burntofferynge there from, to gene

te amonge the porcions of the fathers hou
ses in the multitudes of their congregacion
to offre vnto the LORDE, * as it is wrytten
in ỹ boke of Moses, Euen so dyd they with
the oxen also. And they dighte the passeo-
uer at the fyre * acordinge to the lawe. And
that which was halowed, dighte they in
pottes, kettels, and pannes, and made haist
for the comon people. Afterwarde prepared
they for them selues also and for ỹ prestes:
for the prestes the children of Aaron were
occupied in the burntofferynges and sat vn
tyll the nighte. Therfore must the Leuites
prepare for them selues and for the prestes
the children of Aaron.

And the syngers the children of Asaph
stode in their place (acordinge to * Dauids
commaundement) and Asaph and Heman,
and Jedithim the kynges Seer, and the por
ters at all the gates. And they departed not
from their office. For the Leuites their bre
thren prepared for them. Thus was all the
Gods seruyce prepared the same daye, that
the passeouer mighte be kepte, and the
burntsacrifices offred vpon the altare off
the LORDE acordinge to the commaunde-
ment of kynge Josias.

So the children of Israel that were at
hande, helde passeouer at that tyme, and
the feast of vnleuended bred, seuen dayes.
Sence ỹ tyme of Samuel the prophet, was
no passeouer kepte in Israel like this: and
no kynge of Israel had holdē soch a passeo
uer as Josias dyd, and the prestes, Leuites,
all Juda, and soch as were founde of Israel,
and the inhabiters of Jerusalem. In the
eightēth yeare of the reigne of Josias was
this passeouer kepte.

After this, whan Josias had prepared
the house, Necho the kynge of Egipte wen
te vp to fighte agaynst Carcamis besyde
Euphrates. And Josias wēte forth agaynst
him. But he sent messaungers vnto him,
sayenge: What haue I to do with the O
kynge off Juda? I am not come now
agaynst the, but I fighte agaynst another
house: and God hath sayde, that I shal ma
ke haist. Ceasse from God which is with me,
that he destroye the not. Neuertheles Jo-
sias turned not his face from him, but pre-
pared himselfe to fighte with him, and her-
kened not vnto the wordes of Necho out of
the mouth of God, ỹ came to fighte wt him
vpon the playne besyde Mageddo. But the
Archers shot at kynge Josias. And the kyn
ge sayde vnto his seruauntes: Cary me
awaye, for I am sore wounded. And his ser-
uauntes toke him from the charet, and caried
him vpon his seconde charet, and broughte
him to Jerusalem. And he dyed, and was
buried amonge the sepulcres off his fa-
thers.

And All Juda and Jerusalem mourned
for Josias, and Jeremy bewayled Josias,
and all the synginge men and wemen, spa-
ke their lamētacions ouer Josias vnto this
daye, and made a custome therof vnto this
daye. Beholde, it is wrytten also amonge
the Lamentacions. What more there is to
saye of Josias, and his mercy acordinge to
the scripture in the lawe of the LORDE,
and of his actes (both first and last) behol-
de, it is wrytten in the boke of the kynges of
Israel and Juda.

The XXXVI. Chapter.

A

4.Re.23.
2.Esd.1.d

AND the people of the londe toke Joa-
has the sonne of Josias, and made
him kynge in his fathers steade at Je
rusalem. Thre and twentye yeare olde was
Joahas whan he was made kynge, and
reigned thre monethes at Jerusalem. For
the kynge of Egipte deposed him at Jeru-
salem, and condemned the londe in an hun-
dreth talentes of syluer, and one talent off
golde. And the kynge of Egipte made Elia
chim his brother kynge ouer Juda and Je-
rusalē, and turned his name Joachim. But
Necho toke his brother Joahas, and caried
him in to Egipte.

Fyue and twentye yeare olde was Joa-
chim whā he was made kynge, and reigned
eleuē yeare at Jerusalē, and dyd that which
was euell in the sighte of the LORDE his
God. * And Nabuchodonosor the kynge of 4.Re.24.
Babilon wente vp agaynst him, and boun-
de him with cheynes, to cary him vnto Ba-
bilon. And Nabuchodonosor broughte cer-
tayne vessels of ỹ house of the LORDE vn-
to Babilon, and put them in his temple at
Babilon. What more there is to saye of Jo
achim, and off his abhominacions which
he dyd, and that were founde in him, behol-
de, they are wrytten in the boke of the kyn-
ges of Israel and Juda. And Joachim his
sonne was kynge in his steade.

B

Eight yeare olde was Joachim whan he
was made kynge, and reigned thre mone-
thes and ten dayes at Jerusalē, and dyd ỹ
which was euell in the sighte of ỹ LORDE.
But whā the yeare came aboute, Nabucho
donosor sent thither, and caused him be fet-
ched vnto Babilon with the costly vessels
and Jewels of the house of the LORDE, and

made Sedechias his brother kynge ouer Iuda and Ierusalem.

Iere.52.a 4.Re.24.d One and twentye yeare olde was Sedechias whan he was made kynge, & reigned eleuen yeare at Ierusalem, and dyd that which was euell in the sighte of the LORDE his God, and submytted not himselfe before the face of the prophet Jeremy, which spake out of the mouth of the LORDE. He fell awaye also from Nabuchodonosor the kynge of Babilon (which had taken an ooth of him by God) and was stysnecked, and hardened his hert, that he shulde not conuerte vnto the LORDE God of Israel. And all ye chefe amonge the prestes, and the people, multiplyed their synnes, accordinge to all the abhominacions of the Heythen, and dyfyled the house of the LORDE, which he had sanctified at Ierusalem.

C * And the LORDE God of their fathers
Iere.25.a sent vnto them early by his messaungers (for he spared his people and his habitacion) but they laughed the messaungers of God to scorne, and despysed his wordes, and had his prophetes in derision, so lōge tyll the indignacion of the LORDE increased ouer his people, and there was no remedye of healinge. 4.Re.25.a * For he broughte the kynge of the Caldees vpon them, and caused yo to slaye all their yonge men with the swerde in the house of their Sanctuary, and spared nether yongemān ner virgin, nether aged ner graūd father, but gaue them all in to his hande. And all the vessels in the house of God, greate and small, the treasures in the house of ye LORDE, and the treasures of the kynge and of his prynces, all this caused he to be caried vnto Babilon. And they brent the house of God, and brake downe the wall of Ierusalē, and all the palaces therof brent they with fyre, so that all the costly ornamentes of it were destroyed.

D And loke who escaped ye swerde, hi caried he awaye vnto Babilon, & they became his seruaūtes, & the seruauntes of his sonnes, tyll
Iere.25.b the Persians had the empyre: * that ye worde of the LORDE by the mouth of Jeremy mighte be perfourmed, euen vntyll the londe had ynough of hir Sabbathes: for all the tyme of the desolacion was it Sabbath, vntyll the seuentye yeares were fulfylled.

1.Esd.1.a 2.Esd.2.a But in the first yeare of Cyrus the kynge of Persia (that the worde of the LORDE spoken by the mouth of Jeremy mighte be fulfylled) the LODDE rayed vp the spirite of Cyrus the kynge of Persia, that he caused it be proclamed thorow out all his empyre, yee and by writinge also, sayenge: Thus sayeth Cyrus the kynge of Persia: The LORDE God of heauen hath geuen me all the kyngdomes in the londe, and hath commaunded me to buylde him an house at Ierusalem in Juda. Who soeuer now amonge you is of his people, the LORDE his God be with him, and let him go vp.

The ende of the seconde boke of the Cronicles.

The first boke of Esdras.

What this boke conteyneth.

Chap. I. Cyrus (otherwyse called Cores) the kynge of Persia, geueth the Jewes lycēce to go agayne to Ierusalem, and to buylde it.

Chap. II. The nombre of them that went vp from Babilon vnto Ierusalem.

Chap. III. The people resorte to Ierusalem, the prestes buylde the altare, kepe the feastes and sacrifices, and prepare to buylde the temple.

Chap. IIII. The Heythen wolde buylde with them: and because they are not suffred, therfore labour they (with their councell and letters) to hynder the buyldinge of the temple.

Chap. V. In this tyme prophecied Aggeus and Zachary. The officers of the Heythen forbyd the buyldinge, and hynder it.

Chap. VI. Darius renueth the commaundement of Cyrus, and geueth the Jewes lycēce to buylde the temple.

Chap. VII. Artarerses sendeth Esdras vnto Ierusalem with a charge vnto the officers beyonde the water.

Chap. VIII. The nombre of them that went vp with Esdras vnto Ierusalem.

Chap IX. Esdras is sory that the people haue myxte them selues with the Heythenish wemen.

Chap. X. They make a couenaunt to put awaye their Heythenish wyues.

The first Chapter.

A IN the first yeare of Cyrus kynge off Persia (that the worde of the LORDE spoken * by the mouth of Jeremy might be fulfilled) the LORDE stered vp the spriete of Cyrus kynge of Persia, ỹ he caused it be proclamed thorow out all his empyre, yee and by wrytinge also, sayenge: Thus sayeth Cyrus the kynge of Persia: The LORDE God of heauē hath geuen me all the kyngdomes in the londe * and hath commaunded me to buylde him an house at Jerusalem in Juda. Who soeuer now amonge you is of his people, the LORDE his God be with him, and let him go vp to Jerusalem in Juda, and buylde the house of the LORDE God of Israel. He is ỹ God that is at Jerusalē. And whoso euer remayneth yet in eny maner of place (where he is a straunger) let the mē of his place helpe him with syluer and golde, with good and catell of a good frewill, for the house of God at Jerusalem.

B Then gat vp the pryncipall fathers of Juda and Ben Jamin, and the prestes and Leuites, and all they whose spriete God had raysed to go vp, and to buylde the house of the LORDE at Jerusalē. And all they that were aboute them, strengthed their hande with vessels of syluer and golde, with good and catell, and Jewels, besydes that which they gane of their awne frewill. And kynge Cyrus brought forth the vessels of the LORDES house, * which Nabuchodonosor had take out of Jerusalem, and put in his gods house. But Cyrus ỹ kynge of Persia brought thē forth by Mithriedath the reasurer, and nombred thē vnto Seßbazar the prynce of Juda. And this is the nombre of them: thirtye basens of golde, and a thousande basens of syluer, and nyne and twentye knyues, thirtye cuppes of golde, and of other syluer cuppes foure hundreth and ten, and of other vessels a thousande. So that all the vessels both of golde and syluer, were fyue thousande and foure hundreth. Seßbazar broughte them all vp, with them that came vp out of the captiuyte off Babilon vnto Jerusalem.

The II. Chapter.

A THese are the childrē of the londe that wente vp out of the captiuyte (whō Nabuchodonosor the kynge of Babilon had caried awaye vnto Babilon) and came agayne to Jerusalem and into Juda, euery one vnto his cite, and came with Zorobabel, Jesua, Nehemias, Seraia, Reeleia, Mardachai, Bilsan, Mispar, Begeuai, Rehum and Baena. This is now the nombre of the men of the people of Israel: The childrē of Phares, two thousande, an hūdreth, and two and seuentye: the childrē of Sephatia, thre hundreth and two and seuentye: the childrē of Arath, seuen hundreth and fyue and seuentye: the childrē of Pahath Moab amonge the childrē of Jesua Joab, two thousande, eight hundreth and twolue: the childrē of Elam, a thousande, two hundreth and foure and fiftye: the childrē of Sathu, nyne hundreth, and fyue and fortye: the childrē of Sacai, seuē hundreth and thre score: the childrē of Bani, sixe hundreth and two and fortye: the childrē of Bebai, sixe hundreth and thre and twentye. B the childrē of Asgad, a thousande two hundreth and two and twentye: the childrē of Adonicam, sixe hūdreth and sixe and sixtye: the childrē of Bigeuai, two thousande and sixe and fiftye: the childrē of Adin, foure hundreth and foure and fiftye: the childrē of Ater of Ezechias, eight and nynetye: the childrē of Bezai, thre hundreth and thre and twentye: the childrē of Jorath, an hundreth and twolue: the childrē of Hasum, two hundreth and thre and twentye: the childrē of Gibbar, fyue and nynetye: the childrē off Bethleem, an hundreth and thre and twentye: the men off Netopha sixe and fiftye: the men off Anathot, an hundreth and eight and twentye: the childrē off Asmaueth, two and fortye: the childrē off Kiriath Arim, Caphira and Beeroth, seuen hundreth and thre and fortye: the childrē off Rama and Gaba, sixe hundreth and one and twētye: the men off Michmas, an hundreth and two and

twentye: the men of Bethel and Ai, two hundreth and thre and twentye: the childrē
C of Nebo, two and fyftye: the children of Magbis, an hūdreth and fire and fiftye: the childrē of the other Elam a thousande, two hundreth and foure and fiftye: the children of Harim, thre hundreth and twentye: the childrē of Lodhadid and Ono, seuē hūdreth and fyue and twētye: the childrē of Jericho, thre hundreth and fyue and fortye: the children of Senaa, thre thousande, fire, hundreth and thirtye.

The prestes. The children of Jedaia of the house of Jesua, nyne hundreth and thre and seuentye: the childrē of Jemmer, a thousande and two and fiftye: the children of Pashur, a thousande and two hūdreth, and seuen and fortye: the childrē of Harim, a thousandē and seuentene.

The Leuites. The children of Jesua and Cadmiel of the children of Hodauia, foure and seuentye. The syngers, the children of Asaph, an hundreth and eight and twentye. The children of the dorekepers. The children of Sallum, the children of Ater, the childrē off Talmon, the children off Acub, the children off Hatita, and the children off Sobai: alltogether an hundreth and nyne and thirtye.

D The Nethinims. the children of Ziha, the children of Hasupha, the children of Tabaoth, the children of Ceros, the children of Sieha, the children of Padon, the children of Lebana, the children of Hagaba, the children of Acub, the childrē of Hagab, the children of Samlai, the children of Hanan, the children of Giddel, the children of Gahar, the childrē of Reaia, the children of Rezin, the children of Necuba, the children of Gasan, the children of Usa, the children of Passeah, the children of Bessai, the children of Asna, the children of Meunim, the children of Nephussim, the children of Bacbuc, the childrē of Hacupha, the children of Harhur, ỹ childrē of Hazeluth, ỹ childrē of Mehira, the children of Harsa, the children of Barcom, the children of Sissera, the children of Thamah, the children of Neziah, the children of Hatipha.

The children of Salomons seruauntes. The children of Sotai, the children of Sophereth, the children of Pruda, the children of Jaela, the childrē of Darcon, the childrē of Giddell, the childrē of Sephatia, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami. All the Nethinims and the children off Salomons seruauntes were alltogether, thre hundreth and two and nyentye.

And these wēre vp also, Mithel, Melath, Thel, Harso, Cherub, Addon and Immer. But they coulde not shewe their fathers house ner their sēde, whether they were of Israel. The children of Delaia, the children of Tobias, the children of Necoda, fire hundreth and two and fiftye.

And of the children of the prestes. The children of Habaia, the children of Hacom, the children of Barsillai, which toke one of the daughters of Barsillai the Gileadite to wife, and was counted amonge the same names: these soughte the register of their byrth, and founde none, therfore were they put from the prestlode. And Hathirsatha sayde vnto them, that they shulde not eate of the most holy, tyll there rose vp a prest with the * lighte and perfectnesse.

The whole congregacion as one man, was two and fortye thousande, thre hundreth and thre score: besyde their seruauntes and maydēs, of whom there were seuē thousande, thre hundreth and seuen and thirtye. And they had two hundreth singinge men and wemen, seuē hundreth and fire and thirtye horses, two hundreth and fyue and fortye Mules, foure hūdreth and fyue and thirtye Camels, and fire thousande, seuen hundreth and twentye Asses.

And certayne of the chefe fathers, whan they came to the house of the LORDE at Jerusalem, they were well mynded vnto the house of God, that it shulde be set in his place, and gaue after their abilyte vnto the treasure of the worke, one and thre score thousande guldens, and fyue thousande pounde of syluer, and an hundreth prestes garmentes. So the prestes and the Leuites, and certayne of ỹ people, and the syngers, and the porters, and ỹ Nethinims dwelt in their cities, and all Israel in their cities.

The III. Chapter.

AND whan the seuenth moneth came, and the children of Israel were now in their cities, the people came together euen as one man, vnto Jerusalem. And there stode vp Jesua the sonne of Josedec and his brethren the prestes, and Zorobabel the sonne of Saalthiel and his brethren, and buylded the altare of the God of Israel, to offre burntofferynges theron, as it is wrytten in the lawe of Moses the man of God, and the altare set they vpon his sokettes (for there was a fearfulnes amonge

them because of the nacions and lōdes) and offred burntofferinges theron vnto ỹ LORDE. in the mornynge and at euen. And helde the feast of Tabernacles * as it is wrytten, and offred burntsacrifices daylie after the nombre as acordinge was, euery daye his sacrifice. Afterwarde the daylie burntofferynges also, and of the new Mones and of all the feast dayes of the LORDE that were halowed, and allmaner of fre wyllinge offeringes, which they did of their awne fre wyl vnto the LORDE.

B * Vpon the first daye of the seuenth moneth beganne they to offre burnt sacrifices vnto the LORDE. But the foundacion of the tēple of the LORDE was not yet layed. Neuertheles they gaue money vnto ỹ masons and carpenters, and meate and drynke and oyle vnto them of Zidon and of Tyre, to bringe thē Cedre tymbre from Libanus by See vnto Joppa, acordinge to the cōmaundement of Cyrus the kynge of Persia.

In the seconde yeare of their commynge vnto the house of God at Jerusalem in the seconde moneth, beganne Zorobabel the sonne of Salathiel, and Jesua the sonne of Josedec, and the remnaunt of their brethren the prestes and Leuites, and all they that were come out of the captiuyte vnto Jerusalem, and appoynted the Leuites frō twentye yeare olde and aboue, to se that the worke of the house of the LORDE wēte forwarde. And Jesua stode with his sonnes and brethren, and Cadmiel with his sonnes, and the children of Juda, to furthur the workmen of the house of God, namely the childrē of Henadad with their children and their brethren the Leuites.

C And whan the buylders layed the foundacion of the temple of the LORDE, the prestes stode in their araye, with trompettes. And the Leuites the children of Asaph with Cimbales, to prayse ỹ LORDE * with the Dytie of Dauid kynge of Israel. And they sunge together, geuynge prayse & thankes vnto ỹ LORDE, because he is gracious, and because his mercy endureth for euer vpon Israell. And all the people shouted loude in prayysinge the LORDE, because the foundacion of ỹ house of the LORDE was layed. Neuertheles many of the olde prestes and Leuites and awncient fathers, which had sene the house afore in his foundacion, and this was now before their eyes, wepte loude. But many shouted with ioye, so that the noyse gaue a greate sounde, in so moch that the people coulde not knowe ỹ ioyfull sounde for the noyse of the wepinge in the people: for the people shouted loude, so that the noyse was herde farre of.

The IIII. Chapter.

A BVt whan the aduersaries of Juda and Ben Jamin herde, that the children of the captiuyte buylded the tēple vnto the LORDE God of Israel, they came to Zorobabel & to the pryncipall fathers, and sayde vnto them: We wyl buylde with you: for we seke the LORDE youre God like as ye do. And we haue done sacrifice vnto hym, * sence the tyme that Assar Hadon the kynge of Assur broughte vs vp hither. But Zorobabel and Jesua and the other awnciēt fathers of Israel, answered them: It is not mete for vs and you to buylde the house of oure God, but we wyl buylde alone vnto the LORDE God of Israel, * as Cyrus the kynge of Persia hath commaunded vs. 4.Re.17.c 1.Esd.1.a

Then the folke of the londe hyndered the people of Juda, and made them afrayed to buylde, and hyred councelers aganst them and hyndered their deuyce, as longe as Cyrus the kynge of Persia lyued, vntyll the reigne off Darius kynge off Persia. But whan Ahasuerus was kynge, in the begynnynge off his reigne wrote they vnto him a complaynte agaynst them of Juda and Jerusalem.

B And in the tyme of Artaxerses, wrote Bisellam, Mithudath, Tabeel and the other of their councell vnto Artaxerses the kynge of Persia. But the scripture of ỹ letter was wrytten in the Syrians speach, and was interpretated in the langage of the Syrians. Rehum ỹ chaunceler, and Simsai the scribe, wrote this letter agaynst Jerusalem to Artaxerses the kynge.

We Rehum the chaunceler, and Simsai the scribe, and other of the councell of Dina, off Arphasath, off Tarplat, off Persia, off Arach, of Babilon, of Susan, of Deha, and of Elam, and other of the people * whom the greate and noble Asnaphar broughte ouer, and set in the cities of Samaria, and other on this syde the water, and in Canaan. And this is ỹ summe of the letter that they sent vnto kynge Artaxerses: 4.Re.17.c

C Thy seruauntes the men on this syde the water and in Canaan. Be it knowne vnto ỹ kynge, that the Jewes which are come vp from the to vs vnto Jerusalē in to that sedicious & wicked cite, buylde the same, and make vp ỹ walles of it, & bringe it out of ỹ foundacion. Be it knowne now therfore vnto ỹ kynge, ỹ yf this cite be buylded & the walles

made vp agayne, thē shal not they geue tribute, toll, and yearly custome, and their deuyce shal do ỹ kynge harme. But now that we all are therby which destroyed the temple, we wolde no longer se the kynges dishonoure. Therfore sent we out, and caused the kynge to be certified therof: That it maye be soughte in ỹ Cronicles of thy progenitours, and so shalt thou fynde in the same Cronicles, and perceaue, that this cite is sedicious and noysome vnto kynges and londes, and that they cause other also to rebell of olde, and for the same cause was this cite destroyed. Therfore do we certifie the kynge, that yf this cite be buylded, and the walles therof made vp, thou shalt kepe nothinge on this syde the water by the reason of it.

D Then sent ỹ kynge an answere vnto Rehum the chaunceler, and Simsai the Scrybe, and to the other of their councell that dwelt in Samaria, and vnto the other beyonde ỹ water. Peace and salutacion. The letter which ye sent vnto vs, hath bene opēly red before me, and I haue commaunded to make search: and it is founde, that this cite of olde hath made insurreccion agaynst kynges, & how ỹ vpro' and rebellion hath bene commytted therin. There haue bene mightie kynges also at Jerusalē, which haue reigned ouer all that is beyonde the water, and toll, tribute and yearly custome was geuen vnto them. Do ye now after this commaundemēt, forbyd the same men, that the cite be not builded, tyll I haue geuē cōmaundemēt. Take hede now that ye be not necligent here in, lest the kynge haue harme therethorow.

Now whā kynge Artarerses letter was red before Rehum the chaunceler and Simsai the Scrybe and their councell, they wente vp in all the haist to Jerusalem vnto the Jewes, and forbad them with the arme and auctorite. Then ceassed the worke of the house of God at Jerusalem, and continued so vnto the seconde yeare of Darius kynge of Persia.

The V. Chapter.

A The prophetes, Aggeus and Zacharyas ỹ sonne of Jddo, prophecied vnto ỹ Jewes that were in Juda and Jerusalē, in the name of the God of Israel.
Agg. 1 c Then gat vp Zorobabel the sonne of Salathiel, and Jesua the sonne of Josedec, and beganne to buylde the house of God at Jerusalem, and with them the prophetes of God which strengthed thē. At the same tyme came to thē Thathnai the debite on this syde the water, and Sethar of Bosen, and their councelers, and sayde thus vnto them: Who hath commaunded you to buylde this house, and to make vp the walles therof? Then tolde we them the names of the men, that made this buyldinge. But the eye of their God came vpon the Elders of the Jewes, that they were not inhibyte, tyll the matter was brought before Darius, and tyll then came a wrytinge therof agayne.

This is the summe of the letter ỹ Thathnai the Debyte on this syde the water, and Sethar of Bosen, and their councellers of Apharsach (which were on this syde the water) sent vnto kynge Darius. And these are the wordes that they sent vnto him: Vnto Darius the kynge, all peace. Be it knowne vnto the kynge, that we came in to Jewry to the house of ỹ greate God, which is buylded with all maner of stone, and balckes are layed in the walles, and ỹ worke goeth fast forth, and prospereth in their handes. Neuertheles we axed the Elders and sayde vnto them: Who hath cōmaunded you to buylde this house, and to make vp the walles therof? We axed their names also, that we might certifye the, and haue wrytten the names of the men that were their rulers.

But they answered vs wt these wordes, and sayde: We are the seruaūtes of the God of heauen and earth, and buylde the house ỹ was buylded many yeares ago, * which a greate kynge of Israel buylded and set vp. Howbeit whan oure fathers prouoked the God of heauen vnto wrath, * he gaue them ouer in the hande of Nabuchodonosor the kynge of Babilon the Caldee, which brake downe this house, & caried ỹ people away vnto Babilon.

* Neuertheles in the first yeare of Cyrus the kynge of Babilon, ỹ same kynge Cyrus commaunded to buylde this house of God: for the vessels of golde and siluer in the house of God, which Nabuchodonosor tooke out of the temple at Jerusalē, and brought the into ỹ temple at Babilon, those dyd Cyrus the kynge take out of ỹ temple at Babilon, * and deliuered them vnto Sesbazer by name, whom he made Debyte, and sayde vnto him: Take these vessels, go thy waye and bringe them vnto the temple at Jerusalem, and let the house of God be buylded in his place. Then came the same Sesbazar, and layed ỹ foundacion of the house of God at Jerusalem. Sence that tyme hath it bene in buyldinge, and yet is it not fynished. Yf it please ỹ kynge now, let there be search made

in ỳ kynges treasure house which is at Babilon, whether it have bene kynge Cyrus commaundement, that the house of God at Jerusalem shulde be buylded: & sende vs ỳ kynges mynde concernynge the same.

The VI. Chapter.

A Then cõmaunded kinge Darius, that search shulde be made in ỳ library of ỳ kynges treasure house, which laye at Babilon. So at Egbathanis in a castell that lyeth in the londe of the Medes, there was founde a boke, & in it was there an acte wrytten after this maner: In the first yeare of kynge Cyrus, cõmaunded the same kynge Cyrus to buylde ỳ house of God at Jerusalem, in the place where the sacrifice is made, & to laye the foundacion to beare thre score cubites heyght, & thre score cubites bredth, & thre walles of all maner of stones, and one wall of tymber, & the expences shalbe geuen of the kynges house. And the goldẽ and syluer vessell of ỳ house of God (which Nabuchodonosor toke out of the temple at Jerusalem, and broughte vnto Babilon) shalbe restored agayne, ỳ they maye be broughte vnto the temple at Jerusalẽ to their place into the house of God.

Get you farre from them therfore, thou Thathnai Debyte beyonde the water, and Sethar of Bosen, & youre councelers which are beyonde the water. Let them worke in ỳ house of God, that the Debyte of ỳ Jewes and their Elders maye buylde the house of God in his place. I haue commaunded also, what shalbe done to ỳ Elders of Juda for the buyldinge of the house of God, that there shal diligently be takẽ of the kynges goodes, euen of the rentes beyonde the water, & geuen vnto the men, and that they be not hyndered.

And yf they haue nede of calues, lambes, or goates for the burnt offrynge vnto ỳ God of heauen, wheate, salt, wyne and oyle, after the custome of the prestes at Jerusalem, there shalbe geuen them daylie as is acordinge: and se that this be not done necligẽtly, that they maye offre swete sauoures vnto ỳ God of heauen, and praye for the kynges lyfe, and for his children. This commaundement haue I genẽ. And what man so euer he be that altereth these wordes, there shal a balke be taken from his house, and set vp, and he shal be hanged theron, and his house shalbe pryed for the dede.

C But the God that dwelleth in heauen, destroye all kynges and people, that put to their hãde to alter and to breake downe the house of God at Jerusalem. I Darius haue commaunded, that this be diligently done.

Then Thathnai ỳ Debyte beyonde ỳ water, and Sethar of Bosen with their councelers (to whom kynge Darius had sent) dyd their diligence. And ỳ Elders of the Jewes buylded, and they prospered thorow the prophecienge of Aggeus the prophet and Zachary the sonne of Jddo: and they buylded, and set vp the worke, acordinge to the commaundement of the God of Israel, and after the commaundement of Cyrus, Darius and Artaxerses kynges of Persia. And they performed the house vnto the thirde daye of the moneth Adar, that was the sixte yeare of the reigne of kynge Darius.

* And the children of Israel, the prestes, 1. Par. 7.
the Lewites, and the other children of ỳ captyuite helde the dedicacion of the house of God with ioye, and offred at the dedicacion D
of the house of God, an hundreth calues, two hundreth lambes, foure hundreth goates: and for the synofferynge for all Israel, twolue he goates, acordinge to the nombre of the trybes of Israel, and set the prestes in their courses, and ỳ Lewites in their offices, to mynister vnto God which is at Jerusalẽ, as it is wrytten in the boke of Moses.

And the children of the captyuite helde passeouer vpon the fourtenth daye of the first moneth: for ỳ prestes and Lewites had purified them selues, so ỳ they were all cleane as one man, and kylled passeouer for all the children of the captyuite, and for their brethrẽ the prestes, and for them selues. And the childrẽ of Israel which were come agayne out of captyuyte, and all soch as had separated them selues vnto them from the fylthinesse of the heythen in the londe, to seke the LORDE God of Israel, ate & helde the feast of vnleuẽded bred seuen dayes with ioye: for the LORDE had made them glad, and turned the hert of the kynge of Assur vnto thẽ, so that their handes were strengthed in the worke of the house of God, which is ỳ God of Israel.

The VII. Chapter.

A Fter these actes in the reigne of Artaxerses kynge of Persia, there wente 1. Esd. 8. B
vp from Babilon, Esdras the sonne of Seraia, the sonne of Asaria, the sonne of Helchias, the sonne of Sallum, the sonne of Sadoc, the sonne of Achitob, the sonne of Amaria, the sonne of Asaria, the sonne Meraioth, the sonne of Serahia, ỳ sonne of Vsi, the sonne of Buki, the sonne of Abisua, the sonne of Phineas, the sonne of Eleasar, the

ſonne of Aaron the cheſe preſt, which was a
10 10.a quycke ſcrybe in the lawe of Moſes, ꝑ which
the LORDE God of Iſrael dyd geue. And
ꝟ kynge gaue him all that he requyred, acor
dinge to the hande of the LORDE his God
vpon him.

And there wente vp certayne of the chil-
dren of Iſrael, and of the preſtes, and of the
Leuites, of the ſyngers, of the porters, and
of the Nethinims vnto Jeruſalem, in the ſe
uenth yeare of kynge Artaxerſes. And they
came to Jeruſalem in the fifth moneth, that
is the ſeuenth yeare of the kynge. For vpon
the firſt daye of the firſt moneth, deuyſed he
to go vp from Babilon: and on ꝟ firſt daye
of the fifth moneth came he to Jeruſalem,
acordinge to the good hande of God vpon
him: For Eſdras prepared his hert to ſeke
the lawe of the LORDE, and to do it, and to
teach the precepte & iudgment in Iſrael.

B And this is the ſumme of the letter, that
kynge Artaxerſes gaue vnto Eſdras the
preſt, the ſcrybe, which was a teacher in the
wordes of the LORDE and of his ſtatutes
ouer Iſrael. Vnto Eſdras the preſt and ſcry
be in the lawe of the God of heauen, peace
and ſalutacion. I haue commaunded, that
all they of the people of Iſrael, and of the
preſtes and Leuites in my realme, which are
mynded of their awne good wyll to go vp
to Jeruſalem, that they go with the, beynge
ſent of the kynge and of the ſeuen lordes of
the councell, to vyſet Juda and Jeruſalem,
acordinge to the lawe of God, which is in
thy hãde: And that thou ſhuldeſt take with
the, ſyluer and golde, which the kynge and
the lordes of his councell geue of their aw-
ne good wyll vnto the God of Iſrael (whoſe
habitacion is at Jeruſalem) and all the ſyl
uer and golde that thou canſt fynde in all ꝟ
countre of Babilon: with it that the people
and preſtes geue of their awne good wil vn
to the houſe of God at Jeruſalem.

C Take thou the ſame, and bye diligently
with the ſame money, calues, lambes, goa-
tes, and meatofferynges and drynkofferyn-
ges, to be offred vpon the altare of the houſe
of youre God at Jeruſalem. And loke what
it lyketh the and thy brethren to do with the
remnaunt of the money, that do after the
wyll of youre God. And the veſſels that are
geuen the for the mynſtracion in the houſe
of thy God, thoſe delyuer thou before God
at Jeruſalem.

And what ſo euer thinge more ſhal be ne-
defull for the houſe of thy God, which is ne-
ceſſary for the to ſpende, let the ſame be geue
out of the kynges chamber. I kynge Artax
erſes haue commaunded all the treaſurers
beyonde the water, ꝟ loke what ſo euer Eſ
dras the preſt and ſcrybe in the lawe of the
God of heauẽ, requyreth of you, that ye ſe
fyll the ſame diligently, vntyll an hundreth
talẽtes of ſyluer, and tyll an hundreth quar
ters of wheate, and tyll an hũdreth Barthes
of wyne, and tyll an hundreth Barthes of
oyle, and ſalt without meaſure. What ſoeuer
belongeth to the lawe of the God of hea-
uen, let the ſame be done with diligence for
the houſe of the God of heauẽ, that there co
me no wrath vpon the kynges realme & his
children.

And knowne be it vnto you, that ye ſhall
haue no auctorite to requyre taxinge & cuſto
me, and yearly rentes vpon eny of the preſ
tes, Leuites, ſyngers, porters, Nethinims
and myniſters in ꝟ houſe of this God. But
thou Eſdras (after the wyſdome of ꝟ God
that is in thy hande) ſet thou iudges and ar
biters, to iudge all the people that is beyon
de Jordane, euen all ſoch as knowe the lawe
of thy God: and them that knowe it not, re
ſe ſe that ye teache. And who ſo euer wyl not
diligently fulfyll the lawe of thy God, and
the kynges lawe, ſhall haue his iudgmẽt ſpe
the dede, whether it be vnto death, or to ba
banyſhed, or to be condemned in good, or to
be put in preſon.

Prayſed be the LORDE God of oure fa-
thers, which ſo hath inſpyred ꝟ kynges hert
to garnyſh the houſe of God at Jeruſalem:
and hath enclyned his mercy vnto me in the
preſence of the kynge, and his counceleres,
and before all the kynges hye eſtates. And
I was comforted (acordinge to the hãde of
the LORDE my God ouer me) and ſo gathe-
red I the heades of Iſrael together, ꝟ they
mighte go vp with me.

The VIII. Chapter.

These are the heades of their fathers
that were named, which wente vp with
me from Babilon, what tyme as kyn
ge Artaxerſes reigned. Of the childrẽ of Phi
neas, Gerſom: of the children of Ithamar,
Daniel: of the children of David, Hattus: of
the childrẽ of Pareos, Zachary, and the men
childrẽ nombred with him, an hundreth and
fiftye. Of the children of Pahath Moab,
Eleoenai the ſonne of Serahia, and with him
two hundreth males.

Of the children of Sechania, the ſonne
of Jehaſiel, and with him thre hundreth ma
les. Of the children of Adin Ebed, the ſon
ne of Jonathan, and with him fifti males.

Of the children of Elam, Jeſaia the ſonne of Athalia, and with him ſeuentie males. Of the children of Sephatia, Sebadia the ſonne of Michael, and wt him foure ſcore males.

Of the children of Joab, Obadia the ſonne of Jehiel, and with him two hundreth & eighteene men children. Of the children of Selomith, the ſonne of Joſiphia, and with him an hundreth and thre ſcore males.

Of the children of Bebai, Zachary the ſonne of Bebai, and with him eight and twentye males. Of the children of Aſgad, Johanan the yongeſt ſonne, and with him an hundreth and ten males. Of the laſt children of Adonicam, and theſe were their names: Eliphelet, Jeiel and Semaia, and with them thre ſcore males. Of the children of Bigeuai, Vthai and Sabud, and with them ſeuē males. And I gathered them together by the water that renneth towarde Aheua, & there abode we thre dayes,

And whan I loked amonge the people & the prieſtes, I founde no Leuites there. Thē ſent I Elieſer, Ariel, Semaia, Elnathan, Jarib, Elnathan, Natha, Zachary and Meſullam the rulers, and Joiarib and Elnathan the teachers, and thoſe ſent I vnto Iddo ỳ cheefe at Caſiphia, that they ſhulde fetch us mynyſters for the houſe of oure God, and I tolde them what they ſhulde ſaye vnto Iddo and to his brethren the Nethinims at Caſiphia.

And (acordinge to the good hande of oure God vpon us) they broughte us a wyſe man from amonge the children of Maheli the ſonne of Leui the ſonne of Iſrael, euen Serebia with his ſonnes and brethren, eighteene. And Haſabia, and with him Jeſaia of the children of Merari, with his brethren & their ſonnes, twentye. And of the Nethinims, whom David and the princes gaue to mynyſter vnto the Leuites, two hundreth & twentye, all named by name.

And euen there at the water beſyde Aheua, cauſed I a faſtinge to be proclamed, ỳ we mighte humble oure ſelues before oure God, to ſeke of him a righte waye for us, & oure children and all oure ſubſtaunce. For I was aſhamed to require of the kynge, ſouldyers & horſmen, to helpe us agaynſt the enemye in the waye. For we had ſayde vnto the kynge: The hande of oure God is for the beſt vpon all them that ſeke him, and his violence and wrath vpon all them that forſake him. So we faſted, and ſoughte this at oure God, and he herde us.

And I toke out twolue of the cheſe prieſtes, Serebia and Haſabia, and ten of their brethren with them, and weyed them there the ſylver and golde and veſſels for the Heue offeringe vnto the houſe of oure God, which the kynge, and the lordes of his councell and princes, and all Iſrael that were at hande, had geuen to the Heue offerynge: and there weyed I them vnder their hande ſixe hundreth and fiftye talentes of ſylver, and in ſylver veſſell an hundreth talentes, and in golde an hundreth talentes, twentye cuppes of golde of a thouſande guldens, and two coſtly ornamentes of good braſſe, as cleare as golde, and ſayde vnto them: Ye are holy vnto the LORDE, therfore are the veſſels holy alſo, and ſo is the ſylver and golde that is geuen of a good wyll vnto the LORDE God of youre fathers: Watch ye therfore and kepe it, tyll ye weye it downe before the cheſe prieſtes and Leuites, and awncient fathers of Iſrael at Jeruſalem in the cheſtes of the houſe of the LORDE. Then toke the prieſtes and Leuites that weyed ſylver and golde & veſſell, to bringe it to Jeruſalem vnto ỳ houſe of oure God.

So we brake vp, from the water of Aheua on the twolneth daye of the firſt moneth, to go vnto Jeruſalem: and the hande of oure God was vpon us, and delyuered us frō the hande of the enemies and preuy waytinges by the waye. And we came to Jeruſalem, and abode there thre dayes. But on ỳ fourth daye was the ſylver and golde, and veſſell weyed in the houſe of oure God vnder the hande of Meremoth the ſonne of Vrias the prieſt, and with him Eleaſar the ſonne of Phineas, and with them Joſabad the ſonne of Jeſua, and Noadia ỳ ſonne of Benui the Leuites, acordinge to the nombre & weight of euery one. And the weight was all wrytten vp at the ſame tyme.

And the children of the captiuyte, which were come out of preſon, offred burntofferinges vnto ỳ God of Iſrael: twolue bullockes for all Iſrael, ſixe and nynetye rammes, ſeuen and ſeuentye lambes, and twolue goates for a ſynofferynge, all to the burntofferinge of the LORDE. And they delyuered the kynges commyſſion vnto the kynges officers, & to the Debytes on this ſyde the water. And they promoted the people and the houſe of God.

The IX. Chapter.

When all this was perfourmed, the rulers came to me, and ſayde: The people of Iſrael, and the prieſtes, & Leuites are not ſeparated from the nacions

in the londes as touchinge their abhominacions, namely of the Cananites, Hethites, Pheresites, Jebusites, Ammonites, Moabites, Egipcians, and Amorites. * For they have taken the doughters of the same, & their sonnes, and have myxte the holy sede with ye nacions in the londes: and the hande of the rulers and lordes of councell hath bene principall in this trespace.

Deut. 7. a and 12. d Iosu. 23. c Iudic. 3. a

Whan I herde this, I rente my clothes and my rayment, and plucte out the heer of my heade and of my beerd, and sat mournynge. And there resorted vnto me all soch as feared the worde of the LORDE God of Israel because of the greate transgression. And I sat mournynge vntyll the euenynge sacrifyce. And aboute the euenynge sacrifice I rose vp fro my hewynes, and rente my clothes and my raiment, and fell vpon my knees, and spred out my handes vnto the LORDE my God, and sayde:

B

My God, I am ashamed, and darre not lifte vp mine eies vnto the my God: for oure wickednesses are growne ouer oure heade, & oure trespaces are waxen greate vnto ye heauē. Sence the tyme of oure fathers haue we bene in greate trespace vnto this daie, * and because of oure wickednesses haue we and oure kynges bene delyuered in to the hande of ye kynges of the nacions, in to the swerde, in to captiuyte, in to spoyle, and in to confusion of face, as it is come to passe this daye.

Deu. 28. d

But now is there a litle and sodane graciousnes come from the LORDE oure God, so that some of vs are escaped, that he maie geue vs a nayle in his holy place, that oure God maye lighte oure eyes, and geue vs a litle lyfe in oure bondage. For we are bondmen, and o God hath not forsake vs though we be bondmen, and hath enclyned mercy vnto vs in the sighte of the kynges of Persia, that they shulde geue vs lyfe, and promote the house of oure God, and to sett vp the desolacion therof, and to geue vs an hedge in Juda and Jerusalem.

C

O oure God, what shall we saye now after this? that we haue forsaken thy commaundementes, which thou hast commaunded by thy seruauntes the prophetes, and saide: The londe wherin ye shal come to possesse it, is an vncleane londe thorow the fylthines of the people of the londes, in their abhominacions wherwith they haue made it full of vnclennes on euery syde. * Therfore shal ye not geue youre doughters vnto their sonnes, and their doughters shall ye not take vnto youre sonnes, and seke not their peace and welth for euer, that ye maye be stronge, and enioye the good in the londe, and ye and youre children maye haue the inheritaunce of it for euermore.

D

And after all this that is come vpon vs (because of oure euell dedes and greate trespace) thou oure God hast spared oure wickednesses, and hast geuen vs a delyueraunce as it is come to passe.

As for vs, we haue turned backe, & haue let go thy commaundementes, to make contracte with the people of these abhominacions. Wilt thou then be wroth at vs, tyll we be vtterly consumed, so that nothynge remayne, and tyll there be no delyueraunce? O LORDE God of Israel, thou art righteous, for we remaine yet escaped, as it is this daie. Beholde, in thy presence are we in oure trespace, for because of it is there no stondinge before the.

The X. Chapter.

AND whan Esdras prayed after this maner and knowleged, wepte, and laie before the house of God, there resorted vnto him out of Israel a very greate congregacion of men and wemen, and children: for the people wepte very sore. And Sachania the sonne of Jehiel one of the children of Elam, answered, and sayde vnto Esdras: We haue trespaced agaynst the LORDE oure God, in that we haue taken straunge wyues of all the people of the londe. Now there is hope yet in Israel cōcerninge this, therfore let vs make a couenaūt now with oure God, that we shal put awaye all the wyues (and soch as are borne of them) acordynge to the councell of ye LORDE, and of them that feare the commaundement of oure God, ye we maye do acordynge to the lawe. Get the vp therfore, for the matter belongeth vnto the. We wyll be with the, be of good comforte, and do it.

Then rose Esdras, and toke an oth of the rulers, prestes and Leuites, and of all Israel, that they shulde do acordynge to this worde: and they swore. And Esdras stode vp before the house of God, and wente in to the chamber of Johanan the sonne of Eliasab. And whan he came thither, he ate no bred, and dranke no water: for he mourned because of the transgression of them that had bene in captiuyte.

And they caused a proclamacion be made thorow out Juda and Jerusalem, vnto all the children which had bene in captiuite, ye they shulde gather them selues together vnto Jerusalē: And that who soeuer came not

within thre dayes acordinge to the deuyce of the rulers and Elders, all his substaunce shulde be forfett, and he put out from the cōgregacion of the captiue.

C Then all the men of Juda and Ben Jamin gathered them selues together vnto Jerusalem in thre dayes, ẏ is on the twentieth daye of the nyenth moneth: and all the people sat in the strete before the house of God, and trembled because of the matter, and for the rayne. And Eſdras ẏ prest stode vp, and sayde vnto them: * Ye haue transgressed, ẏ ye haue taken straunge wyues, to make the trespace of Israel yet more: confesse now therfore vnto ẏ LORDE God of youre fathers, & do his pleasure, and separate youre selues from the people of the londe, & from ẏ straunge wyues. Thē answered all the cōgregacion, & sayde with loude voyce: Let it be done as thou hast sayde. But the people are many, & it is a raynye wether, & they cānot stōde here without, nether is this a worke of one daye or two, for we are many ẏ haue offended in this transgression. Let vs appoynte oure rulers therfore in all the congregacion, ẏ all they which haue taken straunge wyues in oure cities, maye come at the tyme appoynted, and the Elders of euery cite and their Judges with them, tyll the wrath of oure God because of this matter be turned awaye from vs.

Then were appoynted Jonathan the sonne of Asahel & Jehasia the sonne of Thecua ouer this matter. And Mesullam and Sabthai the Lenites helped them. And the children of the captiuyte dyd euen so. And Eſdras the prest, and ẏ awncient fathers thorow the house of their fathers, and all that were now rehearsed by name, separated thē selues, and sat them downe on the first daye of the tenth moneth, to examē this matter. And on ẏ first daye of ẏ first moneth brought they the matter to a conclusion, concernynge all the men ẏ had takē straunge wyues.

E And amōge the childrē of the prestes there were men founde ẏ had takē straunge wyues, namely amōge the children of Jesua the sonne of Josedec & of his brethrē, Maeseia, Elieser, Jarib and Godolia. And they gaue their hādes there vpon, that they wolde put awaye their wyues: & for their trespace offe tynge to geue a rāme for their trespace. Amōge the children of Immer, Hanani & Sabadia. Amonge the childrē of Harim, Maeseia, Elia, Semaia, Jehiel, and Osia. Amonge ẏ children of Pashur, Elioenai, Maeseia, Ismael, Nethaneel, Josabad & Eleasa. Amonge the Lenites, Josabad, Simei and Celaia, he is that Celita, Pethahia, Juda & Eleasar. Amonge the syngers, Elyasib. Amonge the porters, Sallum, Telem and Uri.

Of Israel. Amonge the children of pareos, Ramia, Jesia, Malchia, Melamin, Eleasar, Malchia & Benaia. Amonge ẏ children of Elam, Mathania, Zachary, Jehiel, Abdy, Jeremoth & Elia. Amonge the children of Sathu, Elioenai, Eliasib, Mathania, Jeremoth, Sabad & Asisa. Amonge the children of Bebai, Johanan, Hanania, Sabbai & Athlai. Amonge the children of Bani, Mesullam, Mailuch, Adaia, Jasub, Seal and Jeremoth. Amonge the children of pahath Moab, Adna, Chelal, Benaia, Maeseia, Mathania, Bezaleel, Benui and Manasse. Amonge the children of Harim, Elieser, Jesia, Malchia, Semaia, Simeon, Bē Jamin, Malluch & Samaria. Amonge the childrē of Hasum, Mathnai, Mathatha, Sabad, Eliphelet, Jeremai, Manasse & Simei. Amōge the childrē of Bani, Maedai, Amram, Huel, Benaia, Bedia, Chelui, Naia, Meremoth, Eliasib, Mathania, Mathnai, Jaesau, Bani, Benui, Simei, Selemia, Nathan, Adaia, Machnadbai, Sasai, Sarai, Asareel, Selemia, Samaria, Sallum, Amaria, & Joseph. Amonge the childrē of Nebo, Jeiel, Mathithia, Sabad, Sebina, Jaddai, Joel, and Benaia. All these had taken straunge wyues. And amonge the same wyues there were some, that had borne children.

The ende of the first boke of Eſdras.

The seconde boke of Eſdras, otherwyse called the boke of Nehemias.

What this boke conteyneth.

Chap. I. Nehemias mourneth for the captiuyte of the people.

Chap. II. Nehemias optayneth licence of the kynge Artaxerses (otherwyse called Arthasastha) to go vnto Jerusalem.

Chap. III. Of buyldinge the cite.

Chap. IIII. The officers go aboute to hynder the buyldinge. The Jewes watch, & prepayre thē selues to buylde and to fighte.

Chap. V. Nehemias reproueth vsury.

Chap. VI. The officers go aboute to kyll Nehemias.

Chap. VII. The nombre of them that departe from Babilon.

Chap. VIII. In the feast of the Tabernacles reedeth Eſdras the boke of the lawe.

Chap. IX. The lawe is red before the people, which are exhorted vnto godlynesse.
Chap. X. They renue the couenaunt with the LORDE, and seale it.
Chap. XI. How the people are sundered out, some to dwell at Jerusalem, and some in the cities without.
Chap. XII. The names of the prestes and Leuites that wente vp with Zorobabel. Of the dedicacion of the wall at Jerusalem.
Chap. XIII. They separate the straungers from amonge the people of God. The porcion of the Leuites is appoynted, and the Sabbath renued.

The first Chapter.

A

These are the actes of Nehemias the sonne of Hachalia. It fortuned in ỹ moneth Chisleu in ỹ twētieth yeare, that I was in the castell at Susan: and Hanani one of my bretheren came with certayne mē of Juda, and I axed them how the Jewes dyd that were delyuered and escaped from the captiuyte, & how it wente at Jerusalē. And they sayde vnto me: The remnaunt of the captiuyte are ther in the londe in greate myssfortune & rebuke. * The walles of Jerusalem are broken downe, and the portes therof are brent with fyre. Re.25.b

Whā I herde these wordes, I sat me downe & wepte, & mourned two dayes, & fasted & prayed before the God of heauen, & sayde: O LORDE God of heauen, thou greate & terrible God, * thou ỹ kepest couenaunt & mercy for them ỹ loue the & obserue thy cōmaundementes: let ỹ eares marke, & let thine eies be open, ỹ thou mayest heare the prayer of ỹ seruaunt, which I praye now before ỹ daye and nighte for the children of Jsrael thy seruauntes, & knowlege the synnes of the children of Jsrael, which we haue commytted agaynst the. 2. Ro. 20. a 2. Ind 14. a Deut. 7. b

B And I & my fathers house haue synned also. We haue bene corrupte vnto the, in ỹ we haue not kepte the cōmaundementes, statutes & lawes, which thou cōmaundedst ỹ seruaunt Moses. Yet call to remembraunce ỹ worde that thou cōmaundedst thy seruaunt Moses, and saydest: * Yf ye trāsgresse, then wil I scater you abrode amonge the naciōs. But yf ye turne vnto me, and kepe my commaundementes & do them: though ye were cast out vnto the vttemost parte of heauen yet wyl I gather you from thence, and wyll bringe you from thence, eue vnto the place, that I haue chosen for my name to dwell there. They are thy seruauntes, and thy people, Deut. 30 a

whom thou hast delyuered thorow thy greate power & mighte hande. O LORDE, let thine eares marke the prayer of thy seruaunt, & the prayer of thy seruauntes, whose desyre is to feare thy name, & let thy seruaunt prospere this daye, & graunte him mercy in the sight of this mān: for I was the kynges butler.

The II. Chapter.

IN the moneth Nisan of the twentieth yeare of kynge Artaxerses, whā the wyne stode before him, I toke vp the wyne, and gaue it vnto ỹ kynge, and I was heuy in his presence. Then sayde ỹ kynge vnto me: Why lokest thou so sadly? Thou art not sicke, that is not ỹ matter, but thou art heuy harted. Nevertheles I was sore afrayed, & sayde vnto the kynge: God saue the kynges life for euer, shulde I not loke sadly? the cite of my fathers buryall lyeth wayest, & the portes therof are consumed wt the fyre. Then sayde the kynge vnto me: What is the thy requeste? Then made I my prayer to the God of heauē, and sayde vnto the kynge: yf it please the kynge, and yf thy seruaunt be fauoured in thy sighte, I beseke the sende me into Juda vnto ỹ cite of my fathers buryall, that I maye buylde it.

And ỹ kynge sayde vnto me, & so dyd the quene ỹ sat by him: How lōge shal thy iourney cōtynue, and whā wilt thou come agayne? And it pleased ỹ kynge to sende me, and I set him a tyme, & sayde vnto the kynge: Yf it please the kynge, let him geue me letters to the Debites beyonde ỹ water, ỹ they maye conueye me ouer, tyll I come in to Juda: & letters vnto Assaph the lorde of the kynges wod, ỹ he maye geue me wodd for balkes to the gates of the palace, which are harde on the house & harde on the walles of the cite, & for the house that I shal entre in to. And ỹ kynge gaue me accordinge to the good hande of God vpō me. And whan I came to ỹ Debites beyonde the water, I gaue them ỹ kynges letters. And the kynge sent captaynes and horsmen with me.

But whan Saneballath the Horonite, & Tobias the seruaunt of the Ammonites herde ỹ, it greued them sore, ỹ there was come a man which soughte the welth of the children of Jsrael. And whan I came to Jerusalem, & had bene there thre daies, I gat me vp in ỹ night season, & a fewe men with me, for I tolde no man what God had geuen me in my hert to do at Jerusalem: & there was not one beest wt me, saue it ỹ I rode vpon. And I rode by nighte vnto the valley porte

beſore the Dragon well, & to the Dongporte, & conſidered ỳ walles of Jeruſalem that were broken downe, & the portes therof conſumed wt the fyre. And I wente ouer vnto ỳ Well porte, & to the kynges condyte, & there was no rowme for my beeſt, ỳ it coulde go vnder me. Then wēte I on in the nighte by the broke ſyde, & cōſidered ỳ wall, & turned back, & came home agayne to ỳ valley porte.

And ỳ rulers knewe not whither I wēte, or what I dyd: for hither to had I not tolde the Jewes & the prieſtes, the councelers & the rulers, & the other ỳ laboured in the worke, & I ſaide vnto thē: Ye ſe the myſerye ỳ we are in, how Jeruſalē lyeth wayſt, & how ỳ gates therof are brent wt fyre, come, let vs buylde vp ỳ walles of Jeruſalē, ỳ we be nomore a rebuke. And I tolde thē of the good hāde of my God which was vpō me: And ỳ kynges wordes ỳ he had ſpokē vnto me. And they ſaide: Then let vs get vp. And we buylded, and their handes were ſtrengthed to good.

But whan Saneballat ỳ Horonite, and Tobias the ſeruaunt of ỳ Ammonites, & Gosem the Arabian herde it, they laughed vs to ſcorne, and deſpiſed vs, & ſayde: What is this that ye do? Wyll ye fall awaye agayne from the kynge? Then anſwered I them, and ſayde: The God of heaven ſhal cauſe vs to proſpere: for we his ſeruauntes are gotten vp, & are buyldinge. As for you, ye haue no portiō ner right, ner remembraunce in Jeruſalē.

The III. Chapter.

AND Eliaſib the hye prieſt gat him vp with his brethren the prieſtes, and buylded the Shepegate. They halowed it, and ſet vp the dores of it euen vnto the tower Mea halowed they it, namely vnto the tower of Hananeel. Nexte vnto him buylded ỳ men of Jericho. And beſyde him buylded Sachur the ſonne of Imri. But the Fyſhporte dyd the children of Senaa buylde, they couered it, and ſet on the dores, lockes and barres of it. Nexte vnto him buylded Meremoth the ſonne of Uria the ſonne of Hacoz. Nexte vnto him buylded Meſullam ỳ ſonne of Barachias ỳ ſonne of Meſeſabeel. Nexte vnto him buylded Sadoc ỳ ſonne of Baena. Nexte vnto him buylded they of Thecoa. But their greate mē put not their neckes to ỳ ſeruyce of their lorde.

The Oldgate buylded Joiada ỳ ſonne of paſſeah, & Meſullam the ſonne of Beſodia: they couered it, and ſet on the dores, lockes & barres of it. Nexte vnto them buylded Melacia of Gibeon, and Jadon of Mozono, mē of Gibeon and of Miſpa, for the ſeate of the Debyte on this ſyde the water. Nexte vnto him buylded Uſiel the ſonne of Harhaia the goldſmyth. Nexte vnto him buylded Hanania ỳ Apotecarys ſonne, & they repayred Jeruſalē vnto the brode wall. Nexte vnto him buylded Rephaia the ſonne of Hur, the ruler of the halfe quarter of Jeruſalem. Nexte vnto him buylded Jedaia the ſonne of Harumaph, ouer agaynſt his houſe. Nexte vnto him buylded Hattus the ſonne of Haſabenia. But Malchia the ſonne of Harim, and Haſub the ſonne of Pahath Moab buylded ỳ other pece, and the tower beſide the fornace. Nexte vnto him buylded Sallum the ſonne of Halohes the ruler of the halfe quarter of Jeruſalem, and his daughters.

The valley gate buylded Hanum, and the citeſins of Sanoah. They buylded it, and ſet on the dores, lockes and barres therof, and a thouſande cubytes on the wall, vnto the Dōgeporte. But the Dongeporte buylded Malechia the ſonne of Rechab, the ruler of the fourth parte of the vynyardes: He buylded it, & ſet on the dores, lockes & barres therof. But the Wellgate builded Sallum ỳ ſonne of Chalhoſe, the ruler of the fourthparte of Miſpa: He builded it, & couered it, & ſet on ỳ dores, lockes, & barres therof, & the wall vnto the pole of Sybah by the kynges garden, vnto the ſteppes that go downe from the cite of Dauid. After him builded Nehemia the ſonne of Aßbuk, the ruler of the halfe quarter of Bethzur, vntyll the other ſide ouer agaynſt the ſepulcres of Dauid, and to the pole Aſuia, & vnto the houſe of the mightie.

After him buylded the Lenites, Rehum the ſonne of Bani. Nexte vnto him buylded Haſabia ỳ ruler of the halfe quarter at Regila in his quarter. After him buylded their brethrē, Banai the ſonne of Henadab, the ruler of the halfe quarter of Segila. After him buylded Eſer the ſonne of Jeſua ỳ ruler of Miſpa, the other pece hard ouer againſt the Harneſſe corner. After him buylded Baruc the ſonne of Sabai the other pece worſhipfully & coſtly, frō the corner vnto ỳ dore of ỳ houſe of Eliaſib ỳ hye prieſt. After him buylded Meremoth the ſonne of Uria the ſonne of Hacos the other pece, frō ỳ dore of Eliaſibs houſe, vnto the ende of the houſe of Eliaſib. After him buylded the prieſtes, the mē of the countre. After him buylded Ben Jamin and Haſub ouer againſt their houſe. After thē buylded Aſaria the ſonne of Maeſeia the ſonne of Anania nexte vnto his houſe. After him buylded Benui ỳ ſonne of Henadad the other pece from the houſe of Aſaria

vnto the turnynge, and vnto the corner.

After him buylded Palal the sonne of Vsai, ouer agaynst the corner & the hye tower, which lieth out ouer frō the kynges house, be syde the courte of the preson. After him Pedaia the sonne of Pareos (As for ỳ Nethinims they dwelt in Ophel, vnto ỳ Watergate, towarde the east where ỳ tower lieth out) After him buylded they of Thecoa ỳ other pece ouer against ỳ greate tower, ỳ lieth outwarde, and vnto the wall of Ophel. a. Pa. 32. c

F But from the Horsgate forth buylded ỳ prestes, euery one ouer agaynst his house. After them buylded Sadoc ỳ sonne of Immer ouer against his house. After him buylded Semaia the sonne of Sachania ỳ keper of the eastgate. After him buylded Hanania the sonne of Selemia, & Hanum the sonne of Zalaph ỳ sixte, ỳ other peace. After him buil ded Mesullam the sonne of Berechia ouer against his chest. After him builded Malchia the goldsmythes sonne, vntyll ỳ house of the Nethinims. and of the marchauntes ouer against the councell gate, and to the perler in the corner. And betwene the perler of the corner vnto the Shepegate builded the gold smythes and the marchauntes.

The IIII. Chapter.

A BVt whan Saneballat herde that we builded ỳ wall, he was wroth, & toke greate indignacīō & mocked ỳ Jewes & saide before his brethrē & the mightie men of Samaria: What do the impotēt Jewes? shall they be thus suffred? shall they offre? shal they perfourme it in one daie? shal they make ỳ stones whole againe, ỳ are brought to dust, & brent? And Tobias the Ammonite beside him saide: Let thē builde on, ỳ a fore go vp, he shall breake downe their stonye wall. Heare O thou oure God, how we are despysed, turne their shame vpon their awne heade, ỳ thou mayest gene them ouer into despisinge in the londe of their captiuite. Co uer not their wickednesse, & put not out their sinne frō ỳ presence: for they haue prouoked the buylders. Yet buylded we the wall, & ioy ned it whole together, vnto ỳ halfe heigth. And the people were well mynded to labo².

B But whan Saneballat, & Tobias, and ỳ Arabiās, & Ammonites, & Aßdodites herde, ỳ the walles of Jerusalem were made vp, and that they had begonne to stoppe vp ỳ gappes, they were very wroth, and cōspyred all together, to come and fight against Jeru salem, & to make an hinderaunce therin. Ne uertheles we made o² praier vnto oure God, & set watchmē vpō the wall daye & night ouer against them. And Juda saide: The strēgth of the bearers is to feble, & there is to moch dust, we are not able to builde on the wall. And ỏ aduersaries thought: They shall not knowe nether se, tyll we come in the myddes amonge thē, and slaye them, & hynder ỳ wor ke. But whan the Jewes that dwelt beside them, came out of all the places where they dwelt aboute vs, and tolde vs as good as ti tymes, then set I the people after their kyn reds with their swerdes, speares & bowes be neth in the lowe places behynde the wall, & loked, and gat me vp, and sayde vnto the che semen and rulers, & to the other people: Be not ye afrayed of them, thynke vpon ỳ grea te LORDE which ought to be feared, & fighte for yō brethren, sonnes, daughters, wyues, & houses. Neuertheles whan ỏ enemies herde ỳ we had gotten worde of it, God brought their councell to naughte, and we turned all againe to the wall, euery one vnto his labō, And from that time forth it came to passe, ỳ the halfe parte of the yonge men dyd the la boure, & the other halfe parte helde the spea res, shyldes, bowes, and brestplates, and the rulers stode behynde all the house of Juda, which buylded on the wall, & bare burthēs, from those that laded thē. With one hande dyd they ỳ worke, and with the other helde they the weapen. And euery one ỳ buylded, had his swerde girde by his side, & so builded they. And the trompetters stode beside me.

And I sayde vnto the pryncipall men, & rulers, and to ỳ other people: The worke is greate & large, & we are separated vpon the wall one farre from another. Loke in what place now ye heare the noise of ỳ trompe, re sorte ye thiter vnto vs. Oure God shal fight for vs, & we wil be labourīge in ỳ worke. And the halfe parte of thē helde ỳ speares frō ỳ morninge springe, till ỳ starres came forth. And at ỳ same tyme sayde I vnto ỳ people: Euery one abyde with his seruaunt at Je rusalem, ỳ in the night season we maye gene attendaunce to ỳ watch, and to laboure on the daye tyme. As for me and my brethren, & my seruauntes, and ỳ men of the watch be hynde me, we put neuer of oure clothes, so so moch as to washe oure selues.

The V. Chapter.

AND there arose a greate complaynte of ỳ people, & of their wyues against their brethren the Jewes. And there were some ỳ sayde: oure sonnes and doughters are to many, let vs take corne for thē, & eate, that we maye lyue. Some saide: Let vs set o² londes, vynyardes & houses to pledge, & take vp corne in the deith. But some saide: Let vs borowe money of the kinge vpō vs

ry for oure londes and vynyardes. Now are oure brethrens bodies as oure awne bodies, and their children as oure children: els shulde we subdue oure sonnes and doughters vnto bondage, and some of oure doughters are subdued allready, and no strength is there in oure handes, and other men shal haue oure londes and vynyardes.

But whan I herde their complaynte and soch wordes, it displeased me sore, and I aduysed so in my mynde, ℣ I rebuked the counceilers, and the rulers, and sayde vnto them: Wyl ye requyre vsury one of another? And I broughte a greate congregacion agaynst them, and sayde vnto them: We (after oure abilyte) haue boughte oure brethren the Jewes, which were solde vnto the Heythen. And wyl ye sell youre brethren, whom we haue boughte vnto vs? Then helde they their peace, & coulde fynde nothinge to answere.

And I sayde: It is not good that ye do. B Oughte ye not to walke in the feare of God, because of the rebuke of the Heythen oure enemies? And my brethrē, and my seruaunts haue lent them money and corne: but as for vsury, let vs leaue it. Therfore this same daye se that ye restore thē their londes agayne, their vynyardes, oyle gardens and houses, and the hundreth parte of the money of the corne, wyne and oyle that ye haue wonne of them. Then sayde they: We wyl restore them agayne, and wyl requyre nothinge of them, and wyl do as thou hast spoken. And I called the prestes, and toke an ooth of thē, that they shulde do so. And I shoke my lappe, and sayde: God shake out euery man after the same maner frō his house and labour, that maynteyneth not this worde: euen thus be he shaken out, and voyde. And all ℣ congregacion sayde: Amen, and prayſed the LORDE. And the people dyd so.

C And from the tyme forth that it was commytted vnto me to be a Debyte in the londe of Juda, namely from the twentieth yeare vnto the two and thirtieth yeare off kynge Artaxerses (that is twolue yeare) I and my brethrē lyued not of soch sustenaunce as was geuen to a Debyte: For the olde Debytes that were before me, had bene chargeable vnto the people, and had take of thē bred and wyne, and fortye Sycles of syluer: Yee and their seruauntes had oppressed the people. But so dyd not I, and that because of the feare of God. I laboured also in the worke vpon the wall, and boughte no lōde. And all my seruaūtes came thither together vnto ℣ worke. Moreouer there were at my table an hundreth and fiftie of the Jewes and rulers, which came vnto me, from amonge the Heythen, that are aboute vs. And there was prepared me daylie an oxe, and sixe chosen shepe, and byrdes, and euer once in ten dayes a greate summe of wyne. Yet requyred not I the lyuynge of a Debyte for ℣ bondage was greuous vnto ℣ people. Thynke vpō me my God vnto ℣ best, accordige to all that I haue done for this people. 2.Esd.1.3.6

The VI. Chapter.

A And whan Saneballat, Tobias and Gosim the Arabian, and the other of oure enemyes herde, that I had buylded the wall, and that there were no mo gappes ther in (howbeit at the same tyme had I not hanged the dores vpon the gates) Saneballat and Gosem sent vnto me, sayenge: Come and let vs mete together in the vyllages vpon the playne of the cite Ono. Neuertheles they thoughte to do me euell. Notwithstondynge I sent messaungers vnto them, sayenge: I haue a greate busynes to do, I can not come downe. The worke shulde stonde still, yf I were necligent, and came downe to you. Howbeit they sent vnto me as good as foure tymes after the same maner. And I gaue the same answere.

Then sent Saneballat his seruaunt vnto me the fifth tyme, with an open letter in his B hande, wherin was wrytten: It is tolde the Heythen, & Gosem hath sayde it, that thou and the Jewes thynke to rebell: for ℣ which cause thou buyldest the wall, and wylt be their kynge in these matters, and hast ordeyned the prophetes to preach of the at Jerusalem, and to saye: He is kynge of Juda.

Now shal this come to the kynges eares: come now therfore, and let vs take oure councell together. Neuertheles I sent vnto him, sayenge: There is no soch thinge done as thou sayest: thou hast fayned it out of thine owne hert. For they were all mynded to make vs afrayed, and thoughte: They shal withdrawe their handes from the worke, ℣ they shal not laboure. Howbeit I strēgthed my hande the more.

And I came vnto ℣ house of Semaia ℣ sonne of Delaia the sonne of Mechetabeel, & he C had shut him selfe within, & sayde: Let vs come together in to ℣ house of God, euē vnto ℣ myddes of ℣ tēple, & sparre ℣ dores of ℣ tēple: for they wyl come to slaye ℣, yee euē in the night wyl they come to put the to death. But I sayde: Shulde soch a mā flye? Shulde soch a mā as I am, go in to ℣ tēple, to saue his life? I wyl not go in.

For I perceaued, that God had not ſent him: Yet ſpake he prophecye vpon me, neuer tyheleſſe Tobias and Saneballat had hired him for money. Therfore toke he the money, that I ſhulde be afrayed, and ſo to do and ſynne, that they might haue an euell reporte of me, to blaſpheme me. My God thynke thou vpon Tobias and Saneballat, accordynge vnto theſe their workes, and of ỹ prophet Noadia, and of the other prophetes, ỹ wolde haue put me in feare

D And the wall was fynyſhed on the fyue & twentyeth daye of the moneth Elul, in two and fyftye dayes. And whan all ỏ enemies herde therof, all the Heithen ỹ were aboute vs, were afraied, and their corage failed thē: for they perceaued, that this worke came of God. And at ỹ ſame tyme were there many of ỹ chefe of Juda, whoſe letters wēte vnto Tobias, & from Tobias vnto them (for there were many in Juda that were ſworne vnto him: for he was the ſonne in lawe of Sachania the ſonne of Arah, and his ſonne Johanan had the doughter of Meſullam the ſonne of Barachia, and they ſpake good of him before me, and tolde him my wordes) And Tobias ſent letters, to put me in feare.

The VII. Chapter.

A NOw whan we had buylded the wall I hanged on the dores, and the porters, ſyngers and Leuites were appoynted. And I cōmaunded my brother Hanani, and Hanania the ruler of the palace at Jeruſalem: for he was a faithfull man, and feared God more then dyd many other) and I ſayde vnto them: Let not the gates of Jeruſalē be opened vntyll the Sonne be whote. And whyle they are yet ſtondinge in the watch, the dores ſhall be ſhut and barred. And there were certayne citeſyns of Jeruſalem appoynted to be watchmen, euery one in his watch, and aboute his houſe. As for ỹ cite, it was large of rowme, and greate, but ỹ people were fewe therin, and the houſes were not buylded.

And my God gaue me in my hert, that I gatherd together the prynciſpall men and ỹ people, to nombre them, and I founde a regiſter of their nombre, * which came vp afore out of the captiuyte (whom Nabuchodonoſor ỹ kynge of Babilō had caryed awaie) and dwelt at Jeruſalem and in Juda, euery one vnto his cite, and were come with Zorobabel, Jeſua, Nehemias, Aſaria, Raamia, Nahaman, Mardachai, Bilſan, Miſpereth, Bigenai, Nehum and Baena. Eſd. 2. a

B This is the nombre of the men of the people of Iſrael. The children of Pareos were two thouſande, an hundreth and two and ſeuentye: The children of Sephatia, thre hundreth & two and ſeuentye: the children of Arah, fyue hundreth and two and fyftye: ỹ children of Pahath Moab amonge the children of Jeſua and Joab, two thouſande, eighe hundreth, and eightene: the children of Elam, a thouſande, two hundreth, and foure and fyftye: the children of Sathu, eight hundreth & fyue and fortye, the children of Sacai, ſeuen hundreth and thre ſcore: the children of Benni, fyue hundreth, and eight and fortye: ỹ children of Bebai, fyue hundreth and eight and twentye: the children of Aſgad, two thouſande, thre hundreth and two and twentye: the children of Adonicam, fyue hundreth & thre ſcore: the children of Bigeuai, two thouſande, and ſeuen and thre ſcore: the children of Adin, fyue hundreth & fiue and fyftye: the children of Atter of Ezechias, eight and nyentye.

The children of Haſum, thre hundreth & eighte and twentye: the children of Bezai, thre hundreth and foure and twentye: the children of Hariph, an hundreth and twolue: the children of Gibeon, fyue and nyentye the men of Bethleem and Netopha, an hundreth and eight and foure ſcore: the men of Anathot, an hundreth and eight and twentye: the men of Beth Aſmaueth, two and fortye: the men of Kiriath Jearim, Caphira and Beeroth, ſeuen hundreth and thre and fortye: the men of Rama and Gaba, fyue hundreth and one and twentye: the men of Michmas, an hundreth and two and twentye: the men of Bethel and Ai, an hundreth and thre and twentye: the men of Nebo, an hundreth and two and fyftye: the children of the other Elam, a thouſande, two hundreth and foure and fyftye: the children of Haram, thre thre hundreth and twentye: the children of Jericho: thre hundreth and fyue and fortye the children of Lodhadid & Ono, ſeuen hundreth and one and twentye: the children of Senaa, thre thouſande, nyne hundreth and thirtye.

The preſtes. The children of Jedaia of the houſe of Jeſua, nyne hundreth and thre and ſeuentye: the children of Immer, a thouſande and two and fyftye: the children of Paſhur, a thouſande, two hundreth and ſeuē and fortye: the children of Harim, a thouſande and ſeuentene.

The Leuites. The children of Jeſua of Cadmiel amonge the children of Hodua, foure & ſeuentye. The ſyngers. The children of Aſſaph, an hundreth and eight and fortye.

The porters were: The children of Sallum, the children of Ater, the childrē of Talmon, the children of Acub, the children of Hatita, the children of Sobai, altogether an hundreth and eight and thirtye.

The Nethinims. The children of Ziha, ỹ childrē of Haſupha, the childrē of Tabaoth, the children of Ceros, the children of Sia, ỹ children of Padon, the children of Libana, the children of Hagaba, the children of Salmai, the children of Hanan, the children of Giddel, the children of Gahar, the children of Reaia, the children of Rezin, the children of Necoda, the childrē of Gaſam, the childrē of Vſa, the children of Paſſeah, the children of Beſſai, the children of Megunim, the children of Nephuſim, the children of Bachuc, the children of Hacupha, the childrē of Harhur, the children of Bazlith, the children of Mehida, the children of Harſa, the children of Barcos, the children of Siſſera, the children of Thamah, the children of Neziah, ỹ children of Hatipha.

The childrē of Salomons ſeruauntes were: The children of Sotai, the childrē of Sophereth, the children of Perida, the childrē of Jaela, the children of Darcon, the childrē of Giddel, the childrē of Sephatia, the childrē of Hatil, ỹ childrē of Pochereth of Zebaim, the children of Amon. All the Nethinims & the childrē of Salomons ſeruauntes, were thre hundreth and two and nynetye.

And theſe wente vp alſo: Michel, Mela, Thel, Harſa, Cherub, Addō, Immer: but they coulde not ſhewe their fathers houſe ner their ſede, whether they were of Jſrael. The childrē of Delaia, ỹ children of Tobia, & the childrē of Necoda, were fire hūdreth & two & fortye. And of the preſtes were, the children of Habaia, the childrē of Hacoz, the children of Barſillai, which toke one of ỹ doughters of Barſillai the Gileadite to wyfe, and was named after their name. Theſe ſoughte the regiſter of their generacion, and whan they foūde it not, they were put from ỹ preſt hode. And Hathirſatha ſayde vnto them, ỹ they ſhulde not eate of ỹ moſt holy, tyll there came vp a preſt wt ỹ light and perfectneſſe.

The whole congregaciō as one mā, was two and fortye thouſande there hundreth, and thre ſcore: beſyde their ſeruauntes and maydes, of whom there were ſeuen thouſande, thre hundreth and ſeuē and thirtye. And they had two hundreth and ſeuen and fortie ſynginge men and wemen, ſeuen hundreth and fire and thirtie horſes, two hūdreth and fyue and fortie Mules, foure hundreth and fyue and thirtie Camels: fire thouſande, ſeuē hundreth and twentye Aſſes.

And certayne of the awnciēt fathers gaue vnto the worke. Hathirſatha gaue to the treaſure a thouſande guldens, fiftie baſens, fyue hundreth and thyrtie preſtes garmentes. And ſome of the chefe fathers gaue vnto ỹ treaſure of the worke, twētye thouſande guldens, two thouſande and two hundreth pōde of ſiluer. And the other people gaue twētye thouſande guldens, and two thouſande pounde of ſiluer, and ſeuē and thre ſcore preſtes garmentes. And the preſtes and Leuites, the Porters, the ſyngers, and the other of the people, and the Nethinims, and all Jſrael, dwelt in their cities.

The VIII. Chapter.

NOw whan the ſeuenth moneth dwe nye, and ỹ children of Jſrael were in their cities, all the people gathered them ſelues together as one man vpon the ſtrete before the Watergate, and ſayde vnto Eſdras the ſcrybe, that he ſhulde fetch the boke of the lawe of Moſes, which the LORDE commaunded Jſrael. * And Eſdras the preſt brought ỹ lawe before the congregaciō both of men and wemen, and of all that coulde vnderſtonde it, vpon the firſt daye of the ſeuenth moneth, and red therin in the ſtrete that is before the Watergate, from ỹ light morynge vntyll the noone daye before men and wemen and ſoch as coulde vnderſtonde it: and the eares of all the people were inclyned vnto the boke of the lawe. And Eſdras the ſcrybe ſtode vpon an hye pulpit of wod, which they had made for the preachynge, & beſide him ſtode Mathithia, Sema, Anania, Uria, Ezechias, and Maeſeia on his right hand: And on his left honde ſtode Pedaia, Miſael, Malchia, Haſum, Haſbadana, Zachary and Meſullam.

And Eſdras opened ỹ boke before all ỹ people, for he ſtode aboue all ỹ people. And whan he opened it, all the people ſtode vp. And Eſdras prayſed the LORDE the greate God. And all the people anſwered Amen, Amen, with their handes vp, and bowed thē ſelues, and worſhipped ỹ LORDE with their faces to the grounde. And Jeſua, Bani, Serebia, Jamin, Acub, Sabthai, Hodaia, Maeſeia, Celita, Aſaria, Joſabad, Hanam, Plaia, and the Leuites, cauſed ỹ people to gene hede vnto the lawe, & the people ſtode in their place. And they red in the boke of the lawe of God diſtinctly and planely, ſo that men vnderſtode the thinge that was red. And Nehemias (which is Hathirſatha) and Eſ-

* Deu. 31. C. 4. Re. 23. C.

dras the preist and scrybe, and the Lewites ỹ caused the people to take hede, sayde vnto all the people: This daye is holy vnto the LORDE youre God: be not ye sory therfore, & wepe not. For all ỹ people wepte, whā they herde the wordes of the lawe.

C Therfore sayde he vnto them: Go youre waye, and eate the fat, and drynke the swete, and sende parte vnto them also that haue not prepared themselues: for this daye is holy vnto oure LORDE, be not ye sory therfore: for the ioye of the LORDE is youre strength. And the Lewites stylled all the people, and sayde: Holde youre peace, for the daye is holy, vexe not ye youre selues. And all the people wente their waye to eate and drinke, and to sende parte vnto other, and to make greate myrth, for they had vnderstonde the wordes that were declared vnto them.

And on the nexte daye were gathered together the chefe fathers amonge all the people, and the prestes and Lewites, vnto Esdras the scrybe, that he shulde teach them ỹ wordes of the lawe. And they founde writ
Leui. 23. f ten in the lawe, how that the LORDE had commaunded by Moses, that the childrē of Israel shulde dwell in bothes in the feast of the seuenth moneth. And so they caused it be
D declared and proclamed in all their cities, & at Jerusalem, sayenge: Go vp vnto ỹ mount and fetch Olyue braunches, Pynebraunches, Myrtbraunches, Palmebraunches, & braunches of thicketrees, to make bothes as it is wrytten.

And ỹ people wente vp, and fetched thē, and made them bothes, euery one vpon the rofe of his house, and in their courtes, and in the courtes of the house of God, and in the strete by the Watergate, and in the strete by Ephraims porte. And all the congregacion of them that were come agayne out of the captyuite, made bothes, and dwelt therin: for sence the tyme of Josua the sonne of Nū vnto this daye, had not the children of Israel done so, and there was very greate gladnesse. And euery daye from the first daie vnto the last, red he in the boke of the lawe of God. And seuen dayes helde they the feast, & on the eight daye the gatheryng together, acordynge vnto the maner.

The IX. Chapter.

A IN the foure and twentieth daye of this moneth came the children of Israel together with fastinge and sack clothes, and earth vpon them, and separated the sede of Israel from all the straunge children, and stode and knowleged their synnes, and the wyckednesses of their fathers, and stode vp in their place, and red in the boke of the lawe of the LORDE their God foure tymes on the daye, and they knowleged, and worshipped the LORDE their God foure tymes on the daye. And the Lewites stode on hye, namely Jesua, Bani, Cadmiel, Sebania, Buni, Serebia, Bani, and Chenani, and cryed loude vnto the LORDE their God. And the Lewites, Jesua, Cadmiel, Bani, Hasabenia, Serebia, Hodia, Sebania, Pethahia, sayde: Stonde vp, prayse the LORDE oure God for euer: and let thankes be geuē vnto the name of thy glorye, which excelleth all thankesgeuynge and prayse. LORDE, thou art alone, thou hast made heauen, and the heauen of all heauens, with all their hoost, the earth and all that therin is, the See and all that is therin: thou geuest life vnto all, and ỹ hoost of heauen bowe themselues vnto the. Thou A art the LORDE God, that hast chosen Abrā, Ge and broughte him out of Vr in Chaldea, & Ge called him Abraham, and founde his hert faithfull before the, and madest a couenaūt Ge with him, to geue vnto his sede the londe of the Cananites, Hethites, Amorites, Pheresites, Jebusites, and Girgosites, and hast made good thy wordes: for thou art righteous And hast considered the mysery of oure fa Le thers in Egipte, and herde their complaint by the reed See, and shewed tokēs and wonders vpō Pharao, and on all his seruaūtes, and on all his people of his londe: for thou knewest ỹ they were presumptuous & cruell Ge against them, & so madest thou the a name as it is this daie. And the reed See partedst thou in sunder before them, so that they wēte thorow the myddes of the See drye shod: & their persecuters threwest thou in to the depe as a stone, in the mightie waters, and ledest them on the daye tyme in a cloudy pyller, and on the nighte season in a piler of fyre, to shewe them lighte in the waye ỹ they wente.

Thou cameste downe also vpō mount Si C naj, and spakest vnto them from heauen, and Ex gauest them righte iudgmentes, true lawes, De good commaundementes and statutes, and declared vnto them thy holy Sabbath, and commaunded them preceptes, ordinaunces, and lawes, by Moses thy seruaunt: and gaNeh uest them bred from heauen whan they were hongrye, and brought forth water for Nu them out of the rock whan they were thyrstye: and promysed them, that they shulde Ge go in, and take possession of the londe, where ouer thou haddest lyfte vp thine hande for

to gene them.

Neuertheles oure fathers were proude and hardnecked, ſo that they folowed not ẏ cõmaundementes, and refuſed to heare, and were not mynde full of the wonders ẏ thou dyddeſt for them: but became obſtynate and heady, in ſo moch that they turned back to their bondage in their diſobedience. But thou my God forgaueſt, and waſt gracious, merciſull, pacient, and of greate goodneſſe, and forſokeſt them not. * And though they made a molten calfe (and ſayde: This is thy God, that brought the out of the londe of Egipte) and dyd greate blaſphemies, yet forſokeſt thou them not in the wyldernes, acordinge to thy greate mercy. * And ẏ cloudy piler departed not from them on ẏ daye ty me to lede them the waye, nether the piler of fyre in the night ſeason, to ſhewe them lighte in the waye that they wente.

And thou gaueſt them thy good ſprete to enfourme them, * and withheldeſt not thy Manna from their mouth, * and gaueſt thẽ water whã they were thirſtie. Fortye yeares longe madeſt thou prouyſion for them in the wylderneſſe, ſo that they wanted nothinge: * their clothes waxed not olde, and their fete ſwelled not. And thou gaueſt thẽ kigdomes ⁊ nacions, ⁊ partedſt thẽ acordinge to their porcions, ſo that they poſſeſſed * the londe of Sihon kynge of Heßbon, ⁊ the londe of Og ẏ kynge of Baſan. * And their childrẽ mul tiplyedſt thou as the ſtarres of heauen, and broughteſt thẽ in to the londe wherof thou haddeſt ſpoken vnto their fathers, that they ſhulde go in to it, and haue it in poſſeſſion.

And ẏ children wente in, and poſſeſſed the londe, * and thou ſubdudeſt before thẽ the inhabiters of the londe, euen the Cananites, ⁊ gaueſt them in to their hande, and their kyn ges and ẏ people of the londe, ẏ they might do with them what they wolde. And they wanne their ſtronge cities, ⁊ a fat londe, and toke poſſeſſion of houſes ẏ were full of all maner goodes, welles dygged out, vynyar des, oylgardens, ⁊ many frute full trees: and they ate ⁊ were fylled, ⁊ became fat, ⁊ lyued in welth thorow thy greate goodnes. Neuer theles they were diſobedient, and rebelled a gaynſt the, and caſt thy lawe behynde their backes, * and ſlewe thy prophetes (which ex horted them ſo earneſtly, that they ſhulde cõ uerte vnto the) and dyd greate blaſphemies. Therfore gaueſt thou them ouer in to the hãde of their enemies that vexed them.

And in ẏ tyme of their trouble they cried vnto the, and thou hardeſt them from hea uen: and thorow thy greate mercy thou ga ueſt them ſauiours, which helped thẽ out of the hande of their enemies. But whan they came to reſt, they turned back agayne to do euell before the: therfore leſteſt thou them in the hande of their enemies, ſo ẏ they had ẏ dominion ouer them. So they cõuerted, and cryed vnto the, and thou herdeſt them from heauen, and many a tyme haſt thou delyue red them acordinge to ẏ greate mercy, and teſtified vnto them, that they ſhulde turne agayne vnto thy lawe.

Notwithſtõdinge they were proude, and herkened not vnto thy cõmaundementes, but ſynned in thy lawes (which a man ſhulde do, ⁊ lyue in them) ⁊ turned their ſhulder awaye, ⁊ were ſtyffnecked, ⁊ wolde not heare. And many yeares dyddeſt thou forbeare them, ⁊ teſtified vnto them thorow ẏ ſprete, euen by the office of ẏ prophetes, ⁊ yet wolde they not heare. Therfore gaueſt thou thẽ in to ẏ hãde of ẏ nacions in the londes. But for thy greate mercies ſake thou haſt not vtterly cõ ſumed them, nether forſaken them: for thou art a gracious and merciſull God.

Now oure God, thou greate God, mighty and terrible, thou that kepeſt couenaunt and mercy, regarde not a litle all the trauay le ẏ hath happened vnto vs, ⁊ oure kynges, prynces, prieſtes, prophetes, fathers ⁊ all thy people, ſence the tyme of the kynges of Aſſur vnto this daie. Thou art righteous in all ẏ thou haſt broughte vpõ vs: for thou haſt done righte. As for vs, we haue bene vngod ly, and o᷑ kynges, prynces, prieſtes ⁊ fathers haue not done after ẏ lawe, ner regarded ẏ cõmaundementes, ⁊ thy earneſt exhortacions wherwith thou haſt exhorted them, ⁊ haue not ſerued ẏ in their kyngdome, and in thy greate goodes ẏ thou gaueſt them, and in the large and plenteous lõde which thou ga ueſt them to good, and haue not conuerted from their wicked workes. Beholde, therfore are we in bondage this daye: Yee euen in the lõde that thou gaueſt vnto oure fathers, to enioye the frutes and goodes therof, behol de, there are we bondmen. And greate is the increaſe of it vnto the kynges, whom thou haſt ſet ouer vs becauſe of oure ſynnes, and they haue dominion ouer oure bodies and cã tell, and we are in greate trouble.

And in all this made we a ſure couenaunt, ⁊ wrote it, ⁊ let o᷑ prynces, Leuites ⁊ prieſtes ſeale it.

The X. Chapter.

The ſealers were: Nehemias (that is) Hathirſatha the ſonne of Hachalia and Sedechias, Seraia, Aſaria, Je

remy, Pashur, Amaria, Malchia, Hattus, Sebania, Malluch, Harim, Meremoth, Obadia, Daniel, Sinthun, Baruch, Mesullam, Abia, Meiamin, Maasga, Bilgai and Semaia: these were prestes.

The Leuites were: Jesua ỹ sonne of Asania, Binui amonge the childrē of Henadad, Cadmiel. And their brethren: Sechania, Hodia, Celita, Plaia, Hanan, Micha, Rehob, Hasabia, Sachur, Serebia, Sebania, Hodia, Bani and Beninu. The heades of the people were: Pareos, Pahath Moab, Elam, Sathu, Bani, Buni, Asgad, Sebai, Adonia, Bigenai, Adin, Ater, Hezechias, Asur, Hodia, Hasum, Bezai, Hariph, Anathot, Nenbai, Magpias, Mesullam, Hesir, Mesesabeel, Sadoc, Jaddua, Platia, Hanan, Anaia, Hoseia, Hanania, Hasub, Halohes, Pilha, Sobek, Rehum, Hasabna, Maeseia, Ahia, Hanan, Anan, Malluch, Harim and Baena.

And the other people, the prestes, Leuites, porters, syngers. Nethinims, & all they that had separated them selues from ỹ people in the lōdes vnto the lawe of God, with their wyues, sonnes and daughters, as many as coulde vnderstonde it, and their lordes that had rule of them, receaued it for their brethren.

B * And they came to sweare, and to bynde them selues with an ooth to walke in Gods lawe, which was geuen by Moses the seruaunt of God, that they wolde obserue and do acordinge vnto all the commaundementes, iudgmentes and statutes of the LORDE oure God: * and that we wolde not geue oure doughters vnto the people in the lōde, nether to take their doughters for oure sonnes. * And yf ỹ people of the lōde broughte ware on the Sabbath, and all maner of vytayles to sell, that we wolde not take it of them on the Sabbath and on the holy dayes. * And that we wolde let the seuēth yeare be fre concernynge all maner of charge.

C And we layed a statute vpon oure selues, to geue yearly ỹ thirde parte of a Sycle to the mynistracion in the house of oure God, namely to the shewbred, to the daylie meatofferynge, to the daylie burntofferynge of ỹ Sabbathes, of the new mones and feast dayes, and to the thinges that were sanctified, and to the synofferynges, to reconcyle Israel with all, and to all the busynes in ỹ house of oure God.

And we cast the lot amonge the prestes, Leuites and the people, for offerynge of ỹ wod, to be brought vnto ỹ house of ỹ God from yeare to yeare, after the houses of oure fathers, that it might be brent at tymes appoynted, vpon the altare of the LORDE oure God, as it is wrytten in the lawe: and yearly to brynge the firstlinges of ỹ londe, & the firstlinges of oure frutes of all trees, yeare by yeare, vnto ỹ house of the LORDE: and the firstlinges of oure sonnes, and of oure cattell, as it is wrytten in the lawe: and the firstlinges of oure oxen and of oure shepe, that we shulde brynge all this to the house of oure God vnto the prestes that mynister in the house of oure God: and that we shulde brynge the firstlinges of oure dowe, and of oure heueofferinges, and the frutes of all maner trees, of wyne also and of oyle, vnto the prestes to the chestes of the house of oure God. And the tithes of ỹ lōde vnto the Leuites, ỹ the Leuites might haue the tithes in all the cities of oure mynistracion.

And the prest the sonne of Aaron shal be the Leuites haue also of the tithes of ỹ Leuites, so that the Leuites shal brynge vp the tithes of their tithes vnto the house of oure God to the chest in ỹ treasure house. For the children of Israel and the children of Leui shall brynge vp the heueofferynges of the corne, wyne and oyle vnto the chestes, there are the vessels of the Sanctuary, & the prestes ỹ mynister, and the porters & syngers, ỹ we forsake not the house of oure God.

The XI. Chapter.

AND the rulers of the people dwelt at Jerusalem. But the other people caste lottes therfore, ỹ that amōge ten one parte wente to Jerusalem in to the holy cite to dwell, and nyne partes in the cities. And ỹ people thanked all the men that were willinge to dwell at Jerusalem.

These are the heades of the londe that dwelt at Jerusalem. In the cities dwelt Juda euery one in his possession ỹ was in their cities, namely Israel, the prestes, Leuites, ỹ Nethinims, and the children of Salomons seruauntes. And at Jerusalē dwelt certayne of the children of Juda & of Ben Jamin.

Of the children of Juda: Athaia the sonne of Vsia ỹ sonne of Zachary, the sonne of Amaria, the sonne of Sephatia, the sonne of Mahelaleel, of the children of Phares. And Maeseia the sonne of Baruch, the sonne of Chal Hose, the sonne of Hasaia, the sonne of Adaia, the sonne of Joiarib, the sonne of Zachary, the sonne of Siloni. All the childrē of Phares that dwelt at Jerusalem, were foure C. and eight & thre score valeaunt men.

These are the childrē of Ben Jamin: Sallu the sonne of Mesullam, ỹ sonne of Joed,

the sonne of Pedaia, the sonne of Colaia, & sonne of Maeseia, the sonne of Jthiel, & sonne of Jesaia. And after him Sabai, Sallai: nyne hundreth and eight and twentye. And Joel the sonne of Sichri had the oversight of them: and Juda & sonne of Hasnua over the seconde parte of the cite.

Of the prestes there dwelt: Jedaia & sonne of Joiarib, Jachin. Seraia the sonne of Helchias & sonne of Mesullam, the sonne of Sadoc, the sonne of Meraioth, the sonne of Achitob, was prynce in the house of God: & his brethrē that performed the worke in & house: of whom there were viij. C. and xxij. And Adaia the sonne of Jeroham, the sonne of Plalia, the sonne of Amzi, the sonne of Zachary, the sonne of Pashur & his brethrē, these amōge the fathers: of whom there were two hundreth and two and fortye. And Amassai the sonne of Asariel the sonne of Ahusai, the sonne of Mesillemoth, the sonne of Immer: and his brethren were valeaunt men, of whom there were an hundreth and eight and twentye. And their overseer was Sabdaiel the sonne of Gedolim.

Of the Lewites: Semaia the sonne of Hasub, the sonne of Asrikam, the sonne of Hasabia, the sonne of Bunni: And Sabthai and Josabad of the chefe of the Lewites, in the outwarde busynes of & house of God. And Mathania the sonne of Micha, the sonne of Sabdi, the sonne of Assaph, which was the pryncipall to begynne the thanke sgeuynge vnto prayer. And bacbuchia & seconde amōge his brethren, and Abda the sonne of Sammua, the sonne of Galal, the sonne of Jedithun. All the Lewites in the holy cite were two hundreth and foure & foure score. * And & porters Acub and Talman, and their brethren & kepte the portes, were an hundreth and two and seuentye. As for the residue of Jsrael, the prestes and Lewites, they were in all the cities of Juda, euery one in his inheritaunce.

And the Nethinims dwelt in Ophel: and Zipha and Gispa belonged vnto the Nethinims. The overseer of the Lewites at Jerusalem, was Vsi the sonne of Bani, the sonne of Hasabia, the sonne of Mathania, the sonne of Micha.

Of the children of Assaph there were syngers aboute & busynes in the house of God: for it was the kynges commaundement cōcernynge them, that & syngers shulde deale faithfully, euery daye as acordinge was.

And Pethaia the sonne of Mesesabeel of the childrē of Serah the sonne of Juda next te the kynge in all matters concernynge the people. And the children of Juda that were without in the townes of their londe, dwelt some at Kiriath Arba, and in the vyllages therof, & at Dibon, and in the vyllages therof: and at Cabzeel, and in & vyllages therof: and at Jesua, Molada, Bethphalet, Hazarsual, Berseba and in their vyllages: & at Siclag and Mochona, and in their vyllages: And at Enrimmon, Zarega, Jeremuth, Sanoah, Adullam and in their vyllages: At Lachis, and in the feldes therof: At Aseka, and in the vyllages therof: and dwelt from Berseba vnto the valley of Hinnom.

The children of Ben Jamin of Gaba, dwelt at Michmas, Aia, Bethel and in their vyllages. And at Anathoth, Nob, Anania, Hazor, Rama, Githaim, Hadid, Ziboim, Neballat, Lod, Ono & in the Carpēters valley. And certayne of the Lewites & had porcions in Juda, dwelt in Ben Jamin.

The XII. Chapter.

A These are & prestes and Lewites that wente vp with Zorobabel & sonne of Saalthiel and with Jesua: Seraia, Jeremy, Esdras, Amaria, Malluch, Hattus, Sechania, Rehum, Meremoth, Iddo, Ginthoi, Abia, Meiamin, Maadia, Bilga, Semaia, Joiarib, Jedaia, Sallu, Amok, Helchias & Jedaia. These were the heades amōge the prestes and their brethren in the tyme of Jesua. The Lewites were these: Jesua, Bēnui, Cadmiel, Serebia, Juda and Mathania, ouer the office of thanke sgeuynge, they & their brethrē: Bacbuchia & Vnni and their brethrē, were aboute them in the watches.

Jesua begat Joachim. Joachim begat Eliasib. Eliasib begat Joiada. Joiada begat Jonathan. Jonathan begat Jaddua. And in the tyme of Joachim were these the chefe fathers amonge the prestes: namely of Seraia was Meraia, of Jeremy was Hanania, of Esdras was Mesullam, of Amaria was Johanan, of Malluch was Jonathan, of Sebania was Joseph, of Harim was Adna, of Meraioth was Helcai, of Iddo was Zachary, of Ginthon was Mesullā, of Abia was Sichri, of Miniamin Moadia was Piltai, of Bilga was Sammua, of Semaia was Jonathan, of Joiarib was Mathnai, of Jedaia was Vsi, of Sallai was Callai, of Amok was Eber, of Helchias was Hasabia, of Gedaia, was Nethaneel. B

And in the tyme of Eliasib. Joiada, Johanan and Jaddua, were the chefe fathers amonge the Lewites, and the prestes wrytē vnder the reigne of Darius & persian. The

children of Leui the pryncipall fathers were wrytten in the Cronicles, vntyll the tyme of Johanan the sonne of Eliasib. And these were the chefe amōge the Leuites, Hasabia, Serebia and Jesua the sonne of Cadmiel, & their brethren ouer agaynst them, to geue prayse and thankes, acordinge as Dauid ỳ mā of God had ordeyned it, one watch ouer agaynst another. Mathania, Bacbuchia, Obadia, Mesullam, Talmon and Acub were porters in the watch at the thresholdes of the gates. These were in the tyme of Joiachim the sonne of Jesua the sonne of Josedec, and in the tyme of Nehemias the Debyte, and of the prest Esdras the scrybe.

C And in the dedicacion of the wall at Jerusalem, were the Leuites soughte out of all their places, that they mighte be broughte to Jerusalem, to kepe ỳ dedicacion in gladnesse, with thankesgeuynges, with synginge, with Cymbales, psalteries and harpes. And the children of the syngers gathered thē selues together from the playne countre about Jerusalem, and from the vyllages of Nethophathi, and from the house of Gilgal, & out of the feldes of Gibea & Asmaueth: for ỳ syngers had buylded them vyllages about Jerusalem. And ỳ prestes and Leuites purified them selues, and clensed the people, the gates and the wall.

And I caused the prynces to go vp vpon the wall, and appoynted two greate queres of thankesgeuynge, which wēte on the right hande of the wall towarde the Donggate, and after them wēte Hosaia, and halfe of the prynces of Juda, & Asaria, Esdras, Mesullam, Juda, Ben Jamin, Semaia and Jeremy: and certayne of the prestes children wt trompettes, namely Zachary ỳ sonne of Jonathan, the sonne of Semaia, the sonne of Mathania, the sonne of Michaia, the sonne of Sachur, the sonne of Assaph, and his brethren, Semaia, Asareel, Milalai, Gilalai, Maai, Nathaneel and Juda and Hanani, with the musicall instrumentes of Dauid ỳ man of God.

D And Esdras ỳ scrybe before thē towarde the Wellgate, and they wente vp ouer agaynst them vpon the steppes of the cite of Dauid at the goynge vp of the wall to the house of Dauid, vnto the Watergate Eastwarde.

The other quere of thankesgeuynge went ouer against them, and I after them, and the halfe parte of the people vpon ỳ wall, towarde ỳ Fornacegate vpwarde, vntyll ỳ brode wall, and to ỳ porte of Ephraim, and to the Oldgate, and to ỳ Fyshgate, and to the tower of Hananeel, and to the tower of Meah, vntyll the Shepegate. And in ỳ prisongate stode they styll, and so stode the two queres of thankesgeuynge of the house of God, and I and the halfe of the rulers with me, and the prestes, namely Eliachim, Maseia, Miniamin, Michaia, Elioenai, Zachary, Hanania, with trōpettes, and Maeseia, Semaia, Eleasar, Osi, Johanan, Malchia, Elam and Aser. And the syngers songe lowde, and Jesrahia was the overseer.

And the same daye were there greate sacrifices offred, & they reioysed: for God had geuē them greate gladnesse, so that both the wyues and children were ioyfull, & the myrth of Jerusalem was herde farre of.

At the same tyme were there men appoynted ouer the treasure chestes (wherin were ỳ Heue offerynges, the firstlinges and the tithes) that they shulde gather them out of ỳ feldes aboute the cities, to destribute thē vnto the prestes and Leuites acordinge to the lawe: for Juda was glad of the prestes, and Leuites, that they stode and wayted vpon the office of their God, and the office of the purificacion. And the syngers & porters stode after the commaundemēt of Dauid & of Salomon his sonne: * for in the tyme of Dauid and Assaph, were the chefe syngers founded, and the songes of prayse and thankesgeuynge vnto God. In the tyme of Zorobabel and Nehemias, dyd all Israel geue porcions vnto the syngers and porters, euery daye his porcion, and they gaue thinges halowed vnto the Leuites, and the Leuites gaue thinges that were sanctified, vnto the childrē of Aaron.

The XIII. Chapter.

AND what tyme as the boke of Moses was red in ỳ eares of the people, there was founde wrytten therin, * ỳ the Ammonites and Moabites shulde neuer come in to the congregacion of God, because they mett not the children of Israel wt bred and water, * and hyred Balaam against thē, that he shulde curse them: neuertheles our God turned ỳ curse in to a blessynge. Now whan they herde the lawe, they separated from Israel euery one that had myxte himselfe therin. And before this had the prest Eliasib delyuered the chest of ỳ house of our God vnto his kynsman Tobia: for he had made him a greate chest, and there had they afore tyme layed the meate offerynges, frankencense, vessell, and the tithes of corne, wyne and oyle (acordinge to the commaundemen

gewen to the Lewites, ſyngers and porters) and the heue offerynges of the prieſtes.

B But in all this was not I at Jerusalem: for in ỹ two and thirtieth yeare of Artaxerxes kynge of Babilon, came I vnto the kynge, and after certayne dayes optayned I lycence of the kynge to come to Jerusalē. And I gat knowlege of ỹ euell that Eliasib dyd vnto Tobia, in that he had made him a cheſt in the courte of the house of God, and it greued me sore, and I caſt forth all the veſſels of Tobias house out of the cheſt, and commaūded them to clense the cheſt. And thither broughte I agayne the veſſels of the house of God, the meat offerynge and the incense.

And I perceaued, that the porcions of ỹ Lewites were not gewen them, for the which cause the Lewites and ſyngers were fled, euery one to his londe for to worke. Then reproued I the rulers, and sayde: Why forsake we the house of God? But I gathered them together, and set them in their place. Then brought all Juda the tithes of corne, wyne and oyle vnto the treasure. And I made treasurers ouer ỹ treasure, euen Selemia ỹ preſt, and Sadoc the scrybe, & of the Lewites Pedaia, and vnder their hande Hanan the sonne of Sachur the sonne of Mathania: for they were counted faithfull, and their office was, to destribute vnto their brethren.

C Thynke vpon me O my God here in, & wype not out my mercy, that I haue shewed on ỹ house of my God, & on the offices therof.

At the same tyme sawe I some tredinge wyne preſſes on the Sabbath, and bryngynge in clusters, and asses laden wyth wyne, grapes, fygges, and bryngynge all maner of burthens vnto Jerusalem, vpon the Sabbath daye. And I rebuked them earneſtly ỹ same daye that they solde ỹ vytayles. There dwelt mē of Tyre also therin, which brought fyſh and all maner of ware, and solde on the Sabbath vnto the childrē of Juda and Jerusalem. Then reproued I the rulers in Juda, and saide vnto them: What euell thinge is this that ye do, and breake the Sabbath daye? Dyd not oure fathers euen thus, and oure God broughte all this plage vpon vs & vpon this cite? And ye make the wrath more yet vpon Israel, in that ye breake the Sabbath.

D And whan the portes of Jerusalem were drawen vp before the Sabbath, I commaūded to shutt the gates, and charged that they shulde not be opened tyll after the Sabbath: and some of my seruauntes set I at the gates, ỹ there shulde no burthē be broughte in on the Sabbath daye. Then remayned the chapmen and marchauntes once or twyce ouer nighte without Jerusalem with all maner of wares. Then reproued I them sore, & sayde vnto them: Why tary ye all nighte aboute the wall? Yf ye do it once agayne, I wil laye handes vpon you. From that tyme forth came they nomore on the Sabbath. And I sayde vnto the Lewites which were cleane, that they shulde come and kepe the gates, to halowe the Sabbath daye. Thynke vpō me (O my God) cōcernynge this also, & spare me acordynge to thy greate mercy.

And at the same tyme sawe I Jewes, that maried wyues of Asdod, Ammon and of Moab, and their children spake halfe in the speache of Asdod, and coulde not speake in ỹ Jewiſh language, but by ỹ tonge mighte a mā perceaue euery people. And I reproued E them, and cursed them, & smote certayne men of thē, and pluckte them vp, and toke an ooth of them by God: Ye shal not gene youre daughters vnto their sonnes, nether shal ye take their daughters vnto youre sonnes, Deut. 7. or for youre selues. Dyd not Salomon ỹ kynge of Israel synne ther in? & yet amonge many heythen was there no kynge like him, & he was deare vnto his God, and God made him kynge ouer all Israel, and the outlandiſh wemen. 3. Re. 11.

And one of the children of Joiada the sonne of Eliasib ỹ hye preſt, had made a cōtracte wyth Saneballath the Horonite: but I chaced him fro me. O my God, thynke thou vpon them that are quyte of the preſthode, and haue deſyled the couenaunt of the preſthode and of the Lewites. Thus clensed I them from all soch as were outlandiſh, and appoynted the courses of the preſtes and Lewites, euery one to his office, and to offre the wod at tymes appoynted, and the firſt frutes. Thynke thou vpon me (O my God) for the beſt.

The ende of the seconde boke of Eſdras, otherwyse called the boke of Nehemias.

The boke of Hester.

What this boke conteyneth.

Chap. I. Ahasuerus maketh a greate feast to his lordes and prynces, calleth for Vasthi the quene, she commeth not, therfore is she deposed from the kyngdome.

Chap. II. Amonge the daughters, Hester pleaseth the kynge. Mardocheus geueth the kynge warnynge of his harme.

Chap. III. Amā is greate with the kynge, hateth Mardocheus that wil not worshippe him, and cōmaundeth to slaye all the Jewes.

Chap. IIII. Greate heynes amonge the Jewes.

Chap. V. Hester cōmeth before the kynge, and byddeth him and Aman to a feast. Aman maketh a galowe for Mardocheus.

Chap. VI. Mardocheus is recompensed for his frendshippe shewed vnto the kynge.

Chap. VII. Hester prayeth for hir people, Aman is hanged on the galowe that he had prepared for Mardocheus.

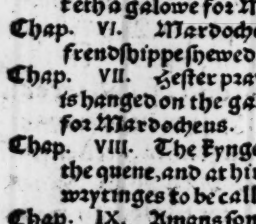
Chap. VIII. The kynge geueth Amās house vnto the quene, and at hir request he causeth Amās wrytinges to be called agayne.

Chap. IX. Amans sonnes are hanged also, and many enemyes slayne. The Jewes kepe a ioyfull feast.

Chap. X. Of the auctorite of Mardocheus vnder the kynge.

The first Chapter.

A



N the tyme of Ahasuerus, which reigned from India vnto Ethiopia, ouer an hundreth and seuen and twentye londes, what tyme as he sat on his seate roiall in the castell of Susan in the thirde yeare of his reigne, he made a feast vnto all his prynces and seruauntes, namely vnto the mihgtie men of Persia and Media, to the Debities and rulers of his countrees, that he mighte shewe the noble riches of his kingdome, and the glorious worshippe of his greatnesse, many dayes longe, euen an hundreth and foure score dayes.

And whan these dayes were expyred, the kynge made a feast vnto all the people that were in the castell of Susan, both vnto greate and small, seuen dayes longe in the courte of the garden by the kynges palace: where there hanged whyte, reed & yalow clothes, fastened with coardes of lynnen and scarlet in siluer rynges, vpon pylers of Marble stone.

B

The benches were of golde and siluer wode vpon a pauement of grene, whyte, yalow and black Marble. And ỳ drinke was caried in vessels of golde, and there was euer chaunge of vessell. And the kinges wine was moch acordynge to the power of the kynge. And noman was appoynted what he shulde drinke: for the kynge had commaunded all the officers of his house, that euery one shulde do as it lyked him. And the quene Vasthi made a feast also for the wemen in the palace of Ahasuerus. And on the seuenth daye whan the kynge was mery of the wine, he cōmaunded Mehuman, Bistha, Harbona, Bigtha, Abagtha, Sethar and Charcas, the seuen chamberlaynes (that dyd seruyce in the presence of kynge Ahasuerus) to fetch the quene Vasthi with the crowne regall, that he might shewe ỳ people and prynces hir fairnesse: for she was bewtifull. But the quene Vasthi wolde not come at the kynges worde by his chamberlaynes. Then was the kynge very wroth, and his indignaciō kyndled in him.

And the kynge spake to ỳ wyse men that had vnderstondinge in the ordinaunces of the londe (for the kinges matters must be hādled before all soch as haue knowlege of the lawe and iudgment: And the nexte vnto him were, Charsena, Sethar, Admatha, Tharsis, Meres, Marsena and Memuchan, the seuen prynces of the Persiās, and Meedes, which sawe the kynges face, and satt aboue in the kyngdome) What lawe shulde be executed vpon the quene Vasthi, because she dyd not acordynge to the worde ōf the kynge by his chamberlaines. Thē saide Memuchā before the kynge & the prynces: The quene Vasthi hath not onely done euell agaynst the kinge but also agaynst all the prynces and all the people in all the londes of kynge Ahasuerus for this dede of the quene shall come abrode vnto all wemen, so that they shall despyse their hußbandes before their eyes, and shall saye: The kynge Ahasuers cōmaunded Vasthi ỳ quene to come before him, but she wolde not. And so shall the prynceses in Persia and Media saye lykewyse vnto all the kynges prynces, whan they heare of this dede of the quene, thus shall there aryse despytefulnes and wrath ynough. Yf it please the kynge, let there go a kyngly commaundemēt from him, and let it be wrytten acordynge to the lawe of the Persians and Medians (and not to be transgressed) that Vasthi come nomore before kynge Ahasuerus, and let the kynge geue the kyngdome vnto another that is better then she.

And ꝑ this writinge of the kynge which shalbe made, be published thorow out all his empyre (which is greate) that all wyues maye holde their hußbandes in honoure, both amonge greate and smal.

This pleased the kynge and the princes, and the kynge dyd acordynge to the worde of Memuchan. Then were there letters sent forth in to all the kynges londes, in to euery londe acordinge to the writinge ther of, and to euery people after their lāguage, ꝑ euery man shulde be lorde in his awne house. And this caused he be spoken after the language of his people.

The II Chapter.

A AFter these actes whan the displeasure of kynge Ahasuerus was layed, he thoughte vpon Vasthi, what she had done, and what was concluded concernynge her. Then sayde the kynges seruauntes: Let there be fayre yonge virgins soughte for the kynge, and let the kynge appoynte ouerseers in all ꝑ londes of his empyre, that they maye brynge together all fayre yonge virgins vnto the castel of Susan to the Wemens buyldinge, vnder the hande of Hegai the kynges clamberlayne, that kepeth the wemen, and let him geue them their apparell. And loke which damsell pleaseth the kynge, let her be quene in Vasthis steade. This pleased the kynge, and he dyd so.

In the castell of Susan there was a Jewe, whose name was Mardocheus, the sonne of Jair, the sonne of Simei, the sonne of Cis, the sonne of Jemini, which was caried awaye from Jerusalem, whan Jechonias the kynge of Juda was led awaye, (whom Nabuchodonosor the kynge of Babilon caned awaye) and he norished Hadassa (that is Hester) his vncles daughter: for she had neither father ner mother, and she was a fayre and beutyfull damsell. And whan hir father and mother dyed, Mardocheus receaued her as his awne daughter.

Now whan ꝑ kynges cōmaundemēt and cōmyssion was published, & many dāsels were broughte together vnto the castell of Susan vnder ꝑ hande of Hegai, Hester, was take also vnto ꝑ kynges house vnder ꝑ hande of Hegai ꝑ keper of ꝑ wemē, & the damsell pleased him, & she founde grace in his sighte. And he put her wꝺ hir maydēs in ꝑ best place of ꝑ Womēs buildige. And Hester shewed it not vnto hir people & hir kynred: for Mardocheus had charged her, ꝑ she shulde not tell it. And Mardocheus walked euery daye before ꝑ courte of ꝑ Womēs buyldinge, ꝑ he might knowe how Hester dyd, and what shulde become of her.

And whan the appoynted tyme of euery damsell came that she shulde come to ꝑ kynge Ahasuerus, after that she had bene twolue monethes in the deckynge of the wemen (for their deckynge must haue so moch tyme, namely sixe monethes with Balme & Myrre, & sixe monethes wꝺ good spyces, so were the wemē beutifyed) then wente there one damsell vnto ꝑ kynge, and what so euer she requyred, ꝑ must be geuē her to go wꝺ her out of the Womens buyldinge vnto ꝑ kynges palace. And whan one came in the euenynge, ꝑ same wēte frō him on ꝑ morow in to ꝑ seconde house of wemen, vnder the hande of Saasgas the kynges chamberlayne, which kepte ꝑ concubines. And she must come vnto the kynge nomore, excepte it pleased the kynge, and that he caused her to be called by name.

Now whan the tyme came of Hester the daughter of Abihail Mardocheus vncle (whom he had receaued as his awne daughter) ꝑ she shulde come to the kynge, she desyred nothinge but what Hegai the kynges chamberlayne the keper of the wemen sayde.

And Hester founde fauoure in the sighte of all them that loked vpon her. And Hester was taken vnto kynge Ahasuerus in to the house royall, in the tenth moneth which is called Tebeth, in the seuenthe yeare of his reigne.

And the kynge loued Hester aboue all the wemen, and she founde grace and mercy in his sighte before all the virgins: and he set the quenes croune vpon hir heade, and made her quene in steade of Vasthi. And the kynge made a greate feast vnto all his princes and seruauntes (which feast was because of Hester) and let the londes be in quyetnes, & gaue royall giftes.

And whan the virgins were gathered together the seconde tyme, Mardocheus sat in the kynges gate. And as yet had not Hester shewed hir kynred and hir people, acordinge as Mardocheus had bydden her: for Hester dyd after the worde of Mardocheus, like as whan he was hir tutoure. At the same tyme whyle Mardocheus sat in the kynges gate, two of the kinges chamberlaynes, Bigthan and Theres which kepte the dore, were wroth, and sought to laye their handes on the kynge Ahasuerus: Wherof Mardocheus gat knowlege, and tolde it vnto quene Hester, and Hester certified the kynge ther of in Mardocheus name. And whan inquy-

cion was made, it was founde so. And they were both hanged on tre: and it was wryttē in the Cronicles before the kynge.

The III. Chapter.

A AFter these actes dyd the kynge promote Aman the sonne of Amadathi the Agagite, vnd set him hye, & set his seate aboue all ỳ prynces that were with him. And all the kynges seruauntes that were in the gate, bowed their knees, and dyd reuerence vnto Aman: for the kinge had so cōmaunded. But Mardocheus bowed not the knee, and worshipped him not. Then the kynges seruauntes which were in the kynges gate, sayde vnto Mardocheus: Why transgressest thou the kynges commaundement? And whan they spake this daylie vnto him, and he folowed them not, they tolde Aman, that they mighte se whether Mardocheus matters wolde endure: for he had tolde them, ỳ he was a Jewe. And whā Aman sawe, that Mardocheus bowed not the knee vnto him, ner worshipped him, he was full of indignacion & despyte, that he shulde laye hondes onely on Mardocheus: for they had shewed him ỳ people of Mardocheus, but he sought to destroye the people of Mardocheus, and all the people that were in the whole empyre of Ahasuerus.

B In the first moneth that is the moneth Nissan, in ỳ twolueth yeare of kinge Ahasuerus, was there occasion and oportunyte sought by Aman, from one daye to another, and from the same moneth vnto the twolueth moneth, that is the moneth Adar. And Amā sayde vnto kinge Ahasuerus: There is a people scatered abrode and dispersed among all people in all the londes of thine empire, and their lawe is cōtrary vnto all people, and they do not after the kynges lawes, nether is it the kinges profit to suffre thē after this maner. Yf it please the kynge, let him wryte, that they maye be destroyed, & so wil I weye downe ten thousande talentes of siluer, vnder the handes of the workmen, to be brought in to the kynges chamber. Then toke the kynge his rynge from his hande, and gaue it vnto Aman the sonne of Amadathi the Agagite the Jewes enemie. And the kinge sayde vnto Aman: Let the siluer be geuen the, and that people also, to do withall what pleaseth the.

C Then were the kynges scrybes called on ỳ thirtenth daye of the first moneth, & there was wrytten (accordynge as Aman commaūded) vnto the kynges prynces, and to the Debites euery where in the londes, and to the captaynes of euery people in the countres on euery syde, accordynge to the wrytinge of euery nacion, and after their language in the name of kynge Ahasuerus, and sealed with the kynges rynge. And the wrytynges were sent by postes in to all the kynges lōdes, to rote out, to kyll, and to destroye all Jewes, both yonge and olde, childrē and wemen in one daye (namely vpon the thirtenth daye of the twolueth moneth, which is the moneth Adar) and to spoyle their goodes.

This was the summe of the wrytinge, ỳ there shulde be a commaundement geuen in all londes, to be published vnto all people, ỳ they shulde be ready agaynst the same daye. And the postes wente in all the haist accordynge to the kynges commaundement. And in the castell of Susan was the cōmaundement denysed. And the kynge & Aman sate & dranke. But ỳ cite of Susan was disquieted.

The IIII. Chapter.

WHan Mardocheus perceaued all that was done, he rēte his clothes, and put on a sack cloth, & aßshes, & wente out in to the myddes of the cite, and cried loude and lamentably, and came before the kynges gate: for there might no man entre within the kynges gate, that had a sack cloth on. And in all lōdes & places, as farre as the kynges worde and commaundement extended, there was greate lamentacion amonge the Jewes, and many fasted, wepte, mourned, & laye in sack clothes & in aßshes. So Hesters dāsels, and hir chamberlaines, came and tolde it her. Then was the quene exceadingly astonnyed. And she sent raymente, that Mardocheus shulde put them on, and laye the sack clothe from him. But Mardocheus wolde not take them. Thē called Hester Hathac one of the kinges chamberlaines (which stode before her) and gaue him a cōmaundement vnto Mardocheus, that he might knowe what it were, and wherfore he dyd so. So Hathac wente forth to Mardocheus vnto the strete of the cite, which was before the kynges gate.

D And Mardocheus tolde him of all ỳ had happened vnto him, and of the summe of siluer that Amā had promysed to weie downe in the kynges chamber because of ỳ Jewes for to destroye them, and he gaue him the copye of the commaundement, that was denysed at Susan to destroye them, that he might shewe it vnto Hester, and to speake to her and charge her, ỳ she shulde go in to the kynge, and make her prayer and supplicacion vnto him for hir people.

And whā Hathat came in, and tolde Hester the wordes of Mardocheus, Hester spake vnto Hathat, and cōmaunded him to saye vnto Mardocheus: All the kynges seruauntes, and the people in the londes of the kynge knowe, that who so euer commeth within the courte vnto ỳ kynge, whether it be man or woman, which is not called, the cōmaundement is that the same shal dye immediatly, excepte the kynge holde out the goldē cepter vnto him, that he maye lyue. As for me, I haue not bene called to come in to the kynge now this thirtie dayes.

C And whā Mardocheus was certified of Hesters wordes, Mardocheus bad saie againe vnto Hester: Thynke not to saue thine awne life, whyle thou art in ỳ kynges house before all Jewes: for yf thou holdest thy peace at this tyme, then shal the Jewes haue helpe and delyueraunce out of another place, & thou & thy fathers house shalbe destroyed. And who knoweth whether thou art come to the kyngdome, for this tymes sake? Hester bad geue Mardocheus this answere: Go thou ỳ waye then, & gather together all ỳ Jewes ỳ are founde at Susan, & fast ye for me, ỳ ye eate not & drynke not in thre dayes, nether daye ner nighte. I & my damsels wil fast likewyse, & so wyl I go in to the kynge cōtrary to the cōmaundement: yf I perishe, I perishe. So Mardocheus wente his waye, & dyd all ỳ Hester had cōmaunded him.

The V. Chapter.

A AND on the thirde daye put Hester on hir royall apparell, and stode in the courte of ỳ kinges palace within ouer agaynst the kynges house. And ỳ kynge sat vpō his royall seate in ỳ kynges palace ouer agaynst ỳ dore of the house. And whan the kynge sawe Hester the quene stōdinge in the courte, she founde grace in his sighte. And ỳ kynge helde out the goldē cepter in his hāde towarde Hester. So Hester stepte forth, and touched the toppe of ỳ cepter. Then sayde ỳ kynge vnto her: What wilt thou quene Hester? & what requyrest thou? axe euē the halfe of ỳ empyre, & it shal be geuē the. Hester sayde: Yf it please ỳ kynge, let ỳ kynge & Aman come this daye vnto ỳ banket ỳ I haue prepared. The kynge sayde: Cause Aman to make haist, ỳ he maye do as Hester hath saide.

B Now whā the kynge & Aman came to ỳ banket ỳ Hester had prepared, the kynge sayde vnto Hester whan he had dronken wyne: Hester, what is thy peticion? it shal be genē the. And what requyrest thou? euen the halfe of the empyre, it shal be done.

Then answered Hester and sayde: My peticion and desire is, yf I haue founde grace in ỳ sight of the kynge, & yf it please the kynge to geue me my peticion, and to fulfill my request, then let the kynge & Aman come to the bancket ỳ I shal prepare for thē, and so wil I do tomorow as the kynge hath sayde.

Then wente Aman forth the same daye ioyfull and mery in his mynde. And whan he sawe Mardocheus in the kynges gate, ỳ he stode not vp and kneled before him, he was full of indignacion at Mardocheus. Neuertheles he refrained himselfe: and whā C he came home, he sent, and called for his frēdes, and Seres his wyfe, and tolde them of the glory of his riches, and the multitude of his children, all together how the kynge had promoted him so greatly, and how that he was taken aboue the prynces and seruauntes of the kynge. Aman sayde moreouer: Yee and Hester the quene let no man come with the kynge vnto the bancket that she had prepared, excepte me, and tomorow am I bidden vnto her also with the kynge. But in all this am I not satisfied as longe as I se Mardocheus the Jewe syttinge in ỳ kynges gate. Then sayde Seres his wife and all his frendes vnto him: Let thē make a galowe of fiftye cubites hie, & tomorow speake thou vnto the kynge, that Mardocheus maye be hanged theron, yf thou cōmest merely with the kynge vnto the bancket. Aman was well content withall, and caused a galowe to be prepared.

The VI. Chapter.

A THe same night coulde not the kynge slepe, and he commaunded to bringe ỳ Cronicles and storyes: which whā they were red before ỳ kinge, they happened on the place where it was wrytte, how Mardocheus had tolde, that the kynges two chāberlaynes (which kepte ỳ tresholdes) soughte to laie hondes on kinge Ahasuerus. And the kynge saide: What worshippe and good hāue we done to Mardocheus therfore? Then sayde the kynges seruauntes that ministred vnto him. There is nothinge done for him. And the kynge sayde: Who is in ỳ courte? (for Aman was gone in to ỳ courte without before ỳ kinges house, ỳ he might speake vnto ỳ kinge to hange Mardocheus on ỳ tre, ỳ he had prepared for him.) And the kinges seruauntes saide vnto him: Beholde, Amā stōdeth in the courte. The kynge saide: Let him come in. And whā Amā came in, ỳ kinge sayde vnto him: What shal be done vnto ỳ mā, whom the kynge wolde fayne bringe vnto

worshippe: But Hamā thought in his hert: Whom shulde the kynge els be glad to bynge vnto worshippe, but me? And Aman sayde vnto the kynge: Let the man vnto whom the kynge wolde be glad to do worshippe, be broughte hither, that he maye be araied with the royall garmentes which the kynge vseth to weere: and the horse that the kynge rydeth vpon, and that the crowne royall maye be set vpon his heade. And let this rayment and horse be delyuered vnder the hande of one of the kynges prynces, that he maye araye the man withall (whom the kynge wolde fayne honoure) and cary him vpon the horse thorow the strete of the cite, and cause it to be proclamed before him: Thus shal it be done to every man, whom the kynge wolde fayne honoure.

C The kynge sayde: Make haist, and take (as thou hast sayde) the raymēt and the horse, and do euen so with Mardocheus ỹ Jewe that sitteth before the kynges gate, and let nothinge fayle of all that thou hast spoken. Then toke Aman the rayment and the horse, and arayed him, and broughte him on horsbacke thorow the strete of the cite, and proclamed before him: Euen thus shall it be done vnto every man whom the kynge is disposed to honoure. And Mardocheus came agayne to the kynges gate, but Aman gat him home in all the haist, mournynge with bare heade, and tolde Seres his wyfe and all his frendes, every thynge that had happened him. Then sayde his wise men and Seres his wyfe vnto him: Yf it be Mardocheus of the sede of the Jewes, before whō thou hast begonne to fall, thou canst do nothynge vnto him, but shalt fall before him. Whyle they were yet talkynge with him, came the kynges chamberlaynes, and caused Aman to make haist to come vnto the banckett that Hester had prepared.

The VII. Chapter.

A AND whan the kynge and Aman came to the banckett that quene Hester had prepared, the kynge sayde vnto Hester on the seconde daye whan he had dronken wyne: What is thy peticion quene Hester, that it maye be geuen the? And what requyrest thou? Yee are euen halfe of the empyre, and it shal be done. Hester ỹ quene answered and sayde: Yf I haue founde grace in thy sighte (O kynge) and yf it please the kynge, then graunte me my lyfe at my desyre and my people for my peticions sake: for we are solde to be destroyed, to be slayne, and to perishe. And wolde God we were solde to be bondmen and bondwemen, then wolde I holde my tonge, so shulde not the enemye be so hye to the kynges harme. The kynge Ahasuerus spake & saide vnto quene Hester: What is he that? Or where is he ỹ darre presume in his mynde to do soch a thinge after that maner? Hester sayde: The enemye and aduersary is this wicked Aman.

As for Amā, he was exceadingly afraied B before ỹ kynge & ỹ quene. And the kynge arose frō the banckett & frō ỹ wyne in his displeasure, and wente in to the palace garden. And Aman stode vp, and besoughte quene Hester for his life: for he sawe ỹ there was a mischaūce prepared for him of the kynge allready.

And whan the kynge came agayne out of the palace garden in to ỹ parler where they had eaten, Aman had layed him vpon the bed that Hester sat vpon. Then saide the kynge: wyl he force the quene also besyde me in the house? As soone as that worde wente out of the kynges mouth, they couered Amans face. And Harbona one of the chamberlaynes that stode before the kynge, sayde Beholde, there stondeth a galowe in Amās house fiftie cubytes hye, which he had made for Mardocheus, that spake good for ỹ kynge. The kynge sayde: Hange him theron. So they hanged Aman on the galowe that he had made for Mardocheus. Then was the kynges wrath stylled.

The VIII. Chapter.

THe same daye dyd kynge Ahasuerus A geue the house of Aman the Jewes enemye, vnto quene Hester. And Mardocheus came before ỹ kinge: for Hester tolde how that he belōged vnto her. And the kynge put of his synger rynge, which he had taken from Aman, & gaue it vnto Mardocheus. And Hester set Mardocheus ouer the house of Aman. And Hester spake yet more before the kynge, and fell downe at his fete, & besought him, that he wolde put away the wyckednes of Aman the Agagite, and his deuice that he had ymagined against ỹ Jewes. And the kynge helde out the golden cepter vnto Hester. Then rose Hester, and stode before the kynge, and sayde: Yf it please the kynge, and yf I haue foūde grace in his sight, & yf it be cōuenyent for the kinge, and yf it be accepted in his sighte, then let it be writtē, ỹ the letters of the deuyce of Amā the sonne of Amadathai the Agagite, A may be called agayne: which letters he wrote, to destroie ỹ Jewes in all ỹ kynges lōdes. For how can I se the euell that shal happē vnto

my people: and how can I loke vpon the destruction of my kynred?

Then sayde ỳ kynge Ahasuerus vnto quene Hester, and to Mardocheus the Jewe: Beholde, I haue geuen Hester the house of Aman, & him haue they hanged vpon a tre, because he layed hãde vpon ỳ Jewes. Wryte ye now therfore for the Jewes, as it liketh you in the kynges name, and seale it with ỳ kynges rynge (for the wrytinges that were wrytten in ỳ kynges name, and sealed with the kynges rynge, durst no man dysanulle.) Then were the kynges scrybes called at the same tyme in the thirde moneth, that is the moneth Siuan, on the thre & twentieth daie.

And it was wrytten (as Mardocheus cõmaunded) vnto the Jewes and to the prynces, to the Debities and captaynes in the londes from India vntyll Ethiopia, namely, an hundreth and seuen and twenty e londes, vnto euery one acordinge to the wrytinge therof, vnto euery people after their speche, and to the Jewes acordinge to their wrytinge and language.

And it was written in the kynge Ahasuerus name, and sealed with the kynges rynge. And by postes that rode vpon swyfte yonge Mules, sent he the wrytinges, wher in the kynge graunted the Jewes (in what cities so euer they were) to gather them selues together, and to stonde for their lyfe, and for to rote out, to slaye, and to destroye all the power of the people and londe that wolde trouble them, with children and wemen, and to spoyle their good vpon one daye in all the londes of kynge Ahasuerus, namely vpon the thirtenth daye of the twolueth moneth, which is the moneth Adar.

The summe of the wrytinge was, how there was a cõmaundement geuen in all londes to be publisled vnto all the people, that ỳ Jewes shulde be ready agaynst that daye to auenge them selues on their enemies. And the postes that rode vpon the Mules, made hast with all spede, acordinge to the kynges worde: and the commaundement was deuysed in the castel of Susan.

As for Mardocheus, he wente out from the kynge in royall apparell of yalow and whyte, and wyth a greate crowne of golde, beynge arayed with a garment of linnen and purple, and ỳ cite of Susan reioysed & was glad: but vnto the Jewes there was come light and gladnesse, & ioye & worshippe. And in all londes and cities, in to what places so euer the kynges worde and commaundemẽt reached, there was ioye & myrth, prosperite and good dayes amonge the Jewes: in so moch that many of the people in the londe became of the Jewes beleue, for the feare of the Jewes came vpon them.

The IX. Chapter.

IN the twolueth moneth, that is the moneth Adar, vpon the thyrtenth daye, which the kinges worde and cõmaundement had appoynted, that it shulde be done, euẽ vpon ỳ same daie ỳ the enemies shulde haue destroyed the Jewes to haue oppressed them, it turned contrary wise, euen ỳ the Jewes shulde subdue their enemies. Then gathered the Jewes together in their cities within all ỳ londes of kynge Ahasuerus, to laye honde on soch as wolde do thẽ euell, & no man coulde withstonde them: for ỳ feare of thẽ was come ouer all people. And all the rulers in the londes, and prynces and Debities, and officers of the kinge promoted the Jewes: for the feare of Mardocheus came vpõ thẽ. For Mardocheus was greate in the kynges house, & the reporte of him was noised in all lõdes, how he increased & grewe.

Thus the Jewes smote all their enemies with a sore slaughter, and slewe and destroyed, & dyd after their wyll vnto soch as were their aduersaries. And at ỳ castell of Susan slewe the Jewes and destroied fyue hũdreth men: & slewe Parsandatha, Dalphon, Aspatha, Poratha, Adalia, Aridatha, Parmastha Arissai, Aridai, Vaiesatha, the ten sonnes of Aman ỳ sonne of Amadathi ỳ enemie of the Jewes: but on his goodes they layed no handes. At the same tyme was the kynge certified of the nombre of those that were slaine at the castell of Susan. And the kynge sayde vnto quene Hester: The Jewes haue slayne and destroyed fyue hũdreth men at ỳ castell of Susan, and the ten sonnes of Amã: What shal they do in the other londes of ỳ kynge? What is thy peticion, that it maye be geuen the? & what requirest thou more to be done? Hester sayde: Yf it please the kynge, let him suffre the Jewes to morow also to do acordinge vnto this dayes commaundement, that they maye hange Amans ten sonnes vpõ ỳ tre. And the kynge charged to do so, and the commaundement was deuysed at Susan, & Amans ten sonnes were hanged. And the Jewes gathered thẽ selues together at Susan, vpon the fourtenth daye of the moneth Adar, and slewe thre hundreth men at Susan, but on their goodes they laied no hãdes.

As for the other Jewes in the kynges lõdes, they came together, & stode for their lynes, & gatt rest frõ their enemies: and slewe

of their enemies fyue and seuentye thousande, howbeit they layed no hondes on their goodes. This was done on the thirtēth daie of the moneth Adar, and on the fourtenth daye of the same moneth rested they, which (daye) they ordeyned to be a daye of feastinge and gladnesse. But the Jewes at Susan were come together both on the thyrtenth daye and on the fourtenth, and on the fyftenth daye they rested, and the same daye ordeyned they to be a daye of feastinge & gladnes. Therfore the Jewes that dwelt in the vyllages and vnwalled townes, ordeyned ỳ fourtenth daye of the moneth Adar, to be a daye of feastinge and gladnes, and one sent giftes vnto another.

And Mardocheus wrote these actes, and sent the writinges vnto all the Jewes ỳ were in all ỳ londes of kynge Ahasuerus, both nye and farre, that they shulde yearly receaue and holde the fourtenth and fiftenth daie of the moneth Adar, as the daies wherin ỳ Jewes came to rest from their enemies, & as a moneth wherin their payne was turned to ioye, and their sorowe in to prosperite: that they shulde obserue the same as dayes of wealth and gladnes, and one to sende giftes vnto another, & to distribute vnto the poore

And the Jewes receaued it that they had begonne to do, and that Mardocheus wrote vnto them: how that Aman the sonne of Amadathai all ỳ Jewes enemye, had deuysed to destroye all the Jewes, and caused the lot to be cast for to put them in feare, and to bringe them to naughte: and how Hester wente and spake to the kynge, that thorow letters his wicked deuyce (which he ymagyned agaynst the Jewes) might be turned vpon his awne heade, and how he and his sonnes were hanged on the tre. For the which cause they called this daye Purim after the name of the lot, acordynge to all ỳ wordes of this writinge: and what they thē selues had sene, and what had happened vnto them.

And the Jewes set it vp, and toke it vpon them and their sede, and vpon all soch as ioyned themselues vnto them, that they wolde not misse to obserue these two dayes yearly, acordynge as they were writtē and appointed, how ỳ these dayes are not to be forgotten, but to be kepte of childers children amōge all kynreds in all londes and cities. They are the dayes of Purim, which are not to be overslipte amonge the Jewes, and the memoriall of them oughte not to perishe from their sede.

And quene Hester the daughter of Abihail and Mardocheus the Jewe, wrote with all auctorite, to confirme this seconde writinge of Purim, and sent the letters vnto all the Jewes in the hundreth and seuen and twentye londes of ỳ empyre of Ahasuerus, with frendly and faithfull wordes, to confirme these dayes of Purim, in their tyme appoynted, acordynges as Mardocheus the Jewe and Hester the quene had ordeined cōcernynge them: lyke as they vpon their soule and vpon their sede had cōfirmed the actes of the * fastinges and of hir cōplainte. And Hester cōmaunded to stablish these actes of this Purim, and to wryte them in a boke.

The X. Chapter.

AND the kynge Ahasuerus layed tribute vpon the londe, and vpon the Iles of the See. As for all ỳ worke of his power and auctoryte, and ỳ greate worshippe of Mardocheus, which the kynge gaue him, beholde, it is wrytten in the Cronicles of the kynges of Media & Persia. For Mardocheus the Jewe was the seconde next vnto kynge Ahasuerus, and greate amonge ỳ Jewes, and accepted amonge the multitude of his brethren, as one ỳ seketh the welth of his people, and speaketh the best for all his sede.

The ende of the seconde parte of the Olde Testament.

The boke of Job.

What this boke conteyneth.

Chap. I. II. The prosperite of Job, and how God geueth Satan power ouer his body ād goodes, which he is content withall

Chap. III. The flesh can not suffre: and here is described the vnpacient man, that grudgeth agaynst the iudgment of God.

Chap. IIII. Jobs frendes comforte him, and geue his synnes the blame of his punyshmēt.

Chap. V. That no man is without synne. Aprayse off the allmightynesse and louynge kyndnesse of God.

Chap. VI. Job excuseth his owne vnpacience, layeth ypocrysie to his frēdes charge, ād seyeth they are but dyssemblers.

Chap. VII. A frendly contencion that Job maketh with God, shewinge the myserable life and trauayle of man.

Chap. VIII. Baldad reproueth Job. The nature of ypocrytes.

Chap. IX. All men are synners in the sight of God, and rightuousnesse commeth only of him. He punysheth also whom he will.

Chap. X. No man is without synne, nether maye eny man escape the honde of God

Chap. XI. Sophar reproueth Job of synne: and for so moch as no man maye withstonde God, he byddeth him be pacīēt.

Chap. XII. All thinges come off the mightie ordinaunce of God. The wicked haue better dayes then the godly.

Chap. XIII. Job speaketh as he thinketh, reproueth the ypocrysy of his frendes, and cōmendeth the wisdome of God.

Chap. XIIII. The miserable life off man.

Chap. XV. XVI. No man is innocēt before God. The conuersacion of the vngodly.

Chap. XVII. Job declareth his mysery.

Chap. XVIII. Baldad reproueth Job as vngodly, and sheweth the punyshment off the wicked.

Chap. XIX. Job sheweth his miserable estate, and reproueth his frendes, in that they increace his payne.

Chap. XX. Punysiment off the proude, vngodly and ypocrytes.

Chap. XXI. Wicked men haue prosperite in this worlde. God punysheth acordinge to his owne will.

Chap. XXII. They tell Job, that is punyshment commeth for his synnes.

Chap. XXIII. XXIIII. Job defendeth his innocēcy

Chap. XXV. No mā is innocēt before God.

Chap. XXVI. Job mocketh his frēdes, because they go aboute to proue the thynge, that he denieth not. The power of God.

Chap. XXVII. God punysheth vs not acordinge to oure merites, but is mercifull and spareth euen the vngodly Agayne, he chasteneth the most righteous (as Job was) with aduersite.

Chap. XXVIII. The wisdome ād forek nowlege of God.

Chap. XXIX. The prosperite that Job was in afore. His innocency and good dedes.

Chap. XXX. He complayneth of his mysery: how the ignoraunt and symple people laugh him to scorne.

Chap. XXXI. He rehearseth his innocēt life.

Chap. XXXII. Jobs frendes are angrie, and forsake him.

Chap. XXXIII. God punysheth for synne, yet heareth he a meke prayer.

Chap. XXXIIII. Job withstōdeth the wordes of them, which saye, that the wicked only are punyshed.

Chap. XXXV. Job is reproued, for holdinge himself rightuous.

Chap. XXXVI. An argument, that God punisheth no man, excepte he haue deserued it.

Chap. XXXVII. The power of God is here described. Job is reproued.

Chap. XXXVIII. XXXIX. XL. XLI. The forek nowlege and wisdome of God.

Chap. XLII. Jobs frendes are reproued, and he himself is restored to his prosperite agayne.

The first Chapter.

AT the lōde of Hus there was a man called Job: an innocent and vertuous man, soch one as feared God, and eschued euell. This man had vij. sonnes, and iij. doughters. His substaunce was vij. M. shepe, iij. M. camels, v. C. yock of oxen, v. C. she asses, and a very greate housholde: so y he was one of the most principall men amōge all them of the east countre. His sonnes now wente on euery man, and made banckettes: one daye in one house, another daye in another, and sent for their iij. sisters, to eate ⁊ drinke with them. So when they had passed ouer the tyme of their banckettinge rounde aboute, Job sent for them, and clensed them agayne, stode vp early, and offred for euery one a brēt offeringe. For Job thought thus: peraduenture my sonnes haue done some offence, and haue bene vnthankfull to God in their hertes. And thus dyd Job euery daye.

A Gen. 22. d

Iob. 42. c

B Now vpon a tyme, when the seruauntes
Iob.1.a of God came and stode before the LORDE,
Sathan came also amonge them. And the
LORDE sayde vnto Sathan: From whence
commest thou? Sathan answered the LOR-
1.Pe.5.b DE, and sayde: I haue gone about the lode,
and walked thorow it.

Then sayde the LORDE vnto Sathā: hast
thou not considered my seruaunt Job, how
that he is an innocēt and vertuous mā: soch
one as feareth God, and eschueth euell, and
that there is none like him in the londe? Sa-
than answered, and sayde vnto the LORDE:
Doth Job feare God for naught? hast thou
not preserued him, his house, and all his sub-
staunce on euery syde? hast thou not blessed
the workes of his hondes? Is not his posses-
sion encreaced in the londe? But laye thyne
honde vpō him a litle, touch once all that he
hath, and (I holde) he shall curse the to thy
face. And the LORDE sayde vnto Sathan: lo
all that he hath, be in thy power: only vpon
him self se that thou laye not thine honde.
Then wente Sathan forth from the LORDE.

C Now vpon a certayne daye when his son-
nes and doughters were eatinge, and dryn-
kinge wyne in their eldest brothers house, the
re came a messaunger vnto Job, and sayde:
Whyle the oxen were a plowinge, and the
Asses goinge in the pasture besyde them: the
Sabees came in violētly, and toke them all
awaye: yee they haue slayne the seruauntes
with the swearde, and I only ranne my wa-
ye, to tell the.

And whyle he was yet speakynge, there
came another, and sayde: The fyre of God is
fallen from heauen, it hath consumed & brēt
vp all the shepe and seruauntes: and I only
ranne my waye, to tell the. In the meane sea
son whyle he was yet speakinge, there came
another, and sayde: The Caldees made thre
armies, and fell in vpon the camels, which
they haue caried awaye, yee and slayne the
seruauntes with the swearde: and I only am
D gottē awaye, to tell the. Whyle he was spea
kinge, there came yet another, ād sayde: Thy
sonnes and doughters were eatinge ād dryn-
kinge wyne in their eldest brothers house, ād
sodenly there came a mightie greate wynde
out off the South, and smote the iiij. cor-
ners of the house: which fell vpon thy chil-
dren, so that they are deed: and I am gotten
awaye alone, to tell the.

Then Job stode vp, and rente his clothes
shaued his heade, fell downe vpon the grou-
de, worshipped, and sayde: Naked came I
cls.5.c out of my mothers wombe, and naked shall
Tim.6.b I turne thither agayne. The LORDE gaue,
and the LORDE hath taken awaye (the LOR-
DE hath done his pleasure) now blessed be
name off the LORDE. In all these thinges
dyd Job not offende, ner murmured foolish
ly agaynst God.

The II. Chapter.

IT happened also apon a tyme, that
when the seruauntes of God came &
stode before the LORDE, Sathan ca-
me also amonge them, and stode before him.
And the LORDE sayde vnto Sathan:
From whence commest thou? Sathan an-
swered and sayde: I haue gone about the lō
de, and walked thorow it.

Then sayde the LORDE vnto Sathan:
Hast thou not considered my seruaunt Job,
how that he is an innocent & vertuous man
soch one as feareth God, and eschueth euell,
and that there is none like him in the londe?
But thou mouedest me agaynst him, to pu-
nysh him: yet is it in vayne, for he contyn-
eth still in his godlynesse.

Sathan answered the LORDE, and sayde:
Skynne for skynne: yee a man will geue all
euer he hath, for his life. But laye thine hon-
de vpon him, touch him once vpon the bone
and flesh, and (I holde) he shall curse the to
thy face. Then sayde the LORDE vnto Sa-
thā: lo, there hast thou him in thy power, but
spare his life.

So wente Sathan forth from the LOR- B
DE, and smote Job with maruelous sore by-
les, from the sole off the fote vnto his crow-
ne: so that he sat vpon the grounde in the as
shes, and scraped of the etter off his sores
with a potsherde.

Then sayde his wife vnto him: Dest thou
yet cōtynue in thy perfectnesse? curse God, &
dye. But Job sayde vnto her: Thou speakest
like a foolish womā. Seinge we haue receā-
ued prosperite at the honde of God, wherfo
re shulde we not be content with aduersite al
so? In all these thinges, dyd not Job synne
with his lippes.

Now when Jobs frendes herde of all C
trouble, that happened vnto him, there ca-
me thre off them, euery one from his owne
place: namely, Eliphas the Themanite,
Baldad the Suhite, and Sophar the Naa-
mathite.

For they were agreed together to come,
to shewe their compassion vpon him, and to
comforte him. So when they liste vp their
eyes a farre off, they knewe him not.

Then they cried, and wepte: then euery one off them rente his clothes, and spryncked dust vpon their heades in the ayre. They sat them downe by him also vpon the ground, vij. dayes and vij. nightes. Nether was there eny of them that spake one worde vnto him, for they sawe that his payne was very greate.

The III. Chapter.

A Fter this opened Job his mouth, and cursed his daye, and sayde: lost be that daye, wherin I was borne: and the night, in the which it was sayde: there is a manchilde conceaued. The same daye be turned to darcknesse, and not regarded of God from above, nether be shyned vpō w' light: but be couered with darcknesse, and the shadowe of death. Let the dymme cloude fall vpon it, and let it be lapped in with sorowe. Let the darck storme ouercome ỳ night, let it not be reckened amonge the dayes off the yeare, ner counted in the monethes. Despysed be thas night, and discommended: let them that curse the daye, geue it their curse also, euen those that be ready to rayse vp Leviathan. Let the starres be dymme thorow darcknesse of it. Let it loke for light, but let it se none, nether the rysynge vp of the fayre morynge: because it shut not vp the wombe that bare me, ner hyd these sorowes fro myne eyes.

B Alas, why dyed I not in ỳ byrth? Why dyd not I perysh, as soone as I came out of mynmothers wōbe? Why set they me vpō ỳ kn̄ees? Why gaue they me suck with their brestes? Then shulde I now haue lyen still, I shulde haue slepte, and bene at rest: like as the kynges ād lordes of ỳ earth, which buylde them selues speciall places: As the princes that haue greate substaunce of golde, & their houses full of syluer. O that I vtterly had no beynge, or were as a thinge borne out of tyme (that is put asyde) ether as yonge children, which neuer sawe the light. There must the wicked ceasse from their tyranny, C there soch as are ouerlaboured, be at rest: there are those letten out fre, which haue bene in preson, so that they heare no more the voyce of the oppressoure: There are small and greate: the bonde man, and he that is fre frō his master.

Wherfore is the lighe geuen, to him that is in mysery? and life vnto them, that haue hevy hertes? (Which longe for death, and it commeth not: for yf they might fynde their graue, they wolde be marueilous glad, as those that dygge vp treasure) To the man whose waye is hyd, which God kepeth backe from him.

This is the cause, that I syghe before I eate, and myn roaringes fall out like a water floude. For the thynge that I feared, is come vpon me: and the thynge that I was afrayed of, is happened vnto me. Was I not happy? had I not quyetnesse? Was I not in rest? And now commeth soch mysery vpon me.

The IIII. Chapter.

THen answered Eliphas of Theman A and sayde vnto him: Yf we begynne to comon with the, peraduēture thou wilt be myscontent, but who can withholde himself from speakynge? Beholde, thou hast bene a teacher of many, and hast comforted the weery hondes.

Thy wordes haue set vp those that were fallen, thou hast refresshed the weake knees. But now that the plage is come vpon the, thou shrēckest awaye: now that it hath touched thyself, thou art faint harted. Where is Tob.2.d now thy feare of God, thy stedfastnesse, thy pacience, and the perfectnesse of thy life? Considre (I praye the) who euer perysshed, beynge an innocent? Or, when were the godly destroyed? As for those that plowe wickednesse (as I haue sene myself) and sowe myschefe, they reape ỳ same. For whō God bloweth vpon them, they perysh, and are destroyed thorow the blast of his wrath. The roaringe of the lyon, the cryenge off the lyonesse, & ỳ teth off ỳ lyōs whelpes are brokē. The greate lyon perysheth, because he cā get no pray and the lyons whelpes are scatred abrode. Gala.5.a

There is spoken vnto me a thynge in coun B cell, which hath geuen a terrible sounde in myne eare, with a vision in the night, when men are fallen a slepe. Soch feare and drede came vpō me, that all my bones shoke. And when the wynde passed ouer by me, the hayres of my flesh stode vp. Dan.10.d

Then stode there one before me, whose face I knewe not: an ymage there was, and the wether was still, so that I herde this voyce: Maye a man be iustified before God? Maye there eny man be iudged to be clene, by reason of his owne workes? Beholde, he hath founde vnsayth fulnesse amonge his owne seruauntes, and proude disobedience amonge his angels. Iob.25.a Psal.142. Rom.3.b Iob.15.b 2.Pe.2.d

How moch more thē shal they (that dwell

in houses of claye, whose foundacion is but earth) be moth eaten: They shalbe destroyed from the mornynge vnto the euenynge: yee they shall perish, or euer they be aware: and be taken awaye so clene, that none of thē shall remayne, but be deed, or euer they be aware off it.

The V. Chapter.

A CAme me one els, yf thou canst fynde eny: yee loke aboute the, vpon eny of the holy men. As for the foolish man displeasure kylleth him, and anger slayeth yͤ ignoraunt. I have sene my self, when the foolish was deperoted, that his bewty was sodēly destroyed: that his children were without prosperite or health: that they were slayne in the dore, and no mā to delyuer them: that his harueste was eaten vp off the hungrie: that the weapened man had spoyled it, and that the thurstie had droncke vp his riches. It is not the earth that bryngeth forth trauayle, nether commeth sorow out of yͤ groūde: but it is man, that is borne vnto mysery, like as the byrde for to fle.

B But now will I speake off the LORDE, and talke of God: which doth thinges, that are vnsearcheable, and marueles without nō bre: Which geueth rayne vpō the earth, and poureth water vpon all thinges: which setteth vp them of lowe degre, and sendeth prosperite, to those that are in heuynesse: Which destroyeth the deuyces of the sotyll, so that they are not able to perfourme the thynges that they take in hōde: which compaseth yͤ wyse in their owne craftynesse, and ouerthroweth the councell of the wicked: In so moch that they runne in to darcknesse by fayre daye, and grope aboute them at the noone daye, like as in the night.

And so he delyuereth the poore from the swearde, from their mouth, and from the hōde of the cruell: that the poore maye haue hope, and that the mouth of the oppressoure maye be stopped.

C Behold, happie is the man, whom God punysheth: therfore, despyse not thou yͤ chastenynge of the Allmighty. For though he make a wounde, he geueth a medicyne agayne: though he smyte, his honde maketh whole agayne.

He delyuereth the out of fyre troubles, so that in the seuenth there can no harme touch the. In the myddest of honger he saueth yͤ from death: and when it is warre, from the power of the swearde.

He shall kepe the from the perlous tonge so that when trouble commeth, thou shalt not nede to feare. In destruccion and derth thou shalt be mery, and shalt not be afrayed for the beastes of the earth: But the castels in the londe shal be confederate with the, and the beastes of the felde shall gene the peace:

Yee thou shalt se, that thy dwellynge place shalbe in rest: thou shalt beholde thy substaunce, and be nemore punyshed for synne. Thou shalt se also, that thy sede shall encrese, and that thy posterite shalbe as the grasse vpon the earth. Thou shalt come to thy graue in a fayre age, like as yͤ corne sheues are brought in to the barne in due season. Lo, this is the matter, as we oure selues haue proued by experience. Ther fore now that thou heareste it, take better hede to thy self.

The VI. Chapter.

JOb answered, and sayde: O that my A misery weere weyed, and my punyshment layed in the balaunces: for then shulde it be heuyer, then the sonde of the see. This is the cause, that my wordes are so sorouefull.

For the allmighty hath shott at me with his arowes, whose indignacion hath dronckē vp my spirete, and yͤ terrible feares of God fight agaynst me. Doth the wilde asse reare when he hath grasse? Or crieth the oxe, whē he hath fodder ynough? Maye a thynge be eaten vnseasoned, or without salte? What taist hath yͤ white within the yoke an egge? The thinges that some tyme I might not awaye withall, are now my meate for very sorow. O that I might haue my desyre: O yf God wolde graunte me the thynge, that I longe for: That he wolde begynne and smyte me: that he wolde let his honde go, and hew me downe. Then shulde I haue some cōfort: yee I wolde desyre him in my payne, that he shulde not spare, for I will not be agaynst yͤ wordes of the holy one.

What power haue I to endure? Or: what B is myne ende, that my soule might be patient? Is my strength the strength of stones? Or is my flesh made of brasse? Am I able to helpe my self? Is not my strength gone fro me, like as yf one withdrewe a good dede from his frende, and forsoke the feare of God? Myne owne brethren passe ouer by me as the waterbroke, that hastely runneth thorow yͤ valleys. But they that feare the horefrost, the snowe shal fall vpon them.

When their tyme cõmeth, they shalbe destroyed and perishe: and when they be set on fyre, they shalbe remoued out of their place. For the pathes yͭ they go in, are croked: they haist after vayne thinges, and shal perish. Consyder the pathes off Theman, & the wayes off Saba, wherin they haue put their trust. Confounded are they, that put eny cõfidence in them: For whē they came to optey ne the thynges that they loked for, they were brought to confucion.

C Enē so are ye also come vnto me: but now that ye se my mysery, ye are afrayed. Dyd I desyre you, to come hyther? Or, to gene me eny off youre substaunce? To delyuer me me from the enemies honde, or to saue me from the power off the mightie? Teach me and I will holde my tonge: and yf I do erre, shewe me wherin.

Wherfore blame ye then the wordes, that are well and truly spoken? which of you can reproue them? Sauynge only that ye are sotyll to check mens sayenges, and can speake many wordes in the wynde. Ye fall vpon the fatherlesse, ād go aboute to ouerthrowe your owne frende. Wherfore loke not only vpon me, but vpon youre selues: whether I lye, or no. Turne in to youre owne selues (I praye you) be indifferent iudges, and consydre myne vngyltinesse: whether there be eny vnrightuousnesse in my tonge, or vayne wordes in my mouth.

The VII. Chapter.

A Is not the life off mā vpon earth a very batayll? Are not his dayes, like the dayes of an hyred seruaunte? For like as a bonde seruaunt desyreth the shadowe, and as an hyrelinge wolde fayne haue an ende of his worke: Euen so haue I laboured wholemonethes longe (but in vayne) and many a carefull nyght haue I tolde. When I layed me downe to slepe, I sayde: O when shal I ryse? Agayne, I longed sore for the night. Thus am I full off sorowe, till it be darcke. My flesh is clothed with wormes, fylthinesse and dust: my sklynne is wythered, and crompled together: my dayes passe ouer more spedely, thē a weuer can weue out his webbe, and are gone, or I am awarre. O remembre, that my life is but a wynde, ād that myne eye shal nomore se the pleasures therof yee and that none other mans eye shall se me eny more. For yf thou fasten thine eyes vpon me, I come to naught. like as a cloude is cõsumed and vanyshed awaye, euen so he that goeth downe to hell, commeth nomore vp, ner turneth agayne in to his house, neither shall his place knowe him eny more.

Therfore I will not spare my mouth, but B will speake in the trouble of my sprete, in yͭ bytternesse of my mynde will I talke. Am I a see or a whalfysh, that thou kepest me so in preson? When I thynke: my bedd shall comforte me, I shall haue some refresshinge by talkynge with myself vpon my couche: Thē troublest thou me with dreames, ād makest me so afrayed thorow visions, that my soule wysshyth rather to be hanged, and my bones to be deed. Dan. 8. a

I can se no remedy, I shall lyue nomore: O spare me then, for my dayes are but vayne What is man, that thou hast him in soch reputacion, and settest so moch by him? Thou takest diligent care for him, and sodēly doest thou tryen him. Matt. 6. c Deu. 8. a Gen. 22. a

Why goest thou not fro me, ner letest me alone, so longe till I swalow downe my spetle? I haue offended, what shal I do vnto yͭ, O thou preseruer off men? Why hast thou made me to stonde in thy waye, and am so heuy a burden vnto my self? Why doest thou not forgene me my synne? Wherfore takest thou not awaye my wickednesse? Beholde, now must I slepe in the dust: and yff thou seekest me tomorow in the mornynge, I shalbe gone.

The VIII. Chapter.

Then answered Baldad the Suhite, A and sayde: How longe wilt thou talke of soch thinges? how longe shal yͭ mouth speake so proude wordes? Doth God peruerte the thinge that is lawfull? Or, doth the Allmightie destroye the thynge that is right? Whē thy sonnes synned agaynst him, dyd not he punysh thē for their wickednesse? Iob. 1. c

Yff thou woldest now resorte vnto God by tymes, and make thine humble prayer to yͭ Allmightie: yf thou woldest lyue a pure and a godly life: shulde he not wake vp vnto the immediatly, & gene the the bewtie of righteousnesse agayne? In so moch, that where ī so euer thou haddest litle afore, thou shuldest now haue greate abundaunce. Enquere of them that haue bene before the, search diligently amonge thy forefathers: Namely, yͭ we are but of yesterdaye, and consydre not, that oure dayes vpon earth are buth a very shadow. They shall shewe the, they shall tell the, yee they will gladly confesse the same. Deu. 30. Psal. 144.

B Maye a reſſhe be grene without moyſtneſſe: maye the graſſe growe without water? No: but (or euer it be ſhot forth, and or euer it be gathered) it wythereth, before eny other herbe. Euen ſo goeth it with all them, that forget God: and euen thus alſo ſhal the ypocrytes hope come to naught. His confidence ſhalbe deſtroyed, for he truſteth in a ſpyders webbe.

He leeneth him vpō his houſe, but he ſhal not ſtonde: he holdeth him faſt by it, yet ſhal he not endure. Oft tymes a thinge doth floriſh, and men thynke that it maye abyde the Sonneſhyne: it ſhuteth forth the braunches in his garden, it taketh many rotes, in ſo moch that it is like an houſe off ſtones. But yf it be taken out off his place, euery man denyeth it, ſayenge: I knowe the not. Lo, thus is it w' him, that reioyſeth in his owne doinges: and as for other, they growe out of the earth.

Beholde, God will not caſt awaye a vertuous man, nether wil he helpe the vngodly. Thy mouth ſhall be fyll with laughynge, and thy lyppes with gladneſſe. They that hate the, ſhalbe confounded, & ỹ dwellinges of ỹ vngodly ſhal come to naught.

The IX. Chapter.

A Pſal. 142. a Ro. 3. b Iob. 4. b 22. b. 25. a

IOb anſwered, and ſayde: As for ỹ I knowe it is ſo of a treuth, ỹ a man compared vnto God, can not be iuſtified. Yf he wil argue with him, he ſhall not be able to anſwere him vnto one amonge a thouſande. He is wyſe of hert, and mightie in ſtrength. Who euer proſpered, that toke parte agaynſt him? He tranſlateth the mōtaynes, or euer they be aware, & ouerthroweth them in his wrath. He remoueth the earth out of hir place, that hir pilers ſhake withall. He commaundeth the Sōne, & it ryſeth not: he cloſeth vp the ſtarres, as it were vnder a ſignet. He himſelf alone ſpredeth out ỹ heauens, and goeth vpon the wawes of the ſee. He maketh the waynes of heauen, the Orions, the * vij. ſtarres and the ſecrete places of the ſouth. He doth greate thinges, ſoch as are vnſearcheable, yee and wonders without nombre.

Amos. 5. a * Some call the ſeuen ſtarres, the clock ſonne with hir hekens.

Yf he came by me, I might not loke vpō him: yf he wente his waye, I ſhulde not perceaue it. Yf he be haſty to take eny thinge awaye, who wil make him reſtore it agayne? Who wil ſaye vnto him: what doeſt thou? B Eccls. 8. g Iere. 10. a He is God, whoſe wrath no man maye withſtōde: but the proudeſt of all muſt ſtoupe vnder him. How ſhulde I then anſwere him? or, what wordes ſhulde I fynde out agaynſt him? Yee though I be righteous, yet will I not geue him one worde agayne, but meekely ſubmytte my ſelf to my iudge. All be it that I call vpon him, and he heare me, yet am I not ſure, ỹ he hath herde my voyce: he troubleth me ſo with the tempeſt, and woundeth me out of meaſure without a cauſe. He will not let my ſprete be in reſt, but fylleth me w' bytterneſſe.

Yf men will ſpeake of ſtrength, he is the ſtōgeſt of all: yf mē will ſpeake of righteouſnes, who darre be my recorder? yf I will iuſtifie my ſelf, myne owne mouth ſhall cōdemne me: yf I will put forth my ſelf for a perfecte man, he ſhal proue me a wicked doer: for that I ſhulde be an innocent, my cōſcience knoweth it not, yee I my ſelf am weery off my life.

This one thīge wil I ſaye: he deſtroyeth both the righteous & vngodly. And though he ſlaye ſodenly w' the ſcourge, yet laugheth he at the punyſhment of the innocent. As for the worlde, he geueth it ouer into the power of the wicked, ſoch as the rulers be, whereof all londes are full. Is it not ſo? where is there eny, but he is ſoch one?

My dayes haue bene more ſwifte, then a runner: they are gone ſodenly, and haue ſene no good thinge. They are paſſed awaye, as the ſhippes that be good vnder ſale, and as the Aegle that haiſteth to the praye. When I am purpoſed to forget my complayninges to chaunge my countenaunce, and to cōforte my ſelf: then am I afrayed of all my werkes, for I knowe, thou fauoureſt not an euell doer. Yf I be then a wicked one, why haue I laboured in vayne? Though I waſſhed my ſelf with ſnowe water, and made myne hondes neuer ſo clene, yet ſhuldeſt thou dyppe me in ỹ myre, & myne owne clothes ſhulde defyle me. For he ỹ I muſt geue anſwere vnto, and with whom I go to lawe, is not a man as I am. Nether is there eny dayes man to repreue both the partes, or to laye his hōde betwixte vs. Let him take his rod awaye from me, yee let him make me no more afrayed of him, and then ſhal I anſwere him without eny feare. For as longe as I am in ſoch fearfulneſſe, I can make no anſwere: And why? it greueth my ſoule to lyue.

The X. Chapter.

NEuertheleſſe, now will I put forth my wordes: I wil ſpeake out of the very heuyneſſe off my ſoule, and wil

saye vnto God: O do not condemne me, but shewe me the cause, wherfore thou iudgest me on this maner. Thinkest thou it well done, to oppresse me, to cast me of (beinge a worke of thy hondes) and to manteyne the counsell of the vngodly? Hast thou flesh thy eyes then, or doest thou loke as man loketh? Are thy dayes as the dayes of man, and thy yeares as mans yeares? that thou makest soch inquisicion for my wickednesse, and searchest out my synne? where as (notwithstondinge) thou knowest that I am no wicked person, & that there is no man able to delyuer me out of thine honde. Thy hondes haue made me, & fashioned me altogether rounde about, wilt thou then destroye me sodēly? O remembre (I beseke the) how that thou madest me of the moulde of the earth, and shalt bryngeme to earth agayne.

Hast thou not milked me, as it were mylck: and turned me to cruddes like chese? Thou hast couered me with synne and flesh, and ioyned me together with bones & synowes. Thou hast graunted me life, and done me good: and the diligent hede that thou tokest vpon me, hath preserued my spirite.

Though thou hydest these thinges in thine hert, yet am I sure, that thou remembrest thē all. Wherfore diddest thou kepe me, when I synned, and hast not clensed me fro myne offence? If I do wickedly, wo is me therfore: If I be righteous, yet darre I not lift vp my heade: so full am I of confucion, and se myne owne misery.

Thou huntest me out (beynge in heynesse) as it were a Lyon, and troublest me out of measure. Thou bringest fresh witnesses agaynst me, thy wrath increasest thou vpon me, very many are the plages that I am in. Wherfore hast thou brought me out of my mothers wombe? O that I had perished, & that no eye had sene me. If they had caried me to my graue, as soone as I was borne, then shulde I be now, as though I had neuer bene.

Shall not my short life come soone to an ende? O holde the fro me, let me alone, that I maye ease my self a litle: afore I go thyther, from whence I shal not turne agayne: Namely, to that londe of darcknesse & shadowe of death: yee into that darck clowdy londe & deadly shadowe, where as is no order, but terrible feare as in the darcknesse.

The XI. Chapter.

THen answered Sophar the Naamathite, and sayde: Shulde not he that maketh many wordes, be answered? Shulde he that bableth moch, be commended therin? Shulde men gene eare vnto the only? Thou wilt laugh other men to scorne, & shal no body mocke the agayne? Wilt thou saye vnto God: The thinge that I take in honde, is perfecte, & I am clene in thy sight? O that God wolde speake, and open his lippes agaynst the, that he might shewe the (out of his secrete wysdome) how many folde his lawe is: then shuldest thou knowe, that God had forgotten the, because of thy synnes.

Wilt thou synde out God with thy serchinge? wilt thou attayne to the perfectnesse of the Allmightie? He is hyer thē heuē, what wilt thou do? Deper thē hell, how wilt thou then knowe him? His length exceadeth the length of the earth, and his bredth ſ bredth of the ses. Though he turne all thinges vp syde downe, close them in, or thrust thē together, who darre check him therfore?

For it is he, that knoweth the vanite of men: he seyth their wickednesse also, shulde he not then considre it? A vayne body exalteth him self, and the sonne of man is like a wylde asses foale. If thou haddest new a right herte, & liftest vp thine hondes towarde him: yf thou woldest put awaye the wickednesse, which thou hast in honde, so that no vngodlynesse dwelt in thy house: Then mightest thou lift vp thy face without shame, thē shuldest thou be sure, and haue no nede to faare. B 1.Re.16. Iere.17.c

Then shuldest thou forget thy misery, and thynke nomore vpon it, then vpon the waters that runne by. Then shulde thy life be as cleare as the noone daye, and sprynge forth as the mornynge. Then mightest thou haue comforth, in the hope that thou hast: & slepe quyetly, when thou art buried. Then shuldest thou take thy rest, and no mā to make the afrayed, yee many one shulde set moch by the. As for the eyes of the vngodly, they shal be consumed, and not escape: their hope shalbe misery and sorow of mynde.

The XII. Chapter.

SO Job answered, and sayde: Then (no doute) ye are the men alone, and wysdome shal perish with you. But I haue vnderstōdinge as well as ye, and am no lesse then ye. Yee who knoweth not these thinges? Thus he that calleth vpō God, and whom God heareth, is mocked of his neyghboure: the godly & innocent man is laughed to scorne. Godlynesse is a light despysed in ſ hertes of the rich, & is set for them to stomble vpon. A

The houses of robbers are in wealth and prosperite, & they that maliciously medle agaynst God, dwel without care: yee God geueth all thinges richely with his honde.

B Axe the catell, & they shal enfourme the: the foules of the ayre, and they shall tell ý: Speake to the earth, and it shall shewe the: Or to the fyshes of the see, and they shal certifie the. What is he, but he knoweth, that ý hõde of the LORDE made all these? In whose honde is the soule of every lyuynge thinge, and the breth of all men. Haue not the eares pleasure in hearinge, and the mouth in tastinge the thinge that it eateth? Amonge olde personnes there is wyßdome, and amonge the aged is vnderstõdinge. Nee with God is wyßdome and strength, it is he that hath councell & forknowlege. Ý he breake downe a thinge, who can set it vp agayne? Ý he shutt a thinge, who wil open it? Beholde, ý he witholde the waters, they drye vp: Ý he let thẽ go, they destroye the earth. With him is strength and wyßdome: he knoweth both the disceauer, and him that is disceaued.

C He carieth awaye the wyse men, as it were a spoyle, and bryngeth the iudges out of their wyttes. He lowseth the gyrdle of kynges, and gyrdeth their loynes with a bonde. he ledeth awaye the prestes into captiuyte, and turneth the mightie vp syde downe. He taketh the verite from out of the mouth, & disapoynteth ý aged of their wyßdome. He poureth out confucion vpon prynces, and cõforteth them that haue bene oppressed. Loke what lyeth hyd in darcknesse, he declareth it opẽly: and the very shadowe of death bringeth he to light. He both increaseth the people, and destroyeth them: he maketh them to multiplie, and dryueth them awaye. He chaungeth the herte of the prynces and kynges of the earth, and disapoynteth them: so that they go wãdringe out of the waye, and grope in the darcke without light, stackeringe to and fro like droncken men.

The XIII. Chapter.

A LO, all this haue I sene with myne eye, herde with myne eare, & vnderstonde it. Loke what ye knowe, that same do I knowe also, nether am I inferior vnto you. Nevertheless I am purposed to talke with the Allmightie, and my desyre is to comon with God. As for you, ye are worke masters of lyes: and vnprofitable phisicians altogether. Wolde God ye kepte youre tonge, that ye might be taken for wyse men. Ther fore heare my wordes, and pondre the sentence of my lippes. Will ye make answere for God with lyes, and mãteyne him with disceate? Wil ye accepte ý personne of God, and intreate for him? Shal that helpe you, when he calleth you to rekenynge? Thynke ye to begyle him, as a man is begyled? Punysh you shall he and reprooue you, ý ye do secretly accepte eny personne. Shall he not make you afrayed, when he sheweth himself? Shal not his terrible feare fall vpõ you? youre remembraunce shalbe like the dust, & youre pryde shalbe turned to claye.

Holde youre tonges now, and let me speake, for there is some thinge come in to my mynde. Wherfore do I beare my flesh in my teth, and my soule in myne hondes? Lo, there is nether cõforte ner hope for me, ý he wil slaye me. But ý I shewe and reprooue myne owne wayes in his sight, he is euen the same, that maketh me whole: and why? there may no Ypocrite come before him. Heare my wordes, and pondre my sayenges with youre eares. Beholde, though sentence were geuen vpon me, I am sure to be knowne for vngilty. What is he, that will go to lawe with me? For ý I holde my tonge, I shal dye. Nevertheless graunte me ij. thinges, and then will I not hyde my self from the.

Withdrawe thine honde fro me, & let not the fearfull dredе of the make me afrayed. And then sende for me to the lawe, ý I maye answere for my self: or els, let me speake, and geue thou the answere. How greate are my myßdedes & synnes? Let me knowe my trãsgressions & offences. Wherfore hydest thou thy face, and holdest me for thine enemye. Wilt thou be so cruell & extreme vnto a flyenge leaf, and folowe vpon dreye stubble? that thou layest so sharply to my charge, and wilt vtterly vndoo me, for ý synnes of my youthe? Thou hast put my fote in the stockes: thou lokest narowly vnto all my pathes, & marckest the steppes of my fete: where as I (notwithstondinge) must consume like as a foule carion, and as a cloth that is moth eaten.

The XIIII. Chapter.

MAn that is borne of a woman, hath but a shorte tyme to lyue, and is full of dyuerse miseries. He cõmeth vp, and falleth awaye like a floure. He flyeth as it were a shadowe, and never continueth in one state. Thinkest thou it now well done, to open thine eyes vpon soch one, and to bringe me before the in iudgment? Who can make it cleane, that commeth of an vncleane thinge? No body. The dayes of man are shorte, ý nembre of his monethes are knowne only vnto the. Thou hast apoynted him his bõm

ap 3.a
ab 34.a
ab.32.d
ſa 22.d
po.3.b
ſa.50.a
1.Par.18.c
Eze. 14.b
Luc.12.a
Pro.17.d

des, he can not go beyonde them. Go from him, that he maye rest a litle: vntill his daye come, which he loketh for, like as an hyrelinge doth.

B Yf a tre be cutt downe, there is some hope yet, that it will sproute and shute forth the braunches againe: For though a rote be waxen olde and deed in the grounde, yet whē the stocke getteth the sent of water, it will budde, and bringe forth bowes, like as when it was first planted. But as for man, when he is deed, perished and consumed awaye, what becommeth of him? The floudes when they be dryed vp, & the ryuers when they be emptie, are fylled agayne thorow the flowinge waters of the see: but when man slepeth, he ryseth not agayne, vntill the heauen perish: he shal not wake vp ner ryse out of his slepe. O that thou woldest kepe me, and hyde me in the hell, vntill thy wrath were stilled: & to appointe me a tyme, wherin thou mightest remembre me. Maye a deed man lyue agayne? All the dayes of this my pilgremage am I lokynge, when my chaunginge shal come. Yf thou woldest but call me, I shulde obeie the: only despyse not the worke of thine owne hondes.

C For thou hast nombred all my goynges, yet be not thou to extreme vpon my synnes. Thou hast sealed vp myne offences, as it were in a bagg: but be mercifull vnto my wickednesse. The mountaynes fall awaye at the last, the rockes are remoued out of their places, the waters pearse thorow the very stones by litle and litle, the floudes wash the awaye the grauell & earth: Euen so destroyest thou the hope of man in like maner. Thou preuaylest agaynst him, so that he passeth awaye: thou chaungest his estate, and puttest him from the. Whether his children come to worshipe or no, he can not tell: And yf they be men of lowe degre, he knoweth not. Whyle he lyueth, his flesh must haue trauayle: and whyle the soule is in him, he must be in sorowe.

The XV. Chapter.

A Then answered Eliphas the Themanite, and sayde: Shulde a wyse man geue soch an answere (as it were one that spake in the wynde) and fyll his stomacke with anger? Thou reprouest w̄ wordes, that are nothinge wroth: and speakest thynges, which can do no good. As for shame, thou hast set it aside, els woldest thou not make so many wordes before God: but thy wickednesse teacheth thy mouth, and so thou hast chosen the a craftie tonge. Thine owne mouth condemneth the, and not I: yee thine owne lippes shappe the an answere. Art thou the first man, that euer was borne? Or, wast thou made before the hylles? hast thou herde the secrete councell of God, that all wyssdome is to litle for y? What knowest thou, y we knowe not? What vnderstondest thou, but we can the same? With vs are olde and aged men, yee soch as haue lyued longer then thy forefathers.

Dost thou nomore regarde the comforte of God? but thy wicked wordes wil not suffre the. Why doth thine herte make the so proude? Why stondest thou so greatly in thine owne conceate? Where vnto loke thine eyes, y thy mynde is so pufft vp agaynst God & letteste soch wordes go out of thy mouth? What is man, that he shulde be vncleane? what hath he (which is borne of a woman) wherby he might be knowne to be righteous? Beholde, he hath founde vnfaithfulnesse amōge his owne sanctes: yee the very heauens are vnclene in his sight. How moch more then an abhominable and vyle mā, which dryncketh wickednesse like water? I will tell the, heare me: I wil shewe the a thinge, that I knowe: which wyse men haue tolde, & hath not bene hyd from their fathers: vnto whom only the londe was geuen, that no straunger shulde come amonge them. B Iob 4. b 1. Pet. 1. d

The vngodly despayreth all the dayes of his life, & the nombre of a tyrauntes yeares is vnknowne. A fearfull sounde is euer in his eares, & when it is peace, yet feareth he destruccion: he beleueth never to be delyuered out of darckenesse, the swearde is allwaye before his eyes. When he goeth forth to get his lyuinge, he thinketh planely, that the daye of darckenesse is at houde. Sorow and carefulnesse make him afrayed, & cōpasse him rounde aboute, like as it were a kinge with his hoost redy to the battayll. For he hath stretched out his honde agaynst God, & armed himself agaynst y Allmightie. He runneth proudly vpon him, & with a stiff necke fighteth he agaynst him: where as he couereth his face with fatnesse, and maketh his body well lykynge. Therfore shall his dwellynge be in desolate cities, & in houses which no mā inhabiteth, but are become heapes of stones. C Gen. 4. b

He shall not be rich, nether shall his substaunce continue, ner encrease vpon earth. He shal never come out of darckenesse, the flame shal drye vp his braunches, with y blast of the mouth of God shal he be take awaie. He wil nether applye himself to faithfulnes ner treuth, so sore is he diseased w̄ vanite. D

He shall perish, afore his tyme be worne out, and his honde shal not be grene. He shal be pluckte of as an vntymely grape from ỹ wyne, and shal let his floure fall, as the olyue doth. For the congregacion of Ypocrites is vnfrute full, & the fyre shal consume the houses of soch, as are gredy to receaue giftes. He conceaueth trauayle, he beareth myschefe, & his body bryngeth forth disceate.

Psal. 7. b
Esa. 59. a

The XVI. Chapter.

A Job answered, and sayde: I haue oft tymes herde soch thinges. Miserable geuers of comforte are ye, all the sorte of you. Shall not thy vayne wordes come yet to an ende? Or, hast thou yet eny more to saye? I conde speake, as ye do also. But wolde God, that youre soule were in my soules steade: then shulde I heape vp wordes agaynst you, and shake my heade at you. I shulde comforte you with my mouth, and release youre payne with ỹ talkinge of my lyppes. But what shall I do? For all my wordes, my sorow wil not ceasse: and though I holde my tõge, yet wil it not departe fro me. And now that I am full of payne, and all that I haue destroied (wherof my wryncles beare wytnesse) there stödeth vp a dyssembler to make me answere with lyes to my face. He is angrie at me, he hateth me, and gnasheth vpon me with his teth. Myne enemy slouleth vpon me with his eyes.

B They haue opened their mouthes wyde vpon me, and smytten me vpon the cheke despitefully, they haue eased thẽ selues thorow myne aduersite. God hath geuen me ouer to the vngodly, and delyuered me into the hondes of ỹ wicked. I was somtyme in wealth, but sodenly hath he brought me to naught. He hath taken me by the neck, he hath rente me, and set me, as it were a marck for him to shute at. He hath compased me rounde about with his dartes, he hath wounded my loynes, & not spared. My bowels hath he poured vpon the grounde. He hath geuẽ me one wounde vpon another, and is fallẽ vpon me like a giaunte. I haue sowed a sack cloth vpon my skynne, and lye with my strength in the dust.

3. Re. 22. d
Mar. 14. g

C My face is swollẽ with wepinge, & myne eyes are waxen dymme. Howbeit there is no wickednesse in my hondes, and my prayer is cleye. O earth, couer not my blonde, and let my crienge fynde no rowme. For lo, my witnesse is in heauen, and he that knoweth me, is aboue in the heyth. My frendes laugh me to scorne, but myne eye poureth out teares vnto God. Though a body might pleate wt God, as one man doth with another, yet the nombre of my yeares are come, & I must go the waye, from whence I shal not turne agayne.

The XVII. Chapter.

MY breth sayleth, my dayes are shortened, I am harde at deathes dore. I haue disceaued no man, yet must myne eye cõtinue in heyrynesse. O delyuer me, and set me by the, who shall then be able to thrust my hondes together? Thou hast with holdẽ their hertes from vnderstõdinge, therfore shall they not be set vp an hye. He promiseth his frẽdes parte of his good, but his owne childrẽ spende it. He hath made me as it were a byworde of the comon people, I am his gestinge stocke amõge thẽ. My countenaunce is heuy for very anger, & the membres of my body are become like a shadowe. Vertuous mẽ therfore shall wel cõsidre this, and the innocent shal take parte agaynst the Ypocrite.

A

B The righteous wil kepe his waye, and he ỹ hath cleane handes, wil euer be stronger & stronger. As for you, turne you, & get you hence, for I can not se one wyse mã amonge you. My dayes are past, my thoughtes are vanished awaye, which haue vexed myne herte, chaunginge the night into daye, & ỹ light into darcknes. Though I tary neuer so moch, yet the graue is my house, and I must make my bed in the darcke. I call corrupcion my father, and the wormes call I my mother and my sister. What helpeth then my longe tarienge? Or, who wil fulfill the thinge, that I loke for? All that I haue, shall go downe into the pytt, & lye with me in the dust.

The XVIII. Chapter.

THen answered Baldad the Suhite, and sayde: when wil ye make an ende of youre wordes? Marcke well, and considre, we wil speake also. Wherfore are we counted as beestes, & reputed so vyle in youre sight? Why destroyest thou thy self with anger? Shal ỹ earth be forsaken, or the stones remoued out of their place becãse of ỹ? Shal not the light of the vngodly be put out? yee the flame of his fyre shal not burne. The light shalbe darcke in his dwellinge, & his candle shalbe put out with him. His presumptuous goinges shal be kept in, and his owne councell shal cast him downe. For his fete shalbe taken in the nett, and he shal walke in the snare. His sote shalbe holden in the gilder, and the thurstie shal catch him. The snare is layed for him in the grounde, and a pytfall in the waye.

B Fearfulnesse shal make him afrayed on
every syde, that he shall not knowe, where to
get out. Honger shalbe his substaunce, and
myßfortune shall hange vpon him. He shall
eate his owne slynne, yee his owne armes
shall he devoure, beynge a firstborne of de-
ath. All his comforte and hope shalbe roted
out of his dwellynge, very fearfulnesse shall
brynge him to the kynge. Other men shall
dwel in his house (which now is none of his)
and brymstone shalbe scatered vpon his ha-
bitacion. His rotes shalbe dryed vp beneth,
& aboue shall his harvest be cut downe. His
remembraunce shall perish from the earth, &
his name shall not be prayséd in the stretes:
he shalbe dryven from the light into darck-
nesse, and be cast clene out of the worlde. He
shall nether have children ner kynßfolkes a-
monge his people, no ner eny posterite in his
countre: yonge & olde shalbe astonyshed at
his death. Soch are now the dwellynges of
the wicked, and this is ỹ place of him that
knoweth not God. The XIX. Chap.

A IOb answered, & sayde: How lõge wil
ye vexe my mynde, & trouble me with
wordes? Lo, ten tymes have ye repro-
ued me: are ye not ashamed, for to laugh me
so to scorne? yf I go wronge, I go wronge to
my self. But yf ye wil enhaunce yo selves a-
gaynst me, & accuse me to be a wicked perso-
ne because of the shame that is come vpon
me: knowe this then, ỹ it is God, which hath
handled me so violẽtly, & hath compased me
aboute with his scourges. Behold, though
aa I crie, yet violẽce is done vnto me, I can not
be herde: Though I complane, there is no-
ne to geve sentẽce with me. He hath hedged
vp my path, I cã not get awaye, he hath set
darcknesse in my gate.

B He hath spoyled me of myne honoure, &
taken the crowne awaye fro my heade. He
hath destroyed me on every syde, and I am
vndone: My hope hath he taken awaye fro
me, as it were a tre plucte vp by the rote. His
wrath is kyndled agaynst me, he taketh me,
as though I were his enemy.

His men of warre came together, which
made their waye ouer me, and besẽged my
bb dwellinge rounde aboute. He hath put my
brethren farre awaye fro me, and soch as we
re of myne acquauntaunce, are become strã-
gers vnto me. Myne owne kynßfolkes have
forsaken me, and my frendes have put me out
of remembraunce. The seruauntes and may
dens of myne owne house take me for a strã-
ger, and I am become as an aleaunt in their
sighe.

When I call vpon my seruãt, he geveth C
me no answere: no though I praie him with
my mouth. Myne owne wyfe may ye not aby-
de my breth, I am fayne to speake fayre vnto
the children of myne owne body. Yee the ve-
ry deserte fooles despyse me, and when I am
gone from them, they speake evell vpon me.
All soch as were my most familiers, abhorre
me: and they whom I loved best, are turned
agaynst me. My bone hangeth to my slynne,
and the flesh is awaye, only there is left
me the slynne aboute my teth. Have pite vp-
on me, have pite vpon me (o ye my frendes)
for the hande of the LORDE hath touched
me. Seynge God persecuteth me, wil ye vexe
me also? Have ye not yet ynough of the trou-
ble of my flesh?

O that my wordes were written, O that D
they were put in a boke: wolde God they we
re grauẽ wt an yron pẽne in leade or in stone.
For I am sure, that my redemer lyveth, and
that I shall ryse out of the earth in the lat-
ter daye: that I shal be clothed againe with
this slynne, and se God in my flesh. Yee I
my self shal beholde him, not with other but
with these same eyes. My reynes are consu-
med within me, when yee saye: Why do not
we persecute him? we have founde an occa-
sion agaynst him. But bewarre of the swear
de, for the swearde wylbe avenged of wicked
nesse, and be sure, that there is a iudgment.

The XX. Chapter.

THen answered Sophar the Naama A
thite, and sayde: For the same cause
do my thoughtes compell me to an-
swere. And why? my mynde is tossed here and
there. I have sufficiently herde the check-
ynge & repro se, therfore am I purposed to ma-
ke answere after my vnderstõdinge. Knowest
thou not this, namely: that from the begyn-
ninge (euer sence the creacion of man vpon
earth) the prayse of the vngodly hath bene
shorte, and that the ioye of Hypocrytes con-
tinued but ỹ twincklinge of an eye? Though
he be magnified vp to the heauẽ, so that his
heade reacheth vnto the cloudes: yet he pe-
risheth at the last like donge: In so moch ỹ
they which have sene him, saye: Where is he?
He vanysheth as a dreame, so that he can no
more be founde, & passeth awaye as a vision
in ỹ night. So that the eye which sawe him
before, getteth now no sight of him, & his pla
ce knoweth him nomore. His childrẽ go a beg
ginge, their handes bringe thẽ to sorow and
heuynesse.

From his youth his bones are ful of vyce, B
which shall lie downe wt him in ỹ earth. Whẽ

wickednesse is swete in his mouth, he hydeth it vnder his tonge. That he fauoureth, that wyll he not forsake, but kepeth it close in his throte. The meate that he eateth, shalbe turned to the poyson of serpētes within his body. The riches ỹ he deuoureth, shall he perbreake agayne, for God shal drawe them out of his bely. The serpentes heade shall sucke him, and the adders tonge shall slaye him: so that he shal nomore se the ryuers and brookes of hony and butter: But laboure shal he, & yet haue nothinge to eate. Greate trauayle shal he make for riches, but he shal not enioye them. And why? he hath oppressed the poore, and not helped them; houses hath he spoyled, and not buylded them. His bely coude neuer be fylled, therfore shall he perish in his couetousnesse. He deuoured so gredely, ỹ he left nothinge behynde, therfore his goodes shal not prospere. Though he had plenteousnesse of euerythinge, yet was he poore, & therfore he is but a wretch on euery syde.

Eccls. 5.b

For though ỹ wicked haue neuer so moch to fyll his bely, yet God shal sende his wrath vpon him, and cause his battayll to rayne ouer him: so that yf he fle the yron weapens, he shall be shott with the stele bowe. The arowe shal be taken forth, & go out at his backe, and a glisteringe swearde thorow ỹ hall of him, feare shal come vpō him. There shal no darcknes be able to hyde him. An vnkynded fyre shal consume him, and loke what remayneth in his house, it shall be destroyed. The heauen shall declare his wickednesse, & the earth shal take parte agaynst him. The substaunce that he hath in his house, shalbe taken awaye and perish, in the daye of the LORDES wrath. This is the porcion that ỹ wicked shal haue of God, and the heretage that he maye loke for of the LORDE.

Iob 27.b

The XXI. Chapter.

AIob answered, and sayde: O heare my wordes, and amende yo' selues. Suffre me a litle, that I maye speake also, and thē laugh my wordes to scorne, yf ye will. Is it with a man, that I make this disputacīō? Which yf it were so, shulde not my sprete be thē in sore trouble? Marck me well, be abasshed, and laye youre hāde vpon youre mouth. For whē I ponder & consider this, I am afrayed, and my flesh is smytten with feare. Wherfore do wicked mē lyue in health and prosperite, come to their olde age, & increase in riches? Their childers children lyue in their sight, & their generacion before their eyes. Their houses are safe from all feare, for the rodd of God doth not smyte thē. Their bullocke gendreth, and that not out of tyme: their cow calueth, and is not vnfruteful.

Psal. 72.a
Iere. 12.a
Pro. 3.b
Heb. 12.a

They sende forth their children by flockes, and their sonnes lede the daunce. They bere with them tabrettes and harpes, and haue instrumentes of musick at their pleasure. They spende their dayes in welthynesse: but sodenly they go downe to hell. They saye vnto God: go from vs, we desyre not the knowlege of thy wayes. What maner of felowe is the Allmightie, that we shulde serue him: What profit shulde we haue, to submitte oure selues vnto him? Lo, there is vtterly no goodnesse in them, therfore will not I haue to do with the councell of the vngodly. How oft shal the candle of ỹ wicked be put out: how oft commeth their destruccion vpon them? O what sorowe shall God geue them for their parte in his wrath? Yee they shal be euen as chaffe before the wynde, and as dust that the storme carieth awaye.

And though God saue their childrē from soch sorowe, yet wil he so reward thē selues, that they shal knowe it. Their owne destruccion and misery shal they se with their eyes, and drynke of the fearfull wrath of the Allmighty. For what careth he, what become of his houshold after his death? whose monethes passe awaye swifter then an arowe. In as moch thē as God hath ỹ hyest power of all, who can teach him eny knowlege? One dyeth now when he is mightie & at his best, rich and in prosperite: euen when his bowels are at the fattest, and his bones full of mary. Another dyeth in sorowe and heuynesse, and neuer had good daies. Now slepe they both a like in the earth, & the wormes couer them. But I knowe what ye thinke, yee and what ye ymagin agaynst me vnrighteously. For ye saye: where is the princes palace? where is the dwellynge of the vngodly: Are eny man that goeth by the waye, and (yf ye will not regarde their tokens & dedes) he shal tell you, that the wicked is kepte vnto the daye of destruccion, and that the vngodly shalbe brought forth in the daye of wrath. Who darre reproue him for his wayes to his face? who rewardeth him for the vngraciousnesse that he doth? Yet shal he be brought to his graue, and watch amonge the heape of the deed. Thē shal he be fayne to be buried amōge the stones by the broke syde. All men must folowe him, & there are innumerable gone before him. O how vayne is the comforte ỹ ye geue me? Are not youre answeres cleane contrary to right and treuth?

The XXII. Chapter.

SO Eliphas the Themanite gaue answere, & sayde: ¶ Maye a man be cōpared vnto God in wysdome, though he seme to him self, for to be like him? What pleasure hath God in ỹ thou art righteous? Or what doth it profite him, ỹ thy waies are perfecte? Is he afrayed to reproue the, & to steppe forth wt the into iudgment? Cōmeth not this for ỹ greate wickednesse, & for thine vngracious dedes which are innumerable? Thou hast takē the pledge from thy brethrē for naught, & robbed the naked of their clothinge: To soch as were weery, hast thou geuē no water to drynke, thou hast withdrawē bred frō the hungrie: Shulde soch one thē as vseth violēce, mōge & oppression (doinge all thinges of parcialyte, & hauynge respecte of persōnes) dwell in the lōde? Thou hast sent wyddowes awaye emptie and oppressed the poore fatherlesse.

¶ Therfore art thou compased aboute with snares on euery syde, & sodēly vexed wt feare. Shuldest thou thē se no darcknesse? Shulde not the water floude runne ouer the? Now because ỹ God is hyer thē the heauens, & because thou seist ỹ the starres are so hye, wilt thou therfore saye: Tush, how shulde God knowe? Doth his dominion reach beyonde the cloudes? Tush, the cloudes couer him, ỹ he maye not se, for he dwelleth in heauen. Well, thou wilt kepe the olde waye, ỹ all wicked mē haue gone: both olde & yonge, whose foundacion is a runnynge water, which saye vnto God: go from vs, and after this maner: Tush, what wil the Allmightie do vnto vs? where as he (not with stōdinge) fylleth their houses wt all good. Which meanynge of the vngodly be farre frome. For wt ioy shal the godly, and with gladnesse shal the innocent se, that their increase shal be hewen downe, & their posterite consumed with the fyre.

¶ Therfore recōcile the vnto God, & be content, so shal all thinges prospere wt the right well. Receaue the lawe at his mouth, & laye vp his wordes in thine herte. For yf thou wilt turne to the Allmightie, thou shalt ston de fast, & all vnrighteousnesse shall be farre from thy dwellinge: he shal geue the an harueste, which in plenty & abundaunce shall excede the dust of the earth, and the golde of Ophir like ryuer stones. Yee the Allmightie his owne self shalbe thine harueste, & the heape of thy money. Then shalt thou haue thy delyte in the Allmightie, & lift vp thy face vnto God. Thē shalt thou make thy prayer vnto him, & he shal heare the, & thou shalt kepe thy promyses. Thē, loke what thou takest in honde, he shal make it to prospere with the, and the light shall shyne in thy wayes. For who so humbleth him self, him shal he set vp: and who so loketh mekely, shalbe healed. Yf thou be innocēt, he shal saue the: and thorow the vngiltynesse of thyne handes shalt thou be delyuered.

The XXIII. Chapter.

IOb answered, and sayd: My sayenge is yet this daye in bytternes, and my hande heuy amonge my groninges. O that I might se him & fynde him: O that I might come before his seate, to pleate my cause before him, and to fyll my mouth with argumentes: That I might knowe, what answere he wolde geue me: & that I might vnderstonde, what he wolde saye vnto me. Wil he pleate agaynst me with his greate power & strength, or wyll he leane him self vtterly vpon me? Oh no, let him not do so with me. But let hym geue me like power to go to lawe, then am I sure to wynne my matter. For though I go before, I fynde him not: yf I come behynde, I cā get no knowlege of him: Yf I go on the left syde to ponder his workes, I can not atteyne vnto them: Agayne, yf I go on the right syde, he hydeth him self, ỹ I can not se him. But as for my waye, he knoweth it: & trieth me as ỹ golde in ỹ fyre. Sap. 3. a 1. Pet. 1.

¶ Neuertheles my fete kepe his path, his hye strete haue I holden, and not gone out of it. I haue not forsaken the cōmaundemēt of his lippes, but loke what he charged me with his mouth, that haue I shutt vp in my herte. It is he him self alone, who will turne him back? he doth as him listeth, and bryngeth to passe what he wil. He rewardeth me into my bosome, & many other thinges mo doth he, as he maye by his power. This is ỹ cause, that I shrenke at his presence, so that when I considre him, I am afrayed of him. For in so moch as he is God, he maketh my herte soft: and seynge that he is Allmightie, he putteth me in feare. Thus can not I get out of darcknesse, the cloude hath so couered my face.

The XXIIII. Chapter.

COnsideringe then that there is not tyme hyd from the Allmightie, how happeneth it, that they which knowe him, wil not regarde his dayes? For some mē there be, that remoue other mēs londe markes: that robbe them of their catell, and kepe the same for their owne: that dryue awaye the asse of the fatherlesse: that take ỹ wyddowes ore for a pledge: that thrust the poore out of the waye, & oppresse the symple of the worl- Deu. 19. c 27. c Exo. 22. c Exo. 23. a

de togeather. Beholde, the wilde asses in ỹ de
serte go by tymes (as their maner is) to spoy-
le: Yee the very wilderneſſe miniſtreth foode
for their children. They reape the corne fel-
de that is not their owne: and gather the gra
pes out of his vynyarde, whom they haue
oppreſſed by violence. They are the cauſe ỹ
ſo many men are naked and bare, hauyn-
ge no clothes to couer them and kepe them
B from colde: So that when the ſhowers in
the mountaynes haue rayned vpon them, & they be all wett, they haue none other ſucou-
re, but to kepe them amonge the rockes.

They ſpoyle the ſuckinge fatherleſſe chil-
dren, and put the poore in preſon: In ſo moch
that they let them go naked without clothin
ge, and yet the hungrie beare the ſheeues.
The poore are [illegible]e to laboure in their oyle
mylles, yee a[illegible] treade in their wyne preſ-
ſes, and yet t[illegible]e thyrſt. The whole cite
Exo.22.b crieth vnto the LORDE with ſighinge, the
Eſa.15.b ſoules of the ſlayne make their complaynte:
But God deſtroyeth them not for all this,
where as they (not w̄ ſtōdinge) are rebellious
and diſobedient enemies: which ſeke not his
light and waye, ner turne agayne in to his
Ec.22.d path. Tymely in the mornynge do they ary-
ſe, to murthur the ſymple and poore, & in the
night they go a ſtealinge.

C The eye of the vngodly is like the aduou-
terer, that wayteth for the darckneſſe, and ſa-
yeth thus in him ſelf: Tuſh, there ſhal no mā
ſe me, & ſo he diſgyſeth his face. In the night
ſeaſon they ſearch the houſes, and hyde them
ſelues in the daye tyme, but wil not knowe ỹ
light. For as ſoone as the daye breaketh, the
ſhadowe of death commeth vpō them, and
they go in horrible darckneſſe. The vngodly
is very ſwyft: O ỹ his porciō alſo vpō earth
were ſwyfter then ỹ rummynge water, which
ſuffreth not ỹ ſhipmā to beholde the fayre &
pleaſāt vyniardes. O ỹ they (for the wicked
neſſe which they haue done) were drawen to
the hell, ſooner thē ſnowe melteth at the hea
D te. O ỹ all cōpaſſion vpon thē were forgottē:
ỹ their daynties were wormes: that they we
re clene put out of remembraunce, & vtterly
hewē downe like an vnfruteſull tre. For they
manteyne the baren, & make them ỹ they can
not beare, & vnto wyddowes they do no goo-
od. They plucke downe the mightie w̄ their
power, & when they them ſelues are gotten
vp, they are neuer without feare, as longe as
they liue. And though they might be ſafe, yet
they wil not receaue it, for their eyes loke v-
pon their owne wayes. They are exalted for
a litle, but ſhortly are they gone, brought to
extreme powerte, & takē out of the waye: yea
& vtterly plucte of as the eares of corne. Je
it not ſo: Who wil thē reproue me as a lyar,
& ſaye ỹ my wordes are nothinge worth?

The XXV. Chapter.

THen answered Baldad the Suhite, 2
& ſayde: Power & feare is with him
aboue, that maketh peace (ſittinge) in
his hyneſſe, whoſe men of warre are innume
rable, and whoſe light aryſeth ouer all. But
how maye a man cōpared vnto God, be iuſti
fied? Or, how can he be clene, that is borne of
a woman? Beholde, the Moone ſhyneth no
thinge in compariſon to him, & the ſtarres a-
re vnclene in his ſight. How moch more thē,
mā, that is but corrupcion: and the ſonne of
man, which is but a worme?

The XXVI. Chapter.

IOb answered, and ſayde: O how hel 2
peſt thou the weake? what comfort
geueſt thou vnto him that hath no
ſtrēgth? Where is ỹ coūcell ỹ thou ſhuldeſt
geue him, which hath no wyſdome? Wilt
thou ſo ſhewe thine excellent righteouſnes?
Before whom haſt thou ſpoken thoſe wor-
des? Who made the breth to come out of ỹ
mouth? The giauntes & worthies ỹ are ſlayne, & lye vnder ỹ worlde w̄ their cōpanions:
yee & all they which dwell beneth in the hell
are not hyd frō him, & the very deſtruccion it
ſelf cā not be kepte out of his ſight. He ſtret-
cheth out ỹ north ouer the emptie, & hāgeth
ỹ earth vpō nothinge. He byndeth ỹ water
in his cloudes, that they fall not downe toge
ther. He holdeth back his ſtole, that it cānot 3
be ſene, and ſpredeth his cloudes before it.

He hath cōpaſed the waters w̄ certayne
bounds, vntill the daye & night come to an
ende. The very pilers of heauē trēble & qua-
ke at his reproſe. He ſtilleth the ſee with his
power, & thorow his wyſdome hath he ſet
forth ỹ worlde. With his ſprete hath he gar
niſhed the heauēs, & with his hande hath he
wounded the rebellious ſerpēt. This is now
a ſhorte ſumme of his doynges. But who is
able ſufficiently to rehearce his workes?
Who can perceaue and vnderſtonde ỹ thon
dre of his power? The XXVII. Chap.

IOb alſo proceaded and wēte forth in 2
his communicacion, ſayēge: As tru
ly as God lyueth (which hath taken
awaye my power fro me) & the Allmightie,
that hath vexed my mynde: My lippes ſhall
talke of no vanite, and my tonge ſhal ſpeake
no diſceate, whyle my breth is in me, and as
longe as the wynde (that God hath geuen
me) is in my noſtrels.

God forbydde, that I shulde graunte you
re cause to be right. As for me, vntill myne
ende come wil I neuer go fro myne innocen-
cy. My rightuous dealynge wil I kepe fast,
& not forsake it: For my conscience repro-
ueth me not in all my conuersacion. Therfore my-
ne enemy shalbe founde as the vngodly, & he
y taketh parte agaynst me, as the vnright-
uous. What hope hath y Ypocrite, though
he haue greate good, and though God geue
him riches after his hertes desyre? Doth
God heare him the sooner, whē he crieth vn
to him in his necessite? Hath he soch pleasure
& delyte in the Allmightie, that he darre all-
waye call vpon God? I wil teach you in the
name of God, & the thinge that I haue of y
Allmightie, wil I not kepe from you. Beholde,
ye stonde in yo owne conceate, as though
ye knew all thinges. Wherfore then do ye go
aboute w soch vayne wordes, sayēge: This
is the porcion that the wicked shall haue of
God, & the heretage that Tyrauntes shal re
ceaue of y Allmightie. If he get many chil-
drē, they shal perish w the swearde, & his pos
teryte shall haue scarcenesse of bred. Loke
whom he leaueth behinde him, they shal dye
& be buried, & no man shall haue pite of his
wyddowes. Though he haue as moch mo-
ney as the dust of the earth, & raymēt as rea
dy as the claye, he maye well prepare it: but
the godly shal put it vpon him, and the inno
cēt shal deale out the money. His house shal
endure as the moth, & as a bothe that the
watchman maketh. When the rich man dy-
eth, he carieth nothinge with him: he is go-
ne in y twincklynge of an eye. Destruccion
taketh holde vpō him as a water floude, & y
tēpest stealeth him awaye in the night sea-
son. A vehement wynde carieth him hence, &
departeth: a storme plucketh him out of his
place. It rußsheth in vpon him, and spareth
him not, he maye not escape from the power
therof. Than clappemē their hōdes at him,
yee and ieast of him, whē they loke vpon his
place.

The XXVIII. Chapter.

There are places where syluer is mol-
tē, & where golde is tryed: where yron
is dygged out of the grounde, & sto-
nes resolued to metall. The darcknes shal on
ce come to an ende, he can seke out the groun
de of all thinges: the stones, the darcke, & the
horrible shadowe. w the ryuer of water par
teth he a sunder the straunge people, y know-
eth no good neghbourheade: soch as are
rude, vnmanerly & boysteous. He bryngeth
foode out of the earth, & y which is vnder,
consumeth he with fyre. There is founde a
place, whose stones are clene Saphirs, and
where y clottes of the earth are golde. There
is a waye also that the byrdes knowe not,
that no vultures eye hath sene: wherin y prou
de & hye mynded walke not, & where no lyon
commeth. There putteth he his honde vpon
the stony rockes, & ouerthroweth the moun-
taynes. Ryuers flowe out of the rockes, & lo
ke what is pleasaunt, his eye seyth it. Out
of droppes bryngeth he greate floudes toge
ther, & the thinge that is hyd bryngeth he to
light. How commeth a man then by wyßdo
me? Where is the place that men fynde vn-
derstondinge? Verely no man can tell how
worthy a thinge she is, nether is she foūde in
the lōde of the lyuynge. The depe sayeth: she
is not in me. The see sayeth: she is not with
me. She can not be gotten for the most fy-
ne golde, nether maye the pryce of her be
bought with eny moneye. No wedges of
golde of Ophir, no precious Onix stones, no
Saphirs maye be compared vnto her. No,
nether golde ner Christall, nether swete o-
dours ner golden plate. There is nothinge so
worthy, or so excellēt, as once to be named vn
to her: for parfecte wyßdome goeth farre be
yonde thē all. The Topas that cōmeth out
of Inde, maye in no wyse be lickened vnto
her: yee no maner of apparell how pleasaunt
and fayre so euer it be.

From whēce then commeth wyßdome? & C
where is the place of vnderstondinge? She
is hyd from the eyes of all men, yee & frō the
foules of the ayre. Destruccion & death saie:
we haue herde tell of her w oure eares. But
God seyth hir waie, & knoweth hir place. For
he beholdeth the endes of the worlde, and lo
keth vpon all that is vnder the heauē. When
he weyed the wyndes, & measured y waters:
when he set the rayne in ordre, and gaue the
mightie floudes a lawe: Then dyd he se her,
thē declared he her, prepared her and knewe
her. And vnto man he sayde: Beholde, to fea
re the LORDE, is wyßdome: & to forsake euell,
is vnderstondinge.

The XXIX. Chap.

SO Job proceaded and wēte forth in
his communicacion, sayenge: O y I
were as I was in the monethes by
past, & in the dayes whē God preserued me:
when his light shyned vpon my heade: whē
I wente after the same light & shyne euē tho
row the darckenesse. As it stode w me, whē I
was welthy & had ynough: whē God pros-
pered my house: when the allmightie was
with me: when my housholde folkes stode a-
boute me: whē my wayes ranne ouer w but-
ter, & when the stony rockes gaue me ryuers

B
Eccli. 1. a
7. c
Iacob. 1. a
3. Reg. 3. b
4. c
Pro. 2. a
Sap. 7. b

Psal. 110. b
Pro. 1. a
9 b
Eccli. 1. c

A

of oyle: when I went thorow the cite vnto
the gate, & whē they set me a chayre in ỹ stre-
B te: whē the yonge mē (as soone as they sawe
me) hyd thē selues, & when the aged arose, &
stode vp vnto me: whē the princes left of the
ir talkinge, & laied their hāde to their mouth:
whē the mightie kepte still their voyce, and
whē their tonges cleued to the rofe of their
mouthes. When all they ỹ herde me, called
me happie: & when all they ỹ sawe me, wyss-
hed me good. For I delyuered ỹ poore whē
he cried, & the fatherlesse ỹ wanted helpe. The
ỹ shulde haue bene lost, gaue me a good wor-
de, & ỹ widdowes hert praised me. And why?
I put vpon me righteousnes, which couered
me as a garmēt, & equite was my crowne. I
was an eye vnto the blynde, & a fote to the la-
me. I was a father vnto the poore, & whē I
knew not their cause, I sought it out diligēt-
ly. I brake the chaftes of ỹ vnrighteous, &
Gen. 14.c pluckte the spoyle out of their teth.
C Therfore, I thought verely, ỹ I shulde
haue dyed in my nest: & ỹ my dayes shulde ha
ue bene as many as the sondes of the see. For
my rote was spred out by the waters syde, &
the dew laye vpō my corne. My hono' encrea
sed more & more, and my bowe was euer the
stronger in my hande. Vnto me men gaue ea
re, me they regarded, & w' sylence they taried
for my cōsell. Yf I had spoken, they wolde
haue it none other wayes, my wordes were
so well taken amonge thē. They wayted for
me, as the earth doth for the rayne: & gaped
vpon me, as the groūde doth to receaue the
latter shower. When I laughed, they knew
well it was not earnest: & this testimony of
my cōtenaunce pleased thē nothinge at all.
When I agreed vnto their waye, I was the
chefe, & sat as a kynge amonge his seruaun-
tes: Or as one that comforteth soch as be in
heuynesse. The XXX. Chapter.

A But now they that are my inferiours
& yonger then I, haue me in derision:
yee euē they, whose fathers I wolde
haue thought scorne to haue set w' the dog-
ges of my catell. The power & strēgth of the
ir hādes might do me no good, & as for their
age, it is spēt & past awaye without eny profit. For very misery & honger, they wente a-
boute in the wilderneſſe like wretches & beg-
gers, pluckynge vp herbes from amonge the
bussshes, & the Jumpers rote was their mea
te. And when they were dryuen forth, men
cried after them, as it had bene after a thefe.
Their dwellinge was beside foule brokes, yee
in the caues & dennes of the earth. Vpō the
drye heeth wēre they aboute crienge, & in the
brome hilles they gathered them together.
They were the childeren of fooles & vylanes,
which are deed awaye frō the worlde. Now I
am Jtheir songe, & am become their iestin-
ge stocke. they abhorre me, they flee farre fro
me & stayne my face w' spetle. For ỹ LORDE
hath opened his quyuer, he hath hytt me, &
put a brydle in my mouth. Vpon my right hā
de they rose together agaynst me, they haue
hurte my fete, made awaye to destroye me,
& my path haue they clene marred. Jt was
so easy for them to do me harme, that they n
ded no man to helpe thē. They fell vpon me,
as it had bene ỹ breakynge in of waters, & ca
me in by heapes to destroye me. Fearfulnes
is turned agaynst me. Myne honoure va-
nisheth awaye more swiftly then wynde, &
my prosperite departeth hēce like as it were
a cloude. Therfore is my mynde poured full
of heuynesse, & ỹ dayes of trouble haue tak
holde vpon me. My bones are pearsed thor
rew in ỹ night season, & my synewes take no
rest. With all their power haue they chaun-
ged my garmēt, & gyrded me therwith, as it
were w' a coate. Jam euē as it were claye, &
am become like aſshes & dust. Whē I crie vn
to the, thou doest not heare me: & though I
stonde before the, yet thou regardest me not.
Thou art become myne enemye, & w' ỹ vio-
lēt hāde thou takest parte agayn̄ me. Jn ty
mes past thou dydest set me vp an hye, as it
were aboue ỹ winde, but now hast thou geue
me a very sore fall. Sure I am, ỹ thou wilt
delyuer me vnto death: where as a lodgyng
is prepared for all mē lyuinge. Now ys nee
mē to do violēce vnto thē, ỹ are destroyed al
ready: but where hurte is done, there vse thei
to helpe. Dyd not I wepe in ỹ tyme of trou-
ble: & had not my soule cōpassion vpō ỹ poo-
re: Yet neuertheless where as I loked for go
od, euell happened vnto me: and where as I
waited for light, there came darckneſſe. My
bowels seeth w' in me & take no rest, for ỹ da
yes of my trouble are come vpō me. Meke
& lowly came I in, yee & without eny displea
sure: I stode vp in ỹ cōgregacion, & commo-
ned with thē But now. I am a cōpanyon of
dragons, & a felowe of Estriches. My skyn
ne vpō me is turned to black, & my bones are
brēt w' heate: my harpe is turned to sorow, &
my pipe to wepinge. The XXXI. Chap.

Jmade a couenaunt w' myne eyes, ỹ I
wolde not loke vpō a dāsell. For how
greate a porciō shal I haue of God
frō aboue & what enheritaūce frō ỹ Almigh
tie on hie? As for the vngodly & he ỹ ioyneth
himself to ỹ cōpani of wicked doers shal not

Farre be it from God, that he shulde medle with wickednesse: and farre be it from the Almightie, that he shulde medle with vnrighteous dealynge: but he rewardeth the workes of man, and causeth euery man to fynde accordinge to his wayes. For sure it is, that God cõdemneth no man wrongeously, and the iudgmẽt of the Allmightie is not vnrighteous. Who ruleth the earth in his steade? Or, whom hath he set to gouerne the whole worlde? To whom hath he geuen his herte, for to drawe his spirete and breth vnto him? All flesh shal come together vnto naught, & all mẽ shal turne agayne vnto earth. Yf thou now haue vnderstõdinge, heare what I saye and herken to the voyce of my wordes.

Maye he be made whole, that loueth no right? Yf thou were a very innocent man, shuldest thou then be punyshed? For he is euen the same, that knoweth the rebellious kynges, & sayeth to princes: Vngodly men are ye he hath no respecte vnto the persõnes of the lordly, & regardeth not the rich more thẽ poore. For they be all the worke of his hondes.

In the twincklinge off an eye shall they be slayne: and at mydnight, when the people & the tyrauntes rage, then shal they perish, and be taken awaye without hondes. And why? his eyes loke vpon the wayes of man, and he seyth all his goinges. There is no darcknes ner thicke shadowe, that can hyde the wicked doers from him. For no mã shalbe suffred to go into iudgment with God.

Many one, yee innumerable doth he punyshe and setteth other in their steades. For he knoweth their euell & darcke workes, therfore shal they be destroyed. They that were in the steade of Seers, dealt like vngodly mẽ. Therfore turned they back trayterously and vnfaithfully frõ hi, & wolde not receaue his wayes. In so moch that they haue caused the voyce of the poore to come vnto him, & now he heareth the cõplaynte of soch as are in necessite. Yf he delyuer & graunte pardõ, who will iudge or condemne? But yf he hyde awaye his countenaunce, who wil turne it about agayne, whether it be to the people or to eny man? For the wickednesse & synne of the people, he maketh an ypocrite to reigne ouer thẽ. For so moch then as I haue begonne to talke of God, I wil not hyndre the. Yf I haue gone amysse, enfourme me: yf I haue done wronge, I will leaue of. Wilt thou not geue a reasonable answere? Art thou afrayed of eny thinge, seynge thou begãnest first to speake, & not I? For els the men of vnderstõdinge & wisdome that haue herde me, might saye: What cãst thou speake? As for Job he hath neither spoken to the purpose ner wysely. O father, let Job be well tryed, because he he hath turned himself to the wicked: yee aboue his synnes he hath blasphemed, which offence he hath done euen before vs, in that he stryueth agaynst God with his wordes.

The XXXV Chapter.

Eliu spake moreouer, and sayde: Thinkest thou it right that thou sayest: I am righteous before God? Seinge thou sayest so, how doest thou knowe it? What thinge hast thou more excellẽt, thẽ I that am a synner? Therfore will I geue answere vnto the & thy frendes: loke vnto the heauẽ, & beholde it: cõsidre the cloudes, how they are hyer then thou. Yf thou synnest, what dost thou vnto him? Yf thine offences be many, how getteste thou his fauoure? Yf thou be righteous, what geuest thou him? Or, what receaueth he of thy handes? Of soch an vngodly personne as thou, & of the sonne of man that is righteous as thou pretendest to be: there is a greate crie & cõplaynte made by thẽ that are oppressed with violence, yee euery man complayneth vpon the cruell arme of tyrauntes. For soch one neuer sayeth: Where is God that made me? ãd that shyneth vpon vs, that we might prayse him in the night? Which geueth vs more vnderstõdinge then he doth the beastes of the earth, and teacheth vs more then the foules off heauẽ. Yf eny soch complayne, no mã geueth answere, and that because of the wickednesse off proude tyrauntes. But yf a man call vpon God, doth not he heare him? Doth not the Almightie accepte his crie? Whã thou speakest then, shulde not he pardon the, yff thou open thy self before him, and put thy trust in him? Then vseth he no violence in his wrath ner hath he pleasure in curious and depe inquisicions. Therfore hath Job opened his mouth but in vayne, ãd folishly hath he made so many wordes.

Psal. 59. b
Heb. 10. a
Psal. 49. c

The XXXVI. Chapter.

Eliu proceaded forth in his talkinge, & sayde: holde the still a litle, and I shal shewe the, what I haue yet to speake on Gods behalfe. I wil open vnto the yet more of myne vnderstondinge, and proue my maker righteous. True are my wordes, & no lye: and the knowlege wherwithall I argue agaynst the, is perfecte. Beholde, God casteth not awaye the mightie, for he himself is mightie in power and wisdome.

Psal.31.b
.Re.7.c
Re.10.c
Par.32.c

As for the vngodly, he preserueth thē not but helpeth the poore to their right. He turneth not his eyes awaye from the righteous he setteth vp kynges in their Trone, and cōfirmeth them, so that they allwaye syt therin. But yf they be layed in preson and cheynes, or bounde with the bondes of powerte: then sheweth he them their workes ād dedes and the synnes wherw' they haue vsed cruell violence.

B He with punyshinge and nurturinge off them, rowneth them in the eares, warneth them to leaue of from their wickednesse, and to amende. Yf they now will take hede and be obedient, they shall weere out their dayes
Esa.1.c in prosperite, and their yeares in pleasure ād ioye. But yff they will not obeye, they shall go thorow the swearde, & perish or euer they be awarre. As for soch as be fayned, dyssemblers and ypocrytes, they heape vp wrath for them selues: for they call not vpon him, though they be his presoners. Thus their soule perisheth in foolishnesse, and their lyfe w' ỹ condēned. The poore delyuereth he out of his straytnesse, and comforteth soch as be in necessite and trouble. Euen so shall he kepe the (yf thou wilt be content) from the botomlesse pytte that is beneth: & yf thou wilt holde the quyete, he shal fyll thy table with plenteousnesse.

C Neuertheles, thou hast condemned the iudgment of the vngodly, yee euen soch a iudgment and sentence shalt thou suffre. For then shal not thy cause be stilled with crueltie, ner pacified with many giftes. Hath God ordened then, that the glorious life off the & all soch mightie men shulde not be put downe? Prolonge not thou the tyme, till there come a night for the, to set other people in thy steade. But bewarre that thou turne not aside to wickednesse and synne, which hyther to thou hast chosen more then mekenesse. Beholde, God is of a mightie hye power: Where is there soch a gyde and lawegeuer as he? Who wil reproue him of his waye? who wil saye vnto him: thou hast done wronge?

D O considre how greate and excellent his workes be, whom all men loaue and prayse: yee wondre at him, and yet they se him but a farre of. Beholde, so greate is God, that he passeth oure knowlege, nether are we able to come to ỹ experiēce of his yeares. He turneth ỹ water to smal droppes, he dryueth his
Deu.11.e
28.d cloudes together for to rayne, so that they poure downe and droppe vpon men. He can spreade out the cloudes (a couerynge off his tabernacle) and cause his light to shyne vpō them, and to couer the botome of the see. By these thinges gouerneth he his people, and geueth thē abundaunce of meate. In ỹ turnynge of a hande he hydeth the light, & at his commaundement it commeth agayne. The rysinge vp therof sheweth he to his frendes and to the catell.

The XXXVII. Chapter.

At this my hert is astonnied, and moued out of his place. Heare then the sounde of his voyce, and the noyse ỹ goeth out of his mouth. He gouerneth euery thinge vnder the heauen, and his light reacheth vnto the ende of the worlde. A rorynge voyce foloweth him: for his glorious magesty geueth soch a thondre clappe, that (though a man heare it) yet maye he not perceaue it afterwarde. Yt geueth an horrible sownde, when God sendeth out his voyce: greate thinges doth he, which we can not comprehende. When he commaundeth the snowe, it falleth vpon the earth: As soone as he geueth the rayne a charge, Immediatly the showers haue their strength and fall downe. He sendeth feare vpon euery man, that they might knowe their owne workes. The beestes crepe in to their dennes, & take their rest. Out of the south commeth the tempest, and colde out of the north.

At the breth of God, the frost commeth, & the waters are shed abrode. The cloudes do their laboure in geuynge moystnesse, the cloudes poure downe their rayne. He distributeth also on euery syde, acordinge as it pleaseth him to deale out his workes, that they maye do, what so euer he commaundeth thē thorow the whole worlde: whether it be to punysh eny londe, or to do good vnto them that sēke him.

Herken vnto this (o Job) stonde still, and considre the wonderous workes of God. Art thou of coūcel with God, when he doth these thinges? When he causeth the light to come forth of his cloudes? Art thou of his coūcell, when he spredeth out the cloudes? Hast thou the perfecte knowlege of his wonders? and how thy clothes are warme, whē the lōde is still thorow the south wynde? hast thou helped him to spred out the heauen, which is to loke vpō, as it were cast of cleare metall? Teach vs what we shal saye vnto hi, for we are vnmete because of darcknes. Shal it be told him, what I saye? Shulde a man speake, or shulde he kepe it backe? For euery mā saith not the light, ỹ he kepeth cleare in the cloudes, which he clenseth whan he maketh the wynde to blowe. Golde is brought out of the

nōth, but the prayse and honoure off Gods feare commeth frō God himself. It is not we that can fynde out the allmightie: for in power, equite and rigtuousnesse he is hyer then can be expressed. Seinge then that every body feareth him, why shulde not all wyse men also stōde in feare of hī? Chap. XXXVIII.

Then spake the LORDE vnto Job out of the storme, and sayde: what is he, that hydeth his mynde with foolysh wordes? Gyrde vp thy loynes like a mā, for I will question the, se thou gene me a dyrecte answere. Where wast thou, when I layed ỹ foundacions of the earth? Tell planely yff thou hast vnderstondinge. Who hath measured it, knowest thou? Or, who hath spred ỹ lyne vpon it? Where vpon stōde the pilers of it? Or, who layed ỹ corner stone? where wast thou when the mornynge starres gaue me prayse, ād when all the angels of God reioysed? Who shutt the see with dores, when it brake forth as a childe out off his mothers wombe? When I made the cloudes to be a coueringe for it, and swedled it with ỹ darcknes? when I gaue it my cōmaundement, makynge dores ꝛ barres for it, sayenge: Hither to shalt thou come, but no further, and here shalt thou laye downe thy proude and hye wawes. Hast thou geuē the mornynge his charge (as soone as thou wast borne) and shewed the dayespringe his place, ỹ it might take holde of the corners of the earth, ꝛ ỹ the vngodly might be shakē out? Their tokēs ꝛ weapēs hast thou turned like claye, ꝛ set thē vp agayne as the chaunginge of a garment. Ree thou hast spoyled the vngodly off their light, ꝛ brokē the arme of the proude. Camest thou euer in to the grōūde of the see, Or, hast thou walked in ỹ lowe corners of ỹ depe? Haue the gates of death bene opened vnto the? Or hast thou sene the dore of euerlastīge treasure? Hast thou also perceaued, how brode ỹ earth is? Now yf thou hast knowlege of all, thē shewe me where light dwelleth, and where darcknes is: ỹ thou mayest bringe vs vnto their quarters, yf thou cāst tell the waye to their houses. Knewest thou (when thou wast borne) how olde thou shuldest be?

Wentest thou euer in to the treasuries off the snowe, or hast thou sene ỹ secrete places of the hale: which I haue prepared agaynst the tyme of trouble, agaynst the tyme of batell ꝛ warre? By what waye is the light parted, ꝛ the heate dealt out vpon earth? Who deuydeth the abundaūce of waters in to ryuers, or who maketh a waye for the stormy wether, ỹ it watereth ꝛ moystureth ỹ drye ꝛ baren grounde: to make the grasse growe in places where no body dwelleth, ꝛ in the wildernes where no mā remayneth? Who is the father of rayne? Or, who hath begotten the droppes of dew? Out of whose wōbe came the yse? who hath gendred the coldnes of ỹ ayre? ỹ the waters are as harde as stones, ꝛ lye congeeled aboue the depe. Hast thou brought ỹ vij. starres together? Or, art thou able to breake the Circle of heauē? Cāst thou bringe forth the mornynge starre or the euenynge starre at cōuenient tyme, ꝛ cōueye thē home agayne? Knowest thou the comse off heauē, ỹ thou mayest set vp the ordinaunce therof vpō earth? Moreuer, cāst thou lift vp thy voyce to ỹ cloudes, ỹ they maye poure downe a greate rayne vpō the? Canst thou thōdre also ỹ they maye go their waye, ꝛ be obediēt vnto the, sayēge: lo, here are we? Who geueth sure wisdome, or stedfast vnderstōdinge? who nombreth the cloudes in wisdome? who stilleth ỹ vehement waters of the heauē? who turneth the clottes to dust, ꝛ thē to be clottes agayne? Hunteste thou the praye frō the Lyon, or fedest thou his whelpes lyēge in their dēnes ꝛ lurkinge in their couches? who prouydeth meate for the rauen, whē his yonge ones crie vnto God, ād fle aboute for want of meate? Chap. XXXIX.

Knowest thou the tyme when the wilde gotes brīge forth their yōge amōge the stony rockes? Or layest thou wayte when the hindes vse to fawne? Rekenest thou the monethes after they ingendre, ỹ thou knowest the tyme of their bearinge? Or when they lye downe, when they cast their yonge ones, ꝛ when they are delyuered off their trauayle ꝛ payne? How their yōge ones growe vp ꝛ waxe greate thorow good fedinge: who letteth the wilde asse go free, or who lowseth the bōdes of the Moole? Vnto whō I haue geuen the wyldernes to be their house, ꝛ the vntilled londe to be their dwellinges place. That they maye gene no force for the multitude off people in the cities, nether to regarde the crienge of the dryuer: but to seke their pasture aboute the mountaynes, ꝛ to folowe vpon the grene grasse. Wyll the vnicorne be so tame as to do ỹ seruyce, or to abyde still by thy cribbe? Cāst thou bynde ỹ yocke aboute him in thy forowes, to make him plowe after the in ỹ valleis? Mayest thou trust hī (because he is strōge) or cōmitte thy labor vnto hī? Mayest thou beleue hī, ỹ he wil brīge home ỹ come, or to cary eny thinge vnto ỹ barne? The Estrich (whose fethers are fayrer thē ỹ wynges of the sparow hauke) whē he hath layed his egges vpon the greunde, he bredeth them in the dust, and forgetteth them: so that they might be troden with fete, or broken with sōme wilde beast.

So harde is he vnto his yong ones, as
though they were not his, and laboureth in
vayne without eny feare. And that because
God hath taken wisdome from him, & hath
not geuen him vnderstondinge. When his
tyme is, he flyeth vp an hye, and careth ne-
ther for horse ner man.

C Hast thou geuen the horse is strength, or
lerned him to bowe downe his neck with fea
re: that he letteth him self be dryuen forth li
ke a gresshopper, where as the stoute neyen
ge that he maketh, is fearfull? he breaketh y
grounde with the hoffes of his fete chearful
ly in his strength, and runneth to mete the
harnest men. He layeth asyde all feare, his
stomack is not abated, nether starteth he
a back for eny swerde. Though the quyuers
rattle vpon him, though the speare and shil
de glistre: yet russheth he in fearsly, and bea
teth vpon the grounde. He feareth not the
noyse of the trompettes, but as soone as he
heareth the shawmes blowe, tush (sayeth
he) for he smelleth the batell afarre of, y noy
se, the captaynes and the shoutinge.

D Commeth it thorow thy wysdome, that
the goshauke flyeth towarde the south?
Doth the Aegle mounte vp & make his nest
on hye at thy commaundement? He abydeth
in the stony rockes, and vpon the hye toppes
of harde mountaynes, where no man can co
me. From thence maye he beholde his praye,
and loke farre aboute with his eyes. His yon
Mat. 24. c ge ones are fed with blonde, and where eny
dede body lyeth, there is he immediatly.

Moreouer, God spake vnto Job and say-
de: Can he that stryueth with the Allmigh-
tie, be at rest? Shulde not he which disputeth
with God, geue him an answere? Job answe
red the LORDE, sayenge: Beholde, I am to
vyle a personne, to answere the, therfore will
I laye my hande vpon my mouth. Once or
twyse haue I spoken, but I will saye no more.

The XL. Chapter.

A Then spake the LORDE vnto Job out
Iob. 38. a of the storme, and sayde: gyrde vp y
loynes like a man, and tell me the thi
nge that I will axe the. Wilt thou disanulle
my iudgment? Or, wilt thou condemne me,
y thou thy self mayest be made righteous?
Is thine arme then like the arme of God?
Maketh thy voyce soch a sounde as his doth?
Then arme thy self with thine owne power,
vp, decke the in thy holy araye, poure out the
indignacion of thy wrath: se that thou cast
downe all y proude, loke well, that thou ma
kest all soch as be stubburne, to obeye: treade
all the vngodly vnder thy fete, cast the dow-
ne in to the myre, and couer their faces with
darckneese: Then will I confesse also, that
thyne owne right honde hath saued the.

Beholde, the cruell beaste (whom I made
w^t the) which eateth haye as an ore: lo, how
stronge he is in his loynes, and what power
he hath in the nauell of his body. He spre-
deth out his tale like a Cedre tre, all his ve-
nes are stiff. His shynnes are like pipes off
brasse, his rygge bones are like staues of yis
First when God made him, he ordened the
wylderneese for him, y the mountaynes shul
de geue him grasse, where all the beastes off
the felde take their pastyme. He lyeth amōge
the redes in the Mosses, the femmes hyde him
with their shadowe, and the wylowes of the
broke couer him rounde aboute. Lo, without
eny laboure might he drynke out the whole
floude, and suppe off Jordane without eny
trauayle. Who darre laye honde vpon him o
penly, and vndertake to catch him? Or, who
darre put an hoke thorow his nose, ād laye a
snare for him?

Darrest thou drawe out Leuiathan with
an angle, or bynde his tonge with a stare?
Canst thou put a ryng in the nose of him, or
bore his chaftes thorow with a naule? Will
he make many fayre wordes with the (thynk-
est thou) or flatre the? Will he make a cōue-
naunt with the? Or, art thou able for to com
pell him to do the contynuall seruyce? Wilt
thou take thy pastyne w^t him as with a bynde,
or geue him vnto thy maydens, that thy
companyons maye hew him in peces, to be
parted amonge the marchaunt men? Canst
thou fyll the nett w^t his skynne, or y fysh pō
nyer with his heade? Darrest thou laye honde
vpon him? It is better for the to consider
what harme might happē the there thorow
and not to touch him. For when thou thynk
est to haue holde vpon him, he shall begyle
the: Euery man also that seyth him, shall go
backe. And why? there darre none be so bol
de, as to rayse him vp.

The XLI. Chapter.

Who is able to stonde before me? Or,
who hath geuen me eny thynge a-
fore hande, that I am bounde to re-
warde him agayne? All thinges vnder hea-
uen are myne. I feare him not, whether he
threaten or speake fayre. Who lifteth him vp
and stripeth him out of his clothes, or who
taketh him by the bytt of his brydle? Who
openeth the dore of his face? for he hath ho
rible tethe rounde aboute. His body is cou-
red with scales as it were with shyldes, lock
te in, kepte, and well cōpacte together. One

is so ioyned to another, that no ayre can come in: yee one hangeth so vpon another, and sticke so together, that they can not be sunde red. His nesinge is like a glisteringe fyre, and his eyes like the mornynge shyne. Out of his mouth go torches and fyre brandes, out off his nostrels there goeth a smoke, like as out off an hote seetinge pott. His breth maketh the coales burne, the flame goeth out of his mouth. In his necke remayneth strength, and before his face sorowe is turned to gladnesse. The membres of his body are ioyned so strayte one to another, and cleue so fast together, that he can not be moued.

His hert is as harde as a stone, ād as fast as the fryth ye that the hammer man smyteth vpon. When he goeth: the mightiest off all are afrayed, and the wawes heuy. Yff he drawe out the swearde, there maye nether speare ner brest plate abyde him. He setteth as moch by a strawe as by yrō, and as moch by a rotten stocke as by metall. He starteth not awāye for him that bendeth the bowe, ꝛ is for slynge stones, he careth as moch for stubble as for them. He counteth the hammer no better then a strawe, he laugheth him to scorne that shaketh the speare. He treadeth the golde in the myre like ỹ sharpe potsherdes. He maketh the depe to seeth and boyle like a pott, and stereth the see together like an oyntment. The waye is light after him, the depe is his walkynge place. Vpon earth is there no power like vnto his, for he is so made, that he feareth not. Yff a man will cōsidre all hye thinges, this same is a kynge ouer all the children off pryde.

The XLII. Chapter.

Then Job answered the LORDE, and sayde: I knowe that thou hast power of all thinges, and that there is no thought hyd vnto the. For who can kepe his owne councell so secrete, but it shall be knowne: Therfore haue I spoken vnwysely, seynge these thinges are so hye, and passe my ne vnderstondinge. O herken thou vnto me also, and let me speake: answere me vnto the thinge that I will axe the. I haue geuen diligent eare vnto the, and now I se ỹ with myne eyes. Wherfore I geue myne owne self ỹ blame, and take repentaunce in the dust and asshes.

Now whē the LORDE had spoken these wordes vnto Job, he sayde vnto Eliphas ỹ Themanite: I am displeased with the ꝛ thy two frendes, for ye haue not spoken the thinge ỹ is right before me, like as my seruaunt Job hath done. Therfore take vij. oxen and seuen rammes, and go to my seruaunt Job offre vp also for youre selues a brentofferinge, and lat my seruaunt Job praye for you: him will I accepte, and not deale with after youre foolishnesse: in that ye haue not spokē ỹ thinge which is right, like as my seruaunt Job hath done.

So Eliphas the Themanite, Baldad Suhite and Sophar the Naamathite, went their waye, and did acordynge as the LORDE commaunded them. The LORDE also accepted the persōne off Job, and the LORDE turned him vnto Job, whē he prayed for his frendes: Yee the LORDE gaue Job twyse thy moch as he had afore.

And thē came there vnto him all his brethren, all his sisters with all them that had bene off his acquātaūce afore, and ate breed with him in his house, wondringe at him, ād comfortinge him ouer all the trouble, that the LORDE had brought vpon him. Euery mā gaue him a shepe and a Jewell of golde.

And the LORDE made Job richer then he was before: for he had xiiij. M. shepe, vi. M. camels, a M. yock oxē, and a M. asses. He had children also: vij. sonnes and iij. doughters. The first he called Daye, the seconde, ỹ pouerte: the thirde, All plenteousnes. In the londe were none founde so fayre, as the doughters of Job, ꝛ their father gaue them enheritaunce amonge their brethren.

After this lyued Job xl. yeares, so that he sawe his children, ꝛ his childers children vnto the fourth generacion. And so he dyed, beinge olde ꝛ of a perfecte age.

The ende of the boke of Job.

The Psalter

The first psalme.

Blessed is ỹ man, ỹ goeth not in the councell of ỹ vngodly, ỹ abydeth not in the waye of synners, ꝛ sytteth not in ỹ seate of the scornefull. But his lyst eth in the lawe of ỹ LORDE, ꝛ exercyseth himself in his lawe both daye and nyght. Soch a mā is like a tre planted by ỹ water, ỹ bringeth forth his frute in due season.

So harde is he vnto his yong ones, as
though they were not his, and laboureth in
vayne without eny feare. And that because
God hath taken wisdome from him, & hath
not geuen him vnderstondinge. When his
tyme is, he flyeth vp an hye, and careth ne-
ther for horse ner man.

C Hast thou geuen the horse is strength, or
lerned him to bowe downe his neck with fea
re: that he letteth him self be dryuen forth li
ke a greshopper, where as the stoute neyen
ge that he maketh, is fearfull: he breaketh y
grounde with the hoffes of his fete chearful
ly in his strength, and runneth to mete the
harnest men. He layeth asyde all feare, his
stomack is not abated, nether starteth he
a back for eny swerde. Though the quyuers
rattle vpon him, though the speare and shil
de glistre: yet russheth he in fearsly, and bea
teth vpon the grounde. He feareth not the
noyse of the trompettes, but as soone as he
heareth the shawmes blowe, tush (sayeth
he) for he smelleth the batell afarre of, y noy
se, the captaynes and the shoutinge.

D Commeth it thorow thy wysdome, that
the goshauke flyeth towarde the south?
Doth the Aegle mounte vp & make his nest
on hye at thy commaundement? He abydeth
in the stony rockes, & vpon the hye toppes
of harde mountaynes, where no man can co
me. From thence maye he beholde his praye,
and loke farre aboute with his eyes. His yon
Mat.24.c ge ones are fed with blonde, and where eny
deed body lyeth, there is he immediatly.

Moreuer, God spake vnto Job and saye
de: Can he that stryueth with the Allmigh-
tie, be at rest? Shulde not he which disputeth
with God, geue him an answere? Job answe
red the LORDE, sayenge: Beholde, I am to
vyle a personne, to answere the, therfore will
I laye my hande vpon my mouth. Once or
twyse haue I spoken, but I will saye nemore.

The XL. Chapter.

A Then spake the LORDE vnto Job out
Iob.38.a of the stormе, and sayde: gyrde vp y
loynes like a man, and tell me the thi
ge that I will axe the. Wilt thou disanulle
my iudgment? Or, wilt thou condemne me,
y thou thy self mayest be made rightuous?
Is thine arme then like the arme of God?
Maketh thy voyce soch a sounde as his doth?
Then arme thy self with thine owne power,
vp, decke the in thy holy araye, poure out the
indignacion of thy wrath: se that thou cast
downe all y proude, loke well, that thou ma
kest all soch as be stubburne, to obeye: treade
all the vngodly vnder thy fete, cast thē dow-
ne in to the myre, and couer their faces with
darckenesse: Then will I confesse also, that
thyne owne right honde hath saued the.

Beholde, the cruell beaste (whom I made
w' the) which eateth haye as an oxe: lo, how
strong he is in his loynes, and what power
he hath in the nauell of his body. He spre-
deth out his tale like a Cedre tre, all his ve-
nes are stiff. His shynnes are like pipes of
brasse, his rygge bones are like staues of yr
First when God made him, he ordened the
wylderneesse for him, y the mountaynes sho
de geue him grasse, where all the beastes of
the felde take their pastyme. He lyeth amōg
the redes in the Mosses, the fennes hyde him
with their shadowe, and the wylowes of the
broke couer him rounde aboute. Lo, without
eny laboure might he drynke out the whole
floude, and suppe off Jordane without any
trauayle. Who darre laye honde vpon him o
penly, and vndertake to catch him? Or, who
darre put an hoke thorow his nose, ād laye a
snare for him?

Darrest thou drawe out Leuiathan with
an angle, or bynde his tonge with a stare?
Canst thou put a rynge in the nose of him, or
bore his chaftes thorow with a naule? Will
he make many fayre wordes with the (thy-
kest thou) or flatre the? Will he make a cō-
naunt with the? Or, art thou able for to cōm
pell him to do the contynuall seruyce? Wil
thou take thy pastyne w' him as with a byr-
de, or geue him vnto thy maydens, that thy
companyons maye hew him in peces, to be
parted amonge the marchaunt men? Can
thou fyll the nett w' his skynne, or y fysh pō
nyer with his heade? Darrest thou laye hon-
de vpon him? It is better for the to consider
what harme might happē the there thorow
and not to touch him. For when thou thy-
kest to haue holde vpon him, he shall begyle
the: Euery man also that seyth him, shall go
backe. And why? there darre none be so bol-
de, as to rayse him vp.

The XLI. Chapter.

Who is able to stonde before me? Or
who hath geuen me eny thynge a-
fore hande, that I am bounde to re-
warde him agayne? All thinges vnder hea-
uen are myne. I feare him not, whether he
threaten or speake fayre. Who lifteth him vp
and stripeth him out of his clothes, or who
taketh him by the bytt of his brydle? Who
openeth the dore of his face? for he hath ter-
rible tethe rounde aboute. His body is cou-
red with scales as it were with shyldes, lok
te in, kepte, and well cōpacte together. One

is so ioyned to another, that no ayre can come in: yee one hangeth so vpon another, and sticke so together, that they can not be sunde red. His nesinge is like a glisteringe fyre, and his eyes like the mornynge shyne. Out of his mouth go torches and fyre brandes, out off his nostrels there goeth a smoke, like as out off an hote seetinge pott. His breth maketh the coales burne, the flame goeth out of his mouth. In his necke remayneth strength, and before his face sorowe is turned to gladnesse. The membres of his body are ioyned so frayre one to another, and cleue so fast together, that he can not be moued.

His hert is as harde as a stone, ād as fast as the fyth ye that the hammer man smyteth vpon. When he goeth: the mightiest off all are afrayed, and the wawes heuy. Yff he throwe out the swearde, there maye nether speare ner brest plate abyde him. He setteth as moch by a strawe as by yrō, and as moch by a rotten stocke as by metall. He starteth not awāye for him that bendeth the bowe, ī is for flynge stones, he careth as moch for stubble as for them. He counteth the hammer no better then a strawe, he laugheth him to scorne that shaketh the speare. He treadeth the golde in the myre like ỹ sharpe potsherdes. He maketh the depe to seeth and boyle like a pott, and stereth the see together like an oyntment. The waye is light after him, the depe is his walkynge place. Vpon earth is there no power like vnto his, for he is so made, that he feareth not. Yff a man will cōsidre all hye thinges, this same is a kynge ouer all the children off pryde.

The XLII. Chapter.

Then Job answered the LORDE, and sayde: I knowe that thou hast power of all thinges, and that there is no thought hyd vnto the. For who can kepe his owne councell so secrete, but it shall be knowne? Therfore haue I spoken vnwysely, seynge these thinges are so hye, and passe my vnderstondinge. O herken thou vnto me also, and let me speake: answere me vnto the thinge that I will axe the. I haue geuen diligent eare vnto the, and now I se ỹ with myne eyes. Wherfore I geue myne owne self ỹ blame, and take repentaunce in the dust and asshes.

Now whē the LORDE had spoken these wordes vnto Job, he sayde vnto Eliphas ỹ Themanite: I am displeased with the ī thy two frendes, for ye haue not spoken the thinge ỹ is right before me, like as my seruaunt Job hath done. Therfore take vij. oxen and seuen rammes, and go to my seruaunt Job offre vp also for youre selues a brentoffe ge, and lat my seruaunt Job praye for you. Him will I accepte, and not deale with you after youre foolishnesse: in that ye haue not spokē ỹ thinge which is right, like as my seruaunt Job hath done.

So Eliphas the Themanite, Bald Suhite and Sophar the Naamathite went their waye, and did accordynge as the LORDE commaunded them. The LORDE also accepted the persōne off Job, and the LORDE turned him vnto Job, whē he prayed for his frendes: Yee the LORDE gaue Job twyse so moch as he had afore.

And thē came there vnto him all his brethren, all his sisters with all them that had ben off his acquātaūce afore, and ate bred with him in his house, wondringe at him, ād comfortinge him ouer all the trouble, that the LORDE had brought vpon him. Euery mā gaue him a shepe and a Jewell of gold.

And the LORDE made Job richer then he was before: for he had xiiij. M. shepe, vi. M. camels, a M. yock oxē, and a M. asses. He had children also: vij. sonnes and iij. doughters. The first he called Daye, the seconde powerte: the thirde, All plenteousnes. In the londe were none founde so fayre, as the doughters of Job, ī their father gaue them enheritaunce amonge their brethren.

After this lyued Job xl. yeares, so that he sawe his children, ī his childers children vnto the fourth generacion. And so he dyed, beinge olde ī of a perfecte age.

The ende of the boke of Job.

The Psalter

The first psalme.

Blessed is ỹ man, ỹ goeth not in the councell of ỹ vngodly, ỹ abydeth not in the waye of synners, ī sytteth not in ỹ seate of the scornefull. But his lyfe is in the lawe of ỹ LORDE, ī exercyseth himself in his lawe both daye and nyght. Soch a mā is like a tre planted by ỹ water, ỹ bringeth forth his fruite in due season.

His leeues shal not fall off, ād loke what
ner he doth, it shal prospere. As for the vn
ly, it is not so with them: but they are li-
he dust, which ỹ wynde scatereth awa-
om of the grounde. Therfore the vngod
all not be able to stonde in the iudgmēt,
er the synners in the congregacion off
ighteous. For the LORDE alloweth ỹ
of the righteous, but the waye of the
dly shal perishe.

The II. A psalme of Dauid.

Why do the heithē grudge? why do
the people ymagyn vayne thinges?
The kynges of the earth stōde vp,
he rulers are come together, agaynst
LORDE ād agaynst his anoynted. Let
breake their boudes a sunder, and cast a-
ye their yocke from vs. Neuertheless,
e that dwelleth in heauen, shall laugh thē
o scorne: yee euen the LORDE himself shall
haue them in derision. Then shal he spea-
vnto them in his wrath, and vexe them in
sore displeasure. Yet haue I set my kyn-
vpon my holy hill of Sion. As for me
ill preach the lawe, wherof the LORDE
h sayde vnto me: Thou art my sonne,
is daye haue I begotten the. Desyre off
ne, and I shall geue the the heithen for thi-
te enheritaunce, Yee the vttemost partes of
wo:lde for thy possession. Thou shalt ru-
hem with a rodde of yron, and breake thē
peces like an erthen vessell. Be wyse now
erfore (o ye kynges) be warned, ye that are
dges of the earth. Serue the LORDE
ith feare, and reioyse before him with reue-
nce. Kysse the sonne, lest the LORDE be an-
rie, and so ye perish from the right waye.
or his wrath shal be kindled shortly: blessed
ll they that put their trust in him.

The III. A psalme of Dauid.

Why are they so many (o LORDE) ỹ
trouble me? a greate multitude are
they, that ryse agaynst me. Yee
one there be that saye off my soule:
is no helpe for him in God. Sela
thou (o LORDE) art my defender, my wor
e, ād the lifter vp of my heade. I call
the LORDE with my voyce, and he hea
me out of his holy hill. Sela I layed
downe and slepte, but I rose vp agayne,
e the LORDE susteyned me. I am not afray
for thousandes of the people, that cōpas-
me rounde aboute. Vp LORDE, and helpe
o my God: for thou smytest all myne ene-
s vpon the cheke bones, and breakest the
th of the vngodly. Helpe belongeth vn
the LORDE, therfore let thy blessynge

be vpon thy people.

The IIII. A psalme of Dauid.

Heare me whē I cal, o God of my righ
tuousnes, thou that comfortest me in
my trouble: haue mercy vpon me, and
herken vnto my prayer. O ye sonnes off
men: how longe will ye blaspheme myne ho-
noure? why haue ye soch pleasure in vanyte,
seke after lyes? Sela Knowe this, that
the LORDE dealeth marueloully with his
saynte: and when I call vpon the LORDE,
he heareth me. Be angrie, but synne not:
comō w̄ youre owne hertes vpō yo^r beddes,
and remēbre yo^r selues. Sela. Offre ỹ sacri
fice of righteousnes, and put yo^r trust in ỹ LOR
DE. There be many ỹ saye: who wil do vs
eny good? where as thou (o LORDE) hast sho
wed vs the lighte of ỹ countenaūce. Thou
reioysest myne herte, though their encrease
be greate both in corne and wyne. Therfore
wil I laye me downe in peace, and take my rest:
for thou LORDE only settest me in a sure dwel
lynge. The V. A psalme of Dauid.

Heare my wordes (o LORDE) consider
my callynge. O marke the voyce of
my peticion, my kynge and my God: for
vnto the wil I make my prayer. Heare my
voyce by tymes (o LORDE) for early in the mor
ninge wil I gett me vnto the, yee and ỹ w̄ dili
gēce. For thou art not the God ỹ hath plea
sure in wickednesse, there maye no vngodly
personne dwel with the. Soch as be euil
maye not stonde in thy sight, thou art an ene
mie vnto all wicked doers.

Thou destroyest the lyers: the LORDE ab
horreth the bloude thurstie and disceatfull.
But as for me, I wil come in to thy house, e-
uen vpon the multitude of thy mercy: ād in
thy feare wyll I worshipe towarde thy holy
tēple. Lede me (o LORDE) in thy righteous
nesse, because of myne enemyes, ād make thy
waye playne before me. For there is no
faithfulnesse in their mouthes: they dyssem-
ble in their hertes: their throte is an open se-
pulchre: with their tonges they disceaue.
Punysh them (o God) that they maye perish
in their owne ymaginacions: cast them out
because of the multitude of their vngodlines
se, for they rebell agaynst the. Agayne, let
all them that put their trust in the, reioyse:
yee let them euer be geuynge of thankes, be-
cause thou defendest them: that they which
loue thy name, maye be ioyfull in the. For
thou LORDE geuest thy blessinge vnto the
righteous: and with thy fauorable kyndnes
thou defendest him, as with a shylde.

The VI. A psalme of Dauid.

O LORDE, rebuke me not in thine anger: Oh chastē me not in thy heuy displeasure. Haue mercy vpon me (o LORDE) for I am weake: o LORDE heale me, for all my bones are vexed. My soule also is in greate trouble, but LORDE how longe? Turne the (o LORDE) & delyuer my soule: Oh saue me, for thy mercies sake. For in death no man remembreth the: Oh who wil geue the thankes in the hell? I am weery of gronynge: Euery night wasshe I my bedde, & water my couche with my teares. My countenaūce is chaunged for very inwarde grefe, I cōsume awaye, I haue so many enemies. Awaye from me all ye wicked doers, for the LORDE hath herde the voyce off my wepinge. The LORDE hath herde myne humble petition, the LORDE hath receaued my prayer. All myne enemies shalbe cōfounded & sore vexed: yee they shalbe turned backe and put to shame, and that right soone.

The VII. A psalme of Dauid.

O LORDE my God, in y do I trust: saue me frō all thē y persecute me, & delyuer me. Lest he hauoch vp my soule like a lyon, & teare it in peces, whyle there is none to helpe. O LORDE my God, yff I haue done eny soch thinge: yf there be eny vnrighteousnes in my hādes: Yff I haue rewarded euell vnto thē y dealt frendly w^t me or hurte thē y w^t out eny cause are myne enemies: Then let myne enemie persecute my soule, & take me: yee let hī treade my life downe in the earth, & laye myne hono^r in the dust. Sela. Stōde vp (o LORDE) in y^e wrath, lift vp thyself ouer the furious indignaciō of myne enemies: aryse vp (for me) in the vengeaunce that thou hast promysed. That the congregacion of the people maye come aboute the, for their sakes therfore lift vp thyselff agayne, The LORDE is iudge ouer the people: Auenge me then (o LORDE) accordinge to my righteousnes & innocency. Oh let the wickednes of the vngodly come to an ende: but manteyne the iust, thou righteous God, y^e triest the very hertes & the reynes. My helpe cōmeth of God, which preserueth them y^e are true of herte. God is a righteous iudge, & God is euer threateninge. Yf men wil not turne, he hath whet his swearde: he hath bent his bowe & made it ready. He hath prepayred him the weapens of death, & ordened his arowes to destroye. Beholde, he trauayleth with myschefe, he hath cōceaued vnhappynesse, and brought forth a lye. He hath grauen and dygged vp a pytte, but he

shal fall himself into y pytte y he hath made. For his vnhappynes shall come vpon his owne heade, & his wickednes shall fall vpon his owne pate. As for me, I will geue thankes vnto the LORDE for his righteousnes sake, and wil prayse the name of the LORDE the most hyest. Psal. 119. b

The VIII. A psalme of Dauid. A

O LORDE oure gouernoure: how wonderfull is thy name in all the worlde? how excellent is thy glory aboue the heauens? Out of the mouth of the very babes & sucklinges thou hast ordened prayse, because of thine enemes, y thou mightest destroye the enemie and the auenger. For I considre thy heauens, euen the worke off thy fyngers: the Moone and the starres which thou hast made. Oh what is man, y thou art so myndfull of him: ether the sonne of ma that thou visitest him? After thou haddest for a seasō made him lower thē the angels, thou crowndest him with hono^r & glory. Matt. 21. b B Psal. 144. b Heb. 2. b Thou hast set him aboue the workes off thy hondes: thou hast put all thinges in subiecci on vnder his fete. All shepe and oxen, yee and the beastes of the felde. The foules of the ayre: the fysh of the see, and what so walketh thorow the wayes of the see. O LORDE oure gouernoure, how wonderfull is thy name in all the worlde? Ge Eph

The IX. A psalme of Dauid.

I Wil geue thākes vnto the (o LORDE) with my whole herte, I wil speake of all thy maruelous workes. I wil be glad & reioyse in the, yee my songes wil I make of thy name, o thou most hyest. Because thou hast dryuē myne enemies aback, they were discōfited, & perished at thy presence. For thou hast manteyned my right and my cause: thou sytte^st in the Trone that art the true iudge. Thou rebukest the heithen, and destroyest the vngodly, thou puttest out their name for ever and euer. The enemies swerdes are come to an ende, thou hast ouerthrowen their cities, their memoriall is perished with thē. But y LORDE endureth for ever, he hath prepared his seate vnto iudgmēt. He gouerneth y^e worlde with righteousnes & ministreth true iudgmēt vnto the people. The LORDE is a defence for the poore, a defence in the tyme of trouble. Therfore they y^t knowe thy name, put their trust in y^e: for thou (LORDE) neuer fayle^st thē, that seke the. O prayse the LORDE, which dwelleth in Sion shewe y people of his doinges. And why? he maketh inquysicion for their bloude, and A Psal. 110. a and 111. b B Deu. 4. a Psal. 22. a

Psal.21.c

remembreth them: he forgetteth not the complaynte of the poore. Haue mercy vpō me (o LORDE) consydre the trouble that I am in amōge myne enemies, thou that lyfteſt me vp from ỹ gates of death. That I maye shewe all thy prayses within the portes off the doughter Sion, and reioyse in thy sauynge healthe. As for the Heithen, the are sunckē doune in the pytte that they made: in the same nette, which they spred out priuely, is their owne fote take. Thus ỹ LORDE is knowne to execute true iudgment, whē the vngodly is trapped in the workes of his owne handes. Sela. The wicked muſt be turned vnto hell, and all the Heithen ỹ forget God. But the poore shal not allwaye be out of remembraunce, the paciēt abydinge of soch as be in trouble shall not perish forever. Vp LORDE, let not man haue the vpper hāde, let the Heithē be cōdemned before the. O LORDE, set a scolemaster ouer thē, that the Heithē maye knowe them selues to be but mē. Sela.

Here the Hebrues begynne the x. psalme.

WHy art thou gone so farre of, o LORDE: wilt thou hyde thy selff in tyme of trouble: Whyle ỹ vngodly hath the ouer hande, the poore muſt suffre persecucion: O that they were taken in the ymaginacions which they go aboute. For the vngodly maketh booſt of his owne hertes desyre, the couetous blesseth him self, and blaspheme th the LORDE. The vngodly is so proude and full of indignaciō, that he careth not: nether is God before his eyes. His wayes are allwaye filthie, thy iudgmentes are farre out of his sight, he defyeth all his enemies. For he sayeth in his herte: Tush, I shal neuer be cast downe, there shal no harme happē vnto me. His mouth is full of cursynge, fraude and disceate: vnder his tōge is trauayle ỹ sorow. He sytteth lurkynge in the gardens, that he maye pryuely murthur the innocent, his eyes are set vpō the poore. He lyeth waytinge secretly, as it were a lyon in his denne. He lurketh that he maye rauysh the poore, yee to rauysh the poore, when he hath gotten him in to his nett. Then smyteth he, then oppresseth he ỹ casteth downe the poore with his auctorite. For he sayeth in his herte: Tush, God hath forgotten, he hath turned away his face, so ỹ he will neuer se it. Aryse o LORDE God, lift vp thine honde, and forget not the poore. Wherfore shulde the wicked blaspheme God, and saye in his herte: Tush, he careth not for it: This thou seiſt, for thou considreſt the mysery and sorowe: The poore geueth himself ouer in to thy hande, and committeth him vnto the, for thou art the helper of the frendlesse. Breake thou ỹ arme off the vngodly and malycious, search out the wickednesse which he hath done, that he maye perish. The LORDE is kynge for euer, ye Heithen shal perish out off his londe. LORDE, thou heareſt the desyrous longynge off the poore: their herte is sure, that thine eare herkeneth therto. Helpe the fatherlesse and poore vnto their right, that the vngodly be nomore exalted vpon earth.

The X. A psalme of Dauid.

IN the LORDE put I my truſt: how will ye then saye to my soule: that she shulde flee as a byrde vpon youre hill: For lo, the vngodly haue bēt their bowe, and made redy their arowes in the quyuer: that they maye priuely shute at them, which are true of herte. The very foundacion haue they caſt downe, what cā the righteous thē do withall: But the LORDE is in his holy temple, the LORDES seate is in heauen: he cōsidereth it with his eyes, his eyelyddes beholde the children of men. The LORDE searcheth both the righteous and vngodly, but who so deliteth in wickednes, him his soule abhorreth. Vpon the vngodly he shal rayne snares, fyre, brymstone, storme and tempeſt: this reward shal they haue to drynke. For the LORDE is righteous, and he loueth righteousnes, his countenaunce beholdeth the thinge ỹ is iuſt.

The XI. A psalme of Dauid.

HElpe LORDE, for there is not one sayncte more: very fewe faithfull are there emonge the children off men. Euery man telleth lyes to his neighbō, they do but flater with their lippes and dissemble in their herte. O that the LORDE wolde rote out all disceatfull lippes, and the tonge that speaketh proude thinges. Which saye: Oure tōge shulde preuayle: we are they that ought to speake, who is lorde ouer vs: Now for the troubles sake off the oppressed, and because of the complaynte of the poore, I wil vp (sayeth the LORDE) I wil helpe thē, and set thē at rest. The wordes of the LORDE are pure wordes: euē as ỹ syluer, which from earth is tried and purified vij. tymes in the fyre. Kepe thē therfore (o LORDE) and preserue vs fro this generacion for ever. And why: when vanite and ydylnes getteth the ouer hande amonge the children of men, all are full of ỹ vngodly.

The XII. A psalme of Dauid.

HOw longe wilt thou forget me, o LORDE: for euer: how longe wilt thou hyde thy face frome: Oh how lōge shall I sete councell in my soule: how longe shall I be so vexed in myne herte: how longe shal myne enemie triumphe ouer me: Considre, ād heare me, o LORDE my God: lighten myne eyes, that I slepe not in death. Lest myne enemie saye: I haue preuayled agaynst hī for yf I be cast downe, they that trouble me will reioyse at it.

But my trust is in thy mercy, and my hert is ioyfull in thy sauynge health. I wil synge of the LORDE, that dealeth so louyngly with me. (Yee I wil prayse the name of the LORDE the most hyest)

The XIII. A psalme of Dauid.

THe foolish bodyes saye in their hertes: Tush, there is no God. They are corrupte, ād become abhominable in their doynges, there is not one yͭ doth good. The LORDE loked downe frō heauē vpō the children of men, to se yf there were eny, that wolde vnderstonde ⁊ seke after God. But they are all gone out of the waye, they are altogether become vnprofitable: there is none that doth good, no not one. * Their throte is an open sepulcre, with their tonges they haue disceaued, the poyson of Aspes is vnder their lippes. * Their mouth is full of cursinge and bytternes, their fete are swift to shed blonde. * Destruccion ⁊ wretchednes are in their wayes, ād the waye of peace haue they not knowne: there is no feare off God before their eyes. How can they haue vnderstondinge, yͭ worke myschefe, eatinge vp my people, as it were bred, ⁊ call not vpō yͭ LORDE? Therfore shal they be brought in greate feare, for God stondeth by the generacion of the righteous. As for you, ye haue made a mocke at the coūcell of the poore, because he putteth his trust in the LORDE. Oh yͭ the sauynge health were geuen vnto Israel out off Sion. Oh that the LORDE wolde delyuer his people out of captiuyte. Thē shulde Jacob reioyse, and Israel shulde be right glad.

The XIIII. A psalme of Dauid.

LORDE, who shall dwell in thy tabernacle: who shal rest vpō yͭ holy hill: Euen he yͭ leadeth an vncorrupte life: that doth the thinge which is right, ād that speaketh the treuth from his herte. He yͭ vseth no disceat in his tonge: he that doth no euell to his neghboure, ⁊ slaundreth not his neghbours. He yͭ setteth not by the vngodly

but maketh moch of thē that feare the LORDE: he yͭ sweareth vnto his neghboure ⁊ disappointeth him not. He that geueth not his money vpon vsury, and taketh no rewarde agaynst the innocēt. Who so doth these thinges, shal neuer be remoued. Exo. 22. a

The XV. A psalme of Dauid.

PReserue me (o God) for in the do I trust. I haue sayde vnto yͭ LORDE: thou art my God, my goodes are nothinge vnto the. All my delyte is vpon the sanctes that are in the earth, and vpon soch like. But they yͭ runne after another, shall haue greate trouble. Their drynke offerenges of blonde wil not I offre, nether make mencion of their name in my moueth. The LORDE himself is my good and my ... thou manteynest my enheritaūce. ...ge in yͭ is fallen vnto me in a fayre groūde ...e glad is ...e a goodly heretage. I wil thanke Thou DE for geuynge me warnynge, my re... ...ast not so haue chastened me in the nighte se... Sche... Afore hōnde sawe I God allwayes ... me, for he is on my right honde, that I shulde not be meued.

Therfore dyd my hert reioyce ⁊ my tunge was glad, my flesh also shall rest in hope. For why: thou shalt not leaue my soule in hell, nether shalt thou suffre thy sayute to se corrupcion. Thou hast shewed me the wayes off life: thou shalt make me full of ioye wͭ thy countenaunce. At thy right hande there is pleasure and ioye for euermore.

The XVI. A psalme of Dauid.

HEare yͭ right (O LORDE) cōsidre my cē playnte: herken vnto my prayer, that goeth not out of a fayned mouth. Let my sentence come forth frō thy presence, and loke vpon the thinge that is equall. Thou hast proued ⁊ visited myne herte in the nighte season: thou hast tried me in the fyre, ⁊ hast founde no wickednes in me: for I vtterly purposed, that my mouth shulde not offende. Because of the wordes of thy lippes, I haue kepte me frō the workes of men, in yͭ wayes off the murthurer. Oh ordre thou my goynges in thy pathes, that my fote steppes slippe not. For vnto the I crie, heare me o God, enclyne thine eares to me, and herkē vnto my wordes. Shewe yͭ marueluous louinge kindnesse, thou that sauest them which put their trust in the, from soch as resist thy right honde. Kepe me as the apple of an eye, defende me vnder the shadowe of thy wynges. From the vngodly that trouble me, fro myne enemies which compasse my soule rounde aboute. zac. 2. b Matth. 25.

Psal.21.c remembreth them: he forgetteth not the complaynte of the poore. Haue mercy vpō me (o LORDE) consydre the trouble that I am in amōge myne enemies, thou that lyftest me vp from ỹ gates of death. That I maye shewe all thy prayses within the portes off the doughter Sion, and reioyse in thy sauynge healthe. As for the Heithen, they are sunckē doune in the pytte that they made: in the same nette, which they spred out priuely, is their owne fote takē. Thus ỹ LORDE is knowne to execute true iudgment, whē the vngodly is trapped in the workes of his owne handes. Sela. The wicked must be turned vnto hell, and all the Heithen ỹ forget God. But the poore shal not allwaye be out of remembraunce, the paciēt abydinge of soch as be in trouble shall not perish forever. Vp LORDE, let not man haue the vpper hāde, let the Heithē be cōdemned before the. O LORDE, set a scolemaster ouer thē, that the Heithē maye knowe them selues to be but mē. Sela.

Here the Hebrues begynne the x. psalme.

Why art thou gone so farre of, o LORDE: wilt thou hyde thy selff in tyme of trouble: Whyle ỹ vngodly hath the ouer hande, the poore must suffre persecucion: O that they were taken in the ymaginacions which they go aboute. For the vngodly maketh boost of his owne hertes desyre, the couetous blesseth him self, and blaspheme th the LORDE. The vngodly is so proude and full of indignaciō, that he careth not: nether is God before his eyes. His wayes are allwaye filthie, thy iudgmentes are farre out of his sight, he defyeth all his enemies. For he sayeth in his herte: Tush, I shal neuer be cast downe, there shal no harme happē vnto me. His mouth is full of cursynge, fraude and disceate: vnder his tōge is trauayle ỹ sorow. He sytteth lurkynge in the gardens, that he maye pryuely murthur the innocent, his eyes are set vpō the poore. He lyeth waytinge secretely, as it were a lyon in his denne. He lurketh that he maye rauysh the poore, yee to rauysh the poore, when he hath gotten him in to his nett. Then smyteth he, then oppresseth he ỹ casteth downe the poore with his auctorite. For he sayeth in his herte: Tush, God hath forgotten, he hath turned a waye his face, so ỹ he will neuer se it. Aryse o LORDE God, lift vp thine honde, and forget not the poore. Wherfore shulde the wicked blaspheme God, and saye in his herte: Tush, he careth not for it? This thou seist, for thou considrest the mysery and sorowe: The poore geueth himself ouer in to thy hande, and committeth him vnto the, for thou art the helper of the frendlesse. Breake thou ỹ arme off the vngodly and malycious, seach out the wickednesse which he hath done, that he maye perish. The LORDE is kynge for euer, ye Heithen shal perish out off his londe. LORDE, thou heaurest the desyrous longynge off the poore: their herte is sure, that thine eare herkeneth therto. Helpe the fatherlesse and poore vnto their right, that the vngodly be nomore exalted vpon earth.

The X. A psalme of Dauid.

IN the LORDE put I my trust: how will ye then saye to my soule: that she shulde flie as a byrde vpon youre hill. For lo, the vngodly haue bēt their bowe, and made redy their arowes in the quyver: that they maye priuely shute at them, which are true of herte. The very foundacion haue they cast downe, what cā the righteous thē do withall? But the LORDE is in his holy temple, the LORDES seate is in heauen: he cōsidereth it with his eyes, his eye lyddes beholde the children of men. The LORDE seeth both the righteous and vngodly, but who so deliteth in wickednes, him his soule abhorreth. Vpon the vngodly he shal rayne snares, fyre, brymstone, storme and tempest: this reward shal they haue to drynke. For the LORDE is righteous, and he loueth righteousnes, his countenaunce beholdeth the thinge ỹ is iust.

The XI. A psalme of Dauid.

HElpe LORDE, for there is not one sayncte more: very fewe faithfull are there amonge the children off men. Euery man telleth lyes to his neighbō, they do but flater with their lippes and dissemble in their herte. O that the LORDE wolde roote out all disceatfull lippes, and the tonge that speaketh proude thinges. Which saye: Oure tōge shulde preuayle: we are they that ought to speake, who is lorde ouer vs? Now for the troubles sake off the oppressed, and because of the complaynte of the poore, I wil vp sayeth the LORDE) I will helpe thē, and set the at rest. The wordes of the LORDE are pure wordes: euē as ỹ syluer, which from earth is tried and purified vij. tymes in the fyre. Kepe thē ther fore (o LORDE) and preserue vs fro this generacion for ever. And why? when vanite and ydylnes getteth the ouer hande amonge the children of men, all are full of ỹ vngodly.

The XII. A psalme of Dauid.

HOw longe wilt thou forget me, o LORDE: for euer: how longe wilt thou hyde thy face frome: Oh how lōge shall I seke councell in my soule: how longe shall I be so vexed in myne herte: how longe shal myne enemie tryumphe ouer me: Considre, ād heare me, o LORDE my God: lighten myne eyes, that I slepe not in death. Lest myne enemie saye: I haue preuayled agaynst hī for yf I be cast downe, they that trouble me will reioyse at it.

But my trust is in thy mercy, and my hert is ioyfull in thy sauynge healthe. I wil synge of the LORDE, that dealeth so louyngly with me. (yee I wil prayse the name of the LORDE the most hyest)

The XIII. A psalme of Dauid.

THe foolish bodyes saye in their hertes: Tush, there is no God. They are corrupte, ād become abhominable in their doynges, there is not one yᵗ doth good. The LORDE loked downe frō heauē vpō the children of men, to se yf there were eny, that wolde vnderstonde ȝ seke after God. But they are all gone out of the waye, they are altogether become vnprofitable: there is none that doth good, no not one. * Their thro te is an open sepulcre, with their tonges they haue disceaued, the poyson of Aspes is vnder their lippes. * Their mouth is full of cursinge and bytternes, their fete are swift to shed blonde. * Destruccion ȝ wretchednes are in their wayes, ād the waye of peace haue they not knowne: there is no feare off God before their eyes. How can they haue vnderstondinge, yᵗ worke myschefe, eatinge vp my people, as it were bred, ȝ call not vpō yᵗ LORDE? Therfore shal they be brought in greate feare, for God stondeth by the generacion of the righteous. As for you, ye haue made a mocke at the coūcell of the poore, because he putteth his trust in the LORDE. Oh yᵗ the sauynge healthe were geuen vnto Israel out off Sion. Oh that the LORDE wolde delyuer his people out of captiuyte. Thē shulde Jacob reioyse, and Israel shulde be right glad.

The XIIII. A psalme of Dauid.

LORDE, who shall dwell in thy tabernacle: who shal rest vpō yᵗ holy hill: Euen he yᵗ ledeth an vncorrupte life: that doth the thinge which is right, ād that speaketh the treuth from his herte. He yᵗ vseth no disceat in his tonge: he that doth no euell to his neghboure, ȝ slaundreth not his neghbours. He yᵗ setteth not by the vngodly

but maketh moch of thē that feare the LORDE: he yᵗ sweareth vnto his neghboure ād disappointeth him not. He that geueth not his money vpon vsury, and taketh no rewarde a gaynst the innocēt. Who so doth these thinges, shal neuer be remoued.

The XV. A psalme of Dauid.

PReserue me (o God) for in the do I trust. I haue sayde vnto yᵗ LORDE: thou art my God, my goodes are nothinge vnto the. All my delyte is vpon the sanctes that are in the earth, and vpon soch like. But they yᵗ runne after another shall haue greate trouble. Their drynke offerynges of blonde wil not I offre, nether make mencion of their name in my moueth. The LORDE himself is my good and my [illegible] thou manteynest my enheritaūce. [illegible] is fallen vnto me in a fayre groūde [illegible] ne a goodly heretage. I wil thanke [illegible] DE for geuynge me warnynge, my re[illegible] so haue chastened me in the night se[illegible] Afore hōnde sawe I God allwayes [illegible] me, for he is on my right honde, that I shulde not be meued.

Therfore dyd my hert reioyce, ȝ my tunge was glad, my flesh also shall rest in hope. For why: thou shalt not leaue my soule in hell, nether shalt thou suffre thy sayncte to se corrupcion. Thou hast shewed me the wayes off life: thou shalt make me full of ioye wᵗ thy countenaunce. At thy right hande there is pleasure and ioye for euermore.

The XVI. A psalme of Dauid.

HEare yᵗ right (O LORDE) cōsidre my cōplaynte: herken vnto my prayer, that goeth not out of a fayned mouth. Let my sentence come forth frō thy presence, and loke vpon the thinge that is equall. Thou hast proued ȝ visited myne herte in the nighe seasō: thou hast tried me in the fyre, ȝ hast founde no wickednes in me: for I vtterly purposed, that my mouth shulde not offende. Because of the wordes of thy lippes, I haue kepte me frō the workes of men, in yᵗ wayes off the murthurer. Oh ordre thou my goynges in thy pathes, that my fote steppes slippe not. For vnto the I crie, heare me o God, enclyne thine eares to me, and herkē vnto my wordes. Shewe yᵗ marueloꝰ louinge kindnesse, thou that sauest them which put their trust in the, from soch as resist thy right honde. Kepe me as the apple of an eye, defende me vnder the shadowe of thy wynges. From the vngodly that trouble me, fro myne enemies which compasse my soule rounde aboute.

Zac. 2. b
Matt. 25.

Which manteyne their owne welthynesse with oppression, & their mouth speaketh proude thinges. They lye waytinge in ye waye on euery syde, turnynge their eyes downe to the grounde. Like as a lyon that is gredy of his pray, & as it were a lyons whelpe lurckynge in his denne. Up LORDE, dispoynte him & cast him downe: delyuer my soule with thy swerde from the vngodly. Fro the men of thy honde (o LORDE) from the men eff the worlde, which haue their porcion in this life: whose belies thou fyllest with thy treasure.

Ephes. b

They have children at their desyre, and leaue the reste of their substaūce for their babes

But as for me, I will beholde thy presence in rightousnes: and when thy glory appeareth shal be satisfied.

XVII. A psalme of Dauid when he is delyuered from the honde eff Saul.

I Will loue the (o LORDE) my strēgth.

The LORDE is my succo', my refuge, my Sauio': my god, my helper i whō I trust: my buckler, ye horne of my health, & my protectiō. I will prayse ye LORDE & call vpon him, so shal I be safe fro myne enemies.

a The sorowes of death cōpassed me, & the brokes of vngodlynes made me afrayed. The paynes of hell came aboute me, the snares of death toke holde vpō me. Yet in my trouble I called vpō the LORDE, & cōplayned vnto my God. So he herde my voyce out eff his holy tēple, & my cōplaynte came before hi, yee euē into his eares. Thē the earth trembled

Iudic. v. f

& quaked, the very foūdaciōs of the hilles shoke & were remoued, because he was wrothe. There wēte a smoke out of his nostrels, ād a cōsumynge fyre out of his mouth, so ye coales were kyndled at it. He bowed the heauēs & came downe, & it was darcke vnder his fete. He rode vpō the Cherubins & dyd fle: he came flyenge with the wynges of the wynde. He made darckenesse his pauylion rounde aboute hi, with darcke water & thicke cloudes to couer him. At the brightnes off his presence the cloudes remoued, with hale stones & coales of fyre. The LORDE also thondred out of ye heauē, & the heyth gaue his thondre wt hale stones & coales of fyre. He sent out his arowes & scatred thē, he cast fore lightninges, & destroyed thē. The springes of waters were sene, & the foundaciōs of the roūde worlde were discouered at ye chiding (o LORDE) at the blastinge & breth of thy displeasure. He sent downe frō the heyth to fetch me, & toke me out of greate waters. He delyuered me fro my stronge enemies, and fro my foes which were to mightie for me. They preuented me in the tyme of my trouble, but ye LORDE was my defence. He brought me forth also into lyberte: & delyuered me, because he had a fauo' vnto me. The LORDE shall rewarde me after my rightuous dealynge, & according to the clēnesse of my hōdes shal he recōpense me. For I haue kepte the wayes of the LORDE, & haue not behaued myself wickedly agaynst my God. I haue an eye vnto all his lawes, & cast not out his commaundemētes fro me. Vncorrupte will I be before hī, & wil eschue myne owne wickednes. Therfore shal ye LORDE rewarde me after my righ

b tuous dealinge, & according vnto ye clēnesse of my hōdes in his eye sight. With the holy thou shalt be holy, & wt ye innocēt thou shalt be innocēt. With the clene thou shalt be clene & with the froward thou shalt be froward. For thou shalt saue the poore oppressed, & bringe downe the hye lokes of the proude. Thou lightest my cādle, o LORDE my God: thou makest my darckenesse to be light. For in the I can discōfit an hooste of mē: yee in my God I cā leape ouer the wall.

The waye of God is a perfecte waye: the wordes of the LORDE are tried in the fyre: he is a shylde of defence, for all them that trust in him. For who is God, but the LORDE? Or, who hath eny strength, but oure God? It is God that hath gyrded me with strēgth and made my waye vncorrupte. He hath made my fete like hartes fete, and set me vp an hye. He teacheth myne hondes to fight, and maketh myne armes to breake euen a bowe off stele. Thou hast geuē me the defence of thy health, thy right hande vpholdeth me, and thy louynge correccion maketh me greate. Thou hast made rowme ynough vnder me for to go, that my fote steppes shulde not slyde. I will folowe vpon myne enemies, and take them: I will not turne till they be discomfited. I will smyte them, they shall not be able to stonde, but fall vnder my fete. Thou hast gyrded me with strength vnto ye batell, thou hast throwē them all downe vnder me, that rose vp agaynst me. Thou hast made myne enemies to turne their backes vpon me, thou hast destroyed thē ye hated me. They cried, but there was none to helpe thē: yee euen vnto the LORDE, but he herde thē not. I will beate them as small as the dust before the wynde, I will cast them out as ye claye in the stretes. Thou shalt delyuer me from the stryuinges of the people, thou shalt make me the heade of the heithē. A people whom I haue not knowne, shall serue me.

As soone as they heare of me, they shall obeye me, but the straunge childrē dyssemble with me. The straunge children are waxē olde, and go halting out of their pathes. The LORDE lyueth: & blessed be my helper, praysed be the God of my healthe. Euē y God which seyth that I be auenged, and subdueth the people vnto me. It is he that deliuereth me fro my cruell enemies: thou shalt lifte me vp from them that ryse agaynst me, thou shalt ryd me from the wicked man.

For this cause I wil geue thankes vnto y (o LORDE) amonge the Gentiles, and synge prayses vnto thy name. Greate prosperite geueth he vnto his kynge, and sheweth louinge kyndnesse vnto Dauid his anoynted, yee & vnto his sede for euermore.

The XVIII. A psalme of Dauid.

THe very heauēs declare the glory off God, & the very firmamēt sheweth his hādye worke. One daye telleth another, and one night certifieth another. There is neither speach ner lāguage, but their voyces are herde amōge thē. Their soūde is gone out in to all londes, and their wordes in to the endes of the worlde.

In thē hath he sett a tabernacle for y Sōne, which cōmeth forth as a brydegrome out of his chambre, & reioyseth as a giaunte to rūne his course. It goeth forth frō the one ende of the heauen, and runneth aboute vnto the same ende agayne, & there maye no mā hyde himself frō the heate therof. The lawe of the LORDE is a perfecte lawe, it quickeneth the soule. The testimony of y LORDE is true, & geueth wisdome euen vnto babes. The statutes of the LORDE are right, & reioyse the herte: y cōmaundemēt of y LORDE is pure, and geueth light vnto the eyes.

The feare of the LORDE is cleane, & endureth for euer: the iudgmentes of the LORDE are true and rigtuous alltogether. More pleasunt are they then golde, yee then moch fyne golde: swater then hony & the hony combe. These thy seruaunt kepeth, & for kepinge of them there is greate reward. Who can tell, how oft he offendeth? Oh clēse thou me fro my secrete fautes. Kepe thy seruaūte also from presumptuous synnes, lest they get the dominion ouer me: so shal I be vndefyled & innocēt frō the greate offence. Yee the wordes of my mouth & the meditaciō of my herte shalbe acceptable vnto the, o LORDE, my helper and my redemer.

The XIX. A psalme of Dauid.

THe LORDE heare the in the tyme off trouble, the name of the God of Jacob defende the. Sende the helpe frō the Sanctuary, & strength y out of Sion. Remembre all thy offerynges, and accepte thy brent sacrifice. Sela. Graunte the thy hertes desyre, & fulfill all thy mynde. We will reioyse in thy healthe, & triūphe in y name of the LORDE oure God: the LORDE performe all thy peticiōs. Now knowe I, that the LORDE helpeth his anoynted, and will heare him frō his holy heauen: mightie is the helpe of his right hōde. Some put their trust in charettes, & some in horses: but we wil remēbre y name of the LORDE oure God. They are brought downe and fallen, but we are ryssen and stonde vpright. Saue (LORDE) & helpe vs (o kynge) when we call vpon the.

The XX. A psalme of Dauid.

LORDE, how ioyfull is the kynge in y strength: O how exceadinge glad is he of thy sauynge healthe? Thou hast geuen him his hertes desyre, & hast not put him frō the request of his lippes. Sela. For thou hast preuēted him w^t liberall blessinges, & set a crowne of golde vpon his heade. He asked life of the, & thou gauest him a longe life, euē for euer & euer. His honoure is greate in thy sauynge healthe, glory and greate worshipe shalt thou laye vpon him. For thou shalt geue him euerlastige felicite, & make him glad w^t the ioye of y coūtenaūce. And why: because the kinge putteth his trust in the LORDE, & in the mercy of the most hieste he shal not myscary. Let all thine enemies fele thy honde, let thy right honde fynde out all thē y hate the. Thou shalt make thē like a fyre ouen in tyme of thy wrath: the LORDE shal destroye thē in his displeasure, & the fyre shall consume them. Their frute shalt thou rote out of the earth, & their sede frō amōge the childrē of men. For they intended myschefe agaynst the, & ymagined soch deuyces, as they were not able to performe. Therfore shalt thou put thē to flight, & with thy stringes thou shalt make ready thine arowes agaynst the faces off them. Be thou exalted (LORDE) in thine owne strength, so wil we synge and prayse thy power.

The XXI. A psalme of Dauid.

MY God, my God: why hast thou forsaken me: y wordes of my cōplaynte are farre fro my healthe. O my God, I crie in the daye tyme, but thou herest not: and in the night season also I take no rest. Yet dwellest thou in the Sanctuary, o thou worshipe of Israel. Oure fathers hoped in the, they trusted in the, & thou dydest delyuer them. They callled vpon the,

A

B

A Matt. 27. Mar. 15.

and were helped: they put their truſt in the, and were not cõfounded. But as for me, I am a worme and no man: a very ſcorne of me and the out caſt of the people. All they y ſe me, laugh me to ſcorne: they ſhute out their lippes, and ſhake their heades. He truſted in God, let him delyuer him: let him helpe hi, yf he wil have him. But thou art he that toke me out of my mothers wõbe: thou waſt my hope, when I hanged yet vpon my mothers breſtes. I have bene left vnto the euer ſence I was borne, thou art my God, euẽ fro my mothers wombe. O go not fro me the, for trouble is harde at honde, and here is none to helpe me. Greate bulles are come aboute me, fatt oxen cloſe me in on euery ſyde. They gape vpon me with their mouthes, as it were a rampinge and roaringe lyon.

I am poured out like water, all my bones are out of ioynt: my hert in the myddeſt off my body is euen like meltinge waxe. My ſtrength is dried vp like a pot ſherde, my tunge cleueth to my gomes, and thou haſt brought me in to the duſt of death. For dogges are come aboute me, the cõuell of y wicked hath layed ſege agaynſt me. They pearſed my hondes and my fete, I might have told all my bones: as for them, they ſtode starinige and lokinge vpon me. They have parted my garmentes amonge them, ād caſt lottes vpon my veſture.

But be not thou farre fro me, o LORDE: thou art my ſuccoure, haiſt the to helpe me. Delyuer my ſoule from the ſwearde, my dearlinge from the power of the dogge. Saue me from the lyons mouth, and heare me frõ amonge the homes off the vnicornes. So will I declare thy name vnto my brethren, in the myddeſt off the congregacion will I prayſe the. O prayſe the LORDE ye that feare him: Magnifie him all ye ſede of Jacob, and let all y ſede of Iſrael feare hi. For he hath not deſpyſed ner abhorred the myſerable eſtate of the poore: he hath not hyd his face fro me, but whẽ I called vnto him, he herde me. I will prayſe the in the greate congregacion, and performe my vowes in the ſight off all thẽ that feare the. The poore ſhal eate ād be ſatisfied: they y ſeke after y LORDE ſhal prayſe him: youre herte ſhal lyne for euer.

All the endes of the worlde ſhal remembre them ſelues, and be turned vnto the LORDE: and all the generacions of the heithen ſhal worſhipe before him. For the kyngdome is the LORDES, and he ſhal be the gouernoure of y heithen. All ſoch as be fat vpõ earth, ſhal eate alſo and worſhipe: All they that lye in the duſt, and lyue ſo hardly, ſhall fall downe before him. The ſede ſhall ſerue him, and preach of the LORDE for euer. They ſhal come, and declare his righteouſnes: vnto a people that ſhal be borne, whõ the LORDE hath made.

The XXII. A pſalme of Dauid.

The LORDE is my ſhepherde, I can wante nothinge. He ſedeth me in a grene paſture, ād ledeth me to a freſh water. He quickeneth my ſoule, and bringeth me forth in the waye of righteouſnes for his names ſake. Though I ſhulde walke now in the valley of the ſhadowe of death, yet I feare no euell, for thou art with me: thy ſtaffe and thy ſhepehoke cõforte me. Thou prepareſt a table before me agaynſt mine enemies: thou anoyneſt my heade with oyle, and filleſt my cuppe full. Oh let thy louynge kyndnes and mercy folowe me all the dayes off my life, that I maye dwell in the houſe off the LORDE for euer.

The XXIIII. A pſalme of Dauid.

The earth is the LORDES, and all that therin is: the cõpaſe of the worlde, ād all y dwell therin. For he hath fõded it vpõ the ſees, and buylded it vpon the flodes. Who ſhal go vp in to the hill off the LORDE: Or, who ſhal remayne in his holy place: Euẽ he y hath innocẽt hõdes and a clene herte: which lifteth not vp his mynde vnto vanite, and ſweareth not to diſceaue. He ſhal receaue the bleſſinge frõ the LORDE, ād mercy frõ God his ſauioure. This is y generaciõ of thẽ y ſeke him, of thẽ y ſeke y face, o Jacob. Sela. Open yo gates (o ye princes) let the euerlaſtinge dores be opened, and y kynge off glory maye come in. Who is this kynge of glory: It is the LORDE ſtrõge and mighty, euen the LORDE mighty in batell.

Open youre gates (o ye princes) let the euerlaſtinge dores be opened, y the kynge off glory maye come in. Who is this kynge off glory: It is the LORDE of hooſtes, he is the kynge of glory. Sela.

The XXIIII. A pſalme of Dauid.

Vnto the (o LORDE) I lift vp my ſoule. My God, I truſt in y: Oh let me not be confounded, leſt myne enemies triũphe ouer me. For all they y hope in y ſhal not be aſhamed: but ſoch as be ſcornefull deſpyſers wont a cauſe they ſhall be put to cõfuciõ. Shewe me thy wayes (o LORDE) and teach me thy pathes. Lede me in y truth and lerne me, for thou art the God off my healeth, and in the is my hope all the dayelonge.

Pſal. 108. d
Matt. 27. c
B
Pſal. 22. a
Pſal. 6. a
R. 19. b
C
d
e
Pſal. 54. b
Heb. 2. c
Pſal. 9. b
D
Pſal. 111. b

Call to remembraunce, O LORDE, thy tender mercyes & thy louinge kyndneſſes, which haue bene euer of olde. Oh remembre not ſ synnes & offences of my youth, but accordinge vnto thy mercy thynke vpon me (O LORDE) for thy goodneſſe. O how frēdly & righteous is the LORDE, therfore wil he teach ſynners in the waye. He ledeth the ſymple a right, and ſoch as be meke thē lerneth he his wayes. All the wayes of the LORDE are very mercy & faithfulneſſe, vnto ſoch as kepe his teſtament and couenaunt. For thy names ſake, O LORDE, be merciſull vnto my ſynne, for it is greate. What ſo euer he be that feareth the LORDE, he ſhal ſhewe him the waye that he hath choſen.

His ſoule ſhall dwell at eaſe, and his ſede ſhall poſſeſſe the londe. The ſecrete of the LORDE is amonge them that feare him, and he ſheweth them his couenaunt. Myne eyes are euer lokynge vnto the LORDE, for he ſhal plucke my fete out of ſ nett. Turne the vnto me and haue mercy vpon me, for I am deſolate and in miſery. The ſorowes of my herte are greate, O brynge me out of my troubles.

Loke vpon my aduerſite and miſery, and forgeue me all my ſynnes. Conſidre how myne enemies are many, and beare a malicious hate agaynſt me. O kepe my ſoule, and delyuer me: let me not be confounded, for I haue put my truſt in the. Let innocency and righteous dealinge wayte vpon me, for my hope is in the. Delyuer Iſrael (O God) out of all his trouble.

The XXV. Pſalme of Dauid.

BE thou my iudge (O LORDE) for I walke innocently: my truſt is in the LORDE, therfore ſhall I not fall.

Examen me O LORDE, and proue me: trie out my reynes and my hert. For thy louynge kyndneſſe is before myne eyes, and I walke in thy trueth. I ſyt not amōge vayne perſonnes, and haue no felliſhipe with the diſceatfull. I hate the congregacion of the wicked, and I will not ſyt amonge the vngodly.

I waſſhe my hondes with innocency O LORDE, and ſo go I to thine aulter. That I maye ſhewe the voyce of thy prayſe, and tell of all thy wonderous workes. LORDE, I loue the habitacion of thy houſe, and ſ place where thy honoure dwelleth. O deſtroye not my ſoule with the ſynners, ner my life with the bloudthurſtie. In whoſe hondes is wickednesſe, and their right hondes is full of giftes. But as for me I will walke innocently: O delyuer me, and be merciſull vnto me. My fote ſtondeth right: I wil prayſe the (O LORDE) in the congregacions. Deu. 17.

The XXVI. Pſalme of Dauid.

THe LORDE is my light and my helth: whom then ſhulde I feare? the LORDE is the ſtrength of my life, for whom the ſhulde I be afrayed? Therfore when the wicked (euen myne enemies & my foes) came vpon me, to eate vp my fleſh, they ſtombled and fell. Though an hoſt of men were layed agaynſt me, yet ſhal not my hert be afrayed: and though there roſe vp warre againſt me, yet wil I put my truſt in him. One thinge haue I deſyred of the LORDE, which I wil requyre: namely, that I maye dwell in the houſe of the LORDE all the dayes of my life, to beholde the fayre bewtie of the LORDE, and to vyſet his temple. A Pſal. 118. Luce 10. 2. Re. 7. c

For in the tyme of trouble he hath hyd me in his tabernacle, yee in the ſecrete place of his dwellinge hath he kepte and ſet me vp vpon a rocke of ſtone. And now hath he lift vp my heade aboue myne enemies, that cōpaſſed me rounde aboute. Therfore wil I offre in his dwellinge, the oblacion of thākeſgeuynge: I wil both ſynge & ſpeake prayſes vnto the LORDE. Herke vnto my voyce (O LORDE) when I crie vnto the: haue mercy vpon me & heare me. My hert ſpeaketh vnto the, my face ſeketh the, yee LORDE, thy face wil I ſeke. O hyde not thou thy face fro me, caſt not thy ſeruaunt of in diſpleaſure. Thou art my ſuccoure, leaue me not, nether forſake me, O God my Sauioure. For my father and my mother haue forſaken me, but the LORDE hath taken me vp. Shewe me thy waye O LORDE, and lede me in the right path, becauſe of myne enemies. Delyuer me not into the wylles of myne aduerſaries, for there are falſe wytneſſes ryſen vp againſt me, and they ymagyn myſchefe. Neuertheleſſe, I beleue verely to ſe the goodneſſe of the LORDE in the londe of the lyuynge. O tary thou ſ LORDE S leyſure, be ſtronge, let thine hert be of good comforte, and wayte thou ſtill for the LORDE. B 1. Re. 21. C Pſal. 29. d

The XXVII. Pſalme of Dauid.

VNto the wil I crie, o my ſtronge defence: thinke no ſcorne of me, leſt (if thou make the as though thou herdeſt not) I become like them, that go downe into ſ pytte. Heare the voyce of my humble peticion, when I crie vnto the, and holde vp my hondes towarde thy holy temple. D

O plucke me not awaye amonge the vngodly and wicked doers, which speake frendly to their neighboure, but ymagin myschefe in their herres. Rewarde them accordinge to their dedes and wickednesse of their owne ínuencions. Recompense them after ye workes of their hõdes, paye them that they haue deserued. For they regarde not the workes of the LORDE, nor the operacion of his hãdes: therfore shal he breake them downe, and not buylde them vp. Praysed be ye LORDE, for he hath herde the voyce of my humble peticiõ. The LORDE is my strẽgth and my shylde: my herte hoped in him, & I am holpe: therfore my hert daũseth for ioye, and I will synge prayses vnto him. The LORDE is the strength of his people, he is the defender and Sauoure of his anoynted.

O helpe thy people, geue thy blessynge vnto thy enheritaunce: fede them, and set them vp for euer.

The XXVIII. A psalme of Dauid.

A Scrybe vnto the LORDE (o ye mightie) ascribe vnto the LORDE worshipe and strength. Geue the LORDE the honoure of his name, bowe youre selues to the holy magesty of the LORDE. It is the LORDE that commaundeth the waters: It is the glorious God that maketh ye thonder: it is the LORDE ye ruleth the see. The voyce of the LORDE is mightie in operacion, the voyce of the LORDE is a glorious voyce. The voyce of the LORDE breaketh the Cedre trees: yee the LORDE breaketh the Cedres of Libanus. He maketh them to skippe like a calfe: Libanus and Sirion like a yonge vnycorne. The voyce of the LORDE deuideth the flames of fyre: the voyce of the LORDE shaketh the wilderneſſe, yee the LORDE shaketh the wilderneſſe of Cades.

The voyce of the LORDE moueth ye hyndes & discouereth the thicke busshes: in his temple shal euery man speake of his honoure. The LORDE stilleth the water floude, & ye LORDE remayneth a kynge for euer. The LORDE shall geue power vnto his people, the LORDE shal geue his people the blessynge of peace.

The XXIX. A psalme of Dauid.

A I Wil magnifie ye (O LORDE) for thou hast set me vp, & not suffred my foes to triũphe ouer me. O LORDE my God, I cried vnto the, and thou hast healed me. Thou LORDE hast brought my soule out of hell: thou hast kepte my life, where as they go downe to the pytte. Synge prayses vnto the LORDE (o ye sayntes of his) geue thankes vnto him for a remembraunce of his holynesse. For his wrath endureth but the twynckelinge of an eye, and his pleasure is in life: heuynesse maye well endure for a nighte, but ioye commeth in the mornynge.

As for me, whẽ I was in prosperite, I sayde: Tush, I shal neuer fall more. (And why? thou LORDE of thy goodnesse hadest made my hill so stronge.) But as soone as thou turnedest thy face fro me, I was brought in feare. Thẽ cried I vnto ye (O LORDE) yee vnto ye LORDE made I my prayer. What profit is there in my blonde, yf I go downe to corrupcion? Maye the dust geue thankes vnto ye? Or shal it declare thy faithfulnesse? Heare (O LORDE) and haue mercy vpon me: LORDE be thou my helper. And so thou hast turned my heuynesse into ioye: thou hast put of my sack cloth, & gyrded me w gladnesse. That my honor mighe synge prayses vnto the w out ceassynge: O LORDE my God, I wil geue thankes vnto the for euer.

The XXX: A psalme of Dauid.

IN the, O LORDE, is my trust: let me neuer be put to cõfucion, but delyuer me in thy righteousnesse. Bowe downe thine eare to me, make hast to delyuer me: be thou my stronge rocke and a house of defence, that thou mayest saue me. For thou art my stronge holde & my castell: O be thou my gyde, & lede me for thy names sake. Drawe me out of the nett ye they haue layed primely for me, for thou art my strẽgth.

Into thy hondes I commende my spirite: thou hast deliuered me O LORDE thou God of treuth. I hate them that holde of vanities, and my trust is in the LORDE. I wil be glad and reioyse in thy mercy: for thou hast considred my trouble, thou hast knowne my soule in aduersite. Thou hast not delyuered me ouer in to the hõdes of the enemie, but hast set my fete in a large rowme. Haue mercy vpon me, O LORDE, for I am in trouble, myne eye is consumed for very heuynesse, yea my soule and my body. My life is waxen olde with heuynesse, and my yeares w mournynge. My strẽgth fayleth me because of my aduersite, and my bones are corrupte. I am become a very reproose amonge all myne enemies, my neighbours & they of myne owne acquaintaunce are afrayed of me: they ye se me in the strete, cõvey them selues fro me. I am clene forgotten and out of mynde, as a deed man: I am become like a broken vessell.

For I haue herde the blasphemy of the multitude: euery man abhorreth me: they ha-

ye gathered a councel together agaynst me, and are purposed to take awaye my life.

But my hope is in ỹ O LORDE, & I saye: thou art my God. My tyme is in thy honde: delyuer me from the honde of myne enemies, & from them ỹ persecute me. Shewe thy seruaunt the light of thy countenaunce, helpe me for thy mercies sake. Let me not be confounded (o LORDE) for I call vpon the: let the vngodly rather be put to confucion, and brought vnto the hell. Let the lyenge lippes be put to sylence, which cruelly, disdaynedly & despitefully speake agaynst the righteous. O how greate and manifolde is thy good, which thou haist hyd for them that feare ỹ: O what thinges bum gest thou to passe for them, that put their trust in the, euen before the sonnes of men?

Thou hydest them priuely by thine owne presence from the proude men, thou kepest them secretly in thy tabernacle, from the strife of tonges. Thankes be to the LORDE, for he hath shewed me maruelous greate kyndnesse in a stronge cite. For when the sodane feare came vpon me, I sayde: I am cast out of thy sight. Neuertheles, thou herdest myne humble prayer, when I cried vnto the. O loue the LORDE (all ye his soyntes) for the LORDE preserueth the faithfull, and plenteously rewardeth he the proude doer. Be stronge therfore & take a good herte vnto you, all ye that put youre trust in the LORDE.

The XXXI. A psalme of Dauid.

BLessed are they, whose vnrighteousnesse is forgeuen, and whose synnes are couered. Blessed is the man, vnto whom the LORDE imputeth no synne, in whose spirite there is no gyle. For whyle I helde my tonge, my bones consumed awaye thorow my daylie complaynynges. And because thy hande was so heuy vpon me both daye and night, my moysture was like the drouth in Sommer. Sela.

Therfore I confessed my synne vnto the, and hyd not myne vnrighteousnesse. I saide: I will knowlege myne offence, and accuse my self vnto the LORDE, and so thou forganest me the wickednesse of my synne.

Sela. For this shal euery saynte make his prayer vnto the in due season, therfore shall not the greate water floudes come nye him. Thou art my defence in the trouble that is come aboute me, O cõpasse thou me aboute also with the ioye of delyueraunce.

Sela. I wil enforme the, and shewe the the waye wherin thou shalt go: I wil fasten myne eyes vpon the. Be not ye now like horses & mooles, which haue no vnderstondinge. Whose mouthes thou must holde with bytt & bridle, yf they wil not obeie the.

Greate plages shall ỹ vngodly haue, but who so putteth his trust in the LORDE, mercy shall compasse him on euery syde. Be glad (o ye righteous) and reioyse in the LORDE, be ioyfull all ye that are true of herte.

Tob.6.d
Pro.26.a

The XXXII. A psalme of Dauid.

REioyse in ỹ LORDE (o ye righteous) for it becommeth well the iust to be thankfull. Prayse the LORDE with harpe: synge psalmes vnto him with the lute and instrument of ten strynges. Synge him a new songe, yee synge lustely vnto him & with a good courage. For the worde of ỹ LORDE is true, and all his workes are faithfull. He loueth mercy & iudgment, ỹ earth is full of the goodnesse of the LORDE. By the worde of the LORDE were the heauens made, & all the hoostes of them by ỹ breth of his mouth. He gathereth ỹ waters together as it were in a bottell, & laieth vp the depe in secrete. Let all the earth feare the LORDE, and let all them that dwell in the worlde, stode in awe of him. For loke what he sayeth, it is done: and loke, what he cõmaundeth, it stondeth fast. The LORDE bringeth the councell of the heithen to naught, and turneth the deuyces of the people.

A
Psal.32.b

Colo.3.b
Ephe.4.b

Gen.1.a
Colos.1.b

B

But the cõcell of the LORDE endureth, and the thoughtes of his hert from generacion to generacion. Blessed are the people that holde the LORDE for their God, & blessed are the folke whom he hath chosen to be his heretage. The LORDE loketh downe from heauen, & beholdeth all the children of men: from his stronge seate he considreth all them ỹ dwell in the worlde. He only hath fashioned all the hertes of them, & knoweth all their workes. A kynge is not holped by his owne greate hoost, nether is a giaunte saued thorow the might of his owne stregth.

Psal.143.c
Psal.101.a
Pro.15.a
21.a

C

A horse is but a vayne thynge to saue a man, it is not the power of his stregth that can delyuer him. Beholde, the eye of the LORDE loketh vnto them that feare him, & put their trust in his mercy. That he may delyuer their soules from death, and to fede them in the deare tyme. Let oure soule paciently abyde the LORDE, for he is oure helpe and shilde. So shal oure herte reioyse in him, because we haue hoped in his holy name. Let thy mercifull kyndnesse (o LORDE) be vpon vs, like as we put oure trust in the.

Pro.21.d
Eccli.35.e

The XXXIIII. A psalme of Dauid.

A I Wil allwaye geue thankes vnto the LORDE, his prayse shal euer be in my mouth. My soule shall make hir boast in the LORDE: the poore oppressed shal heare therof, and be glad. O prayse ye LORDE with me, and let vs magnifie his name to gether. Re.21.d I sought the LORDE, and he herde me, yee he delyuered me out of all my feare. They that haue an eye vnto him, shalbe lightened, & their faces shall not be ashamed. This poore man cried vnto the LORDE, and he herde him, yee and delyuered him out of all his troubles. 1.Re.6.19 Iosue 5.d The angell of the LORDE pitcheth his tente rounde aboute them that feare him, and delyuereth them.

Psal.2.b O taist and se how frendly the LORDE is, B blessed is the man ye trusteth in him. Psal.127.a Matt.6.c O feare the LORDE, ye ye be his sayntes: for they that feare him, lacke nothinge. The rich shal want and suffre hunger, but they which seke the LORDE, shal wāt no maner of thinge, that is good. Come hither (o ye children) herken vnto me, I wil teach you the feare of the LORDE. Who so listeth to lyue, & wolde fayne se good dayes. Let him refrayne his tonge from euell, and his lippes that they speake no gyle. Let him eschue euell, and do good: Let him seke peace & ensue it. For the eyes of the LORDE are ouer the righteous, and his eares are open vnto their prayers. But the face of the LORDE beholdeth them that do euel, to destroye the remembraunce of them out of the earth.

When the righteous crie, the LORDE heareth them, and delyuereth thē out of all their troubles. The LORDE is nye vnto them ye are contrite in hert, & wil helpe soch as be of an hūble spirete. Greate are ye troubles of the righteous, but the LORDE delyuereth them out of all. He kepeth all their bones, so ye not one of them is broken. But miss fortune shal slaye the vngodly, and they that hate ye righteous shal be giltie. The LORDE delyuereth the soules of his seruaūtes, and all they that put their trust in him, shal not offende.

The XXXIIII. A psalme of Dauid.

A STryue thou with them (o LORDE) that stryue w̄ me, fight thou agaynst them that fighte agaynst me. Laye honde vpon the shylde and speare, and stonde vp to helpe me. Drawe out thy swearde, and stoppe the waye agaynst them that persecute me, saye vnto my soule: I am ye helpe. Let them be cōfounded and put to shame, that seke after my soule: let thē be turned back and brought to confucion, that ymagin myscheefe for me. Let thē be as ye dust before the wynde, and the angell of the LORDE scaterynge thē. Let their waye be darcke and slippery, and the angell of the LORDE to persecute them. For they haue prively laied their nett to destroye me without a cause, yee and made a pitte for my soule, which I never deserued. Let a sodane destruccō come vpon him vnawarres, and ye nett that he hath layed prively, catch him self, that he maye fall into his owne myscheefe. But let my soule be ioyfull in the LORDE, and reioyse in his helpe. All my bones shal saie: LORDE, who is like vnto the? which delyuerest ye poore from those that are to stronge for him, yee the poore and the nedy from his robbers.

False witnesses are rysen vp, & laye to my charge thinges that I knowe not. They reward me euell for good, to the greate discomforth of my soule. Neuertheles, when they were sick, I put on a sack cloth: I humbled my soule with fastinge, and my prayer turned in to myne owne bosome. I behaued my self as though it had bene my frende or my brother, I were heuely, as one ye mourneth for his mother. But in my aduersite they reioyse, and gather them together: yee ye very lame come together agaynst me vnawarres, makynge mowes at me, & ceasse not. With ye gredy & scornefull ypocrites they gnaßshed vpon me with their teth. LORDE, whan wilt thou loke vpō this? O rescue my soule from ye wicked rūmoure of thē, my dearlinge from the lyons. So wil I geue ye thankes in the greate congregacion, & prayse the amonge moch people. O let thē not triūphe ouer me, that are myne enemies for naught: O let them not wincke w̄ their eyes, that hate me without a cause. And why? their comonynge is not for peace, but they ymagin false wordes agaynst ye ouercrestes of the londe. They gape vpon me w̄ their mouthes, sayenge: there there: we se it with oure eyes. This thou seist, o LORDE: holde not thy tonge thē: go not farre from me, o LORDE. Awake (LORDE) and stonde vp: auenge thou my cause, my God, and my LORDE. Judge me (o LORDE my God) acordinge to thy righteousnesse, & they triūphe not ouer me. O let thē not saye in their hertes: there there, so wolde we haue it. O let them not saye: we haue ouercome him.

Let them be put to confucion and shame, that reioyse at my trouble: let thē be clothed with rebuke and dishonoure, that boost thē selues agaynst me. Let them also be glad

and reioyse, that fauoure my rightuous dealinge: yee let them saye allwaye: blessed be ỹ LORDE, which hath plesure in the prosperite of his seruaunt. And as for my tonge, it shall be talkynge of thy rightousnes and of thy prayse, all the daye longe.

The XXXV. A psalme of Dauid.

WHert sheweth me the wickednesse of the vngodly, that there is no feare of God before his eyes. For he dyssembleth before his face, so longe till his abhominable synne be founde out. The wordes of his mouth are vnrightuousnesse and disceate, he wil not be lerned to do good. He ymagineth mysches vpon his bedde, he will come in no good waye, ner refuse the thinge that is euell. Thy mercy (O LORDE) reacheth vnto the heauen, and thy faithfulnesse vnto the cloudes. Thy rightuousnesse stondeth like the stronge mountaynes, & thy iudgment like the greate depe. Thou LORDE preseruest both mẽ & beestes. How precious is thy mercy (O God) that the children of men maye put their trust vnder ỹ shadowe of thy wynges? They shalbe satisfied with the plẽteousnesse of thy house, and thou shalt geue them drynke of the ryuer of thy pleasures. For by the is ỹ well of life, & in thy light, shall we se light. O sprede forth thy louynge kyndnesse vnto them that knowe the, & thy rightuousnes vnto thẽ that are true of hert. O let not the fote of pryde ouertake me, O let not the hande of ỹ vngodly cast me downe. As for wicked doers, they fall, they are cast downe, & are not able to stõde.

The XXXVI. A psalme of Dauid.

FRett not thy self at the vngodly, be not thou envious agaynst the euell doers. For they shall soone be cut downe like ỹ grasse, & be wythered euen as ỹ greene herbe. Put thou thy trust in ỹ LORDE, & be doinge good: so shalt thou dwell in the londe, & verely it shal fede the. Delyte thou in the LORDE, & he shal geue the thy hertes desyre. Cõmitte thy waye vnto ỹ LORDE, set thy hope in him, and he shal bringe it to passe. Yee he shall make thy rightousnesse as cleare as the light, & thy iust dealinge as the noone daye. Holde the still in ỹ LORDE, and abyde pacietly vpon him: but greue not thy self at one that hath prosperite, and lyueth in abhominacion. Leaue of from wrath, let go displeasure, let not thy gelousy moue the also to do euell. For wicked doers shal be roted out, but they that pacietly abyde the LORDE, shal enheret the londe.

Suffre yet a litle whyle, & ỹ vngodly shal be clene gone: thou shalt loke after his place, & he shal be awaye. But the meke spreted shal possesse the earth, & haue pleasure in moch rest. The vngodly layeth wayte for the iust, & gnasheth vpon him w his tethe, Matt. 5. a

But ỹ LORDE laugheth him to scorne, for he seith ỹ his daye is cõminge. The vngodly drawe out the swerde & bende their bowe, to cast downe ỹ symple & poore, and to slaye soch as go ỹ right waye. Neuertheles, their swerde shal go thorow their owne hert, and their bowe shalbe brokẽ. Psal. 2. a

A small thinge ỹ the rightuous hath, is better then greate riches of the vngodly. For the armes of ỹ vngodly shalbe broken, but the LORDE vpholdeth the rightuous. The LORDE knoweth the dayes of the godly, & their enheritaũce shal endure for euer. They shal not be cõfounded in ỹ perlous tyme, & in ỹ dayes of derth they shall haue ynough. As for ỹ vngodly, they shall perishe: & whẽ ỹ enemies of ỹ LORDE are in their floures, they shal cõsume, yee euen as the smoke shal they cõsume awaye. The vngodly borroweth and paieth not agayne, but the rightuous is mercifull & liberall. Soch as be blessed of him, shal possesse the londe: & they whom he curseth, shalbe roted out. The LORDE ordreth a good mans goinge, & hath pleasure in his waye. Though he fall, he shal not be hurte, for the LORDE vpholdeth him w his hãde. Pro. 15. b. Eccli. 29. a. 1. Tim. 6. b

I haue bene yonge, & now am olde: yet sawe I neuer the rightuous forsakẽ, ner his sede to seke their bred. The rightuous is euer mercifull, & lẽdeth gẽtly, therfore shal his sede be blessed. Fle frõ euell, & do ỹ thinge that is good, so shalt thou dwell for euer.

For ỹ LORDE loueth ỹ thinge ỹ is right, he forsaketh not his sayntes, but they shal be preserued for euermore: as for the sede of the vngodly, it shalbe roted out. Yee the rightuous shal possesse ỹ lõde, & dwell therin for euer. The mouth of the rightuous is exercised in wysdome, & his tõge talketh of iudgment. The lawe of his God is in his hert, therfore shal not his fote steppes slyde. The vngodly seyth the righteous, & goeth about to slaye him. But the LORDE wil not leaue him in his hõdes, ner condemne him when he is iudged. Pro. 10. d

Hope thou in the LORDE & kepe his waye: & he shal so promote the, that thou shalt haue the lõde by enheritaũce, & se, when the vngodly shall perishe. I my self haue sene the vngodly in greate power, & florishinge like a grene baye tre: but when I went by, lo, he was gone: I sought him, but he could no where be founde.

Kepe innocency, and take hede vnto the thinge that is right, for that shall bringe a man peace at the last. As for the trāsgressours, they shal perishe together, and the vngodly shal be rooted out at ỹ last. The helpe of the righteous commeth of the LORDE, he is their strength in the tyme of trouble. The LORDE shal stode by them, and saue them: he shal delyuer them from the vngodly, and helpe thē, because they put their trust in him.

The XXXVII. A psalme of Dauid.

A Ierem.10.d Psal.6.a

PVt me not to rebuke (O LORDE) in thine anger: Oh chastē me not in thy heuy displeasure. For thy arowes stick fast in me, and thy honde presseth me sore. There is no whole parte in my body, because of thy displeasure: there is no rest in my bones, by reason of my synnes. For my wickednesses are gone ouer my heade, and are like a sore burthen, to heuy for me to beare.

My woundes stynck & are corrupte, throwe my folishnesse. I am brought in to so greate trouble and misery, that I go mournynge all the daye longe. For my loynes are clene dried vp, and there is no whole parte in my body. I am feble and sore smytte, I roare for the very disquietnes of my hert.

B LORDE, thou knowest all my desyre, & my gronynge is not hyd from the. My hert paunteth, my strength hath fayled me, & the light of myne eyes is gone fro me. My louers & frendes stonde lokynge vpon my trouble, and my kynsmen are gone a farre of.

Iob 19.b Psal.54.b

They that sought after my life, and to do me euell, spake of lyes and ymagined disceate all the daye longe. As for me, I was like a deaf mā, and herde not: and as one that were domme, not openynge his mouth. I am become as a man that heareth not, and that can make no resistaunce w̄ his mouth.

C For in the (O LORDE) is my trust, thou shalt heare me, O LORDE my God. My desyre is, ỹ myne enemies triumphe not ouer me: for ỹ my fote slippe, they reioyse greatly against me. I am redy to suffre trouble, and my heuynesse is euer in my sight. For I cōfesse my wickednesse, & my synne greueth me.

But myne enemies lyue, and are mightie: and they that hate me without a cause, are many in nombre. They that reward me euell for good, speake euell of me, because I folowe the thinge that good is. Forsake me not (O LORDE my God) O go not farre fro me. Haist the to helpe me, O LORDE my succoure.

The XXXVIII. A psalme of Dauid.

I Sayde: I wil kepe my waies, that I offended not in my tonge. And so I shut my mouth, whyle the vngodly layed wayte for me. I held my tonge, I was domme, I kepte sylence, yee euē from good wordes, but it was payne and greefe to me. My hert was hote within me, & whyle I was thus musynge, the fyre kyndled: so that I spake with my tonge. LORDE, let me knowe myne ende, and the nombre of my dayes: that I maye be certified what I want. Beholde, thou hast made my dayes a spanne longe, and my life is as it were nothynge before the. O how vayne are all men lyuynge! Sela. Yee euery man walketh as it were a shadowe, and disquieteth himself in vayne: he heapeth vp riches, and cannot tell to whom he gathereth them. And now LORDE, wherin shall I comforte me? my hope is in the. Delyuer me from all myne offences, and make me not a scorne vnto the foolish. I kepe sylēce, and open not my mouth, for thou hast done it. Turne thy plages awaye fro me, for I am cōsumed throwe the feare of thy hāde. When thou punysshest man for synne, thou chastenest him so that his beutie consumeth awaye, like as it were a mothe. O how vayne are all men! Sela. Heare my prayer o LORDE, and considre my callinge: shewe not thy self as though thou sawest not my teares. For I am a straunger and pilgrymme with the, as all my forefathers were. Oh spare me a litle, that I maye refresh my self, before I go hence, and be no more sene.

The XXXIX. A psalme of Dauid.

I Wayted paciently for the LORDE, which enclyned himself vnto me, and herde my callinge. He brought me out of the horrible pitte, out of the myre and claye: he set my fete vpō the rocke, and ordred my goinges. He hath put a new songe in my mouth, euen a thankesgeuynge vnto our God. Many men seynge this, shal feare the LORDE, & put their trust in him. Blessed is the man that setteth his hope in the LORDE, and turneth not vnto the proude, & to soch as go aboute with lies. O LORDE my God, greate are ỹ wonderous workes which thou hast done: & in thy thoughtes towarde vs there maye none be lickened vnto the. I wolde declare them, and speake of thē: but they are so many, that they can not be told. Sacrifice and offeringe thou woldest not haue: but a body hast thou ordeined me. burntofferynges and sacrifice for synne thou hast not alowed. Then sayde I: Lo, I

me. In the begynnynge of the boke it is writ
ten of me, that I shulde fulfill thy wil O my
God, & that am I contet to do: yee thy lawe
is within my hert. I wil preach of y righ
teousnesse in the greate congregacion: Lo, I
wil not refrayne my lippes, O LORDE, & that
thou knowest. I do not hyde y righteousnes
in my hert, my talkynge is of thy treuth
and sauynge healthe: I kepe not thy louynge
mercy and faithfulnesse backe from the grea
te congregacion. Turne not thou thy mer
cy fro me o LORDE, but let thy louynge kynd
nesse and treuth allwaye preserue me. For
innumerable troubles are come aboute me:
my synnes haue taken soch holde vpon me,
that I am not able to loke vp: yee they are
mo in nombre then the hayres of my heade,
and my hert hath fayled me. O LORDE,
let it be thy pleasure to deliuer me, make haist
(o LORDE) to helpe me. Let them be asha
med and cõfounded, that seke after my sou
le, to destroie it: let them fall backwarde and
be put to confucion, that wysh me euell.

Let thẽ soone be brought to shame, that
cue ouer me: there there. But let all those
that seke the, be ioyfull and glad in the: and
let all soch as delyte in thy sauynge healthe,
saye allwaye: the LORDE be praysed. As
for me, I am poore & in mysery, but the LOR
DE careth for me. Thou art my helper &
redemer, make no longe tariẽge, o my God.

The XL. A psalme of Dauid.

BLessed is he, y considereth y poore: y
LORDE shal delyuer him in the tyme
of trouble. The LORDE shal preserue him, and kepe him alyue: he shal make
him to prospere vpon earth, and shal not de-
lyuer him in to y wil of his enemies. The
LORDE shal refiesh him, when he lyeth sick
vpon his bedd, yee thou makest his bed in all
his sicknesse. I sayde: LORDE be merci-
full vnto me, heale my soule, for I haue syn-
ned agaynst the. Myne enemies speake e-
uell vpõ me: whan shal he dye, and his name
perishe? Though he came in to se, yet mea
ned he falsede in his hert, heapinge myschefe
vpon himself. All they that hate me, run
me together agaynst me, and ymagin euell a-
gaynst me. They haue geuen a wicked sen
tence vpon me: when he lyeth, he shal ryse vp
nomore. Yee euen myne owne familier fren
de, whom I trusted, which dyd eate my bred,
hath lift vp his hele agaynst me. But be
thou mercifull vnto me (o LORDE) rayse thou
me vp, and I shal reward them. By this
I knowe thou fauourest me, that my enemie
shal not triumphe ouer me. Thou hast vp

holden me because of my innocency, and set
me before thy face for euer. O blessed be y
LORDE God of Israel, from hẽce forth and
for euermore. Amen, Amen.

The XLI. A psalme of y childre of Corah.

LIke as the hert desyreth the water
brokes, so longeth my soule after the,
o God. My soule is a thurste for
God, yee euẽ for the lyuynge God: wha shal
I come, & behold the face of God? My Psal. 79
teares are my meate daye and nyght, whyle
it is daylie sayde vnto me: where is now thy
God? Now when I thinke there vpõ, I
poure out my hert by my self: for I wolde say 1. Reg. 1
ne go hence with the multitude, & passe ouer
with them vnto the house of God, in y voy
ce of prayse & thankesgeuynge, amonge soch
as kepe holy daye. Why art thou so full Psal. 42
of heuynes (o my soule) & why art thou so vn
quiete within me? O put thy trust in God,
for I wil yet geue him thankes, for the helpe
of his countenaũce. My God, my soule is
vexed within me: therfore I remẽbre the len
de of Jordane, & the litle hill of Hermonim.
One depe calleth another w the voyce of
thy whystles, all thy wawes & water flou
des are gone ouer me. The LORDE hath
promised his louynge kyndnesse daylie, ther
fore wil I prayse him in the nyght season, and
make my prayer vnto y God of my life. I
will saye vnto God my stony rock: why hast
thou forgotten me? why go I thus heuely,
whyle the enemie oppresseth me? Whyle
my bones are broken, & whyle myne enemies
cast me in the tethe, daylie sayenge vnto me
where is now thy God? Why art thou so
heuy (o my soule) & why art thou so disquiete
within me? O put thy trust in God, for I
wil yet thanke him for the helpe of his coun-
tenaunce, and because he is my God.

The XLII. psalme.

GIue sentence vpon me (o God) & de
fende my cause agaynst the vnhol
people: Oh delyuer me from the de
ceatfull & wicked man. For thou (o God)
art my strẽgth: why hast thou shot me fro
the? Why go I then so heuely, whyle the en
mie oppresseth me? Oh sende out y ligh
& thy trueth, y they maye leade me & bryng
me vnto thy holy hill and to thy dwelling
That I maye go in to the aulter of God,
euen vnto the God which is my ioye & plea
re, & vpon the harpe to geue thãkes vnto
o God, my God. Why art thou so heuy
my soule) & why art thou so disquieted with
me? O put thy trust in God, for I wil yet g
ue him thãkes for y helpe of his countenã

ce, and because he is my God.

The XLIII. A psalme of ỹ childrē of Corah.

A
Deut. 6. b
WE haue herde with o^r eare (O God) o^r fathers haue tolde vs, what thou hast done in their tyme, of olde.

How thou hast dryuē out the heithen w^t thy honde, & plāted thē in: how thou hast destroyed the nacions & cast thē out. For they
Deut. 9. a
gat not the londe in possession thorow their owne swerde, nether was it their owne arme that helped them. But thy right hāde, thyne arme & the light of thy countenaunce, because thou haddest a fauoure vnto them.

Psal. 97. a
Thou art ỹ kinge & my God, thou sendest helpe vnto Jacob. Thorow ỹ, wil we ouerthrowe oure enemies: & in thy name will we treade them vnder, that ryse vp agaynst vs.

For I will not trust in my bowe, it is not my swerde ỹ shal helpe me. But it is thou that sauest vs frō oure enemies, and puttest them to confucion that hate vs. We will all waye make oure boast of God, and prayse
B
thy name for ever. Sela. But now thou forsakest vs, & puttest vs to confucion, and
9. b
goest not forth with oure hoostes. Thou makest vs to turne oure backes vpon oure enemies, so that they which hate vs, spoile oure goodes.
6. b
Thou lettest vs be eaten vp like shepe, & scatrest vs amonge the heithen.

Thou sellest thy people for naught, & takest no moneye for them. Thou makest vs to be rebuked of o^r neighbours, to be laughed to scorne and had in derision, of them that
Psal. 79. a
are rounde aboute vs. Thou hast made vs a very byworde amonge the heithen, & that the people shake their heades at vs. My cōfucion is daylie before me, & the shame of my face covereth me. For the voyce of the
C
slaunderer & blasphemer, for thē enemie and auenger. All this is come vpon vs, & yet haue we not forgotten the, ner behaued oure selues vnfaithfully in thy covenaunt. Oure hert is not turned backe, nether oure steppes gone out of thy waye. That thou smytest vs so in the place of the serpēt, & coverest vs with ỹ shadowe of death. If we had forgotten the name of oure God, & holdē vp oure hondes to any straunge God: Shulde not God fynde it out? for he knoweth the very secretes of the hert. But for thy sake we are kylled all the daie longe, and are counted as shepe apoynted to be slayne. Vp LORDE, why slepest thou? Awake, and cast vs not of for ever. Wherfore hydest thou thy face? wilt thou clene forget oure misery and oppressiō? For oure soule is brought lowe euen vnto the dust, and oure bely cleueth vn-

to the grounde. Arise o LORDE, helpe vs, and delyuer vs for thy mercies sake.

The XLIIII. A psalme of the children of Corah.

MY hert is dytinge of a good matter, I speake of that, which I haue made of the kynge: My tonge is ỹ penne of a ready wryter. Thou art the fayrest amonge the children of mē, full of grace are thy lippes, therfore God blesseth the for ever.

Gyrde the with thy swerde vpon thy thye (o thou mightie) with worshipe and renowne. Good lucke have thou with thine honoure, ryde on with the treuth, mekenesse & righteousnes: & thy right hōde shal teach ỹ wōderfull thinges. Thy arowes are sharpe, the people shalbe subdued vnto the, euen in the myddest amonge the kynges enemies.

Thy seate (o God) endureth for ever: the cepter of thy kyngdome is a right cepter.

Thou hast loued righteousnesse, & hated iniquite: wherfore God (which is thy God) hath anoynted the with the oyle of gladnes aboue thy felowes. All thy garmentes are like myrre, Aloes & Cassia, when thou comest out of thine yuerie palaces in thy beautifull glory. Kynges doughters gō in thy goodly araye, & vpon thy right honde standeth the quene in a vesture of the most fyne golde. Herken (o doughter) considre, & enclyne thine eare: forget thine owne people & thy fathers house. So shal the kynge haue pleasure in thy beutie, for he is thy LORDE, & thou shalt worshipe him. The doughters of Tyre shal be there with gyftes, thenche amonge the people shal make their supplicacion before the. The kynges doughter is all glorious within, hir clothinge is of wrought golde. She shalbe brought vnto the kynge in rayment of nedle worke, and maydens after her: soch as be next her shalbe brought vnto the. With ioye and gladnesse shal they be brought, and go into the kynges palace. In steade of thy fathers thou hast gotten children, whom thou shalt make prynces in all londes. I wil remembre thy name from one generacio to another therfore shal the people geue thankes vnto the, worlde without ende.

The XLV. A psalme of the children of Corah.

IN oure troubles and aduersite, we haue founde, that God is oure refuge, oure strength and helpe. Therfore wil we not feare, though the earth fell, and though the hilles were caried in to the myddest of the see.

Though the waters of the see raged & were never so troublous, & though the mountaynes shoke at the tempest of the same. Sela.

For there is a floude, which w^t his ryuers reioyseth y^e cite of God, the holy dwellynge of the most hyest. God is in y^e myddest of her, therfore shall she not be remoued: for God helpeth her, & y^t right early. The Heithen are madd, the kyngdomes make mocha doo: but whē he sheweth his voyce, y^e earth meketh awaye. The LORDE of hoostes is w^t vs, the God of Jacob is oure defence. Sela. O come hither, & beholde y^e workes of the LORDE, what destrucciōs he hath wrought vpō y^e earth. He hath made warres to ceasse in all the worlde: he hath broken the bowe, he hath knapped the speare in sonder, & brēt the charettes in the fyre. Be still thē & confesse y^t I am God: I wil be exalted amonge the Heithē, & I wil be exalted vpon earth. The LORDE of hoostes is w^t vs, the God of Jacob is oure defence. Sela.

The XLVI. A psalme of the children of Corah.

O Clappe youre hōdes together (all ye people) O synge vnto God with the voyce of thāke sgeuynge. For the LORDE the most hyest is to be feared, & he is the greate kynge vpō all y^e earth. He shal subdue the people vnder vs, & the Heithē vnder oure fete. He choseth vs for an heretage, the beautie of Jacob whom he loued. Sela. God is gone vp w^t a mery noyse, & the LORDE w^t the sownde of the trōpet. O synge prayses, synge prayses vnto God: O synge prayses, synge prayses vnto oure kynge. For God is kynge of all the earth, O synge prayses vnto him with vnderstondinge. God is kinge ouer the Heithē, God sitteth in his holy seate. The prynces of the people are gathered together vnto the God of Abraham: for God is farre farre hyer exalted, then the mightie lordes of the earth.

The XLVII. A psalme of the children of Corah.

GReate is y^e LORDE & hyelie to be praysed, in y^e cite of o^r God, enē vpō his holy hill. The hill of Sion is like a fayre plāte, wherof all the londe reioyseth: vpon the north syde lyeth the cite of the greate kinge. God is well knowne in his palaces, y^t he is the defence of the same. For lo, kynges are gathered, and gone by together. They marveled, to see soch thinges: they were astonied, & sodēly cast downe. Feare came there vpon thē, & sorowe as vpō a woman in hir trauayle. Thou shalt breake y^e shippes of the see, thorow the east wynde. Like as we haue herde, so se we in the cite of the LORDE of hoostes, in the cite of o^r God: God vpholdeth the same for euer. Sela. We wayte for thy louynge kyndnesse (o God) in the myddest of thy temple. O God, acordinge vnto thy name, so is y^e prayse vnto the worldes ende: thy right hōde is full of righteousnes. B

Oh let the mount Sion reioyse, & y^e doughters of Juda be glad because of thy iudgmētes. Walke aboute Sion, go rounde about her, and tell hir towres. Marke well hir walles, set vp hir houses: that it maye be tolde them y^t come after. For this God is o^r God for euer & euer, and he shal allwaie be o^r gyde. Psal. xcv.

The XLVIII. A psalme of the children of Corah.

GHeare this, all ye people: ponder it well, all ye that dwell vpō the earth. Hye & lowe, riche & poore, one w^t another. My mouth shal speake of wysdome, and my hert shal muse of vnderstondinge. I wil encline myne eare to the parable, & shewe my darcke speach vpon the harpe. Wherfore shulde I feare the euell dayes, whē the wickednesse of my heles cōpaseth me rounde aboute: They that put their trust in their good, & boost them selues in the multitude of their riches. No man maye deliuer his brother, ner make agrement for him vnto God. For it costeth more to redeme their soules, so that he must let that alone for euer. Yee though he lyue lōge, & se not y^e graue. For it shal be sene, y^t soch wyse mē shal dye & perishe together, as well as the ignoraunt and foolish, & leaue their goodes for other. Loke what is in their houses, it cōtinueth still: their dwellinge places endure from one generacion to another, & are called after their owne names vpon the earth. Neuertheles mā abydeth not in soch honō, but is cōpared vnto y^e brute beastes, & becōmeth like vnto thē. This waie of theirs is very foolishnesse, & yet their posterite prayse it w^t their mouth. Sela. They lye in the hell like shepe, death shal gnawe vpon them, & the righteous shal haue dominacion of them in the mornynge by tymes: their strength shal consume & hell shalbe their dwellinge. But God shal deliuer my soule from the power of hell when he receaueth me. Sela. O be not thou afrayed, whan one is made riche, & the glory of his house increased. For he shal carry nothing awaye w^t him when he dyeth neither shal his pompe folowe him. While he lyueth, he is counted an happier

so lōge as he is in prosperite, mē speake good of him. But whē he soloweth his fathers generacion, he shal neuer se light eny more.

When a man is in honoure and hath no vnderstōdinge, he is compared vnto the brute beastes, and becommeth like vnto them.

The XLIX. A psalme of Asaph.

A THe LORDE euen the mightie God hath spokē, & called the worlde from the rysinge vp of the sonne vnto the goinge downe of the same. Out of Sion apeareth the glorious beutie of God. Our God shal come, and not kepe sylence: there goeth before him a consumynge fyre, and a mightie tempest rounde aboute him. He shal call the heauens from aboue, and the earth, that he maye iudge his people. Gather my saynctes together vnto me, these y set more by the couenaunt then by eny offeringe. And the heauens shal declare his righteousnesse, for God is iudge himself.

Isa. 2. a

Sela. Heare, o my people: let me speake, let me testifie amonge you, o Israel: I am God, euen thy God. I reproue the not because of thy sacrifice, y burntofferinges are allwaye before me. I wil take no bullockes out of thy house, ner gotes out of thy foldes. For all the beestes of the felde are myne, and thousandes of catell vpon the hilles.

I knowe all the foules vpon the mountaynes, and the wilde beastes of the felde are in my sight. Yf I be hongrie, I wil not tell the: for y whole worlde is myne, and all that therin is. Thynkest thou, that I wil eate the flesh of oxen, or drynke the bloude of geates? Offre vnto God prayse and thankesgeuynge, and paye thy vowes vnto the most hyest. And call vpō me in the tyme of trouble, so wil I heare the, that thou shalt thanke me. But vnto the vngodly sayeth God: Why doest thou preach my lawes, and takest my couenaunt in thy mouth? Where as thou hatest to be refourmed, and castest my wordes behynde the? Yf thou seist a thefe, thou runnest with him, and art partaker with the aduouterers. Thou letteste y mouth speake wickednesse, & thy tonge paynteth disceate. Thou syttest and speakest agaynst thy brother, yee and slaundrest thine owne mothers sonne. This thou doest, why I holde my tonge: and thinkest me to be euē soch one as thy self but I wil reproue the, set my self agaynst the. O considre this, ye that forget God: leste I plucke you awaie, and there be none to delyuer you. Who so offreth me thākes and prayse, he honoureth me: & this is the waye, wherby I wil shewe him the sauynge health of God.

The L. A psalme of Dauid.

HAue mercy vpon me (o God) after thy goodnes, & accordinge vnto thy greate mercies, do awaye myne offences. Wash me well fro my wickednesse, & clense me fro my synne. For I knowlege my faultes, and my synne is euer before me.

Against the only, against the haue I synned, and done euell in thy sight: that thou mightest be iustified in thy saynges, and shuldest ouercome when thou art iudged.

Beholde, I was borne in wickednesse, and in synne hath my mother conceaued me.

But lo, thou hast a pleasure in the trueth, and hast shewed me secrete wysdome me. O reconcile me with Isope, and I shal be clene: wash thou me, and I shalbe whyter then snowe. Oh let me heare of ioye and gladnesse, that the bones which thou hast broken, maye reioyse. Turne thy face fro my synnes, and put out all my myssededes. Make me a clene hert (o God) and renue a right sprete within me. Cast me not awaie from thy presence, and take not thy holy sprete fro me. O gene me the comforte of thy helpe agayne, and stablish me with thy free sprete. Then shal I teach thy wayes vnto the wicked, that synners maye be conuerted vnto the. Delyuer me from bloudegyltynesse o God, thou that art the God of my health, that my tonge maye prayse thy righteousnesse. Open my lippes (O LORDE) that my mouth maye shewe thy prayse.

For y thou haddest pleasure in sacrifice, I wolde gene it the: but thou delytest not in burntofferynges. The sacrifice of God is a troubled sprete, a broken and a cōtrite hert (o God) shalt thou not despise. O be fauorable and gracious vnto Sion, that the walles of Jerusalem maye be buylded. For then shalt thou be pleased with the sacrifice of righteousnesse, with the burntofferynges and oblacions: then shal they laye bullockes vpon thine aulter.

The LI. A psalme of Dauid.

WHy boastest thou thy self (thou Tyraunt) that thou canst do myschefe? Where as the goodnesse of God endureth yet daylie. Thy tonge ymagineth wickednesse, and with lyes it cutteth like a sharpe rasoure. Thou louest vngraciousnesse more thē good, to talke of lyes more then righteousnesse. Sela.

Thou louest to speake all wordes y maye do hurte, O thou false tōge. Therfore shal God cleane destroye the, smyte the in peces, plucke the out of thy dwellinge, and rote the out of the londe of the lyuinge. Sela.

The righteous shal se this, & feare, and laugh him to scorne. Lo, this is the mā, y toke not God for his strēgth, but trusted vnto the multitude of his riches, & was mighty in his wickednesse. As forme, I am like a grene olyue tre in y house of God: my trust is in the tender mercy of God for euer & euer.

I wil allwaye geue thankes vnto the, for that thou hast done: and wil hope in thy name, for thy sayntes like it well.

The LII. A psalme of Dauid.

THe foolish bodies saye in their herte: Tush, there is no God. Corrupte are they, and become abhominable in their wickednesses: there is not one, that doth good. God loked downe from heauen vpō the children of men, to se y ther were eny that wolde vnderstonde, or seke after God. But they are all gone out of y waye, they are all become vnprofitable: there is none y doth good, no not one. How cā they haue vnderstondinge, that are the workers of wickednes, eatinge vp my people as it were bred, & call not vpon God? They are afrayed, where no feare is: for God breaketh the bones of them that besege the: thou putteste them to confucion, for God despiseth them. Oh y the sauynge health were geuen vnto Israel out of Sion: Oh that the LORDE wolde delyuer his people out of captiuyte. Then shulde Jacob reioyse, & Israel shulde be right glad.

The LIII. A psalme of Dauid.

HElpe me (o God) for thy names sake, and delyuer me in thy strēgth. Heare my prayer (o God) considre the wordes of my mouth. For straungers are rysen vp agaynst me, and the mightie (which haue not God before their eyes) seke after my soule. Sela. But lo, God is my helper: it is he that vpholdeth my soule. He shall rewarde euell vnto myne enemies, and in thy treuth shalt thou destroye them. A free wil offeringe wil I geue the, and prayse thy name o LORDE, because it is so comfortable.

For thou hast delyuered me out of all my trouble, so that myne eye seyth his desyre vpō myne enemies.

The LIIII. A psalme of Dauid.

HEare my prayer (o God) and hyde not thy self from my peticion. Take hede vnto me and heare me, how piteously I mourne & cōplayne. The enemie crieth so, & the vngodly commeth on so fast: for they are mynded to do me some myschefe, so maliciously are they set agaynst me. My herte is heuy within me, and the feare of death is fallen vpon me. Fearfullnesse and tremblinge are come vpon me, and an horrible dede hath ouerwhelmed me. And I sayde: O that I had wynges like a doue, that I might fle somwhere, and be at rest. Lo, then wolde I get me awaye farre of, and remayne in the wilderneſſe. Sela.

I wolde make haist to escape, from the stormy wynde and tempest. Destroie their tonges (o LORDE) and deuyde them, for I se vnrighteousnes & strife in y cite. This goeth daye and night aboute the walles, myschefe and vyce are in the myddest of it. Gen. 11

Wickednesse is therin, disceate and gyle go not out of hir stretes. Yf it were myne enemie that reuyled me, I coude beare it: or yf one that ought me euell will dyd threaten me, I wolde hyde myself from him. But it is thou my companyon, my gyde and myne owne familier frēde. We had swete and secrete communicacion together, and louyngly walked we together in y house of God.

Let death come hastely vpon them, and let them go downe quick into hell, for wickednes is amonge them in their dwellinges.

As forme, I will call vnto God, and the LORDE shall helpe me. In the eueninge, mornynge and at noone daye wil I mourne and complayne: and he shal heare my voyce.

It is he that delyuereth my soule in peace, from them that laye waite forme: for they are many agaynst me. Yee euen God that endureth for euer, shal heare me, and bringe them downe. Sela.

For they wil not turne: and why? they feare not God. Yee they laye hondes vpon soch as be at peace with him, and so they breake his couenaunt. Their mouthes are softer then butter, & yet haue they batell in their mynde: their wordes are smoother then oyle, and yet be they very swerdes. O cast thy burthen (or care) vpon the LORDE, he shal norisshe the, and not leaue the righteous in vnquietnesse. But as for them, thou (o God) shalt cast them downe in to the pitte of destruccion. The bloudthurstie and disceatfull shal not lyue out half their daies. Neuertheleſſe my trust is in the. Matt. 6. Luc. 12. 1. Pet. 5.

The LV. A psalme of Dauid.

BEmercifull vnto me (o God) for me wil treade me downe: they are dayly fightinge & troublinge me. All

enemies treade me daylie vnder their fete, for they be many, ỹ proudly fight agaynst me.

Neuertheles, whē I am afrayed, I put my trust in the. I wil comforte my self in Gods worde, yee I wil hope in God, and not feare: What can flesh then do vnto me?

They vexe me daylie in my wordes: all ỹ they ymagin, is to do me euell. They holde altogether, & kepe them selues close: they marck my steppes, how they maye catch my soule. But in vayne, for it shal escape thē: and why? thou (o God) in thy displeasure shalt cast downe such people. Thou tellest my flittinges, thou puttest my teares in thy bōtell, and nombrest them. When so euer I call vpon the, myne enemies are put to flight: wherby I knowe, that thou art my God. In Gods worde wil I reioyse, in the LORDES worde wil I comforte me. Yee in God do I trust, & am not afraied: what cā man thē do vnto me? Vnto the (o God) wil I paye my vowes, vnto ỹ wil I geue thākes & prayse. For thou hast deliuered my soule frō death, & my fete frō fallinge, ỹ I maye walke before God in ỹ light of ỹ lyuynge.

The LVI. A psalme of Dauid.

BE mercifull vnto me (o God) be mercifull vnto me, for my soule trusteth in ỹ: & vnder the shadowe of thy wynges shal be my refuge, vntill wickednesse be ouerpast.

I call vnto God ỹ most hyest, euē ỹ God ỹ shal helpe me vp agayne. He shal sende frō heauen, & saue me frō the reprofe of him that wolde swalowe me vp. Sela.

This shal God sende, for his mercy and faithfulnesse sake. I lye with my soule amonge the cruell lyons: euen amonge the children of men, whose tethe are speares and arowes, and their tonge a sharpe swerde.

Set vp thy self (o God) aboue the heauēs, and thy glory aboue all the earth. They haue layed a nett for my fete, & pressed downe my soule: they haue dygged a pyt before me, and are fallen into it them selues.

Sela. My hert is ready (o God) my hert is ready, to synge and geue prayse. Awake (o my glory) awake lute and harpe, I my self wil awake right early. I wil geue thākes vnto the (o LORDE) amonge the people, I wil synge prayses vnto the amonge the Heithē. For ỹ greatnes of thy mercy reacheth vnto the heauens, and thy faithfulnesse vnto the cloudes. Set vp thy self (o God) aboue the heauēs, & thy glory aboue all ỹ earth.

The LVII. A psalme of Dauid.

IF youre myndes be vpon righteousnesse in dede, then iudge the thinge that is right, o ye sonnes of men. But ỹ ymagin mischefe in youre hertes, and youre hondes deale with wickednesse. The vngodly are frowarde, euē from their mothers wombe: as soone as they be borne, they goe straie & speake lyes. They are as furious as the serpent, euen like the deaf Adder that stoppeth hir eares. That she shulde not heare the voyce of the charmer, charme he neuer so wysely. Breake their teth (o God) in their mouthes, smyte the chefe bones of the lyons whelpes in sonder, o LORDE.

That they maye fall awaye, like water ỹ runneth a pace: and that when they shote their arowes, they maye be brokē. Let thē cōsume awaye like a snale, & like the vntymely frute of a woman, and let them not se the Sonne. Or euer youre thornes be sharpe, the wrath shal take them awaye quycke, like a stormy wynde. The righteous shal reioyse when he seyth the vengeaunce, and shal wasshe his fete in the bloude of the vngodly. So that men shal saye: verely, there is a rewarde for ỹ righteous: doutles, there is a God that iudgeth the earth.

The LVIII. A psalme of Dauid.

DElyuer me fro myne enemies (o my God) & defende me frō thē ỹ rise vp agaynst me. O delyuer me frō the wicked doers, & saue me frō the bloudehuresshe mē. For lo, they lye waytinge for my soule ỹ mightie mē are gathered together against me, w'out eny offence or faute of me, o LORDE. They rūne & prepare thē selues, w'out my faute: Arise, come thou helpe me, & behold. Stōde vp o LORDE God of hoostes, thou God of Israel, to vyset all Heithē be not mercifull vnto thē ỹ offende of malicious wickednesse. Sela. Let thē go & fro, & runne about the cite youlinge like dogges. Beholde, they speake (agaynst me) w' their mouth, swerdes are vnder their lippes, for who reproueth thē? But thou (o LORDE) shalt haue them in derision, thou shalt laugh all Heithē to scorne. My strēgeth do I ascrybe vnto the, for thou (o God) art my defender. God sheweth me his goodnesse plenteously, God letteth me se my desyre vpō myne enemies. Slaye thē not, lest my people forget it: but scatre thē abrode with thy power & put thē downe, o LORDE oure defence. For ỹ synne of their mouth, for the wordes of their lippes, & because of their pryde, let thē be taken: & why? their preachinge is of cursynge & lyes. Cōsume them in ỹ wrath, cōsume thē ỹ they maye perish, & knowe ỹ it is God, which ruleth in Jacob and in all the

wolde. Sela. Let thē go to & frō, & rūne about the cite, youlinge like dogges. Let thē runne here & there for meate, and grudge when they haue not ynough. As for me, I wil synge of thy power, & prayse thy mercy betymes in the mornynge: for thou art my defence and refuge in the tyme of my trouble.

Vnto the (o my strength) wil I synge, for thou (o God) art my defence, and my merciful God.

The LIX. A psalme of Dauid.

O God, thou y haste cast vs out and scatred vs abrode, thou y haste bene so sore displeased at vs, cōforte vs agayne. Thou y haste remoued the lōde & deuyded it, heale the sores therof, for it shaketh. Thou haste shewed thy people heuy thinges, thou haste geuen vs a drynke off wyne, y we slōbre withall. Yet haste thou geuē a tokē for soch as feare the, y they maye cast it vp in y treuth. Sela. That thy beloued might be delyuered, helpe them with thy right hande, and heare me. God hath spokē in his Sāctuary (which thinge reioyseth me) I wil deuyde Sichē, & mete out the valley of Suchoth Galaad is myne, Manasses is myne, Ephraim is the strength of my heade, Juda is my captayne. Moab is my washpotte, ouer Edom wil I stretch out my shue, Philistea shal be glad of me. Who will lede me in to the stronge cite? Who will bringe me in to Edom? Shalt not thou do it, o God, thou y haste cast vs out: thou God, y wentest not out w' o' hoostes? O be thou oure helpe in trouble, for vayne is the helpe of man. Thorow God we shal do greate actes, for it is he that shal treade downe oure enemies.

The LX. A psalme of Dauid.

HEare my crienge (o God) geue hede vnto my prayer. From the endes of y earth wil I call vnto the, whē my herte is in trouble: Oh set me vp vpō an hye rocke. For thou art my hope, a stronge towerforme agaynst the enemie. I will dwell in thy tabernacle for euer, that I maye be safe vnder the couerynge of thy wynges. Sela. For thou (o LORDE) haste herde my desyres, thou haste geuen an heretage vnto those that feare thy name. Thou shalt graunte the kynge a lōge life, that his yeares maye endure thorow out all generacions. That he maye dwell before God for euer: Oh let thy louynge mercy & faithfulnes preserue him. So wil I allwaye synge prayses vnto thy name, y I maye daylie performe my vowes.

The LXI. A psalme of Dauid.

MY soule wayteth only vpon God, for of him commeth my helpe. He only is my strēgth, my saluacion, my defence, so y I shal not greatly fall. Howlonge wil ye ymagin myschefe agaynst euery man? ye shal be slayne all y sorte of you: yee as a tottringe wall shal ye be, & like a broken hedge. Their deuyce is only how to put him out, their delyte is in lyes: they geue good wordes w' their mouth but curse w' their herte. Sela. Neuertheles, my soule abydeth only vpon God, for he is my God. He only is my strēgth, my saluacion, my defence: so y I shal not fall. In God is my health, my glory, my might, & in God is my trust. Oput yo' trust in him allwaye (ye people) poure out yo' hertes before him, for God is oure hope. Sela. As for men, they are but vayne, mē are discreat full: vpō the weyghtes they are al together lighter then vanite it self. O trust not in wronge & robbery, geue not yo' selues vnto vanite: yf riches increase, set not yo' herte vpon them. God spake once a worde, twyse haue I herde the same: that power belongeth vnto God. That thou LORDE art merciful, & that thou rewardest euery man accordinge to his workes.

The LXII. A psalme of Dauid.

O God, thou art my God: early wil I seke the. My soule thurstech for the, my flesh longeth after the in a barē & drie lōde, where no water is. Thus do I loke for the in thy Sāctuary, that I might behold y power & glory. For thy louynge kyndnesse is better then life, my lyppes shal prayse the. As lōge as I line wil I magnifie the, & lift vp my hondes in thy name. My soule is satisfied euē as it were with marry & fatnesse, when my mouth prayseth the with ioyfull lippes. In my bedde wil I remembre y, & whē I wake, my talkynge shalbe of the.

For thou haste bene my helper, & vnder the shadowe of y wynges wil I reioyse. My soule hangeth vpon the, thy right honde vpholdeth me. They seke after my soule, but in vayne, for they shal go vnder the earth. They shal fall into the swerde, & be a porcīō for foxes. But y kynge shal reioyse in God: all they that sweare by hym, shal be commēded, for the mouth of lyers shalbe stopped. Deut. 6

The LXIII. A psalme of Dauid.

HEare my voyce (o God) in my cōplaynte, preserue my life frō feare of y enemie hyde me from the gatheringe togeather of y frowarde, frō y hrape of wicked doers. Which whette their tōges like a swerde, & shute w' their venimous wordes like as w' arowes. That they maye priuely hurte y innocēt, & sodēly to hit him w' out eny feare.

They have devysed myscheefe, and commoned amonge them selues, how they maye laye snares: tush (saye they) who shall se them?

Re. 18. d

B They ymagin wickednesse, and kepe it secrete amonge them selues, every man in ỹ depe of his herte. But God shall sodenly shute with an arowe, ỹ they shall be wounded. Yee their owne tunges shall make them fall, insomoch that who so seyth thē, shal laugh thē to scorne. And all men that se it, shal sayen: this hath God done for they shal perceaue, ỹ it is his worke. The righteous shal reioyse in the LORDE, and put his trust in him: and all they ỹ are true off herte, shalbe glad therof.

The LXIIII. A psalme of Dauid.

A THou (o God) art prayse in Sion, and vnto the is the vowe performed. Thou heaerest the prayer, therfore cōmeth all flesh vnto the. Oure myßdedes prevayle agaynst vs, oh be thou mercyfull vnto oure synnes. Blessed is the man whō thou choosest and receauest vnto the, that he maye dwell in thy courte: he shall be satisfied with the pleasures of thy house, euen off thy holy temple. Heare vs accordinge vnto thy wōderfull righteousnesse, o God oure saluaciō: thou that art the hope of all the endes of ỹ earth, and off the brode see. Which in his strength setteth fast the moūtaynes, & is gyrded aboute with power. Which stilleth ỹ

B ragige of the see, the roaringe off his waues, and the woodnes of the people. They that dwell in ỹ vttemost partes are afrayed at thy tokens, thou makest both the morninge and euenynge starres to prayse ỹ. Thou visitest the earth, thou watrest it, and makest it very plenteous. The ryuer of God is full of waters, thou preparest man his corne, ād thus thou prouydest for the earth. Thou watrest hir forowes, thou breakest the harde clottes therof, thou makest it soft with ỹ droppes of rayne, and blessest the increase of it. Thou crowneste the yeare with thy good, and thy fotesteppes droppe fatnesse. The dwellinges of the wildernes are fatt also, ỹ they droppe withall, & the litle hilles are pleasaunt on euery syde. The foldes are full of shepe, the valleys stonde so thicke with corne ỹ they laugh and synge.

A The LXV. A psalme off Dauid.

Psal. 99. a

BE ioyfull in God (all ye lōdes) synge prayses vnto the honō of his name make his prayse to be glorious. Saye vnto God: O how wonderfull are thy workes: thorow the greatnesse of thy power shal thine enemies be confoūded. O ỹ all

the worlde wolde worshipe the, synge of [illegible] and prayse thy name. Sela. O come hither and beholde the workes of God, which is [illegible] wonderfull in his doinges amonge the children of men. He turned the see into drye lande, so that they wente thorow the water on fote: therfore wil we reioyse in him. He rulet[h] with his power for euer, his eyes beholdeth the people: the rennagates shal not be able to exalte them selues. Sela. O magnifie o[ur] God (ye people) make ỹ voyce off his prayse to be herde. Which holdeth o[ur] soule in life, and suffreth not oure fete to slippe. For thou (o God) hast proued vs, thou hast tried vs [illegible] as syluer is tried. Thou hast brought vs [illegible] to captiuyte, and layed trouble vpon o[ur] loynes. Thou hast suffred men to ryde ouer [illegible] heades, we wēte thorow fyre and water, [illegible] thou hast brought vs out, and refreshed [illegible]

Therfore will I go into thy house w[ith] offeringes, to paye the my vowes, which I promised w[ith] my lippes, and spake with my mouth, when I was in trouble. I wil offre vnto the fatte brentsacrifices with the smoke of rāmes, I will offre bullockes and goates. Sela. O come hither and herkē (all ye that feare God) I wil tell you, what he hath done for my soule. I called vnto him w[ith] my mouth and gaue him prayses with my tōge. (If I enclyne vnto wickednes with my herte, the LORDE wil not heare me.) Therfore God hath herde me, ād considred the voyce off my prayer. Praysed be God, which hath not cast out my prayer, ner turned his mercy from me.

The LXVI. psalme.

GOd be mercifull vnto vs, blesse vs, & shewe the light off his countenaūce apon vs. Sela. That we may knowe ỹ waye vpō earth, ỹ sauynge health amonge all heithen. Let the people prayse the (o God) yee let all people prayse the. O let the people reioyse and be glad, that thou iudgest the folke righteously, and gouernest the nacions vpō earth. Let the people prayse the (o God) let all people prayse the. God (euen oure owne God) geue vs his blessinge, that the earth maye bringe forth hir increase. God blesse vs, and let all the endes of ỹ worlde feare him.

The LXVII. A psalme of Dauid.

LEt God aryse, so shal his enemies be scatered, and they that hate him shal flee before him. Like as the smoke vanisheth, so shalt thou dryue them awaye, and like as waxe melteth at the fyre, so shall the vngodly perish at the presence off God

But the righteous shal be glad & reioyse before God, they shalbe mery & ioyful. Oh synge vnto God, synge prayses vnto his name: magnifie him yt rydeth aboue the heaues (whose name is yt LORDE) & reioyse before hī. He is a father of yt fatherlesse, he is a defender of widdowes: euē God in his holy habitacō. He is the God yt maketh mē to be of one mynde in a house, & bryngeth yt presoners out of captiuite in due season, but letteth yt renna gates cōtinue in scarcenesse. O God, when thou wētest forth before yt people, whē thou wētest thorow yt wildernes. Sela. The earth shoke, & yt heaues dropped at the presence of God in Sinai, at yt presence of God which is yt God of Israel. Thou o God sendest a gracious rayne vpon thyne enheritaūce, & refreshest it, when it is drye. That thy beastes may dwell therin, which thou of thy goodnes hast prepared for the poore. The LORDE shal geue the worde, wt greate hoostes of Euāgelistes. Kinges wt their armies shal flie, & they of yt housholde shal deuyde yt spoyle. Yf so be yt ye lye amōge the pales, the doues fethers shalbe couered with syluer, & hir wynges of the colr of golde. When the Almightie setteth kynges vpō the earth, it shal be cleare euen in the darcknesse. The hill of Basan is Gods hill, the hill of Basan is a plētious hill. Why hoppe ye so, ye greate hilles? Je pleaseth God to dwell vpō this hill, ye the LORDE wil abyde in it for euer. The charettes of God are many M. tymes a thousande, the LORDE is amōge them in the holy Sinai. Thou art gone vp an hye, thou hast led captyuite captyue, & receaued giftes for mē: Yee euen for thy enemies, that they might dwell with the LORDE God. Prayse be the LORDE daylie, euē yt God which helpeth vs, & poureth his benefites vpō vs. Sela. The God yt is or Sauio, euē God the LORDE by whō we escape death. The God that smyteth his enemies vpō the heades & vpon the hayne scalpes: soch as go on still in their wickednes. The LORDE hath sayde: some wil I bringe agayne from Basan, some wil I bringe agayne frō the depe of the see. That thy fote maye be dipped in the blonde of thine enemies, & that thy dogges maye licke it vp.

It is well sene (o God how thou goest, how thou my God and kynge goest in the Sanctuary. The syngers go before, and then the mynstrells amonge the maydens with the tymbrels. O geue thankes vnto God the LORDE in the congregacion, for the welles of Israel. There litle Beniamin, the princes of Juda, the princes of Zabulō, and the princes of Nephthali beare rule amōge them. Thy God hath cōmitted strēgth vnto the, stablish the thinge (o God) that thou hast wroughe in vs. For thy tēples sake at Jerusalem shal kynges bringe presentes vnto the. Reproue the beestes amonge the rodes, the heape of bulles with the calues: those that dryue for money. Oh scatter the people that delyte in batayle. The princes shal come out of Egipte, the Morians lōde shal stretch out hir hondes vnto God. Synge vnto God, o ye kyngdomes of the earth: o synge prayses vnto the LORDE. Sela.

Which sytteth in the heauens ouer all frō the begynnge: Lo, he shal sende out his voyce, yee and that a mightie voyce. Ascrybe ye the power vnto God, his glory is in Israel, and his might in the cloudes. God is wonderfull in his Sanctuary, he is the God of Israel, he will geue strength and power vnto his people. Blessed be God.

The LXVIII. A psalme of Dauid.

Helpe me (o God) for the waters are come in euē vnto my soule. I sticke fast in the depe myre, where no grounde is: I am come in to depe waters, and the flodes wil drowne me. I am weery of crienge, my throte is drye, my sight fayleth me, for waytinge so longe vpon my God. They yt hate me without a cause, are mo then the hayres of my heade: they that are myne enemies & wolde destroye me giltlesse, are mightie: I am fayne to paye the thinges yt I neuer toke. God, thou knowest my symplenesse, and my fautes are not hyd from the. Let not them that trust in the (o LORDE God of hoostes) be ashamed for my cause: let not those yt seke the, be confounded thorow me, o God of Israel. And why? for thy sake do I suffre reprose, shame coureth my face. I am become a straunger vnto my brethren, and an aleaunt vnto my mothers children. For the zele of thine house hath euen eaten me, and the rebukes of them that rebuked the, is fallen vpon me. I wepte and chastened my self wt fastinge, and that was turned to my reprose. I put on a sacke cloth, and therfore they iested vpon me. They that satt in the gate, spake agaynst me, and the dronckardes made songes vpon me. But LORDE, I made my prayer vnto the in an acceptable tyme: & heare me (o God) with thy greate mercy & sure helpe. Take me out of the myre, yt I syncke not: Oh let me be delyuered frō the yt hate me, & out of yt depe waters. Let not the water flonde drowne me, that the d

C me not vp; & ỹ the pitte shut not hir mouth vpon me. Heare me (o LORDE) for thy louynge kyndnesse is comfortable: turne the vnto me accordynge vnto ỹ greate mercy. Hyde not thy face from thy seruaũt, for I am in trouble: O haist ỹ to helpe me. Drawe nye vnto my soule, and saue it: Oh delyuer me be-
cause of my enemies. Thou knowest my
rep. 37. d. reproffe, my shame & my dishonor: my aduer-
Ioh. 15. c. saries are all in thy sight. The rebuke breaketh my hert, & maketh me heuy: I loke, for some to have pitie vpon me, but there is no man: & for some to cõforte me, but I fynde no
D ne. They gaue me gall to eate, & whẽ I was
Ro. 11. b. thurstie, they gaue me vyneger to drynke.
Let their table be made a snare to take them selues withall, an occasion to fall & a rewarde vnto them. Let their eyes be blynded, that they se not: & euer bowe downe their backes.

Poure out thy indignacion vpon them, & let thy wrothfull displesure take holde of
1. e them. Let their habitacion be voyde, & no
1. d man to dwell in their tentes. For they persecute him whom thou hast smytten, & beside thy woundes they haue geuen him moo. Let them fall frõ one wickednesse to another, & not come in to thy righteousnesse. Let thẽ
1. g be wyped out of ỹ boke of the lyuinge, & not be written amonge the righteous. As for me, I am poore & in heynesse, let thy helpe
E defende me, o God. That I maye prayse ỹ name of God with a songe, & magnifie it with thankesgeuynge. This shal please the LORDE better then a bullocke, that hath homes & hoffes. O consider this & be glad (yet that be in aduersite) seke after God, & yo soule shal lyue.

For the LORDE heareth the poore, & despyseth not his presoners. Let heauen & earth praise him, the see & all that moueth therin. For God wil saue Sion, & buylde the cities of Iuda, that men maye dwell there, & haue thẽ in possession. The sede of his seruauntes shal inherete it, & they that loue his name, shal dwell therin.

The LXIX. A psalme of Dauid.

H Aist the (o God) to delyuer me, & to helpe me, o LORDE. Let thẽ be shamed & confounded that seke after my soule: let them be turned backwarde & put to confucion, that wysh me euell. Let them soone be brought to shame, ỹ crie ouer me: there there.

But let all those that seke the, be ioyfull & glad in the: and let all soch as delyte in thy sauynge health, saye alwaye: ỹ LORDE be prayed thine. As for me, I am poore & in misery, ha-
ste to helpe me. Thou art my helpe, my redemer & my God: oh make no tarienge.

The LXX psalme.

I N the, o LORDE, is my trust, let me neuer be put to cõfucion, but rydde me & delyuer me thorow thy righteousnesse: encline thine eare vnto me, & helpe me. Be thou my stronge holde (where vnto I may alwaye flie) thou that hast promised to helpe me: for thou art my house of defence & my castell. Delyuer me (o my God) out of the hande of the vngodly, out of the hande of the vnrighteous & cruell man. For thou (o LORDE God) art the thinge that I lõge for, thou art my hope euen fro my youth. I haue leaned vpõ ỹ euer sens I was borne, thou art he that toke me out of my mothers wombe, therfore is my prayse allwaye of the. I am become a wonder vnto the multitude: but my sure trust is in the. Oh let my mouth be filled with thy prayse & honoure all the day long. Cast me not awaye in myne olde age, forsake me not when my strength fayleth me. For myne enemies speake agaynst me, & they that laye wayte for my soule, take their counsell together, sayenge: God hath forsaken him, persecute him, take him, for there is none to helpe him. Go not farre fro me, o God my God, haist the to helpe me. Let them be confounded & perish, that are agaynst my soule: let thẽ be couered with shame & dishonour, that seke to do me euell. As for me, I wil perciẽtly abyde allwaye, & wil euer encrease thy prayse. My mouth shal speake of thy righteousnesse & sauynge healthe all the day long, for I knowe no ende therof. Let me goune in the LORDE God) & I wil make mencion of thy power and righteousnesse only. Thou (o God) hast lerned me fro my youth vp vntill now, therfore wil I tell of ỹ wonderous workes. Forsake me not (o God) in myne olde age, when I am gray headed: vntil I haue shewed thyne arme vnto childers children, & thy power to all them that are yet for to come. Thy righteousnes (o God) is very hie, thou that doest greate thinges: o God, who is like vnto the? O what greate troubles & aduersite hast thou shewed me? & yet diddest thou turne & refresh me, yee & broughtest me from the depe of the earth agayne. Thou hast brought me to greate honoure, & comforted me on euery syde. Therfore wil I prayse the & thy faithfulnesse (o God) playenge vpon the lute, vnto the wil I synge vpon the harpe, o thou holy one of Israel. My lippes wolde fayne synge prayses vnto the: & wolde my soule, whom thou hast delyuered

My tonge talketh of thy righteousnesse all the daye longe, for they are confounded & brought vnto shame, y sought to do me euel.

The LXXI. A psalme of Salomon.

Geue the kinge thy iudgmēt (o God) and thy righteousnesse vnto the kynges sonne. That he maye gouerne thy people accordinge vnto right, and defende thy poore. That the mountaynes maye bringe peace, and the litle hilles righteousnes vnto the people. He shal kepe the symple folke by their right, defende the childrē of the poore, and punysh the wrongeous doer.

Thou shalt be feared as longe as y Sonne and the Moone endureth, from one generacion to another. He shal come downe like the rayne in to a flese of woll, and like the droppes that water y earth. In his tyme shal righteousnesse flourish, yee and abundaūce of peace, so longe as the Moone endureth.

His dominion shalbe from the one see to the other, and from the flonde vnto the worldes ende. They that dwell in the wildernes, shal knele before him, & his enemies shall licke the dust. The kynges of the see and of the Iles shal bringe presentes, y kinges of Arabia & Saba shall offre giftes. All kynges shal worshipe him, & all Heithē shal do him seruice. For he shal deliuer the poore whē he crieth, & the nedy y hath no helpe. He shall be fauorable to the symple & poore, he shal preserue the soules of soch as be in aduersite. He shal deliuer their soules from extorcion & wronge, & deare shal their bloude be in his sight. He shal lyue, & vnto him shalbe geuē of y golde of Arabia: prayer shal be made euer vnto him, & daylie shal he be praysed. There shalbe an heape of corne in the earth hye vpon the hilles, his frute shal shake like Libanus, & shal be grene in the cite, like grasse vpō the earth. His name shal endure for euer, his name shal remayne vnder the sonne amonge the posterites, which shal be blessed thorow him, & all the Heithen shal prayse him. Blessed be the LORDE God, euen the God of Israel, which only doth wōderous thinges. And blessed be the name of his maiesty for euer, and all londes be fulfilled with his glory. Amen, Amen.

Here ende the prayers of Dauid the sonne of Jesse.

The LXXII. A psalme of Asaph,

How louynge is God vnto Israel, to soch as are of a clene hert: Nertheless my fete were allmost gone, my treadinges had wel nye slipte. And why: I was greued at y wicked, to se the vngodly in soch prosperite. For they are in no parell of death, but stonde fast like a palace. They come in no misfortune like other folke, nether are they plaged like other men. And this is the cause that they be so puft vp in pryde, & ouerwhelmed with cruelte and vnrighteousnesse. Their eyes swell for fatnesse, they do euen what they lyst. Corrupte are they, and speake blasphemies maliciously, proude and presumptuous are their wordes. They stretch forth their mouth vnto the heauen, & their tonge goeth thorow the worlde. Therfore fall the people vnto them, and there out sucke they no small auauntage. Tush (saye they) how shulde God perceaue it: is there knowlege in the most hyest: Lo, these are the vngodly, these prospere in the worlde, these haue riches in possession. Shulde I then clense my hert in vayne (thought I) & wash my hondes in innocency: Wherfore shulde I be then punyshed daylie, & be chastened euery mourynge: Yee I had allmost also sayde euen as they: but lo, then shulde I haue condemned the generacion of thy children. Then thought I to vnderstonde this, but it was to harde for me. Vntill I wēte in to y Sanctuary of God, & considered the ende of these men. Namely, how thou hast set thē in a slippery place, that thou maiest cast thē downe headlynges & destroye thē. O how sodenly do they consume, perish, & come to a fearfull ende: Yee euen like as a dreame when one awaketh, so makest thou their ymage to vanish out of the cite. Thus my hert was greued, & it went euen thorow my reynes.

So foolish was I and ignorannt, and as it were a beest before the. Nevertheless, I am allwaye by the, thou holdest me by my right hande. Thou ledest me with thy cōsel, and afterwarde receauest me vnto glory. O what is there prepared for me in heauen: there is nothinge vpō earth, that I desyre in comparison of the. My flesh and my hert fayleth, but God is the strength of my hert, and my porcion for euer. For lo, they that forsake the, shal perishe, thou destroyest all them that committe fornicacion agaynst the. But it is good for me, to holde me fast by God, to put my trust in the LORDE God, and to speake of all thy workes.

Aba.1.c
Ierc.12.a
Iob.21.a
B
Psal.93.a
Num.25.c
Psal.118.h
Tren.3.c

The LXXIII. A psalme of Asaph.

O God, wherfore doest thou cast vs so cleane awaye: why is y wrath so hote agaynst y shepe of y pasture: O A

Come not vp; & y the pitte shut not hir mouth vpon me. Heare me (o LORDE) for thy louynge kyndnesse is comfortable: turne the vnto me accordynge vnto y greate mercy. Hyde not thy face from thy seruaūt, for I am in trouble: O haist y to helpe me. Drawe nye vnto my soule, and saue it: Oh delyuer me because of myne enemies. Thou knowest my reproffe, my shame & my dishonō: my aduersaries are all in thy sight. The rebuke breaketh my hert, & maketh me heuy: I loke, for some to haue pitie vpon me, but there is no man: & for some to cōforte me, but I fynde none. They gaue me gall to eate, & whē I was thurstie, they gaue me vyneger to drynke.

at.27.d
Ioh.18.c

Let their table be made a snare to take them selues withall, an occasion to fall & a rewarde vnto them. Let their eyes be blynded, that they se not: & euer bowe downe their backes.

D
Ro.11.b

Poure out thy indignacion vpon them, & let thy wrothfull displeasure take holde of them. Let their habitacion be voyde, & no man to dwell in their tentes. For they persecute him whom thou hast smytten, & beside thy woundes they haue geuen him moo. Let them fall frō one wickednesse to another, & not come in to thy righteousnesse. Let thē be wyped out of y boke of the lyuinge, & not be written amonge the righteous. As for me, I am poore & in heynesse, let thy helpe defende me, o God. That I maye prayse y name of God with a songe, & magnifie it with thankesgeuynge. This shal please the LORDE better then a bullocke, that hath homes & hoffes. O consydre this & be glad (yet that be in aduersite) sēke after God, & yo soule shal lyue.

e.
d.
f.
g.

For the LORDE heareth the poore, & despyseth not his presoners. Let heauen & earth praise him, the see & all that moueth therin. For God wil saue Sion, & buylde the cities of Juda, that men maye dwell there, & haue thē in possession. The sede of his seruauntes shal inherete it, & they that loue his name, shal dwell therin.

The LXIX. A psalme of Dauid.

Haste the (o God) to delyuer me, & to helpe me, o LORDE. Let thē be shamed & confounded that sēke after my soule: let them be turned backwarde & put to confusiō, that wysh me euell. Let them soone be brought to shame, y crie ouer me: there there.

But let all those that sēke the, be ioyfull & glad in the: and let all soch as delyte in thy saluynge health, saye alwaye: y LORDE be prayed thus for me, I am poore & in misery, haste to helpe me. Thou art my helpe, my redemer & my God: oh make no longe tarienge.

The LXX psalme.

In the, o LORDE, is my trust, let me neuer be put to cōfusiō, but rydde me & delyuer me thorow thy righteousnesse: encline thine eare vnto me, & helpe me. Be thou my stronge holde (where vnto I maye allwaye flee) thou that hast promised to helpe me: for thou art my house of defence & my castell. Delyuer me (o my God) out of the hande of the vngodly, out of the hande of the vnrighteous & cruell man. For thou (o LORDE God) art the thinge that I lōge for, thou art my hope euen fro my youth. I haue leaned vpō y euer sens I was borne, thou art he that toke me out of my mothers wombe, therfore is my prayse allwaye of the. I am become a wonder vnto the multitude, but my sure trust is in the. Oh let my mouth be filled with thy prayse & honoure all the dayes ge. Cast me not awaye in myne olde age, forsake me not when my strength fayleth me. For myne enemies speake agaynst me, & they that laye wayte for my soule, take their counsell together, sayenge: God hath forsaken him, persecute him, take him, for there is none to helpe him. Go not farre fro me, o God my God, haist the to helpe me. Let them be confounded & perish, that are agaynst my soule: let thē be couered with shame & dishonour, that sēke to do me euell. As for me, I wil perciētly abyde allwaye, & wil euer encrease thy prayse. My mouth shal speake of thy righteousnesse & sauynge health all the dayes lōge, for I knowe no ende therof. Let me goo to LORDE God) & I wil make mencion of thy power and righteousnesse only. Thou (o God) hast lerned me fro my youth vp vntil now, therfore wil I tell of y wonderous workes. Forsake me not (o God) in myne olde age, when I am gray headed: vntil I haue shewed thyne arme vnto childers children, & thy power to all them that are yet for to come. Thy righteousnes (o God) is very hie, thou that doest greate thinges: o God, who is like vnto the? O what greate troubles & aduersite hast thou shewed me? & yet didest thou turne & refresh me, yee & broughtest me from the depe of the earth agayne. Thou hast brought me to greate honoure, & comforted me on euery syde. Therfore wil I prayse the & thy faithfulnesse (o God) playenge vpon the lute, vnto the wil I synge vpon the harpe. o thou holy one of Israel. My lippes wolde fayne synge prayses vnto the: & so wolde my soule, whom thou hast delyuered

My tonge talketh of thy righteousnesse all the daye longe, for they are confounded & brought vnto shame, y sought to do me euel.

The LXXI. A psalme of Salomon.

Geue the kinge thy iudgmēt (o God) and thy righteousnesse vnto the kynges sonne. That he maye gouerne thy people accordinge vnto right, and defende thy poore. That the mountaynes maye bringe peace, and the litle hilles righteousnes vnto the people. He shal kepe the symple folke by their right, defende the childrē of the poore, and punysh the wrongeous doer.

Thou shalt be feared as longe as y Sonne and the Moone endureth, from one generacion to another. He shal come downe like the rayne in to a flese of woll, and like the droppes that water y earth. In his tyme shal righteousnesse flourish, yee and abundaūce of peace, so longe as the Moone endureth.

His dominion shalbe from the one see to the other, and from the flonde vnto the worldes ende. They that dwell in the wildernes, shal knele before him, & his enemies shal licke the dust. The kynges of the see and of the Iles shal bringe presentes, y kinges of Arabia & Saba shall offre giftes. All kynges shal worshipe him, & all Heithē shal do him seruice. For he shal deliuer the poore whē he crieth, & the nedy y hath no helpe. He shall be fauorable to the symple & poore, he shal preserue the soules of soch as be in aduersite. He shal deliuer their soules from extorcion & wronge, & deare shal their bloude be in his sight. He shal lyue, & vnto him shalbe geuē of y golde of Arabia: Prayer shal be made euer vnto him, & daylie shal he be praysed. There shalbe an heape of corne in the earth hye vpon the hilles, his frute shal shake like Libanus, & shal be grene in the cite, like grasse vpō the earth. His name shal endure for euer, his name shal remayne vnder the sonne amonge the posterites, which shal be blessed thorow him, & all the Heithen shal prayse him. Blessed be the LORDE God, euen the God of Israel, which only doth wōderous thinges. And blessed be the name of his maiesty for euer, and all londes be fulfilled with his glory. Amen, Amen.

Here ende the prayers of Dauid the sonne of Iesse.

The LXXII. A psalme of Asaph,

How louynge is God vnto Israel, to soch as are of a clene hert: Nertheless my fete were allmost gone, my treadinges had wel nye slipte. And why: I was greued at y wicked, to se the vngodly in soch prosperite. For they are in no parell of death, but stonde fast like a palace. They come in no misfortune like other folke, nether are they plaged like other men. And this is the cause that they be so puft vp in pryde, & ouerwhelmed with cruelte and vnrighteousnesse. Their eyes swell for fatnesse, they do euen what they lyst. Corrupte are they, and speake blasphemies maliciously, proude and presumptuous are their wordes. They stretch forth their mouth vnto the heaven, & their tonge goeth thorow the worlde. Therfore fall the people vnto them, and there out sucke they no small auauntage. Tush (saye they) how shulde God perceaue it: is there knowlege in the most hyest: Lo, these are the vngodly, these prospere in the worlde, these haue riches in possession. Shulde I then clense my hert in vayne (thought I) & wash my hondes in innocency: Wherfore shulde I be then punysshed daylie, & be chastened euery mourynge: Nee I had allmost also sayde euen as they: but lo, then shulde I haue condemned the generacion of thy children. Then thought I to vnderstonde this, but it was to harde for me. Vntill I were in to y Sanctuary of God, & considered the ende of these men. Namely, how thou hast set thē in a slippery place, that thou maiest cast thē downe headlynges & destroye thē. O how sodenly do they consume, perish, & come to a fearfull ende: Nee euen like as a dreame when one awaketh, so makest thou their ymage to vanish out of the cite. Thus my hert was greued, & it went euen thorow my reynes.

So foolish was I and ignorannt, and as it were a beest before the. Nevertheless, I am allwaye by the, thou holdest me by my right hande. Thou ledest me with thy counsel, and afterwarde receauest me vnto glory. O what is there prepared for me in heauen: there is nothinge vpō earth, that I desyre in comparison of the. My flesh and my herte fayleth, but God is the strength of my hert, and my porcion for euer. For lo, they that forsake the, shal perishe, thou destroyest all them that committe fornicacion agaynst the. But it is good for me, to holde me fast by God, to put my trust in the LORDE God, and to speake of all thy workes.

The LXXIII. A psalme of Asaph.

O God, wherfore doest thou cast vs cleane awaye: why is y wrath so hote agaynst y shepe of y pasture: O

Aba.1.c
Iere.12.a
Iob.21.a

Psal.93.a

Num.11.c
Psal.118.h
Tren.3.c

thynke vpon thy congregacion, whom thou
hast purchased frō the begynnynge: the staff
of thine inheritaunce, whom thou hast re-
demed, euen this hill of Sion wherin thou
dwellest. Treade vpon them with thy fete,
& cast them downe to the grounde, for the e-
nemie hath destroyed all together in the Sā-
tuary. Thy aduersaries roare in thy hou-
ses, & set vp their banners for tokens. Men
maye se the axes glister aboue, like as those
that hewe in the wod. They cutt downe all
4. Re. 25. b the sylinge worke of ỹ Sāctuary w̄ bylles &
2. Pa. 36. c axes. They haue set fyre vpon ỹ Sāctuary
Eze. 15. d they haue defiled ỹ dwellynge place of ỹ na-
me, euē vnto the grouīde. Yee they saye in
their hertes: Let vs spoyle thē all together, thus
haue they brent vp all the houses of God in
the londe. We se oure tokens nomore, there is
not one prophet more, no not one that vnder-
stondeth eny more. Oh God, how lōge shal
the aduersary do this dishonoure? how lōge
shal the enemie blaspheme thy name? for e-
uer? Why withdrawest thou thine honde?
why pluckest thou not thy right hōde out of
thy bosome, to consume thine enemies?
But God is my kynge of olde, the helpe that
is done vpon earth he doth it himself. Thou
14. C deuydest ỹ see thorow thy power, thou brea-
kest the heades of the dragōs in the waters.
27. a Thou smytest the heades of Leuiathan in
40. C peces, & geuest him to be meate for the peo-
ple in the wilderneſſe. Thou dyggest vp
welles & brokes, thou dryest vp mightie wa-
ters. The daye is thyne, & the night is thine:
thou hast prepared the lightes & the Son
ne. Thou hast set all ỹ borders of the earth
thou hast made both Sommer & wynter.
Remembre this (o LORDE) how the enemie re
buketh, & how the foolish people blaspheme
thy name. O delyuer not the soule of thy
turtle doue vnto the beestes, & forget not the
congregacon of the poore for euer. Loke v-
pon the couenaunt, for the darcke houses of
the earth are full of wickednesse. O let not
the symple go awaye ashamed, for the poore
& nedy geue prayses vnto thy name. Aryse
(o God) & mantayne thine owne cause, remem
bre how the foolish mā blaspheme th the day
lie. Forget not the voyce of thine enemies,
for the presumpcion of them that hate the,
increaseth euer more & more.

The LXXIII. A psalme of Asaph.

A Nto the (o God) will we geue thākes,
yee vnto the will we geue thankes, &
seynge thy name is so nye, we will tell
of thy wonderous workes. When I maye
get a conuenient tyme, I shal iudge accordin-
ge vnto right. The earth is weake & all the
is therin, but I beare vp hir pilers. Sela.
I sayde vnto the madde people: deale not
so madly, & to the vngodly: set not vp your
hornes. Set not vp youre hornes an hye, &
speake not with a stiff necke. For promoci
commeth nether from the east ner from the
west, ner yet frō the wylderneſſe. And why?
God is the iudge: he putteth downe one, set-
teth vp another. For in the honde of the LOR
DE there is a cuppe full of stronge wyne, the
poureth out of the same: As for the dregs
therof, all ỹ vngodly of the earth shal drynke
them, & sucke them out. But I will talke of
the God of Jacob, & prayse him for euer. All
the hornes of the vngodly will I breake, ỹ
hornes of the righteous shalbe exalted.

The LXXV. A psalme of Asaph.

IN Juda is God knowne, his name
greate in Israel. At Salem is his ta-
bernacle, & his dwellinge in Sion.
There breaketh he the arowes of the bowe, ỹ
shylde, the swerde & the whole battayll.
Sela. Thou art of more honoure & mighte
thē the hilles of robbers. The proude hearted
robbed & slepe their slepe, & ỹ mightie fynde
able to do nothinge with their hōdes. At
thou rebukest them (o God of Jacob) both
the charettes & horsmen shal fall on slepe.
Thou art feareful, for who maye abyde in thy
sight, when thou art angrie? When thou
lattest thy iudgment be herde from heauē,
the erth trembleth & is still. Yee when God
aryseth to geue iudgment, & to helpe all them
that be in aduersite vpon earth. Sela.
When thou punyssheſt one man, he may
knowlege, that thou art redy to punysshe o-
mo. Loke what ye promyse vnto the LOR
DE youre God, se that kepe it, all ye that a-
rōnde aboute him: bringe presentes vnto him
ỹ ought to be feared. Which taketh away
the breth of princes, & is wonderfull amōge
the kynges of the earth.

The LXXVI. A psalme of Asaph.

I Cried vnto God with my voyce, yee
euen vnto God cried I with my voy-
ce, & he herde me. In the tyme of my
trouble I sought the LORDE, I helde vp my
hondes vnto him in the night season, for my
soule refused all other comforte. When I
was in heuynesse, I thought vpō God: when
my hert was vexed, then dyd I speake.
Sela. Thou heldest myne eyes wakynge,
I was so feble, that I coude not speake.
Then remembred I the tymes of olde, & the
yeares that were past. I called to remem
braunce my songe in the night, I commoun

with myne owne herte, and ſought out my ſpirite. Wil the LORDE caſt out for euer? Wil he be nomore intreated? Is his mercy cleane gone? Is his promyſe come vtterly to an ende for euermore? Hath the LORDE forgotten to be gracious? Or, hath he ſhut vp his louynge kyndneſſe in diſpleaſure? Sela. At the laſt I came to this poynte, that I thought: O why art thou ſo fooliſh? the right honde of the moſt hyeſt can chaunge all.

Therfore wil I remembre the workes of the LORDE, and call to mynde thy wonders of olde tyme. I wil ſpeake of all thy workes, and my talkynge ſhalbe of thy doinges.

Thy waye (o God) is holy, who is ſo greate a mightie as God? Thou art the God, that doth wonders, thou haſt declared thy power amonge the people. Thou with thine arme haſt delyuered thy people, euen the ſonnes of Jacob and Joſeph. Sela. The waters ſawe the (o God) the waters ſawe the, and were afrayed: the depthes were moued. The thicke cloudes poured out water, the cloudes thonded, and thy arowes went abrode. Thy thonder was herde rounde aboute, the lightninges ſhone vpon the grounde, the earth was moued and ſhoke withall. Thy waye was in the ſee, and thy pathes in the greate waters, yet conde no man knowe thy foteſteppes. Thou leddeſt thy people like a flocke of ſhepe, by the honde of Moſes and Aaron.

The LXXVII. A pſalme of Aſaph.

HEare my lawe (o my people) encline yo eares vnto the wordes of my mouth.

I wil open my mouth in parables, and ſpeake of thinges of olde. Which we haue herde and knowne, and ſuch as oure fathers haue tolde vs. That we ſhulde not hyde them from the children of the generacions to come: but to ſhewe the honoure of the LORDE, his might and wonderfull workes that he hath done. He made a couenaunt with Jacob, and gaue Iſrael a lawe, which he commaunded oure forefathers to teach their children. That their poſterite might knowe it, and the children which were yet vnborne.

To the intent that when they came vp, they might ſhewe their children the ſame. That they alſo might put their truſt in God, and not to forget what he had done, but to kepe his commaundementes. And not to be as their forefathers, a froward and querthwarte generacion, a generacion that ſet not their herte aright, and whoſe ſpirite was not true towarde God. Like as the children of Ephraim, which beynge harneſſed and carienge bowes, turned them ſelues backe in the tyme of battayll. They kepte not the couenaũt of God, and wolde not walke in his lawe.

They forgat what he had done, and the wonderfull workes that he had ſhewed for them. Marueleus thinges dyd he in the ſight of their fathers in the londe of Egypte, euen in the felde of Zoan. He deuyded the ſee and let them go thorow it, and made the waters to ſtonde like a wall. In the daye tyme he led them with a clonde, and all the night thorow with a light of fyre. He cloue the hard rockes in the wildernes, and gaue them drynke therof, as it had ben out of the greate depth. He brought waters out of the ſtony rocke, ſo that they guſhed out like the riuers. Yet for all this they ſynned agayn him, and prouoked the moſt hyeſt in the wildernes. They tempted God in their herte, and requyred meate for their luſt. For they ſpake agaynſt God and ſayde: Yee, yee, God ſhal prepare a table in the wylderneſſe, ſhall he? Lo, he ſmote the ſtony rocke, that the watery ſtreames guſhed out, and the ſtreames flowed withall: but how can he geue bred and prouyde fleſh for his people? When the LORDE herde this, he was wroth: ſo the fyre was kyndled in Jacob, and heuy diſpleaſure agaynſt Iſrael.

Exo. 14.c

Exo. 13.d
Exo. 17.b
Nu. 20.b
1. Co. 10.a

Becauſe they beleued not in God, and put not their truſt in his helpe. So he commaũded the clowdes aboue, and opened the doores of heauen. He rayned downe Manna vpõ them for to eate, and gaue them bred from heauen. Then ate they angels fode, for he ſent them meate ynough. He caused the eaſt wynde to blowe vnder the heauen, and thorow his power he brought in the ſouth wynde. He made fleſh to rayne vpon them as thicke as duſt, and fethered foules like the ſonde of the ſee. He let it fall amõge their tẽtes rounde aboute their habitaciõs. So they ate and were fylled; for he gaue them their owne deſyre. They were not diſpoynted of their luſt.

Exo. 16.c
Deut. 8.a
Sap. 16.d
Ioh. 6.d

Exo. 16.c
Num. 11.g

Num. 11.g

But whyle the meate was yet in their mouthes: The heuy wrath of God came vpõ thẽ, ſlewe the welthieſt of thẽ, and ſmote downe the choſen men of Iſrael. But for all this they ſynned yet more, and beleued not his wonderous workes. Therfore their dayes were conſumed in vanite, and ſodenly their yeares were gone. When he ſlewe them, they ſought him, and turned them early vnto God.

Num. 14.a

They thought then that God was their ſocoure, and that the hye God was their redemer. Neuertheleſſe, they dyd but flatter him in their mouthes, and diſſembled with

him in their tonges. For their herte was not whole with him, nether continued they in his couenaunt. But he was so mercifull, that he forgaue their mysdedes, and destroyed them not: Yee many a tyme turned he his wrath awaye, and wolde not suffre his whole displeasure to aryse. For he Psal.101.b considered ỹ they were but flesh; euen a wynde that passeth awaye, and commeth not agayne. O how ofte haue they greued him in the wildernesse? How many a tyme haue they prouoked him in the deserte? They turned backe & tempted God, and moued the E holy one in Israel. They thought not of his hãde, in ỹ daye when he delyuered them from the hande of ỹ enemie. How he had wrought his miracles in Egipte, and his wõders in the londe of Zoan. How he turned their waters in to bloude, so that they might Exo.7.d .8.e 9.a.b not drynke of the ryuers. How he sent lyse amonge them, to eate them vp, and frogges to destroye them. How he gaue their frutes vnto the caterpiller, and their laboure .10.d e vnto the gresshopper. How he bett downe their vynyardes with hayle stones, and their Molbery trees with the frost. How he smote their catell with haylestones, and their flockes with hote thõder boltes. How he sent vpon them ỹ furiousnesse of his wrath, anger & displeasure: with trouble and fallinge in of euel angels. When he made a waye to his fearfull indignaciõ, and spared not Exo.9.a their soules from death, yee and gaue their cattell ouer to the pestilence. When he smote Exo.13.e Psal.134.b all the firstborne in Egipte, the most principall and mightiest in ỹ dwellinges of Ham.

F But as for his owne people, he led them forth like shepe, and caried them in the wyldernesse like a flocke. He brought them out safely, that they shulde not feare, and ouerwhelmed their enemies with the see. He caried them vnto the borders of his Sanctuary: euen in to this hill, which he purchased Deut.9.a Iosu.6.a with his right hande. He dyd cast out the heithen before them, caused their londe to be deuyded amonge them for an heretage, and made ỹ tribes of Israel to dwell in their tẽtes. For all this they tempted and displeased the most hye God, and kepte not his couenaunt. But turned their backes and fell awaye like their forefathers, starynge aside like a broken bowe. And so they greued him with their hie places, & prouoked him with their ymages. When God herde this, he was wroth, and toke sore displeasure at Israel. Iere.7.a So that he forsoke the tabernacle in Silo, euen his habitacion wherin he dwelt amonge men. He delyuered their power in to captiuyte, and their glory in to the enemies hõde. He gaue his people ouer in to the G swerde, for he was wroth with his heretage.

The fyre consumed their yonge men, and their maydẽs were not geuen to mariage.

Their prestes were slayne with the swerde, and there were no wyddowes to make lamentacion. So the LORDE awaked as one out of slepe, and like a giaunte refreshed with wyne. He smote his enemies in ỹ hynder partes, and put them to a perpetuall shame. He refused the tabernacle of Joseph, and chose not the tribe of Ephraim. Neuertheles, he chose ỹ tribe of Juda, euen the hill of Sion which he loued. And there he buylded his temple on hye, and layed ỹ foundacion of it like ỹ grounde, that it might perpetually endure. He chose David also his seruaũt, and toke him awaye from the shepe foldes. As he was folowinge the yowes greate with yonge, he toke him, that he might fede Jacob his people, and Israel his enheritaunce. So he fed them with a faithfull and true hert, and ruled them with all ỹ diligence of his power.

The LXXVIII. A psalme of Asaph.

O God, ỹ heithen are fallen in to thine heretage: thy holy temple haue they defyled, and made Jerusalem an heape of stones. The deed bodies of thy seruauntes haue they geuen vnto ỹ foules of the ayre to be deuoured, and the flesh of thy sayntes vnto ỹ beestes of the londe. Their bloude haue they shed like water on euery syde of Jerusalem, and there was no mã to burie them. We are become an open shame vnto oure enemies, a very scorne and derision vnto them that are rounde about vs.

LORDE, how longe wilt thou be angrie? shal thy gelousy burne like fyre for euer? Poure out thy indignacion vpon the heithen that knowe the not, and vpon the kyngdomes that call not vpon thy name.

For they haue deuoured Jacob, and layed waiste his dwellinge place. O remẽbre not oure olde synnes, but haue mercy vpon vs (& that soone) for we are come to greate mysery.

Helpe vs (O God o^r Sauyo^r) for ỹ glory of ỹ name: o delyuer vs, & forgeue vs o^r synnes for ỹ names sake. Wherfore shall ỹ heithe saye: where is now their God? O let the vengeaunce of thy seruauntes bloude that is shed, be openly shewed vpon the heithe in oure sight. O let the sorowfull syghinge of the presoners come before the, and acordinge vnto ỹ power of thine arme, preserue those ỹ

are appoynted to dye. And for the blaspheme wher w' o' neighbours haue blaspheme ȳ, reward the (o LORDE) seuefolde in to their bosome. So we ȳ be ȳ people ꝛ shepe of thy pasture, shal geue the thankes for euer, ꝛ wil allwaye be shewinge forth thy prayse more ꝛ more. The LXXIX. A psalme of Asaph.

Heare o thou shepherde of Israel, thou ȳ ledest Jacob like a flocke of shepe: shewe ȳ self, thou ȳ sytteste vpō ȳ Cherubins. Before Ephraim, Bēiamin ꝛ Manasses: stere vp thy power ꝛ come helpe vs. Turne vs agayne (o God) shewe the light of thy countenaūce ꝛ we shal be whole. O LORDE God of hooستes, how lōge wilt thou be angrie ouer the prayer of thy people? Thou hast fed thē with the bred of teares, yee thou hast geuen thē plēteousnes of teares to drynke. Thou hast made vs a very strife vnto o' neighbours, ꝛ o' enemies laugh vs to scorne.

Turne vs agayne (thou God of hooستes) shewe the light of thy countenaūce, ꝛ we shal be whole. Thou hast brought a vynyarde out of Egipte, thou dideste cast out ȳ heithē, ꝛ plātest it. Thou maydest rowme for it, ꝛ cause it to take rote, so ȳ it fylled the lōde. The hilles were couered with the shadowe of it, ꝛ so were the stronge Cedretrees w' the bowes therof. She stretched out hir braūches vnto the see, ꝛ hir bowes vnto the water: Why hast thou then broken downe hir hedge, that all they which go by, plucke of hir grapes?

The wilde bore out of the wod hath wrutt it vp, ꝛ the beestes of the felde haue deuoured it. Turne ȳ agayne (thou God of hooستes) loke downe from heauen, beholde ꝛ visit this vynyarde.. Manteyne it, that thy right hōde hath plāted, ꝛ the sonne whom thou maydest so moch of for thy self. For why? it is brēt with fyre, ꝛ lyeth waist: o let thē perishe at the rebuke of thy wrath.

Let thy honde be vpon the man of thy right honde, ꝛ vpon the man whō thou maydest so moch off for thine owne self. And so wil not we go backe from the: oh let vs lyue, ꝛ we shal call vpon thy name. Turne vs agayne o LORDE God of hooستes, shewe the light of thy coūtenaūce, ꝛ we shal be whole.

The LXXX. A psalme of Asaph.

Synge merely vnto God which is o' strēgth make a chearful noyse vnto ȳ God of Jacob. Take ȳ psalme, bryng hither the tabret, the mery harpe ꝛ lute. Blowe vp the trōpettes in the new Moone, vpon o' solēpne feast daye. For this is the vse in Israel, ꝛ a lawe of the God of Jacob. This he ordened in Joseph for a testimony, when he came out of Egipte, ꝛ had herde a straūge lāguage. When he eased his shulder from the burthē, ꝛ when his hondes were delyuered frō the pottes. Whē thou calldeste vpon me in trouble, I helped the ꝛ herde the, what tyme as the storme fell vpō the, I proued the also at the water of strife. Sela. Exo. 2.b Exo. 19.c Exo. 17.a B

Heare o my people, for I assure the o Israel, yf thou wilt herken vnto me: There shal no straunge God be in the, nether shalt thou worshipe eny other God. I am the LORDE thy God, which brought the out of the lōde of Egipte: opē thy mouth wyde, ꝛ I shal fyll it. But my people wolde not heare my voyce, ꝛ Israel wolde not obeye me. So I gaue thē vp vnto their owne hertes lust, ꝛ let thē folowe their owne ymaginacions. O ȳ my people wolde obeye me, for yf Israel wolde walke in my wayes. I shulde soone put downe their enemies, ꝛ turne myne hōde agaynst their aduersaries. The haters of ȳ LORDE shulde mysse Israel, but their tyme shulde endure for euer. He shulde fede them with the fynest wheate floure, ꝛ satisfie them with hony out of the stony rocke. Exo. 20 Pro.1.c Rom 1.

The LXXXI. A psalme of Asaph.

God standeth in the congregacion of the goddes, ꝛ is a iudge amonge the iudges. How longe wil ye geue wrōge iudgment, ꝛ accepte the personnes of the vngodly? Sela. Defende the poore ꝛ fatherlesse, se that soch as be in nede ꝛ necessite haue right. Delyuer the outcaste ꝛ poore, ꝛ saue hym from the hande of the vngodly. Neuertheles, they wil not be lerned ꝛ vnderstonde, but walke on still in darcknesse: therfore must all the foundacions of the londe be moued. I haue sayde: ye are goddes, ye all are the childrē of ȳ most hyest. But ye shal dye like men, ꝛ fall like one of the tyrauntes. Arise (o God) ꝛ iudge thou the earth, for all heithen are thine by enheritaunce. Pro.24.b Esa 3.a Exo.22.b Joh.10.d Psal. 2.b

The LXXXII. A psalme of Asaph.

Holde not thy tonge (o God) kepe not still sylēce, refrayne not ȳ self, o God. A

For lo, thy enemies make a murmuringe, ꝛ they ȳ hate the, lift vp their heade. They ymagin craftely agaynst thy people, ꝛ take councell agaynst thy secrete ones. Come (saye they) let vs rote them out from amonge the people, that the name of Israel maye be put out of remēbraunce. For they haue cast their heades together with one consent, ꝛ are cōfederate agaynst the. The tabernacles of the Edomites ꝛ Ismaelites, the Moabites ꝛ Hagarenes. Gebal, Ammon and Amalech: the Philistynes with them that Psal. 2.a

dwell at Tyre. Assur also is ioyned vnto thē
& helpe the children of Loth. Sela.

But do thou to them as vnto the Madianites, vnto Sisera and vnto Jabin by ye broke of Tyson. Which perished at Endor, & became as the dōge of ye earth. Make their prynces like Oreb and Zeeb: yee make all their prynces like as Zebea and Salmana.

Which saye: we wil haue the houses of God in possession? O my God, make them like vnto a whele, and as the stuble before the wynde. Like as a fyre that burneth vp the wodd, & as the flame that consumeth the mountaynes. Persecute them euen so with thy tempest, & make them afrayed with thy storme. Make their faces ashamed (o LORDE) ye they maye seke thy name. Let thē be cōfounded & vexed euer more & more: Let thē be put to shame & perish. That they maye knowe, that thou art alone, that thy name is the LORDE, and that thou only art the mest hyest ouer all the earth.

The LXXXIII. A psalme of the children of Corah.

O how amiable are ye dwelliges, thou LORDE of hooستes? My soule hath a desyre & lōginge for ye courte of ye LORDE, my hert & my flesh reioyse in ye lyuynge God. For the sparow hath founde hir an house, & the swalowe a nest, where she maye laye hir yōge: euē ye aulters O LORDE of hooستes, my kynge & my God. O how blessed are they that dwell in thy house, they are allwaye praysinge ye. Blessed are ye men who se strēgth is in ye, in whose herte are ye wayes.

Which goinge thorow the vale of mysery, vse it for a well, and the poles are fylled with water. They go from strength to strength and so the God of Gods apeareth vnto thē in Sion. O LORDE God of hooستes, heare my prayer: herken o God of Jacob.

Beholde o God oure defence, loke vpon the face of thyne anoynted. For one daye in thy courte is better then a thousande: I had rather be a dore keper in the house of my God, then to dwell in the tentes of the vngodly. For the LORDE God is a light and defence, the LORDE wil geue grace & worshipe, and no good thinge shal he withholde from them, that lyue a godly life. O LORDE God of hooستes, blessed is the man, ye putteth his trust in the.

The LXXXIIII. A psalme of the children of Corah.

LORDE, thou barest a loue vnto thy londe, thou didest bringe agayne the captiuyte of Jacob. Thou didest forgeue the offence of thy people, and couerdest all their synnes. Sela.

Thou takest awaye all thy displeasure, & turnedest thyself from thy wrothful indignacion. Turne vs then (o God o' Sauioure) & let thine anger ceasse from vs. Wilt thou be displeased at vs for euer? wilt thou stretch out thy wrath from one generacion to another? Wilt thou not turne agayne, & quycken vs, that thy people maye reioyse in the?

I wil herken what the LORDE God wil saie, for he shal speake peace vnto his people and to his sayntes, that they turne not themselues vnto foolishnes. For his saluacion is nye them that feare him, so that glory shal dwell in oure londe. Mercy and trueth are met together, righteousnesse and peace kysse eche other. Trueth shal ryse out of ye earth, and righteousnesse shal loke downe from heuen. And why? the LORDE shal shewe lyuinge kyndnesse, and oure londe shal geue his encrease. Righteousnesse shal go before him, and prepare the waye for his commynge.

The LXXXV. psalme A prayer of Dauid.

BOwe downe thine eare (o LORDE) and heare me, for I am cōfortles and poore. O kepe my soule, for I am holy: my God, helpe thy seruaunt that putteth his trust in the. Be mercifull vnto me (o LORDE) for I call daylie vpon the. Cōforte the soule of thy seruaunt, for vnto the (o LORDE) do I lift vp my soule. For thou LORDE art good and gracious, & of greate mercy vnto all them that call vpon the.

Geue eare LORDE vnto my prayer, and ponder my humble desyre. In the tyme of my trouble I call vpon the, for thou hearest me. Amonge the goddes there is none like the o LORDE, there is not one that cā do as thou doest. All nacions whom thou hast made, shall come and worshipe before the o LORDE, and shal glorifie thy name. For thou art greate, thou doest wonderous thinges, thou art God alone. Lede me in thy waye (o LORDE) that I maye walke in thy trueth: O let my hert delyte in fearynge thy name. I thanke the o LORDE my God, & wil prayse thy name for euer. For greate is thy mercy towarde me, thou hast delyuered my soule from ye nethermost hell. O God, the proude are rysen agaynst me, and the cōgregacion of ye mighty seketh after my soule, & set not ye before their eyes. But thou (o LORDE God) art full of compassion and mercy, longe suffrynge, greate in goodnesse & trueth. O turne the then vnto me, haue

Iud. 7. e
Iud. 4. c
B
Iud. 7. g
Iud. 8. b
Psal. 1. b and 34. a

mercy vpō me: gene thy strength vnto thy ser
vaunt, & helpe the sonne of thy handmaydē.
Shewe some tokē vpon me for good, that
they which hate me, maye se it and be a sha-
med: because thou LORDE hast helped me, &
comforted me.

The LXXXVI. A psalme of the chil-
dren of Corah.

GIr foundacions are vpō the holy hil-
les: the LORDE loueth the gates of Si
on more, thē all ỹ dwelliges of Jacob.
Very excellēt thiges are spokē of ỹ, thou ci
te of God. Sela. I wil thinke vpō Rahab &
Babilō, so that they shal knowe me: Yee the
philistynes also & they of Tyre with the Mo
rians. Lo, there was he borne. And of Si
on it shalbe reported, that he was borne in
her, euen the most hyest which hath buylded
her. The LORDE shal cause it be preached &
written amonge the people, that he was bor-
ne there. Sela.
Therfore the dwellinge of all syngers &
dawnsers is in the.

The LXXXVII. A psalme of the chil
dren of Corah.

O LORDE God my Sauyō, I crie daye
& nighte before the: Oh let my prayer
entre in to thy presence, encline thine
eare vnto my callynge. For my soule is full
of trouble, & my life draweth nye vnto hell.
I am coūted as one of thē that go downe vn
to the pytte, I am euē as a mā that hath no
strength. Fre amōge the deed, like vnto thē ỹ
lye in the graue, which be out of remembraūce,
and are cutt awaye from thy honde.
Thou hast layed me in the lowest pytte, in ỹ
darckneſſe and in the depe. Thy indigna-
cion lieth hard vpon me, and thou vexest me
with all thy floudes. Sela. Thou hast
put awaye myne acquāintaunce farre fro me, &
made me to be abhorred of them: I am so
fast in preson, that I can not get forth.
My sighte fayleth for very trouble: LOR-
DE, I call daylie vpō the, and stretch out my
hondes vnto the. Doest thou shewe won-
ders amonge the deed? Can the physiciās
rayse them vp agayne, that they maye pray-
se the? Maye thy louynge kyndnes be shew
ed in the graue, or thy faithfulneſſe in de-
struccion? Maye thy wonderous workes
be knowne in the darcke, or thy righteousnes
in the londe where all thinges are forgotte?
Vnto the I crie (o LORDE) and early cō
meth my prayer before the. LORDE, why
puttest thou awaye my soule? Wherfore hy
dest thou thy face fro me? My strength is
gone for very sorow and misery, with fear-
fulneſſe do I beare thy burthens. Thy
wrothfull displeasure goeth ouer me, the fea-
re of the oppresseth me. They come rounde
aboute me daylie like water, and compasse me
together on euery syde. My louers and frē
des hast thou put awaye fro me, and turned
awaye myne acquaintaunce.

The LXXXVIII. A psalme of Ethan
the Esrahite.

MYnsonge shal be all myne aye of the lo- A Psal. 100
uynge kyndneſſe of the LORDE, w
my mouth wil I euer be shewinge
thy faithfulneſſe frō one generacion to ano
ther. For I haue sayde: mercy shal be set vp
for euer, thy faithfulneſſe shalt thou stablish
in the heauens. I haue made a covenaun
with my chosen, I haue sworne vnto Dauid
my servaunt. Thy sede wil I stablish for e-
uer, and set vp thy Trone from one genera
cion to another. Sela.
O LORDE, the very heauēs shal prayse thy
wonderous workes, yee & thy faithfulnesin y
congregacion of the sayntes. For who is
he amonge the cloudes, that maye becōpared
vnto the LORDE? Yee what is he amonge
the goddes, that is like vnto the LORDE?
God is greatly to be feared in the councell of
the sayntes, & to be had in reuerence of all thē
that are aboute him. O LORDE God of hoos
tes, who is like vnto the in power? thy true-
eth is rounde aboute the. Thou rulest
the pryde of the see, thou stillest the wawes
therof, whē they arise. Thou breakest the
proude, like one that is wounded, thou sca-
trest thine enemies abrode with thy mighte
arme. The heauēs are thine, the earth is thi-
ne: thou hast layed the foundaciō of the rou
de worlde and all that therin is. Thou hast
made the north and the south, Tabor and
Hermon shal reioyse in thy name. Thou
hast a mighte arme, stronge is thy hande,
and hye is thy righte hande. Righteousnes
and equite is the habitacion of thy seate, mer
cy and trueth go before thy face. Blessed
is the people (o LORDE) that can reioyse in
the, and walketh in the light of thy counte-
naunce. Their delite is in thy name all the C
daye longe, and thorow thy righteousneſſe
they shalbe exalted. For thou art the glory
of their strength, & thorow thy fauoure shalt
thou lift vp oure hornes. The LORDE is Esa. 33.a
oure defence, and the holy one of Israel is ou- Abac. 1.c
re kynge. Thou spakest sometyme in visiōs
vnto thy sayntes, and saydest: I haue layed
helpe vpon one that is mighte, I haue exal-
ted one chosen out of the people. I haue 1. Re. 16.a
founde Dauid my servaūt, with my holy oy- 2. Reg. 3.a

se haue I anoynted him. My honde shal holde him fast, and my arme shal strength him. The enemie shal not ouercome him, and the sonne of wickednesse shal not hurte him. I shal smyte downe his foes before his face, and plage them that hate him.

My trueth also & my mercy shalbe with him, and in my name shal his horne be exalted. I wil set his honde in the see, and his righe honde in the floudes. He shal call me: thou art my father, my God, and the strength of my saluacion. And I wil make him my firstborne, hyer then the kinges of the earth.

My mercy wil I kepe for him for euermore, and my couenaunt shall stonde fast with him. His sede wil I make to endure for euer, yee and his Trone as the dayes of heauen. But yf his childrē forsake my lawe, and walke not in my iudgmentes. Yf they breake myne ordinaunces, and kepe not my commaundementes. I wil vyset their offences with the rodde, and their synnes with scourges. Neuertheles, my louynge kyndnesse wil I not vtterly take from him, ner suffre my trueth to fayle. My couenaunt wil I not breake, ner disanulle the thinge yt is gone out of my lippes. I haue sworne once by my holynesse, that I wil not fayle David. His sede shal endure for euer, and his seate also like as the Sonne before me. He shal stonde fast for euermore as the Moone, and as the faithfull witnesse in heauen.

Sela. But now thou forsakest and abhorrest thyne anoynted, and art displeased at him. Thou hast turned backe the couenaunt of thy seruaunt, and cast his crowne to the grounde. Thou hast ouer throwne all his hedges, and brokē downe his stronge holdes. All they that go by, spoyle him, he is become a rebuke vnto his neighbours. Thou settest vp the right hāde of his enemies, and makest all his aduersaryes to reioyse. Thou hast taken awaye the strength of his swerde, and geuest him not victory in the battayll. Thou hast put out his glory, and cast his Trone downe to the grounde. The dayes of his youth hast thou shortened, and couered him with dishonoure. Sela.

LORDE, how longe wilt thou hyde thy self? For euer? shal thy wraeth burne like fyre? O remembre how shorte my tyme is, hast thou made all men for naught? What man is he that lyueth, and shal not se death? Maye a mā delyuer his owne soule from the honde of hell? Sela.

LORDE, where are thy olde louynge kyndnesses, which thou swoorest vnto Dauid in thy trueth? Remēbre LORDE the rebuke that ye multitude of the people do vnto thy seruauntes, & how I haue borne it in my bosome. Wher w̄ thine enemies blaspheme the, & slaū der ye fotesteppes of ye anoynted. Thanked be to the LORDE for euermore: Amen, Amen.

The LXXXIX psalme. A prayer of Moses the man of God.

LORDE, thou art oure refuge from generacion to another. Before the mountaynes were brought forth, or euer the earth & the worlde were made, thou art God from euerlastinge and worlde wit out ende. Thou turnest man to destruccion, Agayne, thou sayest: come agayne ye children of men. For a thousands yeares in thy sight are but as yesterdaye that is past, and like as it were a night watch.

As soone as thou seatrest them, they are euen as a slepe, and fade awaye so dearly like the grasse. In the mornynge it is grene and groweth vp, but in the euenynge it is cutt downe and wythered. For we consume awaye in thy displeasure, and are afrayed at thy wrothfull indignacion. Thou settest oure misdedes before the, and oure secrete synnes in the light of thy countenaunce. For when thou art angrie, all ye dayes are gone, we bringe o' yeares to an end as it were a tayle that is tolde. The dayes of oure age are iij. score yeares & ten: & though men be so stronge that they come to iiij. score yeares, yet is their strength then but labour and sorowe: so soone passeth it awaye, & we are gone. But who regardeth the power of thy wrath, thy fearfull & terrible displeasure? O teach vs to nombre oure dayes, that we maye applie oure hertes vnto wysdome.

Turne the agayne (o LORDE) at the last, and be gracious vnto thy seruauntes. O satisfie vs with thy mercy, and that soone: so shal we reioyse and be glad all the dayes of oure life. Comforte vs agayne, now after the tyme that thou hast plaged vs, and for the yeares wherin we haue suffred aduersite.

Shewe thy seruauntes thy worke, & their children thy glory. And the glorious maiesty of the LORDE oure God be vpon vs: O prospere thou the worke of oure hondes vpon vs, o prospere thou oure hondy worke.

The XC. psalme.

WHo so dwelleth vnder ye defence of the most hyest, & abydeth vnder ye shadowe of ye allmightie: he shal saye vnto ye LORDE: o my hope, & my stronge holde,

my God, in whō I wil trust. For he shalde liuer the frō the snare of the hunter, & frō the noysome pestilence. He shal couer the vnder his wynges, that thou mayest be safe vnder his fethers: his faithfulnesse and trueth shal be thy shylde and buckler. So y thou shalt not nede to be afrayed for eny bugges by night, ner for arowe that flyeth by daye.

For the pestilēce that crepeth in y darcknesse, ner for the sickenesse y destroyeth in the noone daye. A thousande shal fall besyde the, and ten thousande at thy right honde, but it shal not come nye the. Nee with thy eyes shalt thou beholde, and se the rewarde of the vngodly. For thou LORDE art my hope, thou hast set thy house of defence very hye. There shal no euell happen vnto the, nether shal eny plage come nye thy dwellinge. For he shall geue his angels charge ouer the, to kepe the in all thy wayes.

They shal beare the in their hondes, that thou hurte not thy fote agaynst a stone.

Thou shalt go vpō the Lyon and Adder, the yonge Lyon and the Dragon shalt thou treade vnder thy fete. Because he hath set his loue vpon me, I shal delyuer him: I shal defende him, for he hath knowne my name.

When he calleth vpon me, I shall heare him: yee I am with him in his trouble, wher out I wil delyuer him, and bringe him to honoure. With lōge life wil I satisfie him, & shewe him my saluacion.

The XCI. psalme.

IT is a good thinge to geue thankes vnto the LORDE, and to synge prayses vnto y name, o most hyest. To tell of thy louynge kyndnesse early in the morynge, and of thy trueth in the night season.

Vpon an instrumēt of ten strynges, vpon the lute and with a songe vpon the harpe.

For thou LORDE hast made me glad thorow thy workes, and I wil reioyse ouer the operacion of thy hondes. O LORDE, how glorious are thy workes, thy thoughtes are very depe. An vnwyse man wil not knowe this, & a foole wil not vnderstōde it. That the vngodly are grene as the grasse, and that all the workes of wickednes do flourish, to be destroyed for euer. But thou LORDE o most hyest, abydest worlde without ende.

For lo, thy enemies (o LORDE) lo, thy enemies shal perisshe, and all the workers of wickednes shalbe scatred abrode. But my horne shalbe exalted like the horne of an Vnicorne, & shal be anoynted with fresh oyle. Myne eye also shal se his lust of myne enemies, & myne eare shall heare his desyre of the wicked y ryse vp agaynst me. The righteous shal flourish like a palme tre, and growe like a Cedre of Libanus. Soch as be planted in the house of the LORDE, be frutefull, plenteous & grene. That they maye shewe, how true the LORDE my strēgth is, and that there is no vnrighteousnesse in him.

The XCII. psalme.

THe LORDE is kynge, and hath put on A glorious apparell, the LORDE hath put on his apparell, & gyrded himself with strēgth: he hath made the rennde worlde so sure, that it can not be moued. From that tyme forth hath y seate bene prepared, thou art from euerlastinge. The floudes arise (o LORDE) the floudes lift vp their noyse, y floudes lift vp their wawes. The wawes of the see are mightie, & rage horribly: but yet the LORDE that dwelleth on hye, is mightier. Thy testimonies (o LORDE) are very sure, holynesse becommeth thyne house for euer. Psal. 92. a

The XCIII. psalme.

O LORDE God, to whom vengeaunce belōgeth: thou God to whom vengeaunce belongeth, shewe thy self.

Arise thou iudge of the worlde, & rewarde the proude after their deseruynge. LORDE, how longe shal the vngodly, how longe shal the vngodly tryumphe? How longe shal all wicked doers speake so dispaynedly, and make soch proude boastynge? They smyte downe thy people (o LORDE) and trouble thine heretage. They murthur the widdowe and the straunger, and put the fatherlesse to death. And yet they saie: Tush, the LORDE seyth not, the God of Jacob regardeth it not. Take hede, ye vnwise amonge the people: o ye fooles, when wil ye vnderstonde? He that planted the eare, shal he not heare? he that made the eye, shal not he se? He that nurtureth the heithen, and teacheth a man knowlege, shal not he punysh? The LORDE knoweth the thoughtes of men, that they are but vayne. Blessed is the mā, whom thou lerneste (o LORDE) and teachest him in thy lawe. That thou mayest geue him pacience in tyme of aduersitee, vntill the pytte be dygged vp for the vngodly. For the LORDE wil not fayle his people, nether wil he forsake his inheritaunce. And why? iudgment shal be turned agayne vnto righteousnesse, and all soch as be true of hert shal folowe it. Who ryseth vp with me agaynst the wicked? who taketh my parte agaynst the euell doers? Yf the LORDE had not helped me, my soule had allmost bene put to sylence. Esa. 29. c Exo. 5. b 9. b Iob 21. b Eccli. 3. c B Gen. 1. d and 19 Exo. 14. e 1. Cor. 3. c Baruc. 4.

ob 13.b
.ioh.1.b
Psal.31.a
.Cor.1.a

When I sayde: my fote hath slipped, thy mercy (o LORDE) helde me vp. In ỹ multitude of the sorowes that I had in my herte, thy comfortes haue refreshed my soule.

Wilt thou haue eny thinge to do with the stole of wickednesse, which ymagineth mysches in the lawe? They gather them together agaynst the soule of the righteous, & condemne the innocent bloude. But the LORDE is my refuge, my God is the strēgth of my confidēce. He shal recompence thē their wickednesse, and destroye them in their owne malice: yee the LORDE oure God shal destroye them.

The XCIIII. psalme.

A
phe.5.b

O Come, let vs prayse the LORDE, let vs hertely reioyse in the strength of oure saluacion. Let vs come before his presence with thākesgeuynge, & shewe oure selfe glad in him w̄ psalmes. For the LORDE is a greate God, and a greate kynge above all goddes. In his honde are all ỹ comers of the earth, and the strength of the hilles is his also. The see is his, for he made it, and his hondes prepared the drie lōde.

O come, let vs worshipe and bowe downe oure selues: Let vs knele before the LORDE oure maker. For he is oure God: as for vs, we are the people of his pasture, and the shepe of his hōdes. To daye yf ye wil heare his voyce, hardē not youre hertes, as whē ye prouoked in tyme of temptacion in the wildernes. Where yo' fathers tēpted me, proued me, and sawe my workes. XL. yeares longe was I grieued with that generacion, & sayde: they euer erre in their hertes, they verely haue not knowne my wayes. Therfore I sware vnto thē in my wrath, that they shulde not enter in to my rest.

O
psal.22.a
.a
eb.3.a.b
.b

n.14.c
eb.4.a

The. XCV. psalme.

A
Par.17.a

O Synge vnto the LORDE a new songe, synge vnto the LORDE all the whole earth. Synge vnto ỹ LORDE, & prayse his name, be tellynge of his saluacion from daye to daye. Declare his honoure amonge the heithē, and his wonders amonge all people. For ỹ LORDE is greate, and can not worthely be praysed: he is more to be feared then all goddes. As for all ỹ goddes of the heithē, they be but Idols, but it is the LORDE that made the heauēs.

psal.46.a
cli.42.d

Thankesgeuynge and worshipe are before him, power and honoure are in his Sanctuary. Ascrybe vnto the LORDE (o ye kinredes of the heithen) ascrybe vnto the LORDE worshipe and strength. Ascrybe vnto the LORDE the honoure of his name, bryngye presentes, and come in to his courte. O worshipe the LORDE in the beutye of holynesse, let the whole earth stonde in awe of him. Tell it out amonge the heithē, that the LORDE is kynge: and that it is he which hath made the roimde worlde so fast, that it can not be moued, and how that he shal iudge the people righteously. Let the heauē reioyse, and let the earth be glad: let the see make a noyse, yee & all that therin is. Let the felde be ioyfull and all that is in it, let all the trees of the wodd leape for ioye. Before the LORDE, for he commeth: for he cometh to iudge the earth: yee with righteousnes shal he iudge the worlde, and ỹ people with his trueth.

psal.25.a

The XCVI. psalme.

THe LORDE is kynge, the earth may be glad therof: yee the multitude of the Iles maie be glad therof. Clowdes and darcknesse are rounde aboute him, righteousnesse and iudgment are the habitacion of his seate. There goeth a fyre before him, to burne vp his enemies on euery syde. His lightenynges geue shyne vnto the worlde, the earth seyth it & is afraied. The hilles melt like wax at the presence of ỹ LORDE, at the presence of the LORDE of the whole earth. The very heauens declare his righteousnes, & all people se his glory. Confounded be all they that worshipe ymages, and delite in their Idols: worshipe him all ye goddes. Sion heareof it and reioyseth: yee all ỹ doughters of Iuda are glad because of thy iudgmentes, o LORDE. For thou LORDE art the most hyest ouer all the earth, thou art exalted farre aboue all goddes. O ye that loue the LORDE, se that ye hate the thinge which is euell: the LORDE preserueth the soules of his sayntes, he shal delyuer thē from the honde of the vngodly. There is spronge vp a light for the righteous, and a ioyfull gladnesse for soch as be true herted.

Reioyse therfore in the LORDE, ye righteous: and geue thankes for a remembraunce of his holynesse.

The XCVII. psalme.

O Synge vnto the LORDE a new songe, for he hath done marueylous thinges. With his owne right honde and with his holy arme hath he gotten the victory. The LORDE hath declared his sauynge healthe, and his righteousnes hath he openly shewed in the sight of the heithē.

He hath remembred his mercy and trueth towarde the house of Israel: so that all the endes of the worlde se the sauynge healthe of

oure God. Shewe youre self ioyfull vnto the LORDE all ye londes, synge, reioyse and gyue thankes. Prayse the LORDE vpon the harpe, synge to the harpe with a psalme of thankesgeuynge. With trompettes also & shawmes: O shewe youre selues ioyfull before the LORDE the kynge. Let the see make a noyse and all ỹ therin is, yee the whole worlde & all that dwell therin. Let the floudes clappe their hondes, and let all the hilles be ioyfull together. Before the LORDE, for he is come to iudge the earth. Yee with righteousnes shall he iudge the worlde, and the people with equite.

The XCVIII. psalme.

THe LORDE is kynge, be the people neuer so vnpacient: he sytteth vpon the Cherubins, be the earth neuer so vnmete. The LORDE is greate in Sion, & hye aboue all people. O let men geue thãkes vnto thy greate & wonderful name, for it is holy. The kynges power loueth iudgment, thou prepareste equite, thou executeste iudgmẽt & righteousnes in Jacob. O magnifie the LORDE our God, & fall downe before his fote stole, for he his holy. Moses & Aaron amonge his prestes, & Samuel amonge soch as call vpõ his name: these called vpon the LORDE, & he herde thẽ. He spake vnto thẽ out of the cloudy piler, for they kepte his testimonies, & the lawe that he gaue them.

Thou herdeste thẽ (o LORDE our God) thou forgaueste thẽ o God, & punyshedst their owne invencions. O magnifie the LORDE oure God, and worshipe him vpõ his holy hill, for the LORDE oure God is holy.

The XCIX. psalme.

BE ioyfull in God (all ye lõdes) serue the LORDE w^t gladnes, come before his presence w^t ioye. Be ye sure, ỹ the LORDE he is God: Je is he ỹ hath made vs, & not we oure selues: we are but his people, & the shepe of his pasture. O go youre waye in to his gates thẽ with thankesgeuynge, & in to his courtes w^t prayse: be thãkfull vnto him, & speake good of his name. For the LORDE is gracious, his mercy is euerlastinge, and his trouth endureth from generacion to generacion.

The C. psalme A thãkesgeuynge of David.

MY songe shalbe of mercy and iudgment, yee vnto the (o LORDE) wil I synge. O let me haue vnderstondinge in the waye of godlyneſſe, vntill the tyme that thou come vnto me: & so shal I walke in my house w^t an innocent herte. I wil take no wicked thinge in honde, I hate the

synne of vnfaithfulnesse, it shal not cleue vnto me. A froward herte shal departe fro me, I wil not knowe a wicked persomne.

Who so preuely slaundreth his neghboure, him wil I destroye: Who so hath a proude loke & an hye stomacke, I maye not awaye with him. Myne eyes shal loke for soch as be faithfull in the londe, ỹ they maye dwell with me: and who so ledeth a godly life, shal be my seruaunt. There shall no disceatfull personne dwell in my house, he that telleth lyes shal not tary in my sight. I shal soone destroye all the vngodly of the londe, that all wicked doers maye be roted out of the cite of the LORDE.

The CI. psalme.

HEare my prayer (o LORDE) and let my criẽge come vnto the. Hyde not thy face from me in the tyme of my trouble: enclyne thine eares vnto me when I call, O heare me, and that right soone. For my dayes are consumed awaye like smoke, & my bones are brent vp as it were a fyre brande. A Psal. 142. a

My hert is smyttẽ downe and wythered like grasse, so that I forget to eate my bred.

For the voyce of my gronynge, my bone wil scarse cleue to my flesh. I am become like a Pellicane in the wildernes, and like an Oule in a broken wall. I wake, and am euen as it were a sparow sittinge alone vpon the house toppe. Myne enemies reuyle me all the daye longe, they laugh me to scorne, and are sworne together against me. I eate ashes with my bred, and mengle my drynke with wepynge And that because of ỹ indignacion and wrath, for thou hast taken me vp, and cast me awaye. My dayes are gone like a shadowe, and I am wythered like grasse. But thou (o LORDE) endurest for euer, and thy remembraunce thorow out all generacions. B

Arise therfore and haue mercy vpon Sion, for it is tyme to haue mercy vpon her, yee the tyme is come. And why? thy seruauntes haue a loue to hir stones, & it pitieth them to se her in the dust. The hethen shal feare thy name (o LORDE) and all the kynges of the earth thy maiesty. For the LORDE shal buylde vp Sion, and shal apeare in his glory. He turneth him vnto the prayer of the poore destitute, and despyseth not their desyre. This shalbe written for those ỹ come after, that the people which shalbe borne, maye prayse the LORDE. C 2. Pa. 36. i Iere. 25. b 29. b 1. Esd. 1 a 6. 7 Psal. 31. d

For he loketh downe from his Sanctuary, out of the heauen doth the LORDE beholde the earth. Psal. 33. b

That he maye heare the mournynges of soch as be in captiuyte, and delyuer the chil-
dren of death. That they maie preach the name of the LORDE in Sion, and his wor-
shipe at Jerusalem. When the people are gathered togeather, and the kyngdomes also
D to serue ỹ LORDE. He hath brought dow ne my strength in my iourney, and shortened my dayes. Yet wil I saye: O my God, take me not awaye in ỹ myddest of myne age: as for thy yeares, they endure thorow out all
ebre.1.b generacions. Thou LORDE in the begynnynge hast layed ỹ foundacion of the earth, and the heauens are the workes of thy hondes. They shal perishe, but thou shalt en-
Psa.40.a
1.Pet.3.b dure: they all shall wexe olde as doth a garment, & as a vesture shalt thou chaunge thē, and they shalbe chaunged. But thou art the same, and thy yeares shal not fayle.

The children of thy seruauntes shall contynue, & their sede shal prospere in ỹ sight.

The CII. A psalme of Dauid.

A PRayse the LORDE (o my soule) & all that is with in me prayse his holy name. Prayse the LORDE o my soule, & forget not all his benefites. Which forgeueth all thy synnes, and healeth all thy infirmities. Which saueth thy life from destruc
Psal.31.a cion, and crowneth the with mercy & louynge kyndnesse. Which satisfieth thy desyre with good thinges, makynge the yonge and lusty as an Aegle. The LORDE executeth rightuousnesse and iudgment, for all them ỹ suffre wronge. He shewed his wayes vnto Moses, and his workes vnto the children of
Exo.34.a Israel. The LORDE is full of compassion
Psal.85.c and mercy, longe sufferinge, and of greate
Joel.2.a goodnesse. He wil not allwaye be chydinge, nether wil he kepe his anger for euer.

B He hath not dealt with vs after oure synnes, ner rewarded vs accordinge to oure wickednesses. For loke how hye the heauē is in comparison of the earth, so greate is his
Psal.56.b mercy also towarde them that feare him.
57.a Loke how wyde the east is from the west, so farre hath he set oure synnes from vs.

Yee like as a father pitieth his owne children, euen so is the LORDE mercifull vnto thē that feare him. For he knoweth wher-
Psal.77.d of we be made, he remembreth that we are but dust. That a man in his tyme is but as is grasse, & flouisheth as a floure of the felde. For as soone as the wynde goeth ouer it, it gone, and the place ther of knoweth it nomo
C re. But the mercifull goodnesse of ỹ LOR
Psal.102.d DE endureth for euer and euer, vpon them ỹ feare him, and his righteousnesse vpon their childers children. Soch as kepe his com-
maunt, and thinke vpon his commaundemen tes to do them. The LORDE hath prepared his seate in heauē, and his kyngdome ru-
leth ouer all. O prayse the LORDE ye angels of his, ye that be mightie in strēgeth, fulfillinge his commaundement, that mē maye heare the voyce of his wordes. O prayse the LORDE all ye his hoostes, ye seruauntes of his, that do his pleasure. O speake good of the LORDE all ye workes of his, in euery place of his dominion: prayse thou the LOR
DE, o my soule.

The CIII. psalme.

PRayse the LORDE o my soule: O LORDE my God, thou art become exceadinge glorious, thou art clothed with maiesty and honoure. Thou deckest thy self with light, as it were w a garment, thou spredest out the heauen like a curtayne.

Thou voltest it aboue with waters, thou makest the cloudes thy charet, and goest vpon the wynges of the wynde. Thou makest thine angels spretes, and thy ministers flammes of fyre. Thou hast layed ỹ earth vpon hir foundacion, that it neuer moueth at eny tyme. Thou coueredst it with the depe like as with a garmēt, so that the waters stonde aboue the hilles. But at thy rebuke they fle, at the voyce of thy thonder they are afrayed. (Then are the hilles sene aloft, & the valleys beneth in their place which thou hast appoynted for thē.) Thou hast set them their boundes, which they maie not passe, that they turne not agayne to couer ỹ earth. Thou causest the welles to sprynge vp amonge the valleys, and the waters runne amonge ỹ hilles. That all the beastes of the felde maye haue drynke, & that the wylde asses maye quench their thyrste.

Aboue vpon the hilles haue the foules of the ayre their habitacion, and synge amonge the braunches. Thou watrest the hylles from aboue, the erth is fylled with ỹ frutes of thy workes. Thou bryngest forth grasse for the catell, and grene herbe for the seruyce of men. Thou bryngest fode out of the earth: wyne to make glad ỹ herte of mā, oyle to make him a chearfull countenaunce, & bred to strength mans herte. The trees of the LORDE are full of sappe, euen the trees of Libanus which he hath planted. There make the bydes their nestes, and the fyre trees are a dwellinge for the storcke. The hilles are a refuge for the wylde goates, and so are the stony rockes for ỹ conyes. Thou hast appoynted the Moone for certayne sea-

sons, the Sonne knoweth his goinge downe. Thou makest darcknesse, that it maye be night, wherin all the beastes of the forest do mone. Yee and the yonge lyons which roare after the praye, and seke their meate at God. But when the Sonne ariseth, they get them awaye together, and lye them downe in their dennes. Then goeth man forth to his worke, and to till his londe vntill the euentynge. O LORDE, how manifolde are thy workes, right wysely hast thou made thē all: yet the earth is full of thy riches. So is this greate and wyde see also, wherin are thinges crepinge innumerable, both small and greate beastes. There go the shippes ouer, and there is that Leuiathan, whom thou hast made, to take his pastyme therin. They wayte all vpō the, that thou mayest geue them meate in due season. Whē thou geuest it them, they gather it: whē thou openest thine honde, they are fylled with good. But when thou hydest thy face, they are troubled: yf thou takest awaye their breth, they dye, & are turned agayne to their dust. Agayne, when thou lattest thy breth go forth, they are made, and so thou renuest the face of the earth. The glorious magesty of the LORDE endureth for euer, and the LORDE reioyseth in his workes. The earth trēbleth at the loke of him, he doth but touch the hilles and they smoke. I will synge vnto the LORDE as longe as I lyue, I wil prayse my God whyle I haue my beinge. O that my wordes might please him, for my delyte is in the LORDE. As for synners, they shal be cōsumed out of the earth, and the vngodly shal come to an ende: but prayse thou the LORDE, o my soule. Halleluya.

The CIIII. psalme.

O Geue thankes vnto the LORDE, and call vpon his name: tell the people what thinges he hath done. O let youre songes be of him: prayse him, and let youre talkynge be of all his wonderous workes. Geue his holy name a good reporte, let their hertes reioyse that seke the LORDE. Seke the LORDE, and his strength, seke his face euermore. Remembre the maruelous workes that he hath done, his wonders and the iudgmentes of his mouth. O ye sede of Abraham his seruaunt, ye children of Jacob his chosen. He is the LORDE oure God, whose punyshmentes are thorow out all the worlde. He is allwaye myndfull of his couenaunt, and promyse that he made to a thousande generacions.

Yee the couenaunt that he made wt Abraham, and the oeth that he swore vnto Isaac. And apoynted the same vnto Jacob for a lawe, and to Israel for an euerlastinge testament. Sayenge: vnto the wil I geue the londe of Canaan, the lott of youre heritage. When there was yet but a fewe of them, and they straungers therin. What tyme as they wente from one nacion to another, from one kyngdome to another. He suffred no man to hurte them, but reproued euen kynges for their sakes. Touch not myne anoynted, do my prophetes no harme. Gen. 17.a Gen. 26.a Gen. 28.a Gen. 12.d and 20.a

Moreouer he called for a derth vpon the lōde, and destroyed all the prouysion of bred. C

But he had sent a man before them, euen Joseph which was solde to be a bonde seruaunt. They hurte his fete in the stockes, the yron pearsed his herte. Vntill the tyme that his worde came, and till the worde of ỹ LORDE had tried him. Then sent the kinge and caused him be delyuered, the prynce of the people bad let him go. He made him lorde of his house, & ruler of all his substaunce. That he might enfourme his prynces after his wil, and teach his Senatours wysdome. Jsrael also came in to Egipte, and Jacob was a straunger in the lōde of Ham. Gen. 45.a 37.f. 39.a Luc. 2.a Gen.

But he increased his people exceadingly, and made them stronger then their enemies. Exo. 1 Acto.

Whose hert turned, so that they hated his people, and dealt vntruly with his seruauntes. Then sent he Moses his seruaunt, and Aaron whom he had chosen. These dyd his tokens amōge them, and wonders in the londe of Ham. He sent darcknesse and it was darcke, for they were not obedient vnto his worde. He turned their waters in to bloude, and slewe their fisshe. Their londe brought forth frogges, yee euen in their kynges chambers. He spake the worde, & their came all maner of flies & lise in all their quarters. He gaue them hale stones for rayne, and flammes of fyre in their lōde. He smote their vynyardes & fige trees, and destroyed the trees that were in their coastes. He spake ỹ worde, and their came greshoppers & catirpillers innumerable. These ate vp all the grasse in their lōde, and deuoured the frutes of their groūde. He smote all ỹ first borne in their lōde, euen the chefe of all their substaunce. He brought them forth wt syluer & golde, there was not one feble persomme amōge their trybes. Egipte was glad of their departinge, for they were afraied of thē Exo. Exo. 8.b Exo. 8.d Psal. 77.c Exo. 10.d E Exo. 11.b 12.c

He spred out a cloude to be a coueringe, and fyre to geue lighte in the nyght season. Exo

Exo.16.a At their desyre, there came quales, and he
Exo.17.b fylled them with the bred of heauē. He o-
Nu.20.b pened the rocke of stone, & the waters flowed
Exo.17.a out: so that ryuers ranne in the wilderneſſe.

For why, he remembred his holy promyſe which he had made vnto Abraham his ser-
uaunt. Thus he brought forth his people with ioye, and his chosen with gladneſſe.

And gaue them the lōdes of the heithē, where they toke the labours of the people in
possession. That they might kepe his sta-
tutes, and obserue his lawes. Halleluya.

The CV. psalme. Halleluya.

A O Geue thankes vnto the LORDE, for he is gracious, and his mercy endu-
1.mac.4.c reth for euer. Who can expresse ỹ
Judit.13.c noble actes of the LORDE, or shewe forth all
Psal.106.a his prayse? Blessed are they that alwaye
Eccli.43.d kepe iudgment, and do righteousnes. Re-
membre vs (o LORDE) accordinge to the fauo-
re that thou beareſt vnto thy people: o vyset
vs wt thy sauinge health. That we might
se the pleasure of thy chosen, that we might
reioyse in the gladneſſe of thy people, and ge-
ue thankes with thine enheritaunce. We
Iud..7.e haue synned with oure fathers, we haue done
amysse, we haue dealt wickedly. Oure fa-
thers regarded not thy wonders in Egipte,
they kepte not thy greate goodneſſe in remē-
braunce: but were disobediēt at the see, euē
at the reed see. Neuertheles, he helped thē
for his names sake, that he might make his
B power to be knowne. He rebuked the reed
Psal.107.a see, and it was dried vp: so he led thē thorow
the depe as in a wilderneſſe. Thus he sa-
ued them from the honde of the hater, & de-
lyuered them from the honde of the enemie.

As for those ỹ troubled them, the waters
ouerwhelmed thē, there was not one of thē
exo.15.a left. Then beleued they in his worde, and
songe prayse vnto him. But within a why
le they forgat his workes, & wolde not abyde
Nu.11.a his councell. A luſt came vpō them in the
wilderneſſe, so that they tempted God in the
deserte. Yet he gaue them their desyre, and
sent thē ynough at their willes. They an-
Nu.16.a gred Moses in the tētes, and Aaron the sayn
te of the LORDE. So the earth opened & swalowed vp Dathan, and couered the con-
C gregaciō of Abiram. The fyre was kyndled in their company, the flame brent vp the
Exo.32.a vngodly. They made a calfe in Horeb, and
1.cor.10.a worshipped the moltē ymage. Thus they
Rom.1.c turned his glory in to the similitude of a cal-
fe, ỹ eateth haye. They forgat God their
Sauio, which had done so greate thinges
in Egipte. Wonderous workes in the lon-
de of Ham, and fearfull thinges in the red
see. So he sayde he wolde haue destroyed
them, had not Moses his chosen stonde be-
re him in ỹ gappe: to turne awaie his wo-
full indignacion, lest he shulde destroye th

Yee they thought scorne of ỹ pleasaun-
londe, and gaue no credence vnto his wor-

But murmured in their tentes, and har-
kened not vnto the voyce of the LORDE.

Then lift he vp his honde agaynst them,
to ouerthrowe them in the wildernes. T
cast out their sede amonge the nacions, and
to scater them in the londes. They ioyned
them selues vnto Baal Peor, and ate the of-
rynges of the deed. Thus they prouoked
him vnto anger with their owne inuencion
and the plage was greate amonge them.

Then stode vp Phinees and executed iu-
tice, & so the plage ceased. And that was
counted vnto him for righteousnesse, amon-
ge all posterites for euermore. They an-
gerd him also at the waters of strife, so that
Moses was punyshed for their sakes. Be-
cause they prouoked his sprete, and he tol-
thē planely with his lippes. Neither de-
troyed they the heithen, as the LORDE co-
maunded them. But were mengled amo-
ge the heithen, and lerned their workes.

In so moch that they worshipped the
ymages, which turned to their owne decay

Yee they offred their sonnes & their dou-
ters vnto deuels. And shed the innocē
bloude of their sonnes and of their dou-
ters, whom they offred vnto the ymages
Canaan, so that the londe was defyled wt
bloude. Thus were they staayned wt the
owne workes, and wente a whoringe wt
their owne inuencions. Therfore was th
wrath of the LORDE kyndled agaynst h
people, in so moch that he abhorred his o-
ne enheritaunce. And gaue them ouer in
to the honde of the heithē, and they that h
ted them, were lordes ouer them. Their
mies oppressed thē, and had them in subie
cion. Many a tyme dyd he delyuer the
but they prouoked him with their owne in
cions, and were brought downe for their w
kednesse. Neuertheleſſe whē he sawe the
aduersite, he herde their complaynte.
thought vpō his couenaunt, and pitied th
accordinge vnto the multitude of his mer
cies. Yee he made all those ỹ had led th
awaye captiue, to pitie them. Delyuer u
(o LORDE oure God) & gather vs from am
ge the heithen: that we maye geue thanke
to thy holy name, & make oure boast of th
prayse. Blessed be the LORDE God of

He sheweth his people the power of his workes, that he maye geue them the herytage of the Heithen. The workes of his hōdes are verite & iudgment, all his cōmaundemētes are true. They stonde fast for euer & euer, & are done in trueth & equite. He sent redempcion vnto his people, he hath commaunded his couenaunt for euer, holy & reuerent is his name. The feare of the LORDE is the begynnynge of wysdome, a good understondinge haue all they that do therafter: the prayse of it endureth for ever.

The CXI. psalme. Halleluya.

BLessed is the man yᵗ feareth the LORDE, & hath greate delite in his commaundementes. His sede shall be mighty vpon earth, the generacion of the faithfull shalbe blessed. Riches & plēteousnesse shalbe in his house, & his righteousnes endureth for euer. Vnto the godly there ariseth vp light in the darcknesse: he is mercifull, louynge & righteous. Wel is him that is mercifull, & lendeth gladly, & pōdreth his workes w̄ discrecion. For he shal neuer be moued, the righteous shal be had in an euerlastinge remembraunce. He wil not be afrayed for eny euell tydinges, his herte stondeth fast, & beleueth in yᵗ LORDE. His her is stablished, he wil not shrincke, vntill he se his desyre vpon his enemies. He hath spersed abrode, & geuē to the poore, his righteousnes remayneth for euer, his horne shal be exalted w̄ honor. The vngodly shal se it & shal greue him: he shall gnash w̄ his teth & consume awaye, & the desyre of the vngodly shal perish. The CXII. psal. Halleluya.

PRayse the LORDE (O ye sernauntes) O prayse the name of the LORDE.

Blessed be the name of the LORDE frō this tyme forth for euermore. The LORDES name is worthy to be praysed, frō the ryssinge vp of the Sonne vnto the goinge downe of the same. The LORDE is hye aboue all Heithen, and his glory aboue the heauēs. Who is like vnto the LORDE our God, yᵗ hath his dwellinge so hye, which humbleth himself, to beholde that is in heauen and earth? Which taketh vp the symple out of the dust, and lifteth the poore out of the myre. That he maye set him amonge the prynces, euen amonge the prynces of his people. Which maketh the baren woman to kepe house, and to be a ioyfull mother of children. Halleluya.

The CXIII. psalme.

WHen Israel came out of Egipte, & the house of Jacob from amonge that straunge people. Juda was his Sāctuary, Israel his dominion. The see sawe that, and fled, Jordan turned backe. The mountaynes skipped like rammes, & the litle hilles like yonge shepe. What ayled the (o thou see) that thou fleddest? and thou Jordan, that thou turnedest backe? Ye mountaynes, that ye skipped like rammes? and ye litle hilles, like yonge shepe? The earth trembled at the presence of the LORDE, at the presence of the God of Jacob. Which turned the harde rocke in to a stondinge water, & the flynt stone in to a springinge well. Exo. 14. c Iosua. 3. d Exo. 17. b Nu. 20. b

Here the Hebrues begynne the CXV. psalme.

NOt vnto vs (o LORDE) not vnto vs, but vnto thy name geue the prayse, for thy louinge mercy and faithfulnes. Wherfore shal the Heithen saye: where is now their God? Psal. 78. b

As for oure God, he is in heauen, he doth what soeuer it pleaseth him. Their ymages are but syluer and golde, euen the worke of mens hōdes. They haue mouthes, and speake not: eyes haue they, but they se not. Psal 134. c Esa. 44. b Ier. 10. a

They haue eares, and heare not: noses haue they, but they smell not. They haue handes and handle not, fete haue they, but they can not go, nether can they speake thorow their throte. They that made them, are like vnto them, and so are all soch as put their trust in them. But let Israel trust in yᵗ LORDE, for he is their succoure & defence. Let the house of Aaron put their trust in yᵗ LORDE, for he is their succoure & defence. They that feare the LORDE, let thē put their trust in the LORDE, for he is their succoure and defence. The LORDE is myndefull of vs, & blesseth vs: he blesseth yᵗ house of Israel, he blesseth yᵗ house of Aaron. Yee he blesseth all them that feare the LORDE, both small & greate. The LORDE encrease you more & more: you, and youre childrē. For ye are yᵗ blessed of the LORDE, which made heauen & earth. All the whole heauens are the LORDES, but the earth hath he geuē vnto yᵗ childrē of men. The deed prayse not the (o LORDE) nether all they that go downe in to sylence. But we will prayse the LORDE, from this tyme forth for euermore. Halleluya. Psal. Esa

The CXIIII. psalme.

I Am wel pleased, yᵗ the LORDE hath herde yᵗ voyce of my prayer. He hath enclyned his eare vnto me, therfore wil I call vpō him as long as I liue. The snares of death cōpassed me about, the paynes of hell gat hold vpon me, I founde trouble and heuynesse.

called I vpon ỹ name of the LORDE: o LORDE, delyuer my soule. Gracious is ỹ LORDE & rightuous, yee oure God is mercifull.

The LORDE preserueth ỹ symple, I was brought downe, and he helped me. Turne agayne then vnto thy rest (o my soule) for the LORDE hath geuen the thy desyre.

Psal.55.b And why? thou hast delyuered my soule from death, myne eyes from teares, and my fete from fallinge. I wil walke before ỹ LORDE, in the londe of the lyuynge.

The CXV. psalme.

This psalme do the Hebrues ioyne vnto it that goeth before, and thus both them the CXVI. psalme.

A 2.cor.4.c Rom.3.a I Beleued, and therfore haue I spoke, but I was sore troubled. I sayde, in my haist: All men are lyers.

What rewarde shal I geue vnto ỹ LORDE, for all the benefites ỹ he hath done vnto me? I wil receaue the cuppe of saluacio, and call vpon the name of the LORDE.

I wil paye my vowes in the presence of all his people, right deare in the sight of ỹ LORDE is the death of his sayntes. O LORDE, I am thy seruaunt, I am thy seruaunt, and the sonne of thy handmayden, Hebr.13.c thou hast broken my bondes in sonder. I Psal.91.a wil offre the the sacrifice of thankes geuynge, and wil call vpon the name of the LORDE. I wil paye my vowes vnto the LORDE in the sight of all his people, in the courtes of the LORDES house, euē in the myddest of the, o Jerusalem. Hallelu ya.

The CXVI. psalme.

A Rom.15.c O Praise the LORDE all ye Gentiles, laude him all ye people. For his mercifull kyndnes is euer more and more towarde vs, & the trueth of the LORDE endureth for euer. Hallelu ya.

The CXVII. psalme.

A Nu. dict.13.c al.105.a 5.3131.a Nu.16.a c.4.c O Geue thankes vnto the LORDE, for he is gracious, and his mercy endureth for euer. Let Jsrael now confesse, ỹ his mercy endureth for euer. Let the house of Aaron now confesse, that his mercy endureth for euer. Yee let thē now that feare the LORDE, confesse, that his mercy endureth for euer. I called vpon the LORDE in trouble, and the LORDE herde me large. The LORDE is my helper, I wil not feare what man doeth vnto me. The LORDE is my helper, & I shal se my desyre vpon myne enemies. It is better to trust in the LORDE, then to put eny confidence in man. It is better to trust in the LORDE, then to put eny confidence in princes. All

C Exo.32.a 1.cor.10.a Rom.1.c Sauio, which turned ... in Egipte.

Heithen compased me rounde aboute, but in the name of the LORDE wil I destroye them.

They kepte me in on euery syde, but in the name of the LORDE, I wil destroye them.

They came aboute me like bees, & were as hote as the fyre in the thornes, but in the name of the LORDE I wil destroye them.

They thrust at me, that I might fall, but the LORDE was my helpe. The LORDE is my strēgth, & my songe, & is become my saluacion. The voyce of ioye & myrth is in the dwellynges of ỹ rightuous, for ỹ right hande of the LORDE hath gotte the victory.

The right hande of the LORDE hath the preeminence, the right hāde of the LORDE hath gotte the victory. I wil not dye, but lyue, and declare the workes of the LORDE.

The LORDE hath chastened & correcte me, but he hath not geuen me ouer vnto death.

Open me the gates of rightuousnes, ỹ I maye go in there thorow, & geue thankes vnto the LORDE. This is the doore of the LORDE, the rightuous shall entre in thorow.

I thanke the, ỹ thou hast herde me, & art become my saluacio. The same stone which the buylders refused, is become the heade stone in the corner. This was the LORDES doinge, & it is marueloꝰ in oꝰ eyes. This is the daye which the LORDE hath made, we wil reioyse and be glad in it. Helpe now LORDE, o LORDE sende vs now prosperite.

Blessed be he that cōmeth in the name of the LORDE, we wish you good lucke, yee that be of the house of the LORDE. God is the LORDE, & hath shewed vs light: O garnish the solempne feast with grene braunches, vnto the hornes of ỹ aulter. Thou art my God, & I wil thanke the: thou art my God, and I wil prayse the. O geue thankes vnto the LORDE, for he is gracious, & his mercy endureth for euer.

The CXVIII. psalme.

Aleph.

BLessed are those ỹ be vndefiled in the waye: which walke in the lawe of the LORDE. Blessed are they that kepe his testimonies, & seke him with their whole hert.

Which walke in his wayes, & do no wickednesse. Thou hast geuen strayte charge to kepe thy commaundementes. O that my wayes were stablished to kepe thy statutes. So shulde I not be confounded, while I haue respecte vnto all thy commaundementes. I wil thanke the with an vnfeined herte, because I am lerned in the rightuous mentes of thy rightuousnesse. I wil kepe thy statutes, o forsake me not vtterly.

They came aboute me lyke bees / & were
hote as the fyre in the thornes / but in the
me of the Lorde I wyll destroye them.
They thrust at me / that I might fall / but
e Lorde was my helpe.
*The Lorde is my strēgth / and my songe /
is become my saluacyon.
The voyce of ioye and myrth is in ỹ dwel-
ges of the ryghtuous / for the ryght hāde
the Lorde hath gotten the victory.
The ryght hande of the Lorde hath ỹ pre-
mence, the ryght hande of the Lord hath
en the victory.
I will not dye / but lyue / and declare the
ckes of the Lorde.
The Lorde hath chastened & correcte me /
he hath not geuen me ouer vnto death.
*Open me the gates of ryghtuousnes /
I maye goo in there thorow / and geue
nkes vnto the Lorde.
This is the dore of the Lorde / the rygh-
us shall entre in thorow it.
I thancke the / that thou hast herde me / &
become my saluacyon.
The same* stone whych the buylders re-
d / is become the heade stone in ỹ corner.
This was the Lordes doynge / and it is
rious in oure eyes.
This is the c*daye / which the Lorde hath
de / let vs reioyce and be glad in it.
Helpe now O Lorde / O Lorde sende vs
y prosperite.
Blessed be he that commeth in the name of
Lorde / we wysh you good lucke / ye that
the house of the Lorde.
God is the Lorde / & hath shewed vs light:
bynde the solempne feast wyth grene
anches / euē vnto the hornes of ỹ aulter.
Thou art my God / and I will thācke the:
Thou art my God / and I will prayse the.
O thanckes vnto the Lorde / for he is
rous / and hys mercy endureth for euer.

¶ The. cxix. Psalme.

This Psalme declareth how moche the sayncte
ren set by the lawes of God / and how greatly
ende your thē selues vnto them: in so moche that
y owne them to be transgressed & withstanded of
ryches. And how they prayse to be taught thē frō
es to be accustomed with thē: & wyshe as many
antagrells & withstande them / to be destroyed and
e awaye.

א Aleph.

Blessed are those that a* be vndefyled in
the waye: which walcke in the lawe of
the Lorde.
Blessed are they that kepe hys testymo-
nies / and seke him with their whole herte.
Which walcke in his wayes / & do no wyc-
kednesse.
Thou hast geuen straycte charge to kepe
thy commaundementes.
א O that my wayes were stablyshed to kepe thy statutes.
א So shulde I not be confounded / whyle I haue respecte vnto all thy cōmaundemētes.
א I will thancke the with an vnfayned herte / because I am learned in the iudgmentes of thy ryghtuousnesse.
א I will kepe thy statutes / O forsake me not vtterly.

ב Beth.

ב Where withall shall a yonge man clense his waye? Euen by rulynge hym selfe after thy worde.
ב With my whole herte do I seke the / O let me not go wrōge out of thy cōmaundemētes.
ב Thy wordes haue I hyd within my herte / that I shulde not synne agaynst the.
ב Praysed be thou O Lorde / O teach me thy statutes.
ב With my lyppes will I be tellyng out all the iudgmentes of thy mouth.
ב I haue as greate delyte in the waye of thy testymonies / as in all maner of ryches.
ב I will exercyse my selfe in thy cōmaundmētes / & haue respecte vnto thy cotepathes.
ב My delite shalbe in thy statutes / I will not forget thy wordes.

ג Gimel.

ג O do well vnto thy seruaūt / that I maye lyue and kepe thy wordes.
ג Open thou myne eyes / and so shall I spie out wonderous thynges in thy lawe.
ג I am a straunger vpon earth / O hyde not thy commaundementes fro me.
ג My soule breaketh oute / for the very feruent desyre ỹ I haue alwaye vnto thy iudgmentes.
ג Thou rebukest the proude / cursed are they that departe from thy commaundementes.
ג O turne fro me shame and rebuke / for I kepe thy testimonyes.
ג b*Princes also syt & speake agaynst me / but thy seruaūt is occupyed in thy statutes.
ג In thy testymonies is my delyte / they are my councelers.

ד Daleth.

ד My soule cleaueth to the dust / O quycke thou me accordynge to thy worde.
ד I knowledged my wayes / & thou herdest me / O teach me then thy statutes.
ד Make me to vnderstande the waye of ỹ commaundementes / and so shall I talke of thy wonderous workes.
ד My soule melteth awaye for verie full / as nesse / O let me by according vnto thy name.
ד Take fro me ỹ waye of lyenge / & lode that me thy lawe.
ד I haue chosen the c* waye of treuthynges iudgmentes haue I layed before me.
ד I stycke vnto thy testymonies / O Lorde

confounde me not.
ך I wyll runne the waye of thy cõmaundementes / whẽ thou hast comforted my herte.

ה He.

ה Teach me O Lorde the waye of thy statutes / and I shall kepe it vnto the ende.
ה Da geue me vnderstãdynge / and I shal kepe thy lawe / yee I shall kepe it wyth my whole herte.
ה Leade me in the path of thy commaundementes / for that is my delyte.
ה Enclyne myne herte vnto thy testymonies / and not to couetousnes.
ה Turne awaye myne eyes / lest they beholde vanite / & quycken me in thy waye.
ה Stablish thy worde in thy seruaunt / ẏ I maye feare the.
ה Take awaye ẏ rebuke that I am afrayed of / for thy iudgmentes are amyable.
ה Beholde / my delyte is in thy cõmaundemẽtes / O quyckẽ me in thy ryghtuousnesse.

ו Vau.

ו Let thy louynge mercy come vnto me / O Lorde / and thy sauynge health accordynge vnto thy worde.
ו That I maye geue answere vnto my blasphemers / for my trust is in thy worde.
ו O take not ẏ worde of treuth vtterly out of my mouth / for my hope is in thy iudgmẽtꝫ
ו So shall I alwaye kepe thy lawe / yee for euer and euer.
ו And I wyll walcke at lyberty / for I seke thy commaundementes.
ו I wyll speake of thy testimonies euen before kynges / and wyll not be ashamed.
ו My delyte shalbe in thy cõmaundmẽtes / which I loue.
ו My handes also wyll I lyft vp vnto thy commaundementes which I loue / & my talkynge shalbe of thy statutes.

ז Zain.

ז O thyncke vpon thy seruaunt as concernynge thy worde / wherin thou hast caused me to put my trust.
ז For it is my cõforte in my trouble / yee thy worde quyckeneth me.
ז The proude haue me greatly in derisyon / yet thrynckе not I from thy lawe.
ז I remembre thyne euerlastyng iudgmẽtꝫ / O Lorde / and am comforted.
ז I am horribly afrayed for the vngodly / ẏ forsake thy lawe.
ז Thy statutes are my songes in the house of my pylgremage.
ז I thyncke vpon thy name / O Lord / in the nyght season / and kepe thy lawe.
ז This I haue myne awne / for I kepe thy cõmaundementes.

ח Heth.

Thou art my portyon / O Lorde / I am purposed to kepe thy lawe.
ח I make myne humble petycyon in thy presence with my whole herte / O be mercyfull vnto me accordynge vnto thy worde.
ח I call myne awne wayes to remembrance / and turne my fete in to thy testimonies.
ח I make haste / and prolonge not the time to kepe thy commaundementes.
ח The congregacyons of the vngodly haue robbed me / but I forget not thy lawe.
ח At mydnight stande I vp / to geue thankes vnto the / for the iudgmentes of thy righteousnesse.
ח I am a companyon of all them that feare the / and kepe thy commaundementes.
ח The earth / O Lorde / is full of thy mercy. O teach me thy statutes.

ט Teh.

ט O Lord / thou hast dealt frendly with thy seruaunt / accordynge vnto thy worde.
ט O learne me thy kyndnesse / and vnderstandynge knowledge / for I beleue thy cõmaundementes.
ט Before I was troubled / I went wrong / but now I kepe thy worde.
ט Thou art good & frendly / O teach me thy statutes.
ט The proude ymaginacyons vpon me / but I kepe thy commaundemẽtes with my whole herte.
ט Their herte is as fat as brawne / but my delyte is in thy lawe.
ט It is good for me ẏ I haue ben in trouble / that I maye learne thy statutes.
ט The lawe of thy mouth is dearer vnto me / then thousandes of golde and syluer.

י Jod.

י Thy hãdes haue made me and fashioned me / O geue me vnderstãdynge / that I may learne thy commaundementes.
י They ẏ feare the / wyll be glad when they see me / because I put my trust in thy worde.
י I knowe / O Lorde / that thy iudgmentes are right / and that thou of very faithfulnesse hast caused me to be troubled.
י O let thy mercyfull kyndnesse be my comforte / accordynge to the promises that thou hast made vnto thy seruaunt.
י O let thy louyng mercies come vnto me / that I maye lyue / for thy lawe is my delyte.
י Let the proude be cõfounded / which vniustly handle me so falsly.
י But let soch as feare the / and knowe thy testymonies / be turned vnto me.
י O lett myne herte be vndefyled in thy statutes that I be not ashamed.

כ Caph.

כ My soule longeth for thy sauynge health / for my trust is in thy worde.
כ Myne eyes lõge sore for thy worde / saying / O when wylt thou comforte me?

for I am become like a botell in ỹ smoke/ yet do not I forget thy statutes.

How many are the dayes of thy seruaũt? when wylt thou be auẽged of myne aduersaries?

The proude haue dygged pyttes for me/ which are not after thy lawe.

All thy commaundementes are true/ they persecute me falsly/ O be thou my helpe.

They haue allmost made an ende of me vpon earth/ but I forsake not thy cõmaundementes.

O quycke me after thy louyng kyndnesse/ & so shall I kepe ỹ testimonyes of thy mouth.

ל Lamed.

O Lord/ thy worde endureth for euer in heauen.

Thy trueth also remayneth frõ one generacion to another: thou hast layed ỹ foundacion of the earth/ and it abydeth.

They contynue this daye according to thine ordynaunce/ for all thynges serue the.

If my delyte were not in thy lawe/ I should perysshe in my trouble.

I will neuer forget thy commaundementes/ for with them thou quickenest me.

I am thyne/ O helpe me/ for I seke thy commaundementes.

The vngodly laye wayte for me to destroye me/ but I consydre thy testimonyes.

I se that all thyngs come to an ende/ but thy commaundement is exceadynge broade.

מ Mem.

O what loue haue I vnto thy lawe: all the daye long is my talkynge of it.

Thou through thy commaundement hast made me wyser then myne enemies/ for it is ever with me.

I haue more vnderstandyng then all my techers/ for thy testymonies are my studie.

Yea I am wyser then ỹ aged; for I kepe thy commaundementes.

I refrayne my fete frõ euery euell waye/ that I maye kepe thy wordes.

I shrynck not from thy iudgmentes/ for thou teachest me.

O how swete are thy wordes vnto my mouth!

Yee more then hony vnto my mouth.

Through thy cõmaundementes I get vnderstandyng/ therfore I hate all false wayes.

נ Nun.

Thy worde is a * lanterne vnto my fete and a lyght vnto my pathes.

I haue sworne & am stedfastly purposed/ to kepe ỹ iudgmẽtes of thy ryghtuousnesse.

I am troubled aboue measure/ quycken me O Lorde/ accordynge vnto thy worde.

Let the free wyll offrynges of my mouth please the/ O Lord/ & teach me thy iudgmẽtes.

נ * My soule is alwaye in my hande/ yet do not I forget thy lawe.

The vngodly haue layed a snare for me/ but yet swarue not I frõ thy cõmaundmẽtes.

Thy testymonyes haue I claymed as myne herytage for euer: and why? they are ỹ very ioye of my herte.

I applye myne herte to fullyll thy statutes alwaye/ euen vnto the ende.

ס Samech.

I hate ỹ vngodly/ but thy lawe do I loue.

Thou art my defence & shylde/ my trust is in thy worde.

Awaye frõ me ye wycked/ I will kepe the commaundementes of my God.

Stablish me according vnto thy worde/ that I maye lyue/ & let me not be disapoynted of my hope.

Holde thou me vp/ and I shall be safe: yee I shall euer be talkynge of thy statutes.

Thou treadest downe all them ỹ departe frõ thy statutes/ for they ymagin but disceate

Thou puttest awaye all the vngodly of the earth lyke drosse/ therfore I loue thy testymonies.

My flesh trembleth for feare of the/ and I am afrayed of thy iudgmentes.

ע Ain.

I deale wt the thinge ỹ is lawfull & right/ O geue me not ouer vnto mine oppressours.

Be thou suertye for thy seruaunte to do him good/ ỹ the proude do me no wronge.

Myne eyes are wayted awaye with lokyng for thy health/ and for the worde of thy righteousnesse.

O deale wt thy seruaunt according vnto thy louynge mercy/ & teach me thy statutes.

I am thy seruaũt/ O graunte me vnderstãding/ that I maye know thy testimonies.

It is tyme for the (O Lorde) to laye to thine hãde/ for they haue destroyed thy lawe.

For I loue thy commaundemẽtes aboue golde and precious stone.

Therfore holde I streyght all thy commaundementes/ and all false wayes I vtterly abhorre.

פ Phe.

Thy testymonyes are wonderfull/ therfore doth my soule kepe them.

When thy worde goeth forth/ it geueth lyght & vnderstandynge/ euen vnto babes.

I opẽ my mouth and drawe in my breth/ for I delyre thy commaundementes.

O loke thou vpon me/ & be mercifull/ as thou vsest to do vnto those ỹ loue thy name.

Order my goinges after thy worde/ that no wyckednesse raygne in me.

O delyuer me frõ ỹ wrõgeous dealinges of men/ & so shall I kepe thy cõmaundemẽtes.

Shewe ỹ lyght of thy countenaũce vnto

thy seruaunt/and learne me thy statutes.
פ Myne eyes gushe out wt water/because men kepe not thy lawe.

צ Zade.

S צ Ryghtuous art thou/O Lorde/and true is thy iudgment.
צ The testymonyes that thou hast cōmanded are exceadynge/ryghtuous and true.
צ *Myzele hath euē consumed me/because myne enemyes haue forgotten thy wordes.
צ Thy worde is tryed to the vttermost/and thy seruaunte loueth it.
צ I am small and of no reputacyon/yet do not I forget thy commaundementes.
צ Thy ryghtuousnesse is an euerlastynge ryghtuousnes/and thy lawe is true.
צ Trouble and heuynesse haue taken holde vpō me/yet is my delyte in thy commaundementes.
צ The ryghtuousnes of thy testymonyes is euerlastyng/O graunte me vnderstādyng/and I shall lyue.

ק Koph.

T ק I call with my whole herte/heare me/O Lorde/I wyll kepe thy statutes.
ק Yee euen vpon the dore I call/helpe me/and I shall kepe thy testymonies.
ק Early in the morynge do I* crye vnto the/for in thy worde is my truste. *What is ment by the prophete
ק Myne eyes preuente the nyght watches/that I myght be occupied in thy wordes. wordes.
ק Heare my voyce/O Lorde/accordynge vnto thy louynge kyndnesse/quycken me accordynge as thou art wont.
ק They drawe nye that of malyce persecute me/and are farre from thy lawe.
ק Be thou nye at hande also/O Lorde/for thy promyses are faythfull.
ק As concernynge thy testimonies/I haue knowne euer sens the begynnynge/ yͤ thou hast grounded them for euer.

ר Res.

V ר O cōsydre myne aduersyte/& delyuer me/for I do not forget thy lawe.
ר Wanteyn thou my cause and defende me/quycken me accordynge vnto thy worde.
ר Health is farre from the vngodly/for they regarde not thy statutes.
ר Greate is thy mercy/O Lorde/quycken me as thou art wont.
ר Many there are that trouble me/ & persecute me/yet do not I swarue from thy testimonyes.
ר It greueth me/when I se/that the transgressours kepe not thy lawe.
ר Consydre/O Lorde/how I loue thy commaundementes/O quycken me with thy louynge kyndnesse.
ר Thy worde is true from euerlastynge/all the iudgmentes of thy ryghtuousnesse endure for euer more.

ש Sin.

ש h*The princes persecute me wtout but my herte stādeth in awe of thy
ש I am as glad of thy worde/as one deth greate spoyles.
ש As for lyes/I hate and abhorre but thy lawe do I loue.
ש i* Seuē tymes a daye do I prayse cause of thy ryghtuous iudgmentes.
ש Greate is the peace that they haue loue thy lawe/& they are not offe
ש Lorde/I loke for thy saufynge do after thy commaundementes.
ש My soule kepeth thy testymony loueth them exceadingly.
ש I kepe thy commaundementes & monyes/for all my wayes are before

ת Thau.

ת Let my complaynte come before Lorde/geue me vnderstandynge/ vnto thy worde.
ת Oh let my supplicacyon come be delyuer me accordynge to thy pro
ת My lyppes shall speake of thy seynge thou hast taught me thy sta
ת Yee my tonge shall synge of thy for all thy commaundementes are
ת Let thyne hande helpe me/for I ha sen thy commaundementes.
ת I longe for thy saufynge health/O and in thy lawe is my delyte.
ת Oh let my soule lyue and prayse thy iudgmentes maye helpe me.
ת I go astraye/lyke a shepe that is lo seke thy seruaunt/for I do not forge maundementes.

¶ The cxx. Psalme.

¶ A faythfull complaynte of the prophet dryue out of the londe & dwellyng amonge that dyd all thynges by fraude and violence.

*‡ The songe of the steares.

*‡ In Hebr. Maheloth. Abr. Ezra thynck the begynnynge of some songe/after whose Dsalmes that haue this tytle were songe. pounde it to sygnifye: in a hyghe place. Some which saye/that the Leuytes songe all thei in Dauids house/vpon the steares/which wer the chamber where the men alle[illegible]bited/ber where the wemen commenly abode.

WHen I am in trouble/I call the Lorde/& he answereth me. Delyuer my soule/O L from lyenge lyppes/& from ceatfull tonge.
What rewarde shal be geuen or do to the/thou false tonge.
Euen myghtye arowes sharpe arowes/ hote burnynge *coles.
Wo is me that my banishmēt endu lōge: I dwell in ȳ tabernacles of ȳ ky
My soule hath longe dwelt amōg

the enemyes vnto peace.
I laboured for peace / but when I spake
of / they made them to battayle.

¶ The.cxxi Psalme.

He weth that the godly must loke for their helpe
God only / & that he geueth it very readely.

The songe of the steares.

I Lyft vp myne eyes vnto the *hylles /
from whence cometh my helpe.
My helpe commeth euen from the
Lorde which hath made heauen and earth.
He wyll not suffre thy fote to be moued /
he that kepeth the / slepeth not.
Beholde / he that kepeth Israel / doth ne-
ther slomber nor slepe.
The Lorde him selfe is thy képer / y Lord
is defence vpon thy ryght hande.
So that the sunne shall not burne the by
day / neither the moone by nyght.
The Lorde preserueth the from all euell /
yea it is the Lorde that kepeth thy soule.
The Lorde preserueth thy goynge out &
commynge in / from this tyme forth for
euermore.

¶ The.cxxii.Psalme.

Vnder the shadow and fygure of Jerusalem he de-
scribeth the felycyte of the congregacyon of Christ /
the delyces of the sayncles / wyshyng euer the fur-
therance of it.

The songe of the steares
of Dauid.

I Was glad / when they sayde vnto me:
We wyll go in to the house of the Lorde.
Oure fete shall stande in thy gates /
O Jerusalem.
Jerusalem is buylded as a cytye / that is
myghty in it selfe.
For thyther the tribes go vp / euen the tribes
of the Lorde: to testyfye vnto Israel / to geue
thankes vnto the name of the Lorde.
For there is the seate of iudgement / euen
the seate of the house of Dauid.
O praye for the peace of Jerusalē / they
shall prospere that loue the.
Peace be within thy walles / & plenteous-
nesse within thy palaces.
For my brethren and companions sakes /
I wyll wysh the prosperite.
Yea because of the house of the Lord oure
God / I wyll seke to do the good.

¶ The.cxxiii.Psalme.

The godly subdued to the wycked / do affectiously
pray God to delyuer them: for vnto hym they wholy
commyt them selues.

The songe of the steares.

VNto the lyft I vp myne *eyes, thou
that dwellest in the heauens.
Beholde / euē as the eyes of seruaūts
loke vnto the handes of their masters: &
the eyes of a mayden vnto the handes of
her mystresse / euen so our eyes wayte vpon
the Lorde oure God / vntyll he haue mercy
vpon vs.
Haue mercy vpon vs / O Lord / haue mer-
cy vpon vs / for we are vtterly delpyted.
Oure soule is fylled with the scornefull
reproffe of the welthy / and wyth the delpite-
fulnesse of the proude.

¶ The.cxxiiii.Psalme.

The godly reioyse that they are rydde / by the helpe
of God / frō a ieopardy wherevnto they were very nye.

* Or
spoken by
the epistle
cxx. Psal.

*The songe of the steares.

IF the Lorde had not bene of oure syde
(now maye Israel saye) If the Lorde
had not bene of oure syde / whē men rose
vp agaynst vs.
They had swalowed vs vp quycke / when
they were so wrathfully dyspleased at vs.
Yee the waters had drowned vs / & streame
had gone ouer oure soule.
The depe waters of the proude had gone
euen vnto oure soule.
But praysed be the Lord / whych hath not
geuen vs ouer for a praye vnto their teeth.
Oure soule is escaped / euē as a byrde out
of the snare of the fouler: the snare is broken
and we are delyuered.
Oure helpe standeth in the name of the
Lorde / which hath made heauen and earth.

¶ The.cxxv.Psalme.

The churche or congregacyon is in safetye when
the Lorde defendeth it / and shalbe prosperous when he
fauoreth it / and purgeth the wycked therout.

The songe of the steares.

THey that put their trust in the Lorde /
are euen as the mount Syon / which
may not be remoued / but standeth fast
for euer.
The hylles stande about Jerusalem / euē
so standeth the Lorde rounde about his peo-
ple / from this tyme forth for euermore.
That the rodd of the vngodly come not in-
to the lot of the ryghtuous / lest ỳ ryghtuous
put their hande vnto wyckednesse.
Do well / O Lorde / vnto those ỳ be good
and *true of herte.
As for soche as turne backe vnto their
awne wyckednesse / the Lorde shall leade thē
forth with the euyll doers: but peace be vpō
Israel.

¶ The.cxxvi.Psalme.

The describeth the gladnes of the people returning
agayne from Babylon / & vnder the fygure herof the
reioycynge of the Christen / whom the sonne of God
hath made free from the captiuyte of synne and deeth.

The songe of the steares.

WHen the Lorde turneth agayne the
captyuyte of Sion / then shall we be
lyke vnto them that dreame.
Then shall oure mouth be fylled wyth
laughter / and oure tonge with ioye.
Then shall it be sayd amonge the Heathē:
the Lorde hath done greate thinges for thē.

Yee the Lorde hath done greate thynges for vs all ready/wherof we reioyce.

Turne oure captyuyte/O Lorde/as the ryuers in the south.

They ỹ sowe in teares/shall reape in ioye.

He that now goeth in his waye weppynge & beareth forth good sede/shal come agayne with ioye/& bringe his sheaues with hym.

¶The.cxxvii.Psalme.

¶By the only liberalyte & gyft of God is the house and housholde geuen/the cytye defended/meate mynystred/chyldren & thole toward and thryftye obtayned.

*The longe of the steares.

EXcept the Lorde buylde the house/their labour is but lost that buylde it.

Except the Lorde kepe the cytye/the watchman waketh but in vayne.

It is but lost labour that ye rise vp early/and take no rest/but eate the bredde of carefulnesse: for loke to whom it pleaseth him/he geueth it in slepe.

Lo/chyldren and the frute of the wombe are an herytage & gift/ỹ cõmeth of ỹ Lorde.

Lyke as the arowes in the hande of the gyaunt/euen so are the yonge chyldren.

Happy is the man/that hath his quyuer full of them: they shal not be ashamed/when they speake with their enemyes in the gate.

¶The.cxxviii.Psalme.

¶He that feareth God shall do well and fortunately at all seasons.

The longe of the steares.

BLessed are all they that feare ỹ Lorde/and walke in hys wayes.

For thou shalt eate the labours of thyne awne handes: O well is the/happy art thou.

Thy wyfe shalbe as ỹ frutefull vyne vpõ the walles of thy house.

Thy chyldren lyke the Olyue braunches rounde about thy table.

Lo/thus shall the man be a* blessed/that feareth the Lorde.

The Lorde shall so blesse the out of Siõ/that thou shalt se Jerusalem in prosperyte all thy lyfe longe.

Yee that thou shalt se thy chylders chyldren/and peace vpon Israel.

¶The.cxxix Psalme.

¶Although the wycked do longe and greatly persecute the godly: yet shall they not preuayle euer them: yee they shall at the length perish when the godly shal be in safetye.

The longe of the steares.

MAny a tyme haue they fought agaynst me fro my youth vp(maye Israel now saye.)

Yee/many a tyme haue they fought agaynst me fro my youth vp/but they haue not ouercome me.

The plowers plowed vpon my backe/& and made longe forowes.

But the righteous Lorde hath hewen yocke of the vngodly in peces.

Let them be confounded & turned backward/as many as haue euyl will at a*Sion.

Let them be euen as the haye vpon house toppes/whych wythereth afore it pluckte vp.

Wherof the mower fylleth not his hand nether he that byndeth vp the sheaues/his bosome.

So ỹ they which go by/saye not fo as: ỹ Lorde prosper you/we wish you lucke in the name of the Lorde.

¶The.cxxx.Psalme.

¶An earnest prayer of him that is oppressed with uer litie for his sinnes/& that surely hopeth to of God bothe forgeuenes of his synnes & deliu from hys aduersityes.

The longe of the steares.

OUt of the a* depe call I vnto O Lorde/Lorde heare my

Oh let thyne eares con well the voyce of my compla

If thou Lord wylt be extreme to what is done a mysse/Oh Lorde who abyde it:

But there is mercy wyth the/that mayest be feared.

I loke for the Lord/my soule doth for hym/and in his worde is my trust.

My soule doth pacyently abyde ỹ L from the one mornynge to the other.

Let Israel trust in the Lorde/for with Lorde there is mercy & plẽteous redem And he shal redeme Israel frõ al his

¶The.cxxxi.Psalme.

¶He sheweth ỹ he was not proude/but meeke

The longe of the steares.

LOrde/I am not hye mynded/I hau proude lokes.

I do not exercyse my selfe in g matters/which are to hye for me.

But I refrayne my soule & kepe it lyke as a childe that is weened from ther: yee my soule is euẽ as a weened

Let Israel trust in the Lorde/fro tyme forth for euermore.

¶The.cxxxii.Psalme.

¶He sheweth that the prosperyty of Christes dome dureth euer/& that God is allwaye pr his churche and congregacyon: Thys doth the fygure of Dauid & of the arche abydyng

The longe of the steares.

LOrde/remẽbre Dauid & al his tro How he swore vnto the Lorde/ vowed a vowe vnto the almyghty of Jacob: I wyll not come within ỹ tab cle of my house/nor clyme vp in my bed

I wyll not suffre myne eyes to slepe myne eye lyddes to slomber.

Untyll I fynde out a place for ỹ L an habytacyõ for the mighty one

shalt eate the labowres of thine owne hondes: o well is the, happie art thou. Thy wife shalbe as a frutefull vyne vpon the walles of thy house. Thy children like the olyne braunches rounde aboute y table. Lo, thus shal y man be blessed, y feareth the LORDE. The LORDE shal so blesse the out of Sion, that thou shalt se Jerusalē in prospe rite all thy life longe. Yee that thou shalt se thy childers childrē, & peace vpō Israel.

The CXXVIII. psalme.

MAny a tyme haue they fought agaynst me fro my youth vp (maye Israel now saie). Yee many a tyme haue they fought agaist me fro my youth vp, but they haue not ouercome me. The plowers plowed vpō my backe, & made lōge forowes. But the righteous LORDE hath hewen y yocke of y vngodly in peces. Let them be confounded & turned backwarde, as many as haue euell will at Sion. Let thē be euē as the haye vpon the house toppes, which wythereth afore it be pluckte vp. Wherof the mower fylleth not his hande, nether he that byndeth vp the sheaues, his bosome. So that they which go by, saye not so moch as: the LORDE prospere you, we wish you good lucke in the name of the LORDE.

The CXXIX. psalme.

OVt of the depe call I vnto the (o LORDE) LORDE heare my voyce. Oh let thine eares consider well the voyce of my complaynte. Yf thou (LORDE) wilt be extreme to marcke what is done amysse, Oh LORDE, who maye abyde it? But there is mercy with the, that thou maist be feared. I loke for the LORDE, my soule doth wayte for him, and in his worde is my trust. My soule doth paciently abyde the LORDE, frō the one mornynge to the other. Let Israel trust in the LORDE, for with the LORDE there is mercy and plentyous redempcion. And he shal redeme Israel from all his synnes.

The CXXX. A psalme of Dauid.

LORDE, I am not hye mynded, I haue no proude lokes. I do not exercise myself in greate matters, which are to hye for me. But I refrayne my soule and kepe it lowe, like as a childe y is weened from his mother, yee my soule is euen as a weened childe. Let Israel trust in the LORDE, frō this tyme forth for euermore.

The CXXXI. Psalme

LORDE, remembre Dauid and all his trouble. How he swore vnto y LORDE, & vowed a vowe vnto y mightie one of Jacob: I wil not come within the tabernacle of my house, ner clymme vpō to my bedde. I wil not suffre myne eyes to slepe, ner myne eye lyddes to slōber. Vntill I fynde out a place for the LORDE, an habitaciō for the mightie one of Jacob. Lo, we herde of the same at Ephrata, & foūde it in y wod.

We wil go into his tabernacle, & fall downe before his fotestole. Arise (o LORDE) into thy restinge place, thou & y arke of y strēgth. 2. Par. 6. g

Let thy prestes be clothed with rightwousnesse, and let thy sayntes reioyse. For thy seruaunte Dauids sake turne not awaye the presence of thine anoynted. The LORDE hath made a faithfull ooth vnto Dauid, & he shal not shrenke from it: Of the frute of thy body shal I set vpon thy seate. Yf thy children wil kepe my couenaunt, & my testimony y I shall lerne thē, their childrē also shal syt vpō thy seate for euermore. For the LORDE hath chosen Siō, to be an habitaciō for him self hath he chosen her. This shalbe my rest, here wil I dwel, for I haue a delite ther in. I will blesse hir vytales w increase, & wil satisfie hir poore with bred. I wil decke hir prestes with health, & hir sayntes shal reioyse & be glad. There shall I make the horne of Dauid to flourish, I haue ordened a lanterne for myne anoynted. As for his enemies, I shal clothe thē w shame, but vpon himself shal his crowne flourish. Exo 18 a Ephe 6. b B 2. Re. 7. c 1. Par. 18. b Psal. 88. a Act. 2. d

The CXXXII. A psalme of Dauid.

BEholde, how good & ioyfull a thinge it is, brethrē to dwell together in vnite. It is like y precious oynment vpon the heade, that ranne downe vnto the beerd, euē vnto Aarons beerd, & wēte downe to the slaytes of his clothinge. Like the dewe of Hermon, which fell vpon the hill of Sion. For there the LORDE promised his blessynge, and life for euermore. A Ph Epl E J I

The CXXXIII. psalme.

BEholde, O prayse the LORDE all ye seruauntes of the LORDE, ye that night stōde in the house of the LORDE, lift vp youre handes in the Sanctua- prayse the LORDE. The LOR heauen & earth, blesse the out

The CXXXIIII. psal

PRayse y name o ye seruaūtes de in y hou tes of the house of LORDE, for the ge pr s w

For I knowe yᵗ yᵗ LORDE is greate. & yᵗ oᵘʳ LORDE is aboue all goddes. What so euer yᵗ LORDE pleaseth, yᵗ doth he in heauē & in earth, in the see & in all depe places. He bryngeth forth the cloudes from the endes of the worlde, he turneth yᵗ lightenynges vnto rayne, bryngyge the wyndes out of their treasuries.

Exo. 12. e
xo. 7. 8. 10.

Which smote the firstborne of Egipte, both of man and beest. He hath sent tokens and wonders in to the myddest of the (o thou londe of Egipte) vpon Pharao and all his seruauntes.

Iosu. 12. a
Num. 21. c
Deut. 3. a

Which smote dyuerse nacions, & slewe mighty kynges. Sihon kynge of yᵗ Amorites, Og the kynge of Basan, and all the kyngdomes of Canaā. And gaue their lōde for an heretage, for an heretage vnto Israel his people. Thy name (o LORDE) endureth for euer, so doth thy memoriall (o LORDE) from one generacion to another.

Deu. 32. e

For the LORDE wil auēge his people, & be gracious vnto his seruaūtes.

Psal. 113. b
& 44. b
& 10. a

As for the ymages of the heithē, they are but syluer and golde, the worke of mens hādes. They haue mouthes, & speake not: eyes haue they, but they se not. They haue eares, and yet they heare not, nether is there eny breth i their mouthes. They that make them, are like vnto them, & so are all they that put their trust in thē.

Praise the LORDE ye house of Israel, praise the LORDE ye house of Aaron. Praise the LORDE ye house of Leui, ye that feare yᵗ LORDE, praise the LORDE. Praised be the LORDE out of Sion, which dwelleth at Jerusalē. Halleluya.

The CXXXV. psalme.

A c

O Geue thankes vnto the LORDE, for he is gracious, and his mercy endureth for euer. O geue thākes vnto the God of all goddes, for his mercy endureth for euer. O thanke the LORDE of all lordes, for his mercy endureth for euer.

Which only doth greate wonders, for his mercy endureth for euer. Which by his wysdome made the heauens, for his mercy endureth for euer. Which layed out the earth [illegible] waters, for his mercy endureth for [illegible] hath made greate lightes, for [illegible] endureth for euer. The Sonne [illegible] his mercy endureth for euer. [illegible] the starres to gouerne [illegible] endureth for euer. [illegible] their firstborne, for euer. And [illegible] ongue them, for [illegible] migh[illegible]

reed see in to partes, for his mercy endureth for euer. And made Israel to go thorow yᵗ myddest of it, for his mercy endureth for euer.

But as for Pharao and his hoost, he ouerthrewe them in the reed see, for his mercy endureth for euer. Which led his people thorow the wylderneesse, for his mercy endureth for euer. Which smote greate kynges, for his mercy endureth for euer. Yee and slewe mightie kynges, for his mercy endureth for euer. Sihon kynge of the Amorites, for his mercy endureth for euer. And Og the kynge of Basan, for his mercy endureth for euer.

And gaue away their londe for an heretage, for his mercy endureth for euer. Euen for an heretage vnto Israel his seruaunt, for his mercy endureth for euer. Which remembreth vs, whē we are in trouble, for his mercy endureth for euer. Which geueth foode vnto all flesh, for his mercy endureth for euer.

O geue thankes vnto the God of heauen, for his mercy endureth for euer.

The CXXXVI. psalme.

BY the waters of Babilon we sat downe and wepte, when we remēbred Sion. As for oure harpes, we hanged them vp vpon the trees, that are therin. Thē, they that led vs away captyue, required of vs a songe and melody in oᵘʳ heuynes: synge vs one of the songes of Sion. How shal we synge the LORDES songe in a straūge lōde? If I forget the (o Jerusalem) let my right hande be forgotten. If I do not remembre the, let my tonge cleue to the roffe of my mouth: yee yf I preferre not Jerusalem in my myrth. Remembre the childrē of Edom (o LORDE) in the daye of Jerusalem, how they sayde: downe with it, downe with it, euen to the grounde. O doughter Babilō, thou shalt come to misery thy self: yee happie shal he be, that rewardeth yᵗ as thou hast serued vs. Blessed shal he be, that taketh thy children, and throweth them agaynst the stones.

The CXXXVII. A psalme of Dauid.

I Wil geue thākes vnto the (o LORDE) with my whole hert, euen before the goddes wil I synge prayses vnto the. I wil worshippe toward thy holy temple, and prayse thy name because of thy louynge kyndnesse and treuth, for thou hast magnified thy worde, according vnto thy greatenesse. When I call vpō the, thou heerest me, and endewest my soule with moch strēgth. All the kynges of the earth shal prayse the (o LORDE) when they heare the wordes of thy mouth. Yee they shal synge in the wayes of the LORDE, that greate is the glory of the

[illegible] number.
[illegible] put a place for yᵗ I
[illegible] might ye one o[illegible]

LORDE. For though the LORDE be hye, yet hath he respecte vnto ỹ lowly: as for ỹ proude, he beholdeth him a farre off. Though I walke i ỹ myddest of trouble, yet shalt thou refresh me: thou shalt stretch forth thine hãde vpõ the furiousnes of myne enemies, & ỹ righthande shal saue me. The LORDE shal make good for me, yee thy mercy (o LORDE) endureth for euer: despyse not then the worke of thine owne handes.

The CXXXVIII. A psalme of Dauid.

O LORDE, thou searchest me out, and knowest me. Thou knowest my downe sytting & my vprisynge, thou vnderstodest my thoughtes a farre of. Thou compassest about my path & about my bedd, & spyest out all my wayes. For lo, there is not a worde in my tõge, but thou (o LORDE) knowest it altogether. Thou hast fashioned me behynder before, & layed thine hõde vpon me. Soch knowlege is too wonderfull & excellẽt for me, I can not atteyne vnto it. Whither shal I go then from thy spirite? Or, whither shal I flie from thy presence? If I clymme vp into heauen, thou art there: yf I go downe to hell, thou art there also. If I take the wynges of the morninge, & remayne in the vttermost parte of the see: Euen there also shal thy honde lede me, and thy right hande shal holde me. If I saye: peraduẽture the darckneſſe shal couer me, then shal my night be turned to daye. Yee the darckneſſe is no darckneſſe with the, but the night is as clear as the daye, the darckneſſe & light are both alike. For my reynes are thyne, thou hast couered me in my mothers wombe. I wil geue thãkes vnto the, for I am wõderously made: marueloꝰ are thy workes, and that my soule knoweth right well. My bones are not hyd from the, though I be made secretly, and fashioned beneth in the earth. Thine eyes se myne vnperfitnesse, they shall all writte ī thy boke: my dayes were fashioned, when as yet there was not one of them. How deare are ỹ coũcels vnto me o God? O how greate is the summe of them? If I tell them, they are mo in nombre then the sande: when I wake vp, I am present with the. Wilt thou not slaye ỹ wicked (oh God) that the blodethyrstie might departe fro me? For they speake vnright of the, thine enemies exalte them selues presumptuously. I hate them (o LORDE) that hate the, & maye not awaye with thoſe that ryse vp vpaynst the? Yee I hate them right sore, euen as are they myne enemies. Trye me (o God) and seke the grounde of myne hert: proue me, & examen my thoughtes. LORDE shal buyl well, yf there be eny waye of wickednesse together ỹ cutteth me, & lede me in the waye euerlastinge.

The CXXXIX. A psalme of Dauides. He

Delyuer me (o LORDE) from the euel men, oh preserue me from the wicked men. Which ymagin myscheſe in their hertes, & stere vp strife all the daye longe. They sharpen their tonges like a serpent, Adders poyson is vnder their lippes. Sela. Kepe me (o LORDE) from the hande of the vngodly, preserue me from the wicked men, which are purposed to ouerthrowe my goinges. The proude haue layed a snare for me, & spred a nett abrode with coardes, yee & set trappes in my waye. Sela.

But my sayenge is vnto the LORDE: thou art my God, heare the voyce of my prayer o LORDE. O LORDE God, thou strength of my health, thou hast couered my heade in ỹ daye of battayll. Let not ỹ vngodly haue his desyre (o LORDE) let him not haue his purpose, lest they be to proude. Sela. Let the myscheſe of their owne lippes fall vpon ỹ head of the, ỹ cõpase me aboute. Let hote burnynge coales fall vpõ thẽ, let thẽ be cast in to the fyre, and in to the pyt, that they neuer ryse vp agayne. A man full of wordes shal not prospere vpon earth: a malicious & wicked person shal be hunted awaye and destroyed. Sure I am, that the LORDE wil auenge the poore, and mantayne the cause of the helpleſſe. The righteous also shal geue thãkes vnto thy name, & the iust shal continue in thy sight.

The CXL. A psalme of Dauid.

LORDE, I call vpon the: haist the vnto me, and consider my voyce, whẽ I crie vnto the. Let my prayer be set forth in thy sight as the incẽse, and let the lifting vp of my hãdes be an euenynge sacrifice. Set a watch (o LORDE) before my mouth, yee a watch at the dore of my lippes. O let not myne hert be enclyned to eny euell thinge, to be mynded as the vngodly or wicked men, lest I eate of soch thinges as pleaſe thẽ.

Let the righteous (rather) smyte me frendly, and reproue me: so wil I take it, as though he had poured oyle vpõ my heade: it shal not hurte my heade, yee I wil praye yet for their wickednesse. Their iudges stõble at the stone, yet heare they my wordes, ỹ they be ioyfull. Oure bones lye scatered before ỹ pyt like as when one graueth and dyggeth vp the grounde. But myne eyes loke vnto the, o LORDE God: in the is my trust, oh caste not out my soule. Kepe me frõ ỹ snare which

me, and frō the trappes
rs. Let the vngodly fall
ne nettes together, vntill I be
y them.

The CXLI. A psalme of Dauid.

I Crie vnto the LORDE with my voy
ce, yee enē vnto the LORDE do I ma
ke my supplicacion. I poure out
my complaynte before him, and shewe him
of my trouble. When my sprete is in heuy-
nesse, for thou knowest my path: in the waye
where in I walke, haue they prevely layed a
snare for me. I loke vpon my right honde
se, there is no man that wil knowe me. I ha
ue no place to fle vnto, no man careth for my
soule. Therfore do I crie vnto the (o LOR-
DE) and saye: thou art my hope and my porci
on, in the londe of the lyuynge. Cōsidre my
complaynte, for I am brought very lowe.
Oh delyuer me fro my persecuters, for they
are to stronge for me: Bryng my soule out
of preson, that I maye geue thākes vnto thy
name: which thinge yf thou wilt graūte me,
then shal the righteous resorte vnto my cō-
pany.

The CXLII. A psalme of Dauid.

HEare my prayer (o LORDE) considre
my desyre: answere me for thy treuth
righteousnesse sake. And entre not
in to iudgment with thy seruaunt, for in thy
sight shal no man lyuynge be iustified. For
the enemie persecuteth my soule, he smyteth
my life downe to the grounde, he layeth me
in the darcknesse, as the deed men of the worl
de. Therfore is my sprete vexed within me,
and my herte within me is desolate. Yet do
I remēbre the tymes past, I muse vpō all y
workes, yee I exercise my self in the workes
of thy hondes. I stretch forth my hondes
vnto the, my soule crieth vnto the out of the
thyrstie londe. Sela. Heare me (o LORDE)
and that soone, for my sprete waxeth faynte:
hyde not y face fro me, lest I be like vnto thē
that go downe in to the grave. Oh let me
heare thy louynge kyndnesse by tymes in the
mornynge, for in the is my trust: shewe thou
me the waye that I shulde walke in, for I lift
vp my soule vnto the. Delyuer me (o LOR-
DE) fro myne enemies, for I resorte vnto the.
Teach me to do the thinge that pleaseth
the, for thou art my God: let thy louynge spre
te lede me forth vnto the londe of righteous-
nesse. Quyckē me (o LORDE) for thy names
sake, and for thy righteousnesse sake bryng
my soule out of trouble. And of thy good-
nesse scater myne enemies abrode, and destro-

ye all them that vexe my soule, for I am thy
seruaunt.

The CXLIII. A psalme of Dauid.

BLessed be the LORDE my refuge
which teacheth my hādes to warr
my fyngers to fight. My help
and my castell, my defence and my delyuer
my shylde in whom I trust, which gouerneth
the people that is vnder me. LORDE, what
is mā, that thou hast soch respecte vnto him?
Or the sonne of man, that thou so regardest
him? Man is like a thinge of naught, his
tyme passeth awaye like a shadowe. Bow
thy heauēs (o LORDE) and come downe, touch
the mountaynes, y they maye smoke with
Sende forth the lightenynge and scatter
shute out thine arowes and consume them.
Sende downe thine hande from aboue, de-
uer me and take me out of y greate waters,
from the hande of straunge childrē. Whose
mouth talketh of vanite, and their right hand
is a right hande of falsede. That I may
synge a new songe vnto the (o God) and synge
prayses vnto the vpon a tenstrynged lute.
Thou that geuest victory vnto kynges, and
hast delyuered Dauid thy seruaunt from the
parell of the swerde. Saue me and delyuer
me from the honde of straunge childrē, whose
mouth talketh of vanite, and their right
hande is a right hande of falsede. That our
sonnes maye growe vp as the yōge plantes,
and that oure doughters maye be as the pol-
lished comers of the temple. That our gar-
ners maye be full and plenteous with all ma-
ner of stoare: that our shepe maye bryng forth
thousandes and hundreth thousands in our
villages. That oure oxen maye be strong
to laboure, that there be no myschaunce, no
decaye, and no complaynynge in oure stretes.
Happie are the people that be in soch a ca-
se: yee blessed are the people, which haueth
LORDE for their God.

The CXLIIII. A psalme of Dauid.

I Wil magnifie the (o my God and kyng)
I wil prayse y name for euer and ever.
Euery daye wil I geue thankes vnto
the, and prayse y name for euer and euer.
Greate is the LORDE, and marueloues worthy
to be praysed, there is no ende of his great-
nesse. One generacion shal prayse thy wor-
kes vnto another, and declare thy power.
As for me I wil be talkīge of thy worshipful
thy glory, thy prayse and wōderous workes.
So that men shal speake of the mighte of
thy marueloues actes, and tell of y greatnes
The memoriall of y abundaunt kyndnes
shal be shewed, and mē shal synge of thy ry

wsnesse. The LORDE is gracious and
rcifull, longe sufferynge & of greate good-
nesse. The LORDE is louynge vnto euery
man, and his mercy is ouer all his wo?kes.
All thy wo?kes prayse the (o LORDE) and thy
sayntes gene thankes vnto the. They shew
the glory of thy kyngdome, and talke of y
power. That y power, thy gl & migh-
tynesse of thy kyngdome migh & knowne
vnto men. Thy kyngdome is an euerlastin
kyngdome, & thy dominion endureth thro-
out all ages. The LORDE vpholdeth all soch as shulde fall, and lifteth vp all
those that be downe. The eyes of all way
wayte vpon the, and thou geuest them their meate
in due season. Thou openest thine hãde,
and fyllest all thinges lyuynge with plentefulnesse. The LORDE is righteous in all
his wayes, & holy in all his wo?kes. The
LORDE is nye vnto all them that call vpon
him, yee all soch as call vpon him faithfully.
He fulfilleth the desyre of them that feare
him, he heareth their crie, and helpeth them.
The LORDE preserueth all them that lo
him, but scatereth abrode all the vngodly.
My mouth shal speake the prayse of the
LORDE, And let all flesh gene thankes vnto
his holy name for euer and euer. Halleluya.

The CXL. psalme.

PRayse the LORDE (o my soule:) why
le I lyue wil I prayse the LORDE, yee
as lõge as I haue eny beynge, I wil
synge prayses vnto my God. O put not yo
trust in prynces, ner in the childe of man, for
there is no helpe in thẽ. For when y breth
of man goeth forth, he shal turne agayne to
his earth, and so all his thoughtes perishe.
Blessed is he that hath y God of Jacob for
his helpe, and whose hope is in the LORDE
his God. Which made heauen and earth,
y see and all that therin is, which kepeth his
promise for euer. Which helpeth them to
right y suffre wrõge, which fedeth y hon-
grie. The LORDE lowseth men out of pre
son, the LORDE geueth sight to the blynde.
The LORDE helpeth thẽ vp that are fal-
len, the LORDE loueth the righteous.
The LORDE careth for the straungers, he
defendeth y fatherlesse and wyddowe: as for
the waye of y vngodly, he turneth it vpsyde
downe. The LORDE thy God (o Sion) is
kynge for euermore, and throrow out all gene-
racions. Halleluya.

The CXLVI. psalme.

PRayse the LORDE, for it is a good
thinge to synge prayses vnto o God:
yee a ioyfull and pleasaunt thinge is
it to be thankfull. The LORDE shal buyl
de vp Jerusalẽ, & gather together y cutcas-
tes of Israel. He healeth the contrite in
herte, and byndeth vp their wo?undes. He Esa 40.d
telleth the nombre of the starres, and calleth
them all by their names. Greate is o LOR
DE, and greate is his power, yee his wysdo-
me is infinite. The LORDE setteth vp y me
ke, & bryngeth y vngodly downe to y grou̇nde B
O synge vnto y LORDE wt thankes geuyn- 1.Esd.5.c
ge, synge prayses vpõ y harpe vnto o God.
Which couereth y heauen wt cloudes, pre-
pareth rayne for y earth, & maketh y grasse Psal 103.b
to growe vpon the mountaynes. Which ge
ueth soder vnto y catell, & sedeth y yonge ra- Iob.38.d
uens y call vpõ him. He hath no pleasure 3.c
in the strength of an horse, nether delyteth he
in eny mãs legges. But the LORDES de-
lyte is in them that feare him, and put their
trust in his mercy. ry A
nẽ
her
The CXLVII. psalme, then
This psalme do the hebrues ioyne vnto it,
that goeth before.

PRayse y LORDE o Jerusalẽ, prayse after
God o Sion. For he maketh fast the bou se
barres of y gates, & blesseth y chyldren
within y. He maketh peace in y bord, & vnder
fylleth y with y flõ of wheate. He sẽdeth
forth his cõmaundemẽt vpõ earth, the LORDE Iaco.1.a
rũneth swiftly. He geueth snowe, mouth cõm Eccls.1.a
& scatereth y horefrost like ashes. dinge. And.7.c
He forth his yse like morsels, who is ghtuous, and Iob.38.b
de his frost. He sendeth out his cõmaunde- 3.reg.3.b
meth them, he bloweth wt his wynd, & preserueth 4.c.
y waters flowe. He sheweth his wo?de vn- B
to Jacob, his statutes & ordinaunces vnto Isra-
rael. He hath not dealt so with eny nacion.
And as for his iudgment and equi-
tes, nether haue they knowen them, nether haue they kno-
wen y. Halleluya.

Blessed is the man that hath not walked in the counsell of the vngodly, nor stande in the waye of synners, nor sytteth in the chayre of the scornefull. But his delyte is in the lawe of the LORDE, and in his lawe doeth he exercise himself day and nyght. He shal be like vnto a tree that is planted by the ryuers of waters, that wil bringe forth his fruite in due season. His leafe shal not fade, and all that he doeth shal prosper. The vngodly are not so, but are like vnto the chaffe, which the wynde scatereth from the face of the earth. Therfore the vngodly shal not stande in the iudgment, nether synners in the congregacion of the righteous. For the LORDE knoweth the waye of the righteous, but the waye of the vngodly shal perishe.

Why do the heathen so furiously rage together, and why do the people imagine a vayne thinge? The kynges of the earth stande vp, and the rulers take counsell together against the LORDE, and against his anoynted, saying: Let vs breake their bondes a sunder, and cast away their cordes from vs. He that dwelleth in heauen shal laughe them to scorne, the LORDE shal have them in derision. Then shal he speake vnto them in his wrathe, and vexe them in his sore displeasure. Yet am I set a kynge by him vpon Sion his holy hyll, that I should preache of the LORDES decree. The LORDE hath said vnto me: Thou art my sonne, this day haue I begotten the. Aske of me, and I shal geue the the heathen for thyne enheritaunce, and the vttermost partes of the earth for thy possession. Thou shalt breake them with a rodde of yron, and throwe them in pieces like a potters vessell. Be learned now therfore ye kynges, and receaue instruction ye that are iudges of the earth. Serue the LORDE in feare, and reioyse vnto him with reuerence. Kysse the sonne, lest he be angrie, and so ye perishe from the righteous waye, when his wrathe beginneth to burne but a litle. Blessed are all they that put their trust in him.

A prayer of Dauid, when he fled from Absalon his sonne.

LORDE, how are they encreased that trouble me? many are they that rise vp against me. Many one there be which saye of my soule: There is no helpe for him in his God. But thou LORDE art my defender, my worshippe, and the lifter vp of my head. I cryed vnto the LORDE with my voyce, and he heard me out of his holy hyll. I laye and slept, and rose vp agayne, for the LORDE susteyned me. I wil not feare though there stande ten thousande people against me rounde about. Arise LORDE, helpe me my God: for thou smytest all myne enemies vpon the cheke bone, and breakest the teeth of the vngodly. Helpe belongeth vnto the LORDE, and thy blessynge vpon thy people.

To him that excelleth vpon Neginoth, a psalme or songe of Dauid.

HEare me when I call, o God of my righteousnesse: thou hast set me at large when I was in trouble, haue mercy vpon me, and heare my prayer. O ye sonnes of men, how long wil ye turne my glory to shame? how long wil ye loue vanitie, and seke after leasynge? Knowe this, that the LORDE hath chosen him an holy one for himself: the LORDE wil heare when I call vpon him. Stande in awe, and synne not: commune with your owne hertes vpon your beddes, and be styll. Offer the sacrifice of righteousnesse, and put your trust in the LORDE. There be many that say: Who wil shewe vs any good? LORDE lyft thou vp the lyght of thy countenaunce vpon vs. Thou hast put gladnesse in my hert, more than in the time that their corne and wyne encreased. I wil laye me downe in peace and take my rest: for it is thou LORDE only that makest me dwell in safetie.

To him that excelleth vpon Nehiloth, a psalme or songe of Dauid.

GIue eare vnto my wordes o LORDE, consyder my meditacion. Hearken vnto the voyce of my calynge, my King and my God: for vnto the wil I make my prayer. My voyce shalt thou heare betymes o LORDE, betymes wil I direct my prayer vnto the, and wil loke vp. For thou art not a God that hath pleasure in wickednesse, nether shal eny euyl dwell with the. The fooles shal not stande in thy sight, for thou hatest all them that worke vanitie. Thou destroyest all them that speake leasynge, the LORDE abhorreth the bloudy and deceatfull man. But I wil come into thyne house even vpon the multitude of thy mercy, and in thy feare wil I worshippe before the temple of thy holynesse. LORDE leade me in thy righteousnesse because of myne enemies, make thy waye playne before my face. For there is no fayth in their mouth, their inwarde parte is very wickednesse, their throte is an open sepulchre, they flatter with their tonge. Destroye them o God, that they fall from their owne imaginacions, and cast them out for the multitude of their vngodlynesse, for they are rebellious against the. And let all them that put their trust in the reioyse, they shal euer be geuynge of thanke: for thou defendest them, they that loue thy name shal be ioyfull in the. For thou LORDE wilt geue thy blessynge vnto the righteous, and with thy fauoure defende him as with a shylde.

me, and frō the trappes
rs. Let the vngodly fall
one nettes together, vntill I be
y them.

The CXLI. A psalme of Dauid.

I Crie vnto the LORDE with my voy
ce, yee enē vnto the LORDE do I ma
ke my supplicacion. I poure out
my complaynte before him, and shewe him
of my trouble. When my sprete is in heuy-
nesse, for thou knowest my path: in the waye
where in I walke, haue they prevely layed a
snare for me. I loke vpon my right honde
se, there is no man that wil knowe me. I ha
ue no place to fle vnto, no man careth for my
soule. Therfore do I crie vnto the (o LOR-
DE) and saye: thou art my hope and my porci
on, in the londe of the lyuynge. Cōsidre my
complaynte, for I am brought very lowe.
Oh delyuer me fro my persecuters, for they
are to stronge for me; Bringe my soule out
of preson, that I maye geue thākes vnto thy
name: which thinge yf thou wilt graūte me,
then shal the righteous resorte vnto my cō-
pany.

The CXLII. A psalme of Dauid.

HEare my prayer (o LORDE) considre
my desyre: answere me for thy treuth
righteousnesse sake. And entre not
in to iudgment with thy seruaunt, for in thy
sight shal no man lyuynge be iustified. For
the enemie persecuteth my soule, he smyteth
my life downe to the grounde, he layeth me
in the darcknesse, as the deed men of the world
de. Therfore is my sprete vexed within me,
and my herte within me is desolate. Yet do
I remēbre the tymes past, I muse vpō all y
workes, yee I exercise my self in the workes
of thy hondes. I stretch forth my hondes
vnto the, my soule crieth vnto the out of the
thyrstie londe. Sela. Heare me (o LORDE)
and that soone, for my sprete waxeth faynte:
hyde not y face fro me, lest I be like vnto thē
that go downe in to the graue. Oh let me
heare thy louynge kyndnesse by tymes in the
mornynge, for in the is my trust: shewe thou
me the waye that I shulde walke in, for I lift
vp my soule vnto the. Delyuer me (o LOR-
DE) fro myne enemies, for I resorte vnto the.
Teach me to do the thinge that pleaseth
the, for thou art my God: let thy louynge sprete
lede me forth vnto the londe of righteous-
nesse. Quyckē me (o LORDE) for thy names
sake, and for thy righteousnesse sake bringe
my soule out of trouble. And of thy good-
nesse scater myne enemies abrode, and destro-
ye all them that vexe my soule, for I am
seruaunt.

The CXLIII. A psalme of Dauid.

BLessed be the LORDE my re
which teacheth my hādes to
my fyngers to fight. My
and my castell, my defence and my del
my shylde in whom I trust, which gouer
the people that is vnder me. LORDE,
is mā, that thou hast soch respecte vnto
Or the sonne of man, that thou so reg
him? Man is like a thinge of naugh
tyme passeth awaye like a shadowe.
thy heauēs (o LORDE) come downe,
the mountaynes, y they maye smoke
Sende forth the lightenynge scatter
shute out thine arowes and consume the
Sende downe thine hande from aboue
uer me and take me out of y greate wa
from the hande of straunge childrē.
se mouth talketh of vanite, their righ
is a right hande of falsede. That
synge a new songe vnto the (o God)
prayses vnto the vpon a ten strynged
Thou that geuest victory vnto kynges,
hast delyuered Dauid thy seruaunt from
parell of the swerde. Saue me and del
me from the honde of straunge childrē,
se mouth talketh of vanite, and their r
hande is a right hande of falsede. Tha
sonnes maye growe vp as the yōge plan
and that oure doughters maye be as th
lished comers of the temple. That o
ners maye be full and plenteous with
ner of stoare: that o shepe maye bringe
thousandes and hundreth thousands in
villages. That oure oxen maye be str
to laboure, that there be no myschaunce
decaye, and no complayninge in oure str
Happie are the people that be in soch
se: yee blessed are the people, which hau
LORDE for their God.

The CXLIIII. A psalme of Dauid.

I Wil magnifie the (o my God
I wil prayse y name for euer
Euery daye wil I geue thankes
the, and prayse y name for euer and ever.
Greate is the LORDE, marvelous wor
to be praysed, there is no ende of his gre
nesse. One generacion shal prayse thy
kes vnto another, and declare thy powe
As for me I wil be talkīge of thy wor
thy glory, thy prayse and wōderous wor
So that men shal speake of the migh
thy marvelous actes, and tell of y greatne
The memoriall of y abundaunt kyndn
shal be shewed, and mē shal synge of thy

kyndnesse. The LORDE is gracious and mercifull, longe sufferynge & of greate goodnesse. The LORDE is louynge vnto euery man, and his mercy is ouer all his workes. All thy workes prayse the (o LORDE) and thy saynctes geue thankes vnto the. They shewe the glory of thy kyngdome, and talke of thy power. That thy power, thy glorie & mightynesse of thy kyngdome might be knowne vnto men. Thy kyngdome is an euerlastinge kyngdome, & thy dominion endureth throughout all ages. The LORDE vpholdeth all such as shulde fall, and lifteth vp all those that be downe. The eyes of all wayte vpon the, and thou geuest them their meate in due season. Thou openest thine hande, and fyllest all thinges lyuynge with plentifulnesse. The LORDE is righteous in all his wayes, & holy in all his workes. The LORDE is nye vnto all them that call vpon him, yee all such as call vpon him faithfully. He fulfilleth the desyre of them that feare him, he heareth their crie, and helpeth them. The LORDE preserueth all them that loue him, but scattereth abrode all the vngodly. My mouth shal speake the prayse of the LORDE, And let all flesh geue thankes vnto his holy name for euer and euer. Halleluya.

The CXLV. psalme.

PRayse the LORDE (o my soule:) whyle I lyue wil I prayse the LORDE, yee as longe as I haue eny beynge, I wil synge prayses vnto my God. O put not yor trust in princes, ner in the childe of man, for there is no helpe in the. For when ye breth of man goeth forth, he shal turne agayne to his earth, and so all his thoughtes perishe. Blessed is he that hath the God of Jacob for his helpe, and whose hope is in the LORDE his God. Which made heauen and earth, the see and all that therin is, which kepeth his promise for euer. Which helpeth them to right that suffre wronge, which fedeth the hongrie. The LORDE lowseth men out of prison, the LORDE geueth sight to the blynde. The LORDE helpeth them vp that are fallen, the LORDE loueth the righteous. The LORDE careth for the straungers, he defendeth the fatherlesse and wyddowe: as for the waye of the vngodly, he turneth it vpsyde downe. The LORDE thy God (o Sion) is kynge for euermore, and thorow out all generacions. Halleluya.

The CXLVI. psalme.

PRayse the LORDE, for it is a good thinge to synge prayses vnto o God: yee a ioyfull and pleasaunt thinge is it to be thankfull. The LORDE shal buylde vp Jerusalē, & gather together the outcastes of Israel. He healeth the contrite in herte, and byndeth vp their wounded. He telleth the nombre of the starres, and calleth them all by their names. Greate is o LORDE, and greate is his power, yee his wysdome is infinite. The LORDE setteth vp the meke, & bryngeth the vngodly downe to the grounde. Esa 40.d

O synge vnto the LORDE wt thankes geuynge, synge prayses vpō the harpe vnto o God. B 1.Esd.5.c

Which coūereth the heauen wt cloudes, prepareth rayne for the earth, & maketh the grasse to growe vpon the mountaynes. Which geueth foder vnto the catell, & fedeth the yonge rauens the call vpō him. He hath no pleasure in the strength of an horse, nether delyteth he in eny mās legges. But the LORDES delyte is in them that feare him, and put their trust in his mercy. Psal 103.b Iob.38.d

The CXLVII. psalme,

This psalme do the hebrues ioyne vnto it, that goeth before.

PRayse the LORDE o Jerusalē, prayse God o Sion. For he maketh fast the barres of the gates, & blesseth the children within the. He maketh peace in the bordes, fylleth the with the flō of wheate. He sendeth forth his cōmaundemēt vpō earth, his worde runneth swiftly. He geueth snowe & scatereth the horefrost like ashes. He sendeth forth his yse like morsels, who is able to abyde his frost? He sendeth out his worde & melteth them, he bloweth wt his spirite, & the waters flowe. He sheweth his worde vnto Jacob, his statutes & ordinaunces vnto Israel. He hath not dealt so with eny nacion, nether haue they knowen his lawes. Halleluya.

The

Let them prayse the name of the LORDE, for his name only is excellent, and his prayse aboue heauen and earth. He exalteth the horne of his people, all his sayntes shal prayse him, the children of Israel, euen the people that serueth him. Halleluya.

The CXLIX. psalme. Halleluya.

A Esa. 42. b SYnge vnto ỹ LORDE a newe songe, let the cõgregacion of sayntes prayse him. Let Israel reioyse in him that made him, and let the children of Sion be ioyfull in their kynge. Let them prayse his name in the daūce, let them synge prayses vnto him with tabrettes and harpes. For the LORDE hath pleasure in his people, and helpeth the mekehearted. Let the sayntes be ioyfull with glory, let them reioyse in their beddes. Let the prayses of God be in their mouth, and sharpe swerdes in their handes. To be auenged of the hei-hē, & to rebuke the people. To bynde their ynges in cheynes, & their nobles with lyne of yron. That they maye be auenged hem, as it is written, Soch honoure haue s sayntes. Halleluya.

The CL. psalme. Halleluya.

Prayse the LORDE in his Sanctu-ry, prayse him in the firmament of is power. Prayse him in his noble vse him in his excellēt greatnesse. im in the sounde of the trompet, pō the lute and harpe. Pray ymbals and daunse, prayse him res and pype. Prayse him uned cymbals, prayse him nde cymbals. Let ge ỹ hath breth, he LORDE. uya.

The Prouerbes

of Salomon.

What this boke conteyneth.

Chap. I. The wysdome of God calleth vs by the mouth of Salomō, exorteth vs, and geueth vs warnynge to eschue the wicked: whose re-godly cōuersacion in worde and worke, and pu-nyshment also of the same, is here descrybed.

Chap. II. How wisdome maye be gotten, and what profit commeth of it.

Chap. III. He exorteth us to the feare of God and to pacience: he commendeth wysdome, & requyreth us to cleue vnto the same.

Chap. IIII. A fatherly exortacion vnto wys-me with the profit therof, and how we ought to refrayne the mēbres of oure body frō euell.

Chap. V. He exorteth vnto wysdōe, and wa-warre of harlottes: he telleth what harme ye folowe therout, whē men medle with soch teacheth men, louyngly to cleue vnto their ma-ried wyues, and descrybeth the ende of the re-godly.

Chap. VI. He warneth men to bewarre of sure tishipe, exorteth the slouthfull to labourr, sh-weth the wikednesse of false tonges, and requ-reth men to bewarre of aduoutry, because it more perlous then theft or felony.

Chap. VII. He exorteth vnto wisdome, shew-the condicions of harlottes, and what hurt he-peneth vnto soch as encline to the prouocacio-and desyres of the flesh.

Chap. VIII. Wysdome calleth men swetely vn-her, and telleth them what treasure and powe-she hath. A cōmendacion and prayse of wys-dome, wherout euery mā is exorted to cleue vn-to her.

Chap. IX. Wysdome crieth vpō the ignoraūt, and promiseth them greate thinges. The foo-lish maner of a light woman.

Chap. X. From this chapter forth vnto the XXXI, there are described many swete, lowely and wyse sentences, which teach men wysdome and what profit commeth of it: Agayne, how men maye auoyde foolishnesse, and the hurte therof.

Chap. XXXI Wysdome warneth us to bewarre of euell women, and descrybeth the cōuersacion, maner, & behauoure of an honest maried wyfe.

These are the prouerbes of Salomon the sonne of Dauid kynge of Israel: to lerne wysdome nurtoure, vnderston dinge, prudence, righteousnesse, iudgment and equite. That the very babes might haue wyt, and that yonge men might haue knowlege and vnderstondinge. By hearinge, the wyse mā shal cōme by more wysdome: and by experience, he shal be more apte to vnderstonde a parable, and the interpretacion therof: the wordes of the wyse, and the darcke speaches of the same. The feare of the LORDE is the begynnynge of wysdome. But fooles despyse wysdome and nurtoure.

The first Chapter.

MY sonne, heare thy fathers doctryne, and forsake not the lawes of yͤ mother: for that shal bringe grace vnto thy heade, & shal be a cheyne about thy necke. My sonne, cōsente not vnto synners, yf they entyse the, and saye: come wyth us, let us laye wayte for bloude, & lurke preuely for the innocēt wyth out a cause: let us swalowe thē vp like yͤ hell, let us deuoure thē quycke and whole, as those that go downe in to the pytt. So shal we fynde all maner of costly riches, and fyll oure houses wyth spoyles. Cast in thy lott amonge us, we shal haue all one purse.

My sonne, walke not thou wͤ them, refray neͤ yͤ fote frō their wayes. For their fete rūne to euell, & are haistie to shed bloude. But in vayne is yͤ net layed forth before the byrdes eyes. Yee they thē selues laye wayte one for anothers bloude, and one of thē wolde slaye another. These are the wayes of all soch as be couetous, that one wolde rauysh anothers life.

Wysdome crieth without, & putteth forth hir voyce in the stretes. She calleth before yͤ congregacion in yͤ open gates, and sheweth hir wordes thorow yͤ cite, sayenge: O ye childrē, how lōge wil ye loue childyshnesse? how longe wil yͤ scorners delyte in scornynge, & yͤ vnwyse be enemies vnto knowlege? O turne you vnto my correccion: lo, I wil expresse my mynde vnto you, and make you vnderstōde my wordes. Seinge then that I haue called, and ye refused it: I haue stretched out my honde, and no mā regarded it, but all my cōcels haue ye despysed, and set my correccios at naught. Therfore shal I also laugh in yͤ destruccion, and mocke you, when yͤ thinge that ye feare cōmeth vpon you: euen whē yͤ thinge that ye be afrayed of, falleth in sodenly like a storme, and yͤ misery like a tempest: yee whā trouble and heuynesse cōmeth vpon you. Then shal they call vpō me, but I wil not heare: they shal seke me early, but they shal not fynde me: And yͤ because they hated knowlege, and receaued not yͤ feare of yͤ LORDE, but abhorred my councell, and despysed my correccion. Therfore shal they eate yͤ frutes of their owne waye, and be fylled wͤ their owne councels: for yͤ turnynge awaye of yͤ vnwyse shal slaye thē, & yͤ prosperite of fooles shalbe their owne destrucciō. But who so harkeneth vnto me, shal dwell stfely, and haue ynough without eny feare of euell. Pro.3.c

The II. Chapter.

A MY sonne, yf thou wilt receaue my wordes, and kepe my cōmaundemētes by the, that thine eare maye herken vnto wysdome, applie thine herte then to vnderstōdinge. For yf thou criest after wysdome, & callest for knowlege: yf thou seke st after her as after money, and dyggest for her as for treasure: Thē shalt thou vnderstonde yͤ feare of the LORDE, and fynde yͤ knowlege of God. For it is the LORDE that geueth wysdome, out of his mouth cōmeth knowlege and vnderstondinge. He preserueth yͤ welfare of the righteous, and defendeth them yͤ walke innocently: he kepeth them in yͤ right path, and preserueth yͤ waye of his sayntes. Then shalt thou vnderstonde righteousnesse, iudgment and equite, yee and euery good path. Yf wysdome entre in to thine herte, and yͤ soule delyte in knowlege: then shal councell preserue the, and vnderstondinge shal kepe the. That thou mayest be delyuered frō yͤ euell waye, and from the man yͤ speaketh frowarde thinges. From soch as leaue the hye strete, and walke in yͤ wayes of darckenesse: which reioyse in doynge euell, and delyte in wicked thinges: whose wayes are croked, and their pathes slaunderous. Iaco.1.a Eccls.1.c And.7.c Iob.28.b 3.reg.3.b 4.c. B

That thou mayest be delyuered also from the straunge woman, and from her that is not thine owne: which geueth swete wordes, forsaketh the husbande of hir youth, and forgetteth the couenaunt of hir God. For hir house is enclyned vnto death, and hir pathes vnto hell. All they that go in vnto her, come not agayne, nether take they holde of the waye of life. Pro.7.a And.5.a C

That thou mayest walke in yͤ good waye, and kepe the pathes of the righteous. For the iust shal dwell in the lende, and the inno

Let them prayse the name of the LORDE, for his name only is excellent, and his prayse aboue heauen and earth. He exalteth the horne of his people, all his sayntes shal prayse him, the children of Israel, euen the people that serueth him. Halleluya.

The CXLIX. psalme. Halleluya.

A Esa. 42. b SYnge vnto ỹ LORDE a newe songe, let the cõgregacion of sayntes prayse him. Let Israel reioyse in him that made him, and let the children of Sion be ioyfull in their kynge. Let them prayse his name in the daũce, let them synge prayses vnto him with tabrettes and harpes. For the LORDE hath pleasure in his people, and helpeth the mekeharted. Let the sayntes be ioyfull with glory, let them reioyse in their beddes. Let the prayses of God be in their mouth, and sharpe swerdes in their handes. To be auenged of the hei[dy]hẽ, & to rebuke the people. To bynde their [k]nges in cheynes, & their nobles with lync[h] of yron. That they maye be auenged [o]hem, as it is written, Soch honoure haue [a]s sayntes. Halleluya.

The CL. psalme. Halleluya.

Prayse the LORDE in his Sanctu[a]ry, prayse him in the firmament of [h]is power. Prayse him in his noble [d]ede, prayse him in his excellẽt greatnesse. [P]rayse him in the sounde of the trompet, [p]rayse him vpõ the lute and harpe. Pray[s]e him vpõ cymbals and daunse, prayse him [v]pon strenges and pype. Prayse him [v]pon well tuned cymbals, prayse him [v]pon hye sownde cymbals. Let [e]uery thinge ỹ hath breth, [p]raise the LORDE. [H]alleluya.

The Prouerbes

of Salomon.

What this boke conteyneth.

Chap. I. The wysdome of God calleth vs by the mouth of Salomõ, exorteth vs, and geueth vs warnynge to eschue the wicked: whose [r]e godly cõuersacion in worde and worke, and [p]e nyshyment also of the same, is here descrybed.

Chap. II. How wisdome maye be gotten, and what profit commeth of it.

Chap. III. He exorteth us to the feare of God and to pacience: he commendeth wysdome, [a]requyreth us to cleue vnto the same.

Chap. IIII. A fatherly exortacion vnto wis[d]me with the profit therof, and how we ought to refrayne the mẽbres of oure body frõ euell.

Chap. V. He exorteth vnto wysdõe, and to [b]warre of harlotres: he telleth what harme [c]ye folowe therout, whẽ men medle with [s]ch, [a]teacheth men, louyngly to cleue vnto their [m]ried wyues, and descrybeth the ende of the [u]godly.

Chap. VI. He warneth men to bewarre of [s]uretishipe, exorteth the slouthfull to labour, [s]weth the wikednesse of false tonges, and re[q]reth men to bewarre of aduoutry, because it [i]s more perlous then theft or felony.

Chap. VII. He exorteth vnto wisdome, sheweth the condicions of harlottes, and what hurt they [b]peneth vnto soch as enclyne to the prouocacions and desyres of the flesh.

Chap. VIII. Wysdome calleth men swetely vnto her, and telleth them what treasure and power she hath. A cõmendacion and prayse of wysdome, wherout euery mã is exorted to cleue vnto her.

Chap. IX. Wysdome crieth vpõ the ignorant, and promiseth them greate thinges. The foolish maner of a light woman.

Chap. X. From this chapter forth vnto the XXXI, there are described many swete, lowdy and wyse sentences, which teach men wysdome and what profit commeth of it: Agayne, how men maye auoyde foolishnesse, and the hurt therof.

Chap. XXXI Wysdome warneth us to bewarre of euell women, and descrybeth the cõuersacion, maner, & behauoure of an honest maried wyfe.

These are the prouerbes of Salomon the sonne of Dauid kynge of Israel: to lerne wyßdome nurtourt, vnderstondinge, prudence, righteousnesse, iudgment and equite. That the very babes might haue wyt, and that yonge men might haue knowlege and vnderstondinge. By hearinge, the wyse mā shal cōme by more wysdome: and by experience, he shal be more apte to vnderstonde a parable, and the interpretacion therof: the wordes of the wyse, and the darcke speaches of the same. The feare of the LORDE is the begynnynge of wysdome. But fooles despyse wysdome and nurtoure.

The first Chapter.

MY sonne, heare thy fathers doctryne, and forsake not the lawes of ỳ mother: for that shal bringe grace vnto thy heade, & shal be a cheyne aboute thy necke. My sonne, cōsente not vnto synners, yf they entyse the, and saye: come wyth us, let us laye wayte for bloude, & lurke preuely for the innocēt wyth out a cause: let us swalowe thē vp like ỳ hell, let us deuoure thē quycke and whole, as those that go downe in to the pytt. So shal we fynde all maner of costly riches, and fyll oure houses wyth spoyles. Cast in thy lott amonge us, we shal haue all one purse.

My sonne, walke not thou wt them, refray me ỳ fote frō their wayes. For their fete rūne to euell, & are haistie to shed bloude. But in vayne is ỳ net layed forth before the byrdes eyes. Yee they thē selues laye wayte one for anothers bloude, and one of thē wolde slaye another. These are the wayes of all soch as be couetous, that one wolde rauysh anothers life.

Wyßdome crieth without, & putteth forth hir voyce in the stretes. She calleth before ỳ congregācion in ỳ open gates, and sheweth hir wordes thorow ỳ cite, sayenge: O ye childrē, how lōge wil ye loue childyshnesse? how longe wil ỳ scorners delyte in scornynge, & ỳ vnwyse be enemies vnto knowlege? O turne you vnto my correccion: lo, I wil expresse my mynde vnto you, and make you vnderstōde my wordes. Seinge then that I haue called, and ye refused it: I haue stretched out my honde, and no mā regarded it, but all my cōcels haue ye despysed, and set my correcciōs at naught. Therfore shal I also laugh in yō destruccion, and mocke you, when ỳ thinge that ye feare cōmeth vpon you: euen whē ỳ thinge that ye be afrayed of, falleth in sodenly like a storme, and yō misery like a tempest: yee what trouble and heuynesse cōmeth vpon you. Then shal they call vpō me, but I wil not heare: they shal seke me early, but they shal not fynde me: And ỳ because they hated knowlege, and receaued not ỳ feare of ỳ LORDE, but abhorred my councell, and despysed my correccion. Therfore shal they eate ỳ frutes of their owne waye, and be fylled wt their owne councels: for ỳ turnynge awaye of ỳ vnwyse shal slaye thē, & ỳ prosperite of fooles shalbe their owne destrucciō. But who so harkeneth vnto me, shal dwell sasely, and haue ynough without eny feare of euell. Pro. 3. c

The II. Chapter.

A MY sonne, yf thou wilt receaue my wordes, and kepe my cōmaundemētes by the, that thine eare maye herken vnto wysdome, applie thine herte then to vnderstōdinge. For yf thou criest after wyßdome, & callest for knowlege: yf thou seekest after her as after money, and dyggest for her as for treasure: thē shalt thou vnderstonde ỳ feare of the LORDE, and fynde ỳ knowlege of God. For it is the LORDE that geueth wyßdome, out of his mouth cōmeth knowlege and vnderstondinge. He preserueth ỳ welfare of the righteous, and defendeth them ỳ walke innocently: he kepeth them in ỳ right path, and preserueth ỳ waye of his sayntes. Then shalt thou vnderstonde righteousnesse, iudgment and equite, yee and euery good path. Yf wyßdome entre in to thine herte, and ỳ soule delyte in knowlege: then shal councell preserue the, and vnderstondinge shal kepe the. That thou mayest be delyuered frō ỳ euell waye, and from the man ỳ speaketh frowarde thinges. From soch as leaue the hye strete, and walke ỳ wayes of darcknesse: which reioyse in doynge euell, and delyte ī wicked thinges: whose wayes are croked, and their pathes slaunderous. Iaco. 1. a Eccls. 1. And. 7. c Iob. 28 b 3. reg 3 b 4. c.

B That thou mayest be delyuered also from the straunge woman, and from her that is not thine owne: which geueth swete wordes, forsaketh the hußbande of hir youth, and forgetteth the couenaunt of hir God. For hir house is enclyned vnto death, and hir pathes vnto hell. All they that go in vnto her, come not agayne, nether take they holde of the waye of life. Pro. 7. a And. 5. a

C That thou mayest walke in ỳ good waye, and kepe the pathes of the righteous. For the iust shal dwell in the lende, and the inno

centes shal remayne in it: but the vngodly shalbe roted out of ỳ londe, and the wicked doers shalbe taken out of it.

The III. Chapter.

A Deu.11.a

MY sonne, forget not my lawe, but se ỳ thine hert kepe my cõmaundemẽtes. For they shal prolõge ỳ dayes & yeares of ỳ lyfe, & bringe ỳ peace. Let mercy & faithfulnes neuer go from ỳ: bynde thẽ about ỳ necke, & wryte them in the tables of thine herte. So shalt thou fynde fauõ and good vnderstondinge in ỳ sight of God and men. Put thy trust in ỳ LORDE with all thine herte, and leane not vnto thine owne vnderstondinge. In all thy wayes haue respecte vnto him, and he shal ordre thy goinges. Esa.5.c Rom.12.c Be not wyse in thine owne conceate, but feare ỳ LORDE and departe from euell: so shal thy nauel be whole, and thy bones stronge.

B Prou.4.b Deut.26.a Mala.3.b Exo.23.c and 34.c 1 Pet.4.b Tob.12.c Heb.12.a Apo 3.d

Honoure the LORDE wt ỳ substaunce, & wt ỳ firstlinges of all thine encrease: so shal thy barnes be fylled with plenteousnesse, and thy presses shal flowe ouer with swete wyne. My sonne, despyse not the chastenynge of ỳ LORDE, neither faynte when thou art rebuked of him. For whõ the LORDE loueth, him he chasteneth: and yet delyteth in him euen as a father in his owne sonne. Well is him that fyndeth wyßdome, & opteyneth vnderstondinge, for the gettinge of it is better then eny marchaundise of syluer, & the profit Pro.8.a of it is better then golde. Wyßdome is more worth thẽ precious stones, & all ỳ thinges ỳ thou canst desyre, are not to be compared vnto her. Vpon hir right hande is longe life, & vpon hir left hande is riches & honõ.

Hir wayes are pleasaunt wayes, and all Gen.2.b hir pathes are peaceable. She is a tree of life to them that laye holde vpon her, and blessed are they that kepe her fast.

C

With wyßdome hath ỳ LORDE layed the foũdacion of ỳ earth, & thorow vnderstondinge hath he stablished ỳ heauẽs. Thorow his wißdome ỳ depthes breake vp, & ỳ cloudes droppe downe the dew. My sonne, let not these thinges departe from thyne eyes, but kepe my lawe and my councell: so shal it be life vnto thy soule, & grace vnto ỳ mouth.

Then shalt thou walke safely in ỳ waye, & thy fote shal not stomble. Pro.3.c Yf thou slepest, thou shalt not be afrayed, but shalt take thy rest & slepe swetely. Thou neddest not to be afrayed of eny sodane feare, neither for the violent russhinge in of the vngodly, when it commeth.

For the LORDE shal be beside the, & kepe thy fote ỳ thou be not taken. Refuse not to do good vnto him that shulde haue it, so longe as thine hande is able to do it. Saye d not vnto thy neghboure: go thy waye & come agayne, tomorow wil I geue the: where as thou hast now to geue him. Intende no hurte vnto thy neghboure, seynge he hopeth to dwell in rest by the. Stryue not lightly wt eny man, where as he hath done ỳ no harme. Folowe not a wicked man, and chose none of his wayes: for the LORDE abhorreth the frowarde, but his secrete is amonge the righteous. The curse of the LORDE is in the house of the vngodly, but he blesseth the dwellinges of the righteous.

As for the scornefull, he shal laugh vt to scorne, but he shal geue grace vnto the lowly. The wyse shal haue honõ in possesion, but shame is the promociõ that fooles shal haue.

The IIII. Chap.

HEare (O ye children) the fatherly exortaciõ, & take good hede, that ye may lerne wyßdome. For I shal geue you a good reward, yf ye wil not forsake my lawe. For when I myself was my fathers deare sonne, and tenderly beloued of my mother, he taught me also, sayenge: let thine herte receaue my wordes, kepe my commaundementes, and thou shalt lyue.

Get the wyßdome, get the vnderstondinge, forget not ỳ wordes of my mouth, & shake not from them. Forsake her not, and she shal preserue the: loue her, and she shal kepe the. The chefe poynte of wyßdome is, that thou be wyllynge to opteyne wyßdome, and before all thy goodes to get the vnderstondynge. Make moch of her, and she shal promote the: for yf thou embracest her, she shal bringe the vnto honoure.

She shal make the a gracious heade, and garnish the with ỳ crowne of glory. Heare my sonne, and receaue my wordes, that the yeares of thy life maye be many. I wil shewe the ỳ waye of wyßdome, and lede the in the right pathes. So that yf thou goest therin, there shal no straytnesse hynder the: and when thou runnest, thou shalt not fall. Take fast holde of doctryne, let her not go: kepe her, for she is thy life.

Come not in the path of the vngodly, and walke not in the waye of the wicked.

Eschewe it, & go not therin: departe aside, & passe ouer by it. For they can not slepe except they haue first done some myschefe

nether take they eny rest, excepte they have fyrst done some harme. For they eate the bred of wickednesse, and drinke the wyne of robbery. The path of the righteous shyneth as the light, and is euer brighter & brighter vnto the parfecte daye. But ye waye of the vngodly is as the darckenesse, wherin me fall, or they be awarre.

My sonne, marcke my wordes, and enclyne thine eare vnto my sayinges. Let them not departe from thine eyes, kepe them euen in the myddest of thine herte. For they are life vnto all those that finde the, and healthe vnto all their bodies. Kepe thine hert with all diligence, for there vpon hangeth life. Put awaye from the a froward mouth, and let the lippes of slaunder be farre from the. Let thine eyes beholde the thinge ye is right, & let thine eye lydde loke straight before the. Ponder the path of thy fete, so shal all ye waye es be sure. Turne not aside, nether to the right hande ner to the lefte, but withholde thy fote from euell.

The V. Chapter.

My sonne, geue hede vnto my wysdome, & bowe thine eare vnto my prudence: ye thou mayest regarde good counsell, and that thy lippes maye kepe nurtoure. For the lippes of an harlot are a droppinge hony combe, and hir throte is softer then oyle. But at ye last she is as bitter as wormwod, and as sharpe as a two edged swerde. Hir fete go downe vnto death, and hir steppes pearse thorow vnto hell. She regardeth not the path of life, so vnstedfast are hir waye es, that thou canst not knowe them. Heare me therfore (o my sonne) and departe not fro the wordes of my mouth. Kepe thy waye farre from her, and come not nye ye dores of hir house. That thou geue not thine honor vnto another, and thy yeares to the cruell. That other men be not fylled with thy goodes, & that thy labours come not in a straunge house. Yee that thou mourne not at the last (when thou hast spent thy body and goodes) and then saye: Alas, why hated I nurtoure: why dyd my hert despyse correccion: Wherfore was not I obedient vnto the voyce of my teachers, & herkened not vnto them that informed me: I am come almost in to all myssfortune, in the myddest of the multitude and congregacion. Drinke of the water of thine owne well, and of the ryuers that runne out of thine owne spriges. Let ye welles flowe out a brode, that there maye be ryuers of water in the stretes. But let them be only thine owne, & not straungers with the.

Let thy well be blessed, and be glad with the wife of thy youth. Louynge is the hynde, and frendly is the Roo: let her brestes alwaye satisfie the, and holde the euer content with hir loue. My sonne, why wilt thou haue pleasure in an harlot, and embrace the bosome of another woma: For euery mas wayes are open in the sight of the LORDE, and he ponndereth all their goinges. The wickednesses of the vngodly shal catch him self, and with the snares of his owne synnes shal he be trapped. Because he wolde not be reformed, he shal dye: and for his greate foolishnesse he shal be destroyed.

C Eccli. 9

Iob. 31. a And 34.

The VI. Chapter.

A Pro. 21 17. c. 20.

My sonne, yf thou be suertie for ye neighboure, thou hast fastened thine honde wt another ma: yee thou art bounde with thine owne wordes, and taken wt thine owne speach. Therfore (my sonne) do this, discharge thy self, for thou art come i to ye neighbours daunger. Go thy waye then soone, & intreate thy neighboure: let not thyne eyes slepe, ner thine eye lydde slomber. Saue thy self as a doo fro ye honde, & as a byrde fro the honde of the fouler. Go to the Emmet (thou slogarde) consydre hir wayes, & lerne to be wyse

Pro. 24 30. c. Pro. 13. c

She hath no gyde, no teacher, no leder: yet in the sommer she prouideth hir meate, & gathereth hir foode together i ye haruest. How longe wilt thou slepe, thou slogish ma: Wha wilt thou aryse out of thy slepe: Yee slepe on still a litle, slomber a litle, folde thine handes together yet a litle, that thou mayest slepe: so shal powerte come vnto the as one ye trauayleth by the waye, & necessite like a wapened man. A dissemblynge person, a wicked man goeth with a froward mouth: he wynck eth with his eyes, he token eth wt his fete, he poynteth wt his fyngers, he is euer ymageninge myschefe & frowardnesse in his hert, & causeth discorde. Therfore shal his destruccion come hastely vpo him, sodenly shal he be all tobroken, and not be healed.

B

There be sixe thinges, which the LORDE hateth, & the seuenth he vtterly abhoreth: A proude loke, a dyssemblynge tonge, hades that shed innocent bloude, an herte ye goeth aboute wt wicked ymaginacios, fete that be swift in rennynge to do myschefe, a false wytnesse ye bringeth vp lyes, & soch one as soweth discorde amonge brethren. My sonne, kepe thy fathers comaundemetes, & forsake not ye lawe of thy mother. Put the vp together in thine herte, and bynde the aboute thy necke. That they maye lede the where thou goest, preserue the when thou art a slepe, & ye when

Psal. 17 Pro. 12.

Pro. 1. a

C

Psal.118.o thou awakest, thou mayest talke of thē (For the commaundement is a lanterne, and the lawe a light: yee chastenynge & nurtoure is ỹ waye of life) that they maye kepe the frō the Pro.5.a. And.7.a. euell woman, & from the flaterynge tonge of the harlott: ỹ thou lust not after her beuty in thine herte, & lest thou be take wᵗ hir fayre lokes. An harlot wil make a mā to begg his bred, but a maried woman wil hunt for ỹ precious life. Maye a man take fyre in his bosome, and his clothes not be brent? Or can one go vpon hote coales, and his fete not be hurte? Euen so, who so euer goeth in to his neghbours wife, and toucheth her, can not be vngiltie. D Men do not vtterly despyse a Pro.22.a. thefe, that stealeth to satisfie his soule, when he is hongerie: but yf he maye be gotten, he restoreth agayne seuen tymes asmoch, or els he maketh recompence with all the good of his house. But who so cōmitteth aduoutrie with a womā, he is a foole, and bryngeth his life to destruccion. He getteth him self falso shame & dishono', soch as shal neuer be put out. For the gelousy & wrath of the mā will not be treated, no though thou woldest ofre him greate giftes to make amendes, he will not receaue them.

The VII. Chapter.

A Ent.11.a. Nū.15.d. MY sonne, kepe my wordes, & laye vp my cōmaundemētes by the. Kepe my cōmaundemētes & my lawe, euē as the aple of thine eye, & thou shalt lyue. Bynde them vpon thy fyngers, & wryte thē in the table of thine hert. Saye vnto wysdome: thou art my sister, and call vnderstondinge thy kynswoman: that she maye kepe ỹ frō ỹ straūge womā, & frō ỹ harlot which geueth swete wordes. For out of the wyndowe of my house I loked thorow the trelies, & beholde the simple people: & amonge other yonge folkes I spyed one yonge foole goinge ouer the stretes, by the corner in the waye towarde the harlottes house in the twylight of of the euenynge, when it begāne now to be B night and darcke. And beholde, there mett him a womā in an harlottes apparell (a disceatfull, wātom & an vnstedfast womā: whose fete coude not abyde in ỹ house, now is she without, now i ỹ stretes, & lurketh ī euery corner) she caught ỹ yōge mā, kyssed him & was not ashamed, sayēge: I had a vowe to paye, & this daye I perfourme it. Therfore came I forth to mete the, that I might seke thy face, and so I haue founde the. I haue decked my bed with coueringes & clothes of Egipte. My bed haue I made to smell of Myrre, Aloes and Cynamom. Come, let vs lye together, & take oure pleasure till it be daye light. For the good man is not at home, he is gone farre of. He hath taken the bagg of mone ye with him, who can tell whē he cōmeth home? Thus with many swete wordes she ouercame him, and with hir flateringe lippes she wanne him.

Immediatly he foloweth her, as it were an oxe led to the slaughter (and like as it were to the stockes, where fooles are punyshed) so longe till she hath wounded his lyuer with hir darte: like as yf a birde haisted to the snare, not knowinge that the parell of his life lyeth there vpō. Heare me now therfore (o my sonne) and marcke the wordes of my mouth. Let not thine herte wandre in hir wayes, & be not thou disceaued in hir pathes. For many one hath she wounded and cast downe, yee many a stronge mā hath she slayne. Her house is the waye vnto hell, where men go downe to the chambers of death.

The VIII. Chapter.

DOth not wysdome crie? doth not vnderstondinge put forth hir voyce? Stondeth she not in the hye places in the stretes & wayes? doth she not crie before the whole cite, & in the gates where men go out & in? It is you, o ye men (sayeth she) whom I call. Vnto you (o ye childrē of mē) lift I vp my voyce. Take hede vnto knowledge o ye ignoraūt, be wyse in herte o ye fooles. Geue eare, for I wil speake of greate matters, & open my lippes to tell thinges that be right. For my throte shal be talkynge of ỹ trueth, & my lippes abhorre vngodlynesse. All the wordes of my mouth are righteous, there is no frowardnesse ner falsede therin. They are all playne to soch as wil vnderstonde, & right to thē that fynde knowlege. Receaue my doctryne therfore and not syluer, & knowlege more then fyne golde. For wysdome is more worth then precious stones, yee all the thinges that thou cāst desyre, are not to be compared vnto it.

I wysdome haue my dwellynge wᵗ knowlege, and prudent councell is myne owne. With me is the feare of the LORDE, and ỹ eschuynge of euell. As for pryde, disdayne, an euell waye, & a mouth that speaketh wicked thinges, I vtterly abhorre thē. I can giue councell, and be a gyde: I haue vnderstondinge, I haue strength.

Thorow me, kynges reigne: thorow me, princes make iust lawes. Thorow me, lordes beare rule, and all iudges of ỹ earth execute iudgmēt. I am louynge vnto those that loue me, and they that seke me early, shal fynde me.

Riches & honoure are wt me, yee excellent goodes & rightuousnes. My frute is better thē golde & precious stone, & myne encrease more worth then fyne syluer. I walke in ỹ waye of rightuousnes, & in the strete of iudgment. That I maye sende prosperite to those that loue me, & to encrease their treasure.

The LORDE himself had me in possessiō in the begynnynge of his wayes, or euer he begame his workes afore tyme. I haue benē ordened frō euerlastige, & frō ỹ beginnynge or euer the earth was made. When I was borne, there were nether depthes ner springes of water. Before the foundacions of ỹ mountaynes were layed, yee before all hilles was I borne. The earth and all that is vpon the earth was not yet made, no not the grounde it self. For when he made the heauens, I was present: whā he set the depthes in ordre: whan he hanged the cloudes aboue: whan he fastened the sprynges of the depe: Whan he shutt the see within certayne bowndes, that ỹ waters shulde not go ouer their marckes. When he layed the foundacions of the earth, I was with him, ordringe all thinges, delytinge daylie & reioysynge all waye before him. As for the roūde cōpase of his worlde, I make it ioyfull, for my delyte is to be amōge the children of men.

Therfore harken vnto me (o ye children) for blessed are they that kepe my wayes.

O geue eare vnto nurtoure, be wyse, and refuse it not. Blessed is ỹ man that heareth me, watchinge daylie at my gates, & geuynge attendaunce at the postes of my dores.

For who so fyndeth me, fyndeth life, and shal optayne fauoure of the LORDE. But who so offendeth agaynst me, hurteth his owne soule. All they that hate me, are the louers of death.

The IX. Chapter.

WYsdome hath buylded herself an house, and hewen out seuen pilers: she hath slaughted, poured out hir wyne, and prepared hir table. She hath sent forth hir maydens to crie vpō the hyest place of the cite: Who so is ignoraūt, let him come hither. And to the vnwise she sayde: O come on youre waye, eate my bred, and drynke my wyne, which I haue poured out for you. Forsake ignoraūce, and ye shall lyue: and se that ye go in the waye of vnderstondinge.

Who so reproueth a scornefull personne, getteth him self dishonoure: and he that rebuketh the vngodly, staynyeth himself.

Reproue not a scorner, lest he owe the euell wil: but rebuke a wyse man, and he wil loue the. Geue a discrete man but an occasion, & he wilbe the wyser: teach a rightuous man, and he wil increase. The feare of the LORDE is the begynnynge of wysdome, & the knowlege of holy thinges is vnderstondinge. For thorow me ỹ dayes shalbe prolonged, and the yeares of thy life shal be many. Yf thou be wyse, ỹ wysdome shal do ỹ self good: but yf thou thynkest scorne therof, it shalbe thine owne harme. A foolish restlesse woman, full of wordes, and sochone as hath no knowlege, sytteth in the dores of hir house vpō a stole aboue in the cite, to call soch as go by and walke straight in their wayes. Who so is ignoraunt (sayeth she) let him come hither, and to the vnwyse she sayeth: stollen waters are swete, & the bred that is preuely eaten, hath a good taist.

But they cōsider not that death is there, and that hir gestes go downe to hell.

The X. Chapter.

These are prouerbes of Salomon.

A WYse sonne maketh a glad father, but an vndiscrete sonne is the heuynesse of his mother. Treasures that are wickedly gotten, profit nothinge, but rightuousnesse delyuereth from death. The LORDE wil not let the soule of the rightuous suffre hōger, but he putteth ỹ vngodly frō his desyre. An ydle hande maketh poore, but a quycke laboringe hande maketh riche.

Who so gathereth in Sommer, is wyse: but he that is slogish in harueste, bringeth himself to confucion. Louynge and fauorable is the face of the rightuous, but ỹ forehead of the vngodly is past shame, and presumptuous. The memoriall of the iust shall haue a good reporte, but the name of the vngodly shal stynke. A wyse man wil receaue warnynge, but a foole wil sooner be smytten in the face. He that leadeth an innocent life, walketh surely: but who so goeth a wrōge waye, shalbe knowne. He ỹ wynketh with his eye, wil do some harme: but he that hath a foolish mouth, shalbe beaten. The mouth of a rightuous man is a well of life, but ỹ mouth of the vngodly is past shame, & presumptuous. Euell will stereth vp strife, but loue couereth ỹ multitude of synnes.

In ỹ lippes of him ỹ hath vnderstōdinge a mā shal fynde wysdome, but ỹ rodde belōgeth to ỹ backe of ỹ foolish. Wyse mē laye vp knowlege, but ỹ mouth of ỹ foolish is nye destrucciō. The rich mās goodes are his strō

ge holde, but pouerte oppresseth the poore.
The righteous laboureth to do good, but the vngodly vseth his increase vnto synne.

E To take hede vnto ỹ chastenynge of nurture, is ỹ waye of life: but he that refuseth to be reformed, goeth wrōge. Dissemblynge lippes kepe hatred secretly, and he that speaketh eny slaunder, is a foole. Where moch bablinge is, there must nedes be offence: he that refrayneth his lippes, is wysest of all. An innocent tonge is a noble treasure, but the herte of the vngodly is nothinge worth. The lippes of the righteous fede a whole multitude, but fooles shal dye in their owne folý. The blessynge of the LORDE maketh rich mē, as for care full trauayle, it doth nothinge therto. A foole doth wickedly ỹ maketh but a sporte of it: neuertheles it is wysdome for a man to bewarre of soch.

Pro. 42. c
Eccli 11.
Sal. 126. a
Iai. 6. c. d

The thinge that the vngodly are afrayed of, shal come vpon them, but the righteous shal haue their desyre. The vngodly is like a tempest that passeth ouer ỹ is nomore sene, but the righteous remayneth sure for euer. As vyneger is to the teth, and as smoke is vnto ỹ eyes, euē so is a slogish personne to them that sende him forth. The feare of ỹ LORDE maketh a lōge life, but ỹ yeares of ỹ vngodly shal be shortened. The pacient abydinge of the righteous shalbe turned to gladnesse, but the hope of the vngodly shal perish. The waye of the LORDE geueth a corage vnto ỹ godly, but it is a feare for wicked doers. The righteous shal neuer be ouerthrowne, but ỹ vngodly shal not remaynge in the londe. The mouth of the iust wilbe talkynge of wysdome, but the tonge of the frowarde shal perish. The lippes of the righteous are occupied in acceptable thinges, but the mouth of the vngodly taketh them to the worst.

D

Sa 124. a
Sal. 36. d

The XI. Chapter.

A FAlse balaunce is an abhominacion vnto the LORDE, but a true weight pleaseth him. Where pryde is, there is shame also and confucion: but where as is lowlynes, there is wysdome. The innocent dealynge of the iust shal lede them, but the vnfaithfulnesse of the despysers shalbe their owne destruccion. Riches helpe not in the daye of vengeaunce, but righteousnesse delyvereth frō death. The righteousnes of ỹ innocent ordreth his waye, but the vngodly shal fall in his owne wickednesse. The righteousnesse of the iust shal delyuer them, but the despysers shalbe taken in their owne vngodlynesse. When an vngodly man dyeth,

A
Pro. 16. b
p. b. d

Prou. 10. a
Eccli. 5. b

his hope is gone, the confydence of riches shal perish. The righteous shalbe delyuered out of trouble, ỹ the vngodly shal come in his steade. Thorow ỹ mouth of ỹ dyssembler is his neghboure destroyed, but thorow knowlege shal the iust be delyuered. When it goeth well with the righteous, the cite is mery: and when the vngodly perish, there is gladnesse. When the iust are in wealth, the cite prospereth: but whan the vngodly haue the rule, it decayeth. A foole bryngeth vp a slaunder of his neghboure, but a wyse man wil kepe it secrete. A dyssemblynge person wil discouer preuy thinges, but he that is of a faithfull hert, will kepe councel. Where no good councel is there the people decaye: but where as are many that can gene councell, there is wealth. He that is suerte for a straunger, hurteth himself: but he that medleth not with suerteshippe, is sure. A gracious womā manteyneth honestie, as for the mightie, they manteyne ryches. He ỹ hath a gentle liberall stomacke, is merciful: but who so hurteth his neghbo', is a tyraūt.

The laboure of the vngodly prospereth not, but he that soweth righteousnes, shal receaue a sure rewarde. Like as righteousnes bryngeth life, euē so to cleve vnto euell, bryngeth death. The LORDE abhorreth a sayned hert, but he hath pleasure in them that are vndefyled. Jt shal not helpe ỹ wicked, though they laye all their hondes togethe, but the sede of the righteous shalbe preserued. A fayre woman without discrete maners, is like a rynge of golde in a swynes snoute. The iust laboure for peace and tranquylite, but the vngodly for disquyetnesse.

Some man geueth out his goodes, and is the richer, but ỹ nygarde (hauynge ynough) wil departe from nothinge, and yet is euer in pouerte. He that is lyberall in genynge, shal haue plenty: and he that watereth, shal be watered also himself. Who so hoordeth vp his corne, shalbe cursed amonge the people: but blessynge shal light vpon his heade that selleth it. He that laboureth for honestý fyndeth his desyre: but who so seketh after myschefe, it shal happē vnto him. He that trusteth in his riches, shal haue a fall, but ỹ righteous shal florish as the grene leaf.

Who so maketh disquyetnesse in his owne house, he shal haue wynde for his heretage, and the foole shal be seruaunt to the wyse.

The frute of the righteous is as the tree of life, a wyse man also wynneth mens soules. Jf ỹ righteous be recōpēsed vpō earth, how moch more thē the vngodly ỹ synner?

The XII. Chapter.

Who so loueth wyßdome, wil be content to be refourmed: but he that hateth to be reproued, is a foole. A good man is acceptable vnto the LORDE, but ỳ wicked wyl he condempne. A man cā not endure in vngodlynesse, but ỳ rote of ỳ righteous shal not be moued. A stedfast woman is a crowne vnto hir hußbonde: but she that behaueth herself vnhonestly, is a corrupcion in his bones. The thoughtes of ỳ righteous are right, but the ymaginacion of the vngodly are disceatfull. The talkynge of the vngodly is, how they maye laye wayte for blonde, but the mouth of ỳ righteous wil delyuer them. Or euer thou canst turne the aboute, the vngodly shal be ouerthrowne, but the house of the righteous shal stōde. A man shalbe commended for his wyßdome, but a foole shal be despysed. A simple man which laboureth and worketh, is better thē one that is gorgious and wanteth bred. A righteous man regardeth the life of his catell, but the vngodly haue cruell hertes. He that tilleth his lōde, shal haue plenteousnesse of bred: but he ỳ foloweth ydylnes, is a very foole. The desyre of ỳ vngodly huntеth after myschefe, but the rote of the righteous bryngeth forth frute. The wicked falleth in to the snare thorow ỳ malyce of his owne mouth, but the iust shal escape out of parell. Euery man shal enioye good acordinge to the innocency of his mouth, and after the workes of his hādes shal he be rewarded. Loke what a foole taketh in honde, he thinketh it well done: but he that is wyse, wyl be cōceled. A foole vttereth his wrath in all the haist, but a discrete man forgeueth wronge. A iust man will tell the trueth, & shewe the thinge ỳ is right: but a false wytnesse disceaueth. A slaunderous personne pricketh like a swerde, but a wyse mans tonge is wholsome. A true mouth is euer constāt, but a dyssemblinge tōge is soone chaunged. They that ymagin euell in their mynde, wil disceaue: but the councelers of peace shal heaue ioye folowinge thē. There shal no myssfortune happen vnto the iust, but the vngodly shal be fylled with misery. The LORDE abhorreth disceatfull lippes, but they that laboure for treuth, please him. He that hath vnderstōdinge, can hyde his wyßdome: but an vndiscrete herte telleth out his foolishnesse. A diligēt hande shal beare rule, but the ydle shal be vnder tribute. Heuynesse discorageth ỳ herte of man, but a good worde maketh it glad agayne. The righteous is liberall vnto his neghboure, but the waye of the vngodly wil disceaue them selues. A disceatfull man shal synde no vantage, but he that is content & that he hath, is more worth thē golde. In the waye of righteousnesse there is life, as for eny other waye, it is the path vnto death.

Pro. 15. b and. 17. d Eccli. 30. c

2. tim. 6 b Heb. 13. a

The XIII. Chapter.

A Wyse sonne wyll receaue his fathers warnynge, but he ỳ is scornefull, wyll not heare when he is reproued. A good mā shal enioye the frute of his mouth, but he that hath a frowarde mynde, shalbe spoyled. He that kepeth his mouth, kepeth his life: but who so speaketh vnaduysed, fyndeth harme. The slogarde wolde fayne haue, and can not get his desyre: but the soule of the diligent shal haue plenty. A righteous man abhorreth lyes, but the vngodly shameth both other and himself. Righteousnesse kepeth the innocēt in the waye, but vngodlynesse ouerthrowe the symer. A

Some men are riche, though they haue nothinge: agayne, some mē are poore hauynge greate riches. With goodes euery man delyuereth his life, and the poore wyl not be reproued. The light of the righteous maketh ioyfull, but the candle of the vngodly shal be put out. Amonge the proude there is euer strife, but amonge those that do all thinges with aduysement, there is wyßdome. Haskely gottē goodes are soone spent, but they that be gathered together with the hande, shal increase. Longe tarienge for a thinge that is dysferred, greueth ỳ herte: but when the desyre commeth, it is a tre of life. Who so despyseth the worde, destroyeth himself: but he that feareth the cōmaundement, shal haue peace. The lawe is a wel of life vnto the wyse, that it maye kepe him from the snares of death. Good vnderstondinge geueth fauoure, but harde is the waye of the despysers. A wyse man doth all thinges with discrecion, but a foole wil declare his foly. An vngodly messāger bryngeth myschefe, but a faithfull embassitoure is wholsome. He that thinketh scorne to be refourmed, commeth to powerte and shame: but who so receaueth correccion, shal come to honoure. When a desyre is brought to passe, it delyteth the soule: but fooles abhorre him that B Pro. 11. c Pro. 24. c C Sap. 1. c

eschueth euell. He that goeth in the com
pany of wyse men, shal be wyse: but who so
is a cõpanyõ of fooles, shal be hurte. Mys
chefe foloweth vpon synners, but the right-
uous shal haue a good rewarde. Which
their childers childrẽ shal haue in possessiõ,
Iob 27.c for the riches of the synner is layed vp for ỹ
iust. There is plenteousnesse of fode in
the feldes of the poore, & shalbe increased
Eccli 30.a out of measure. He that spareth the rodde,
Psal. 23.b hateth his sonne: but who so loueth him, hol
Hebr. 12.b deth him euer in nurtoure. The rightuous
Psal. 33.b eateth, and is satisfied, but ỹ bely of the vn-
godly hath neuer ynough.

The xiiii. Chapter.

A WYse womã vpholdeth hir house, but
a foolish wife plucketh it downe.
Who so feareth the LORDE, walketh
in the right path: & regardeth not him that
abhorreth the wayes of the LORDE. In
the mouth of the foolish is the boostinge of
lordshipe, but ỹ lippes of ỹ wyse wilbe warre
of soch. Where no oxen are, there the crybb
is emptie: but where the oxen laboure, there
is moch frute. A faithfull wytnesse wyl not
dyssemble, but a false recorde wil make a lye.
A scornefull body seketh wyßdome, & fyn-
Pro. 8.a deth it not: but knowlege is easy to come by,
vnto him that wil vnderstonde. Se ỹ thou
medle not with a foole, & do as though thou
haddest no knowlege. The wyßdome of
him that hath vnderstondinge is, to take he
de vnto his waye, but the foolishnesse of the
vnwyse disceaueth. Fooles make but a spor
te of synne, but there is fauourable loue amõ
B ge the rightuous. The herte of him that
hath vnderstondinge wil nether dispare for
eny sorow, ner be to presumptuous for eny so
dane ioye.

The houses of the vngodly shalbe ouer-
throwne, but the tabernacles of ỹ righteus
Deu. 12.a shal florishe. There is a waye, which some
Pro. 16.c men thinke to be right, but the ende therof le
deth vnto death. The herte is sorouefull e-
uen in laughter, and the ende of myrth is he
uyneſſe. An vnfaithfull personne shal be
fylled with his owne wayes, but a good mã
wyl bewarre of soch. An ignorant body
beleueth all thinges, but who so hath vnder
stondinge, loketh well to his goinges. A
wyse man, feareth, and departeth from euell,
but a foole goeth on presumptuously. An
vnpacient man handeleth foolishly, but he
that is well aduysed, doth other wayes.
C The ignorant haue foolishnes in possessiõ,
but the wyse are crowned with knowlege.
The euell shal bowe them selues before ỹ
good, and the vngodly shal wayte at the do
res of the rightuous. The poore is hate
euen of his owne neyghbours, but the rich
hath many frendes. Who so despyseth his
neyghbo², doth amysse: but blessed is he that
hath pyte of the poore. They that ymag
gin wickednes, shalbe disapoynted: but they
that muse vpõ good thinges, vnto soch shal
happen mercy and faithfulnesse. Diligẽt
labo² bryngeth riches, but where many wa-
ne wordes are, truly there is scarcenesse.

Riches are an ornament vnto the wyse,
but the ignorauncе of fooles is very foolish-
nesse. A faithfull wytnesse delyuereth so-
les, but a lyar dysceaueth them. The feare
of the LORDE is a stronge holde, for vnto his
he wyl be a sure defence. The feare of the
LORDE is a well of life, to auoyde the snare
of death. The increase and prosperite of
the comons is the kynges honoure, but the
decaye of the people is the confusiõ of the
prynce. Pacience is a token of wißdome,
but wrath and haistie displeasure is a token
of foolishnesse. A mery herte is the life of
the body, but rancoure consumeth away
the bones. He that doth a poore man wro-
ge, blasphemeth his maker: but who so hath
pitie of the poore, doth honoure vnto God.
The vngodly is afrayed of euery parel,
but the rightuous hath a good hope euen in
death. Wyßdome resteth in the herte of
him that hath vnderstondinge, and he wyl
teach them that are vnlerned. Rightuous
nes setteth vp the people, but wyckednes
bryngeth folke to destruccion. A discre
seruaunt is a pleasure vnto ỹ kynge, but one
ỹ is not honest, prouoketh him vnto wrath.

The xv. Chapter.

A Softe ãswere putteth downe displea
sure, but frowarde wordes prouoke
vnto anger. A wyse tonge commen-
deth knowlege, a foolish mouth blabbeth
out nothinge but foolishnesse. The eyes of
the LORDE loke in euery place, both vpon ỹ
good and badd. A wholsome tonge is a
tre of life, but he that abuseth it, hath a bro
ken mynde. A foole despyseth his fathers
correccion, but he ỹ taketh hede whan he is
reproued, shal haue ỹ more vnderstõdinge.
In the house of the rightuous are grea
te riches, but in the increase of the vngodly
there is mysorder. A wyse mouth powreth
out knowlege, but ỹ herte of the foolish
doth not so. The LORDE abhorreth ỹ sa-
crifice of the vngodly, but the prayer of the
rightuous is acceptable vnto him. The
waye of the vngodly is an abhominaciõ vn-

ȳ LORDE, but who so foloweth righteous nes, him he loueth. He that forsaketh ȳ right strete, shalbe sore punyshed: & who so hateth correccion, falleth in to death. The hell & hir payne is knowne vnto the LORDE, how moch more then the hertes of men?

A scornefull body loueth not one ȳ rebuketh him, nether wil he come amonge ȳ wyse. A mery herte maketh a chearfull countenaunce, but an vnquyet mynde maketh it heuy. A wyse herte wil seke after knowlege, but ȳ mouth of fooles medleth with foolishnesse. All the dayes of the poore are miserable, but a quyete herte is as a cōtynuall feast. Better is a litle with the feare of the LORDE then greate treasure, for they are not without sorowe. Better is a meace of porage with loue, then a fat ore w̄ euell will.

A angrie man stereth vp strife, but he ȳ is pacient stilleth discorde. The waye of ȳ slouthfull is full of thornes, but ȳ strete of the righteous is well clensed. A wyse sonne maketh a glad father, but an vndiscrete body shameth his mother. A foole reioyseth in foolish thinges, but a wyse man loketh well to his owne goinges. Vnadvysed thoughtes shal come to naught, but where as are men ȳ can geue councell, there is stedfastnesse. O how ioyfull a thinge is it, a man to geue a conuenient answere? O how pleasaunt is a worde spoken in due season? The waye of life ledeth vnto heauē, ȳ a man shulde be warre of hell beneth.

The LORDE wyl breake downe ȳ house of ȳ proude, but he shal make fast ȳ borders of ȳ wyddowe. The LORDE abhoreth ȳ ymaginacions of ȳ wicked, but pure wordes are pleasaunt vnto him. The couetous man wretteth vp his owne house, but who so hateth rewardes, shal lyue. A righteous mā museth in his mynde how to do good, but ȳ mynde of the vngodly ymagineth, how he maye do harme. The LORDE is farre from the vngodly, but he heareth ȳ prayer of the righteous. Like as ȳ clearnesse of ȳ eyes reioyseth ȳ herte, so doth a good name fede ȳ bones. The eare ȳ harkeneth vnto wholsome warnynge, and enclyneth therto, shall dwell amonge ȳ wyse. He that refuseth to be reformed, despyseth his owne soule: but he that submytteth himself to correccion, is wyse.

The XVI. Chapter.

The feare of ȳ LORDE is ȳ right scyēce of wyßdome, and lowlynes goeth before honō. A man maye well purpose a thinge in his harte, but ȳ answere of ȳ tonge cōmeth of ȳ LORDE. A mā thinketh all his waies to be clene, but it is ȳ LORDE ȳ fashioneth ȳ myndes. Commytte thy workes vnto ȳ LORDE, and loke what thou deuyseſt, it shal prospere. The LORDE doth all thinges for his owne sake, yee & when he kepeth ȳ vngodly for ȳ daye of wrath. Pro. 21 a Psal. 32. b Psal. 36. a

The LORDE abhoreth all presumptuous & proude hertes, there maye nether strength ner power escape. With louynge mercy & faithfulnesse synnes be forgeuen, and who so feareth ȳ LORDE eschueth euell. When a mans wayes please ȳ LORDE, he maketh his very enemies to be his frendes. Better is it to haue a litle thinge w̄ righteousnes, thē greate rentes wrongeously gotten. A mā deuyseth a waye in his herte, but it is ȳ LORDE ȳ ordreth his goinges. When ȳ prophecy is in ȳ lippes of ȳ kynge, his mouth shal not go wrōge in iudgment. A true measure & a true balaūce are ȳ LORDES, he maketh all weightes. It is a greate abhominaciō when kynges are wycked, for a kynges seate shulde be holden vp w̄ righteousnesse. B Pro 19. c

Righteous lippes are pleasaūt vnto kynges, and they loue him ȳ speaketh ȳ trueth. The kynges displeasure is a messaunger of death, but a wyse man wyl pacifie him. The cherefull countenaūce of ȳ kynge is life, and his louynge fauō is as the euenynge dewe. To haue wyßdome in possession is better then golde, and to get vnderstondynges, is more worth then syluer. The path of ȳ righteous eschueth euell, & who so loketh well to his wayes, kepeth his owne soule. Pro. 11. a and 20. b Pro. 8. a C

Presumptuousnes goeth before destruccion, and after a proude stomake there foloweth a fall. Better it is to be of humble mynde w̄ the lowly, then to deuyde ȳ spoyles w̄ ȳ proude. He ȳ handleth a matter wysely, opteyneth good: & blessed is he, ȳ putteth his trust in ȳ LORDE. Who so hath a wyse vnderstondinge, is called to councell: but he ȳ can speake fayre, getteth more riches. Vnderstondinge is a well of life vnto him ȳ hath it, as for ȳ chastenynge of fooles, it is but foolishnesse. The herte of the wyse enformeth his mouth, and amendeth ȳ doctryne in his lyppes. Psal. 2. b

Fayre wordes are an hony combe, a refreshinge of ȳ mynde, & health of ȳ bones.

There is a waye ȳ men thinke to be right, but the ende therof leadeth vnto death. A troublous soule disquyeteth hir selfe, for hir owne mouth hath brought her therto. An vngodly personne stereth vp euell, and in his lippes he is as an whote burnynge fyre. Pro 14. b Deut. 12. a Esa. 55. b D

A frowarde body causeth strife, and he ẏ is a blabbe of his tonge, maketh deuysion amonge prynces. A wicked mā begyleth his neghbō, ⁊ ledeth him ẏ waye ẏ is not good.

He that wyncketh wt his eyes, ymagineth myschefe: and he ẏ byteth his lippes, wyl do
Leui.19 g some harme. Age is a crowne of worshipe, yf it be founde in the waye of righteousnes.

A pacient man is better then one that is strōge: and he that can rule him selfe, is more worthy then he ẏ wynneth a cite. The lottes are cast in to the lappe, but their fall stōdeth in the LORDE.

The XVII. Chapter.

A Better is a drye morsell wt quyetnesse, thē a full house and many fatt catell wt stryfe. A discrete seruaūt shal haue more rule then the sonnes ẏ haue no wysdome, and shal haue like heretage wt the brethren. Like as syluer is tried in the fyre and
Sap.3 a 1.pet.1.b golde in the fornace, euen so doth the LORDE prowe the hertes. A wicked body holdeth moch of false lippes, ⁊ a dyssemblynge persone geueth eare to a disceatfull tōge. Who
Pro.14.d Iob.31.c Pro 24.c so laugheth ẏ poore to scorne, blaspheneth his maker: and he ẏ is glad of another mans hurte, shal not be vnpunyshed. Childers children are a worshipe vnto the elders, and the fathers are the honō of the children. An eloquent speach becōmeth not a foole, a dyssemblinge mouth also besemeth not a prynce.

A Liberalite is a precious stone vnto him that hath it, for where so euer he becōmeth, he prospereth. Who so couereth another mans offence, seketh loue: but he ẏ discloseth the faute, setteth frendes at variaunce. One reproffe only doth more good to him ẏ hath vnderstōdinge, then an C. stripes vnto a foole. A sedicious personne seketh myschefe, but a cruell messaunger shal be sent agaynst him. It were better to come agaynst a she Bere robbed of hir whelpes, then agaynst a foole in
Leuit.24.c Ios.6.b his foolishnes. Who so rewardeth euell for good, the plage shal not departe frō his house. He ẏ soweth discorde ⁊ strife, is like one ẏ
2.reg.12.c dyggeth vp a water broke: but an open enemie is like the water ẏ breaketh out ⁊ rēneth abrode. The LORDE hateth as well him ẏ iustifieth ẏ vngodly, as him ẏ condempneth the innocēt. What helpeth it to geue a foole money in his hēde, where as he hath no mynde to bye wysdome? He is a frende that all
Pro.6.a 11.b waye loueth, and in aduersite a man shal knowe who is his brother. Who so promiseth by the hande, ⁊ is suertie for another, he is a foole. He ẏ loueth strife, delyteth in synne: ⁊ who so setteth his dore to hye, seketh after a fall. Who so hath a froward herte, oppe-
neth no good: and he ẏ hath an ouerthwa-
tonge, shal fall in to myschefe. An vn-
body bryngeth him selfe in to sorowe, and
father of a foole can haue no ioye. A mer-
herte maketh a lusty age, but a sorowfull m-
de dryeth vp ẏ bones. The vngodly take
gyftes out of the bosome, to wrest the wa-
of iudgment. Wysdome shyneth in ẏ fa-
of him ẏ hath vnderstondinge, but ẏ eye
fooles wandre thorow out all lōdes. A
discrete sonne is a grefe vnto his father, a
heuynesse vnto his mother ẏ bare him. T
punysh ẏ innocent, and to smyte ẏ prynce
geue true iudgmēt, are both euell. He is
se and discrete, ẏ temperyth his wordes:
he is a mā of vnderstōdinge, ẏ maketh m
of his spirete. Yee a very foole (when he
deth his tonge) is counted wyse, and to
vnderstōdinge, when he shutteth his lipp

The XVIII. Chapter.

Who so hath pleasure to sowe disco-
de, piketh a quarell in euery tho-
A foole hath no delyte in vnder-
dinge, but only in those thinges where
herte reioyseth. Where vngodlynes is,
re is also dißdayne: ⁊ so there folowe
me ⁊ dishonō. The wordes of a mās mo
are like depe waters, and the well of wy
me is like a full streame. It is not good
regarde ẏ persōne of the vngodly, or to
backe ẏ righteous in iudgmēt. A fooles
pes are euer brawlinge, and his mouth
ucketh vnto batayll. A fooles mouth is
owne destruccion, and his lippes are ẏ sn
for his owne soule. The wordes of a sla
derer are very wofides, and go thorow
the ynmest partes of the bedy. Who so
slouthfull and slacke in his labō, is ẏ bro
of him ẏ is a waister. The name of ẏ LORD
is a stronge castell, ẏ righteous flyeth
it, and shalbe saued. But ẏ rich mās goo
are his stronge holde, yee he taketh them
an hye wall rōnde aboute him. After pr
cōmeth destruccīō, and honō after lowly
He that geueth sentēce in a matter before
heare it, is a foole, and worthy to be cons
ded. A good stomacke dryueth awaye a m
disease, but whā ẏ spirete is vexed, who ma
abyde it? A wyse herte laboureth for kn
lege, and a prudent eare seketh vnderstō
ge. Liberalite bryngeth a man to honō a
worshipe, ⁊ setteth him amonge greate m

The righteous accuseth hī self first of a
yf his neghbō come, he shal fynde him. T
lot pacifieth ẏ variaūce, ⁊ parteth ẏ mig
asunder. The vnite of brethren is strong

then a castell, and they that holde together are like the barre of a palace. A mans bely shalbe satisfied with the frute of his owne mouth, and with the increase of his lippes shal he be fylled. Death and life stonde in the power of the tonge, he that loueth it, shal enioye the frute therof. Who so fyndeth a wife fyndeth a good thynge, & receaueth an wholsome benefite of the LORDE. The poore maketh supplicacion and prayeth mekely, but the riche geueth a rough answere.

A frende that delyteth in loue, doth a man more frendshipe, and sticketh faster vnto him then a brother.

The XIX. Chapter.

BEtter is the poore that lyueth godly, then the blasphemer that is but a foole. Where no discrecion is, there the soule is not well: and who so is swifte on fote, stombleth hastely. Foolishnesse maketh a man to go out of his waye, & then is his herte vnpacient agaynst the LORDE. Riches make many frendes, but the poore is forsake of his owne frendes. A false wytnesse shal not remayne vnpunyshed, and he that speaketh lyes shal not escape. The multitude hangeth vpō greate men, & euery man fauoureth hym that geueth rewardes. As for the poore, he is hated amonge all his brethren: yee his owne frendes forsake him, & he that geueth credēce vnto wordes, getteth nothinge. He that is wyse, loueth his owne soule: and who so hath vnderstondinge, shal prospere. A false wytnesse shal not remayne vnpunyshed, & he yᵗ speaketh lyes shal perishe. Delicate ease becōmeth not a foole, moch more vnsemely is it, a bonde man to haue yᵉ rule of prynces. A wyse man putteth of displeasure, & it is his honō to let some fautes passe.

The kynges displeasure is like yᵉ roaringe of a lyō, but his frēdshipe is like the dewe vpō yᵉ grasse. An vndiscrete sonne is yᵉ heuynes of his father, & a braulynge wife is like the topp of an house, where thorow it is euer droppynge. House & riches maye a mā haue by yᵉ heretage of his elders, but a discrete wo mā is the gifte of the LORDE. Slouthfulnes bryngeth slepe, & an ydell soule shal suffer hōger. Who so kepeth the cōmaundemēt, kepeth his owne soule: but he yᵉ regardeth not his waye, shal dye. He yᵉ hath pitie vpon the poore, lēdeth vnto yᵉ LORDE: & loke what he layeth out, it shalbe payed him agayne. Chastē yᵉ sonne whyle there is hope, but let not yᵉ soule be moued to slaye hī. For greate wrath bryngeth harme, therfore let him go, and so mayest thou teach him more nurtoure. O geue eare vnto good councell, & be content to be reformed, that thou mayest be wyse here after. There are many deuices in a mās herte, neuertheles the cōcell of yᵉ LORDE shal stōde. It is a mans worshipe to do good, & better it is to be a poore mā, then a dyssembler. The feare of the LORDE preserueth the life, yee it geueth plēteousnes, without the visitacīō of any plage. A slouthfull body shuteth his honde in to his bosome, so yᵗ he can not put it to his mouth. Yf thou smytest a scorneful persōne, the ignoraūt shal take better hede: & yf thou reproueste one yᵗ hath vnderstondinge, he wil be yᵉ wyser. He yᵉ hurteth his father or shuteth out his mother, is a shamefull & an vnworthy sonne. My sonne, heare nomore the doctrine yᵗ leadeth the awaye from the wordes of vnderstondinge.

A false wytnes laugheth iudgmēt to scorne, & the mouth of the vngodly eateth vp wickednes. Punyshmentes are ordened for the scornefull, and stripes for fooles backes.

The XX. Chapter.

WYne is a voluptuous thinge, & drōckennes causeth sedicion: who so delyteth therin, shal neuer be wyse. The kynge ought to be feared as the roaringe of a lyon, who so prouoketh him vnto anger, offendeth agaynst his owne soule. It is a mans honoure to kepe himself from strife, but they yᵗ haue pleasure in braulinge, are fooles euery one. A slouthfull body wyl not go to plowe for colde, therfore shal he go a begginge in Sommer, and haue nothinge. Wyse councell in the herte of man is like a water in the depe of the earth, but he that hath vnderstondinge, bryngeth it forth. Many there be that are called good doers, but where shal one fynde a true faithful mā? Who so ledeth a godly and an innocent life, happie shal his children be, whom he leaueth behynde him.

A kynge that sytteth in iudgment, and loketh well aboute him, dryueth awaye all euell. Who can saye: my hert is cleane, I am innocent from synne? To vse two maner of weightes, or two maner of measures, both these are abhominable vnto the LORDE.

A childe is knowne by his conuersacion, whether his workes be pure and right. As for the hearinge of the eare & the sight of yᵉ eye, yᵉ LORDE hath made thē both. Delyte not thou in slepe, lest thou come vnto powerte: but opē thine eyes, & thou shalt haue bred ynough. It is naught, It is naught (saye men) whan they haue it, but whan it is gone, they geue it a good worde.

A mouth of vnderstōdinge is more worth
then golde, many precious stones, and costly
o.6.a d 27. b Jewels. Take his garment that is suertie
C for a straunger, & take a pledge of him for ẏ
vnknowne mans sake. Euery mā liketh the
bred that is gotten with disceate, but at the
last is mouth shalbe fylled with grauell.

Thorow councell the thinges that men
deuyse go forwarde: & with discrecion ought
warres to be taken in honde. Medle not
with him that bewrayeth secretes, and is a
slaunderer, and disceaueth with his lippes.
ro.20.b Who so curseth his father and mother, his
cu. 20.b light shalbe put out in the myddest of darck
d 21.b nesse. The heretage that commeth to hais-
cu.27. c tely at the first, shal not be praysed at the en
Re 15. a de. Saye not thou: I will recompence e-
ar.5.c uell, but put ẏ trust in the LORDE, & he shal
o.12.c
D defende ẏ. The LORDE abhorreth two ma
o. 20.b ner of weightes, and a false balaūce is an e-
re.10.d uell thinge. The LORDE ordreth euery mās
goinges, for what is he, that vnderstondeth
his owne wayes? It is a snare for a man
Reg.15 to blaspheme that which is holy, & then to
go aboute ẏ vowes. A wyse kynge destro-
yeth ẏ vngodly, & bryngeth the whele ouer
them. The lanterne of ẏ LORDE is ẏ breth
of man, & goeth thorow all the inwarde par
ro.29.b tes of the body. Mercy & faithfulnes pre-
serue the kynge, & with louynge kyndnes his
seate is holden vp. The strength of yonge
men is their worshipe, & a gray heade, is an
honō vnto ẏ aged. Wounde dryue awaye
euell, and so do stripes the inwarde partes of
the body. The XXI. Chapter.

A THe kynges hert is in the hande of the
.Reg.1.c LORDE, like as are the ryuers of wa-
ter: he maye turne it whyther so euer
he wyll. Euery man thinketh his owne wa
ye to be right, but the LORDE iudgeth ẏ her-
lich.6.b tes. To do righteousnesse and iudgmēt is
more acceptable to the LORDE thē sacrifice.

A presumptuous loke, a proude stomacke,
& the lanterne of the vngodly is synne. The
deuyses of one that is diligent, bryngе plen-
teousnes: but he ẏ is vnaduysed, commeth vn
to powerte. Who so hoordeth vp riches ẏ
ẏ disceatfulnes of his tonge, he is a foole, &
like vnto them that seke their owne death.
The robberies of the vngodly shalbe their
owne destruccion, for they wolde not do the
B thynge that was right. The wayes of the
rit.1.c frowarde are straunge, but ẏ workes of him
ro.25.d ẏ is cleane, are right. It is better to dwell
in a comer vnder ẏ house toppe, then with a
braulinge woman in a wyde house.

The soule of the vngodly wysheth euell,
and hath no pitie vpon his neghbeure.

When the scornefull is punyshed, the ig-
norannt take ẏ better hede: & when a wyse
man is warned, he wil receaue the more vn-
derstondinge. The righteous enformeth
the house of the vngodly, but ẏ vngodly go
on still after their owne wickednesse. Who
so stoppeth his eare at the criēge of the poo
re, he shal crie himself and not be herde. A
preuy rewarde pacifieth displeasure, and a
gifte in the bosome stilleth furiousnesse.

The iust delyteth in doynge the thynge
that is right, but the workers of wickednesse
abhorre the same. The man that wandreth
out of the waye of wysdome, shal remayne
in the cōgregacion of ẏ deed. He ẏ hath
pleasure in banckettes, shal be a poore man:
Who so delyteth in wyne and delicates, shal
not be riche. The vngodly shalbe geuen
for the righteous, & the wicked for the iust.

It is better to dwell in a wylderneſſe, thē
with a chydinge and an angrie woman. In
a wyse mans house there is greate treasure
and plenteousnesse, but a foolish body spen-
deth vp all. Who so foloweth righteous-
nesse and mercy, fyndeth both life, righteous-
nesse and honō. A wyse man wynneth the
cite of the mightie, and as for the strength ẏ
they trust in, he bryngeth it downe. Who so
kepeth his mouth and his tonge, the same ke-
peth his soule from troubles. He ẏ is prow-
de & presumptuous, is called a scornefull mā,
which in wrath darre worke maliciously.

The voluptuousnesse of the slouthfull is
his owne death, for his hādes wyll not labō.
He coueteth and desyreth all the daye longe,
but the righteous is allwaye geuynge & kepeth nothinge backe. The sacrifice of
the vngodly is abhominacion, for they offer
the thinge ẏ is gotten ẏ wickednes. A false
wytnesse shal perishe, but he ẏ wilbe content
to heare, shal allwaye haue power to speake
himself. An vngodly man goeth forth rash-
ly, but the iust reformeth his owne waye.

There is no wysdome, there is no vnder-
stondinge, there is no councell agaynst the
LORDE. The horse is prepared agaynst ẏ
daye of battayll, but the LORDE geueth
the victory.

The XXII. Chapter.

A Good name is more worth then grea-
te riches, and louynge fauō is better
then syluer and golde. Whether riches
or powerte do mete vs, it commeth all of
God. A wyse man seyth the plage and hy-
deth himself, but the foolish go on still and
are punyshed. The ende of lowlynes & the

feare of God, is riches, honō, prosperite and
healthe. Speares and snares are in ẏ waye of
the frowarde, but he ẏ wil kepe his soule, let
him fle frō soch. Yf thou teachest a childe in
his youth what waye he shulde go, he shall
not leaue it when he is olde. The rich ruleth
the poore, and ẏ borower is seruaunt to ẏ len
der. He ẏ soweth wickednesse, shal reape so
rowe, & the rodde of his plage shal destroye
him. A louynge eye shalbe blessed, for he
geueth of his bred vnto ẏ poore. Cast out ẏ
scornefull man, and so shal strife go out wt
him, yee variaunce and slaunder shal cease.
Who so delyteth to be of a clene herte and of
gracious lyppes, ẏ kynge shal be his frende.
The eyes of ẏ LORDE preserue knowlege,
but as for ẏ wordes of ẏ despyteful, he bryn
geth them to naught. The slouthfull body
sayeth: there is a lyō wt out, I might be slay
ne in ẏ strete. The mouth of an harlot is a
depe pytt, wherin he falleth that ẏ LORDE is
angrie withall. Foolishnes sticketh in the
herte of ẏ lad, but ẏ rod of correccion driueth
it awaye. Who so doth a poore man wronge
to increase his owne riches, geueth (cōmōly)
vnto the rich, and at the last commeth to po
uerte himself. My sonne, bowe downe thine
eare, and herken vnto the wordes of wyßdo
me, applye ẏ mynde vnto my doctryne: for it
is a pleasaunt thinge yf thou kepe it in thine
herte, and practise it in thy mouth: that thou
mayest allwaye put ẏ trust in the LORDE.
Haue not I warned ẏ very oft with councell
and lerninge: ẏ I might shewe ẏ the treuth
and that thou wt the verite mightest answe-
rethem ẏ laye eny thinge against ẏ? Se ẏ
thou robbe not ẏ poore because he is weake,
and oppresse not ẏ simple in iudgment: for ẏ
LORDE himself wyl defende their cause, and
do violence vnto them ẏ haue vsed violence.
Make no frēdshipe with an angrie wylfull
man, and kepe no company wt ẏ furious: lest
thou lerne his wayes, and receaue hurte vnto
thy soule. Be not thou one of them ẏ bynde
their hande vpō promyse, and are suertie for
dett: for yf thou hast nothinge to paye, they
shal take awaye thy bed from vnder the.
Thou shalt not remeue the lande marcke,
which thy fore elders haue sett. Seist thou
not, ẏ they which be diligent in their busines
stonde before kynges, and not amonge the
symple people?

The XXIIII Chapter

When thou sytest at the table to ea-
te wt a lorde, ordre thy silf maner
lywt ẏ thinges that are set before ẏ
Measure thine appetite: and yf thou wilt
rule thine owne self, be not ouer gredy of his
meate, for meate begyleth and disceaueth.
Take not ouer greate trauayle and labō to
be riche, bewarte of soch a purpose. Why
wilt thou set thine eye vpon ẏ thinge, which
sodenly vanisheth awaye? For riches make
them selues wynges, and take their flight li
ke an Aegle into ẏ ayre. Eate not thou wt
ẏ envyous, and desyre no his meate, for he
hath a marvelous herte. He sayeth vnto ẏ:
eate and drynke, where as his herte is not wt
ẏ. Yee ẏ morsels that thou hast eaten shalt
thou perbreake, and lese those swete wor-
des. Tel not thinge into ẏ eares of a foole, for
he wyl despyse the wyßdome of thy wor-
des. Remoue not ẏ olde lande marke, and co
me not within ẏ felde of the fatherlesse: For
he ẏ deliuereth them is mightie, euen he shal
defende their cause agaynst the. Applie thi
ne herte vnto lernynge, and thine eare to the
wordes of knowlege. Withholde not correc-
cion from ẏ childe, for yf thou beatest him wt
the rodde, he shal not dye therof. Thou smy
test him wt the rodde, but thou delyuerest his
soule from hell. My sonne, yf ẏ herte recea-
ue wyßdome, my herte also shal reioyce: yee
myreynes shal be very glad, yf ẏ lyppes spea
ke the thinge ẏ is right. Let not thine herte
be gelous to folowe symers, but kepe ẏ still
in the feare of the LORDE all the daye lōge:
for the ende is not yet come, and thy pacient
abydinge shal not be in vayne. My sonne,
ne eare & be wyse, so shal thine hert prospere
in the waye. Kepe no company wt wyne beb
bers and ryotous eaters of flesh: for soch as
be dronckardes and ryotous, shal come to po
uerte, & he that is geuen to moch slepe, shal
go wt a ragged cote. Gene eare vnto thy fa-
ther that begat the, and despyse not thy mo-
ther whan she is olde. Labō for to get ẏ
treuth: sell not awaye wyßdome, nourtō & vn
derstōdinge (for a righteous father is marue
lous glad of a wyse sonne, & delyteth in hī) so
shal thy father be glad, and thy mother that
bare the, shal reioyse. My sonne, geue me
thyne herte, and let thine eyes haue pleasure
in my wayes. For an whore is a depe graue,
and an harlot is a narow pytt. She lur-
keth like a these, and those that be not awar-
re she bugeth vnto her. Where is wo? whe
re is sorow? where is strife? where is braulyn-
ge? where are woundes without cause? whe-
re be reed eyes? Euen amonge those that be
euer at the wyne, and seke out where the best
is. Loke not thou vpon the wyne, how reed
it is, and what a colō it geueth in the glasse.
Ie goeth downe so fitly, but at the last it by

teth like a serpēt, and styngeth as an Adder.
So shal thine eyes loke vnto straunge women, & thine herte shal muse vpon frowarde thinges. Yee thou shalt be as though thou slepte, in ẏ myddest of ẏ see, or vpō ẏ toppe of the mast. They wounded me (shalt thou saie) but it hath not hurte me, they smote me, but I felt it not. Whē I am wel wakened, I wil go to ẏ drynke agayne.

The XXIIII. Chapter.

A BE not thou gelous ouer wicked mē, & Pro.23.b 24.c desyre not thou to be amonge them.
For their herte ymagineth to do hurte, & their lippes talke of myschefe. Thorow wyßdome an house shalbe buylded, & wt̄ vnderstondinge it shalbe set vp. Thorow discrecion shal ẏ chābers be fylled wt̄ all costly & pleasaunt riches. A wyse mā is strōge, yee a mā of vnderstōdinge is better, thē he ẏ is mightie of strēgth. For with discrecion must warres be takē in honde, and where as are many ẏ can geue councell, there is ẏ victory. Wyßdome is an hie thinge, yee euē to ẏ foole, for he darre not opē his mouth in ẏ gate. He ẏ ymagineth myschefe, maye wel be called an vngracious personne. The thoughte of ẏ foolish is synne, & ẏ scornefull is an abhominacion vnto mē.
B Yf thou be ouerseue & necligēt in tyme of nede, thē is thy strēgth but small. Delyuer thē ẏ go vnto death, & are led awaie to be slaine, & be not necligēt therin. Yf thou wilt saye: I knewe not of it. Thynkest thou ẏ he which made ẏ hertes, doth not cōsidre it? & ẏ he which regardeth ẏ soule, seith it not? Shal not he recōpence euery man acordinge to his workes? My sonne, thou eatest hony & ẏ swete hony cōbe, because it is good & swete in thy mouth. Euen so shall ẏ knowlege of wysdome be vnto ẏ soule, as soone as thou hast gottē it. And there is good hope, yee ẏ hope shal not be in vayne.
C Laye no preuy wayte wickedly vpon ẏ house of ẏ rightuous, Psal.33.c 36 d & disquiete not his restinge place. For a iust mā falleth seuen tymes, & ryseth vp agayne, but ẏ vngodly fall in to wickednes. Reioyce not thou at ẏ fall of thine enemie, and let Pro.17.a not thine herte be glad whan he stombleth. Lest ẏ LORDE (when he seyth it) be angrie, Pro.23.b 24.a & turne his wrath from him vnto the. Let not ẏ wrath & gelousy moue ẏ, to foolew ẏ wicked and vngodly. And why? ẏ wicked Iob 21.b Pro 13.a hath nothinge to hope for, & ẏ cādle of the Pro.20.a vngodly shall be put out. My sonne, feare thou ẏ LRODE & ẏ kinge, & kepe no cōpany wt̄ ẏ slaunderous: for their destruccion shal come sodenly, & who knoweth ẏ fall of thē both?

These are also ẏ saiēges of ẏ wyse.

It is not good, to haue respecte of any personne in iudgmēt. He ẏ saieth to ẏ vngodly: thou art rightuous, him shall the people curse, yee ẏ comōtie shal abhorre him. But they ẏ rebuke ẏ vngodly shalbe cōmended, & a riche blessinge shal come vpō thē. He maketh him self to be well loued, that geueth a good answere. First make vp ẏ worke ẏ is wt̄ out, & loke well vnto ẏ which thou hast in ẏ felde, & thē buylde thine house. Bere no false wytnesse agaynst ẏ neghbō, & hurte him not wt̄ ẏ lyppes. Saye not: I wil hādle him, euē as he hath dealte wt̄ me, & wil rewarde euery mā acordinge to his dedes. I went by ẏ felde of ẏ slouthfull, & by ẏ vynyarde of the foolish mā. And lo, it was all couered wt̄ nettels, & stode full of thistles, & ẏ stone wall was brokē downe. This I sawe, & cōsidered it wel: I loked vpō it, & toke it for a warnynge. Yee slepe on still a litle, slōber a litle, folde thine hōdes together yet a litle: so shall pouerte come vnto the as one ẏ trauayleth by ẏ waye, & necessite like a wapened man.

The XXV. Chapter.

THese also are Salomons prouerbes, which the men of Ezechias kinge of Juda gathered together. It is the honō of God to kepe a thinge secrete, but ẏ kinges honō is to search out a thinge. The heauen is hie, ẏ earth is depe, and ẏ kinges hert is vnsearcheable. Take ẏ dresse from ẏ syluer, & there shalbe a cleane vessell therof. Take awaye vngodlinesse frō ẏ kynge, & his seate shal be stablished wt̄ rightuousnes.
Put not forth ẏ self in ẏ presence of ẏ kynge, & prease not in to ẏ place of greate men. Better it is ẏ it be sayde vnto ẏ: come vp hither, then thou to be set downe in ẏ presence of ẏ prynce, whom thou seyst with thine eyes. Be not haistie to go to the lawe, lest happlie thou ordre ẏ self so at ẏ last, ẏ thy neghbō put ẏ to shame. Handle thy matter wt̄ ẏ neghbō himself, & discouer not another mans secrete: lest whan men heare therof, it turne to ẏ dishonō, & lest thine euell name do not ceasse. A worde spoken in due season, is like apples of golde in a syluer dysshe.
The correccion of the wyse is to an obedient eare, a golden cheyne and a Jewel of golde. Like as the wynter coole in the harueste, so is a faithfull messaunger to him that sent him, & refreßsheth his masters mynde.
Who so maketh greate boastes & geueth nothinge, is like cloudes & wynde without rayne. With pacience maye a prynce be pacified, & wt̄ a soft tonge maye rigorousnes be brokē. Yf thou findest hony, eate so moch as is sufficiēt for ẏ: lest thou be ouer full, & perbreake it out againe. Withdrawe ẏ foote frō

thy neghbours house, lest he be weery of the, and so abhorre the. Who so beareth false wytnesse agaynst his neghboure, he is a very speare, a swearde & a sharpe arowe. The hope of the vngodly in tyme of nede, is like a rotten toth and a slippery foote. Who so syngeth alsonge to a wicked herte, clotheth hī with ragges in the colde, and poureth vyneger vpon chalke. Yf thine enemie honger, fede him: yf he thyrst, geue him drynke: for so shalt thou heape coales of fyre vpō his heade, and the LORDE shal rewarde the. The north wynde dryueth awaye the rayne, euen so doth an earnest sober countenaūce a backbyters tonge. It is better to syt in a corner vnder the rofe, then wt a braulynge woman in a wyde house. A good reporte out of a farre countre, is like colde water to a thyrstie soule. A righteous man fallynge downe before the vngodly, is like a troubled well and a sprynge yt is destroyed. Like as it is not good to eate to moch hony, euen so he that wyll search out hye thynges, it shal be to heuy for him. He that can not rule him self, is like a cite, which is broken downe, and hath no walles.

The XXVI. Chapter.

LIke as snowe is not mete in sommer, ner rayne in harueste: euen so is worshipe vnsemely for a foole. Like as yt hyrde and the swalowe take their flight and flee here and there, so the curse that is geuen in vayne, shal not light vpon a man. Vnto the horse belongeth a whyppe, to the Asse a brydle, and a rodde to the fooles backe. Gene not the foole an answere after his foolishnesse, lest thou become like vnto him: but make yt foole an answere to his foolishnesse, lest he be wyse in his owne cōceate. He is lame of his fete, yee droncken is he in vanite, that cōmitteth eny thinge to a foole. Like as it is an vnsemely thīge to haue legges & yet to halte, euē so is a parable in yt fooles mouth. He yt setteth a foole in hye dignite, yt is euē as yf a man dyd cast a precious stone vpō yt galous. A parable in a fooles mouth, is like a thorne yt pricketh a droncken man in yt hande. A man of experience discerneth all thinges well, but who so hyreth a foole, hyreth soch one as wyl take no hede. Like as the dogg turneth agayne to his vomite, euen so a foole begynneth his foolishnesse agayne a fresh. Yf thou seyest a man yt is wyse in his owne conceate, there is more hope in a foole then in hī. The slouthfull sayeth: there is a leoparde in yt waye, and a lyon in yt myddest of the stretes. Like as the dore turneth aboute vpon the tresholde, euen so doth the slouthfull welter himself in his bedd. The slouthfull body thrusteth his hōde in to his bosome, and it greueth him to put it agayne to his mouth. The slogarde thinketh him self wyser, then vij. men that sytt and teach. Pro. 19. d

Who so goeth by and medleth with other mens strife, he is like one yt taketh a dogg by yt eares. Like as one shuteth deadly arowes and dartes out of a preuy place, euen so doth a dyssembler with his neghboure, And then sayeth he: I dyd it but in sporte. Where no wodd is, there the fyre goeth out: and where the backbyter is taken awaye, there the strife ceaseth. Coles kyndle heate, and wodd yt fyre: euen so doth a braulinge felowe stere vp variaunce. A slaunderers wordes are like flatery, but they pearse yt inwarde partes of yt body. Venymous lippes & a wicked herte, are like a potsherde couered wt syluer drosse. An enemie dyssembleth with his lippes, and in the meane season he ymagineth mysche se: but whā he speaketh fayre, beleue him not, for there are seuen abhominaciōs in his herte. Who so kepeth euell will secretly to do hurte, his malyce shal be shewed before the whole congregacion. Who so dyggeth vp a pytt, shal fal therin: and he yt weltreth a stone, shal stomble vpon it hymselfe. C Psal. 10. a Eccli. 28. Eccls. 10. Eccli. 27.

A dyssemblynge tonge hateth one that rebuketh him, and a flaterīge mouth worketh mysche fe.

The XXVII. Chapter.

MAke not thy booste of tomorow, for thou knowest not what maye happen todaye. Let another mā prayse the, & not thine owne mouth: yee other folkes lippes, and not thyne. The stone is heuy, and the sonde weightie: but a fooles wrath is heuyer then they both. Wrath is a cruell thīge, and furiousnesse is a very tempest: yee who is able to abyde envye? An open rebuke is better, then a secrete loue. Faithfull are the woundes of a louer, but yt kysses of an enemie are disceatfull. He that is full, abhorreth an hony combe: but vnto him that is hōgrie, euery sower thinge is swete. He that ofte tymes flytteth, is like a byrde yt forsaketh hir nest. The herte is glad of a swete oyntment and sauoure, but a stomacke that cā geue good councell, reioyseth a mans neghboure. Thyne owne frende and thy fathers frende se thou forsake not, but go not in to thy brothers house in tyme of thy trouble. A Eze. 28. a Luc. 12. b Iaco. 4. Eccli. 22. Pro. 140. Luc. 22. B

Better is a frende at hõde, then a brother farre of. My sonne, be wyse, and thou shalt make me a glad herte: so that I shal make answere vnto my rebukers. A wyse man seynge the plage wyl hyde him self, as for fooles
Pro.10.c they go on still, and suffer harme. Take his garment that is suertie for a straunger, & take a pledge of him for the vnknowne mans sake. He that is to hastie to praise his neighboure aboue measure, shalbe taken as one
Pro.19.b that geueth him an euell reporte. A brawlynge woman and the rose of the house droppynge in a raynie daye, maye well be compared together. He that refrayneth her, refrayneth the wynde, and holdeth oyle fast in his
C hõde. Like as one yrõ whetteth another, so doth one man comforte another. Who so kepeth his fyge tre, shal enioye the frutes therof: he that wayteth vpon his master, shal come to honoure. Like as in one water there apeare dyuerse faces, euẽ so dyuerse men haue dyuerse hertes. Like as hell &
Eccls.1.a destruccion are neuer full, euen so the eyes of
Eccl.14.a mẽ can neuer be satisfied. Syluer is tryed
Eccl.27.b in the moulde, & golde in the fornace, & so is a man, whan he is openly praysed to his face. Though thou shuldest bray a foole w a pestell in a morter like otemeell, yet wil not his foolishnesse go from him. Se y thou
Ioh.10.a knowe the nombre of thy catell thy self, and loke well to thy flockes. For riches abyde not allwaye, & the crowne endureth not for euer. The hay groweth, y grasse cõmeth vp, & herbes are gathered in y mountaines.
The lambes shal clothe the, & for the goates thou shalt haue money to y husbondry.
Thou shalt haue goates mylck ynough to fede the, to vpholde thy husholde, & to susteyne thy maydens.

The XXVIII. Chapter.

A
Eccl.35.c The vngodly flyeth no man chasynge him, but the righteous stondeth stiff as a lyon. Because of synne y londe doth oft chaunge hir prynce: but thorow men of vnderstondinge & wysdome a realme endureth longe. One poore man oppressinge another by violence, is like a contynuall rayne that destroyeth y frute. They that forsake the lawe, prayse y vngodly: but soch as kepe the lawe, abhorre them. Wicked
Cor.2.b men discerne not the thinge y is right, but
Pro.19.a they that seke after the LORDE, discusse all thinges. A poore man ledynge a godly life, is better then the riche that goeth in frowarde wayes. Who so kepeth the lawe, is
B a childe of vnderstondinge: but he y fedeth ryotous men, shameth his father. Who so increaseth his riches by vsũtage & wynnynge, let him gather them to helpe the poore withall. He that turneth awaye his eare from hearinge y lawe, his prayer shalbe abhorred. Who so ledeth y righteous man an euell waye, shal fall in to his owne pyt, but y iust shal haue the good in possession.
The rich man thynketh him self to be wyse, but the poore that hath vnderstondinge, cã perceaue him wel ynough. When righteous men are in prosperite, thẽ doth honoure flourish: but when the vngodly come vp, y state of men chaungeth. He that hydeth his synnes, shall not prospere: but who so knowlegeth them and forsaketh them, shall haue mercy. Well is him that stõdeth all waye in awe: as for him that hardeneth his herte, he shal fall in to mischefe. Like as a roaringe lyon and an hongrie beer, euen so is an vngodly prynce ouer the poore people.
Where the prynce is without vnderstondinge, there is greate oppression & wronge: but yf he be soch one as hateth couetousnesse, he shal longe raigne. He that by violẽce sheddeth eny mans bloude, shal be a renagate vnto his graue, and no man shalbe able to succor him. Who so leadeth a godly and an innocẽt life, shalbe safe: but he that goeth frowarde wayes, shall once haue a fall. He y tylleth his londe, shal haue plenteousnesse of bred: but he that foloweth vanitie, shal haue powerte ynough. A faithfull man is greatly to be commẽded, but he that maketh to moch haist for to be riche, shal not be vngiltie. To haue respecte of
Pro.24.c persõnes in iudgment is not good: And why? he will do wronge, yee euen for a peece of bred. He that will be rich all to soone, hath an euell eye, and considereth not, that powerte shall come vpon him. He that rebuketh a man, shall fynde more fauoure at y last, thẽ he that flatreth him. Who so robbeth his father and mother, and sayeth it is no synne: the same is like vnto a murtherer.
He that is of a proude stomacke, stereth vp strife: but he that putteth his trust in y LORDE, shalbe well fedd. He that trusteth in his owne hert, is a foole: but he that dealeth wisely, shalbe safe. He that geueth vnto the poore, shal not wante: but he that turneth awaye his eyes from soch as be in necessite, shall suffre greate powerte himself.
Whan the vngodly are come vp, men are fayne to hyde them selues: but whẽ they perish, the righteous increase.

The XXIX. Chapter.

He that is stiffnecked & wyll not be reformed, shal sodenly be destroyed without eny helpe. Where ỳ righteous haue the ouer hande, ỳ people are in prospe rite: but where the vngodly beareth rule, there ỳ people mourne. Who so loueth wyßdome, maketh his father a glad man: but he ỳ kepeth harlottes, spēdeth awaye ỳ he hath. With true iudgment ỳ kynge setteth vp the londe, but yf he be a man ỳ taketh giftes, he turneth it vpsyde downe. Who so flatreth his neghbō, layeth a nette for his fete. The synne of ỳ wicked is his owne snare, but ỳ righteous shal be glad and reioyse. The righteous considreth the cause of the poore, but the vngodly regardeth no vnderstondynge. Wicked people bringe a cite in decaye, but wyse men set it vp agayne. Yf a wyse man go to lawe with a foole (whether he deale with him frendly or roughly) he getteth no rest. The bloudethyrstie hate the righteous, but the iust seke his soule. A foole poureth out his spirite altogether, but a wyse man kepeth it in till afterwarde.

Yf a prynce delyte in lyes, all his seruauntes are vngodly. The poore and the lender mete together, the LORDE lightneth both their eyes. The seate of the kinge ỳ faithfully iudgeth the poore, shal continue sure for euermore. The rodde and correccion mynistre wyßdome, but yf a childe be not loked vnto, he bryngeth his mother to shame. When the vngodly come vp, wickednesse increaseth: but the righteous shall se their fall. Nurtoure thy sonne with correccion, and he shal comforte the, yee he shal do the good at thine hert. Where no prophet is, there the people perisshe: but well is him that kepeth the lawe. A seruaūt wil not be the better for wordes, for though he vnderstonde, yet wil he not regarde them.

Yf thou seyst a man that is haistie to speake vnaduysed, thou mayest trust a foole more then him. He that delicately bryngeth vp his seruaunt from a childe, shal make him his master at length. An angrie man stereth vp strife, and he that beareth euell wyll in his mynde, doth moch euell. After pryde commeth a fall, but a lowly spirite bryngeth greate worshipe. Who so kepeth company with a theffe, hateth his owne soule: he heareth blasphemies, & telleth it not forth.

He that feareth men, shal haue a fall: but who so putteth his trust in the LORDE, shal come to honō. Many there be that seke ỳ princes fauoure, but euery mans iudgment commeth from the LORDE.

The righteous abhorre the vngodly: but as for those that be in ỳ right waye, ỳ wicked hate them.

The XXX. Chapter.

The wordes of Agur the sonne of Jake.

The prophecie of a true faithfull man, who God hath holpen, whom God hath cōforted & norished. For though I am ỳ leest of all, & haue no mās vnderstōdinge (for I neuer lerned wißdome) yet haue I vnderstōdinge & am wel enfourmed in godly thinges. Who hath clymmed vp into heauen? Who hath come downe from thence? Who hath holden ỳ wynde fast in his hāde? Who hath cōprehended ỳ waters in a garment? Who hath set all the endes of ỳ worlde? What is his name, or his sonnes name? Canst thou tell? All the wordes of God are pure & cleane, for he is a shylde vnto all them, that put their trust in him. Put thou nothinge therfore vnto his wordes, lest he reproue the, and thou be founde as a lyar.

Two thinges I requyre of the, that thou wilt not denye me before I dye. Remoue fro me vanite and lyes: geue me nether pouerte ner riches, only graunte me a necessary lyuynge. Lest yf I be to full, I denye ỳ, & saye: what felowe is ỳ LORDE? And lest I beinge constrayned thorow pouerte, fall vnto stealinge, and forsweare the name of my God.

Accuse not a seruaunt vnto his master, lest he speake euell of the also, and thou be hurte.

He that bryngeth vp an euell report vpō the generacion of his father and mother, is not worthy to be commended.

The generacion that thynke them selues cleane, shal not be clensed from their fylthynesse. There are people ỳ haue a proude loke, and cast vp their eye lyddes. This peoples tethe are swerdes, and with their chaft bones they consume and deuoure the symple of the earth, and the poore from amonge mē.

This generacion (which is like an horsleche) hath two doughters: ỳ one is called, fetch hither: the other, bringe hither.

There be thre thinges that are neuer satisfied, and the fourth saieth neuer hoo. The hell, a womans wombe, and the earth hath neuer water ynough. As for fyre, it saieth neuer: hoo. Who so laugheth his father to scorne, and setteth his mothers commaūdement at naught: the rauens pycke out his eyes in the valley, and deuoured be he of the yongle Aegles.

There be thre thinges to hye for me, and as for the fourth, it passeth my knowlege.

The waye of an Aegle in ỹ ayre, ỹ waye of a serpent ouer ỹ stone, ỹ waye of a shippe in ỹ see, & ỹ waye of a mā wt a yonge womā. Soch is the waye also of a wyse ỹ breaketh wedlocke, which wypeth hir mouth like as whā she hath eatē, & sayeth: As for me, I haue done no harme. Thorow thre thinges the earth is disquieted, & the fourth maye it not beare: Thorow a seruaūt ỹ beareth rule, thorow a foole ỹ hath greate riches, thorow an ydle housewife, & thorow an handmayden ỹ is heyre to hir mastres. There be foure thinges in the earth, the which are very litle: but in wyßdome they exceade the wyse. The Emmettes are but a weake people, yet gather they their meate together in ỹ harueſt. Pro. 6. a

The conyes are but a feble folke, yet make they their couches amonge the rockes. The greshoppers haue not a gyde, yet go they forth together by heapes. The spyder laboureth wt hir hādes, & ỹ in ỹ kynges palace.

There be thre thinges ỹ go stiffly, but the goinge of the fourth is the goodlieſt of all. A Lyon which is kynge of beastes, & geueth place to no man: A cock ready to fight: A rāme: And a kynge ỹ goeth forth wt his people.

Yf thou be sō foolish to magnifie ỹ self, or medlest wt eny soch thinge, thē laye thine hāde vpon ỹ mouth. Who so chyrneth mylck, maketh butter: he that rubbeth his nose, maketh it blede, and he that causeth wrath, bryngeth forth strife.

The XXXI. Chapter.

THese are the wordes of Kynge Lamuel, & ỹ lesson ỹ his mother taught him. My sonne, thou sonne of my body: O my deare beloued sonne, geue not ouer thy substaunce & mynde vnto women, which are the destrucciō euē of kynges. O Lamuel, geue kinges no wyne, geue kynges & princes no stronge drynke: lest they beinge dronken forget the lawe, & regarde not ỹ cause of the poore, & of all soch as be in aduersite. Geue stronge drynke vnto soch as are condempned to death, & wyne vnto those ỹ mourne: that they maye drynke it, & forget their misery & aduersite. Be thou an aduocate & stonde in iudgment thyself, to speake for all soch as be dōme & succourles. Wyth ỹ mouth defende ỹ thinge ỹ is laufull and right, and ỹ cause of ỹ poore and helpleſſe.

Who so fyndeth an honest faithful womā, she is moch more worth thē perles. The herte of hir husbande maye safely trust in her, so that he shal haue no nede of spoyles. She wil do him good & not euel all ỹ dayes of hir life. She occupieth woll & flax, & laboureth gladly wt hir handes. She is likē a marchauntes shippe, that bryngeth his vytayles from farre. She is vp in ỹ nyghe season, to prouyde meate for hir household, & foode for hir maydens. She considreth lōde, & byeth it, and wt the frute of hir handes she planteth a vynyarde. She gyrdeth hir loynes with strength, and courageth hir armes. And yf she perceaue that hir housewifrie doth good, hir candle goeth not out by nyght. She layeth hir fyngers to the spyndle, & hir hande taketh holde of ỹ rocke. She openeth hir hande to ỹ poore, yee she stretcheth forth hir hādes to soch as haue nede. She feareth not ỹ the colde of wynter shal hurte hir house, for all hir housholde folkes are duble clothed. She maketh hir self fayre ornamētes, hir clothinge is whyte sylke & purple. Hir huſbāde is moch set by in ỹ gates, whē he sytteth amonge ỹ rulers of ỹ londe. She maketh cloth of sylke & selleth it, and delyuereth a gyrdle vnto ỹ marchaūt. Strēgth and honoure is hir clothinge, & in the latter daye she shal reioyse. She openeth hir mouth with wyßdome, & in hir tōge is the lawe of grace. She loketh wel to the wayes of hir housholde, & eateth not hir bred with ydilnes. Hir children arise & call hir blessed, & hir huſbande maketh moch of her. Many daughters there be ỹ gather riches together, but thou goest aboue thē all.

As for fauō, it is disceatfull, and beutie is a vayne thinge: but a woman that feareth the LORDE, she is worthy to be prayſed. Geue her of the frute of hir handes, and let hir owne workes prayse her in the gates.

The ende of the prouerbes of Salomon.

Ecclesiastes.

What this boke conteyneth.

Chap. I. All thinges (yf a mā wyl cōsidre them wel) are but vanite. Neuertheles amōge them all there is nothīge weaker and more vastedfast, then man him self.

Chap. II. In this chapter (and in the other also) he maketh oft tymes mēsion of the wordes and cōuersacio of the vngodly: that by this meanes he maye the better cause men to despyse all creatures, in respecte of the only euerlastinge God.

Chap. III. Euery thinge hath a tyme. There is no thīge, but God hath put redyousnesse and trauayle in it, to exercise men withall. What soeuer a man enioyeth of his laboure, the same is a gift of God, geuen to the intent that men shulde feare him.

Chap. IIII. A cōsideracion of diuerse thinges. There is nothinge so excellent and hye, but yf it do not the deuty and office where vnto it is ordened, it shalbe brought lowe.

Chap. V. Agaynst foolish and temerarious vowes. Let no man maruayle that so moch euell is done, for the wicked are many. Agaynst the riche and agaynst riches.

Chap. VI. Agaynst those riche mē that dare not enioye their riches: how mad and foolish they be.

Chap. VII. No man knoweth what is for to come. How worthy a thīge it is to haue a good name. The profit of wysdome.

Chap. VIII. Of the obedience which men owe vnto God and to their heades. The lōge sufferaunce of God is not to be despised. It is not possible for eny mā, to cōprehende the workes that be in the worlde.

Chap. IX. Like thinges happen vnto all men: therfore with myrth and thankfulnesse shulde men enioye the giftes of God. Wysdome passeth all thinges.

Chap. X. XI In these two chapters are many wyse and profitable sentences, wel worthy to be considered of euery man.

Chap. XII. In this chapter the preacher sheweth his whole meanynge, as though he wolde saye: As for all the thinges that be vnder the Sonne (wher of I haue spoken) I haue cōsidered them, and proued them metely wel by experience. And this is the conclucion, that there is nothynge stedfast and durable but God himself, whō men ought to feare, and to haue his cōmaundementes before their eyes euen from their youth vp

The first. Chap. Fo. xlvij.

The first Chapter.

These are the wordes of the preacher, the sonne of David, kynge of Jerusalem.

A Ll is but vanite (saieth ỳ preacher) all is but playne vanite. For what els hath a mā, of all the labō ỳ he taketh vnder the Sonne? One generacio passeth awaye, another commeth, but the earth abydeth still. The Sōne aryseth, the Sonne goeth downe, & returneth to his place, ỳ he maye there ryse vp agayne. The wynde goeth toward ỳ South, & setcheth his cōpase aboute vnto the North, & so turneth in to himself agayne. All floudes runne in to the see, & yet the see is not fylled: for loke vnto what place the waters runne, thence they come agayne. All thinges are so harde, ỳ no mā can expresse them. The eye is not satisfied wt sight, the eare is not fylled wt hearinge. The thinge ỳ hath bene, cōmeth to passe agayne: & ỳ thinge ỳ hath bene done, is done agayne, there is no new thinge vnder the Sonne. Is there eny thinge, wherof it maye be sayde: lo, this is new? For it was lōge ageo in the tymes ỳ haue bene before vs. The thinge ỳ is past, is out of remēbraunce: Euē so the thīges that are for to come, shal no more be thought vpō amōge thē that come after. I myself ỳ preacher, beynge kynge of Israel & Jerusalē, applyed my mynde to seke out & search for the knowlege of all thīges ỳ are done vnder heauē. Soch trauayle & labō hath God geuē vnto ỳ childrē of mē, to exercyse thē selues therī.

A Ecc.lii.b

lob 14.b

Pro.27.c Eccli.14. Eccls.3.

B

Thus I haue considered all the thinges that come to passe vnder the Sōne, & lo, they are all but vanite & veracion of mynde. The croked can not be mayde straight, & the fautes cā not be nōbred. I cōmoned wt myne owne herte, saiyēge: lo, I am come to a greate estate, and haue gottē more wysdome, thē all they ỳ haue bene before me in Jerusalem. Yee myn hert had greate experiēce of wysdome & knowlege, for there vnto I applyed my mynde: ỳ I might knowe what were wysdome & vnderstōdinge, what were errō & foolishnes. And I perceaued ỳ this also was but a veracion of mynde: for where moch wysdome is, there is also greate trauayle & disquietnes: & ỳ more knowlege a man hath, the more is his care.

C

1.Pet.1. and 4.c

The II. Chapter.

A The sayde I thus in my hert: Now go to, I wil take myne ease & haue good dayes. But lo, that was vanite also: in so moch that I sayde vnto laughter: thou art madd, and to myrth: what doest thou?

So I thought in my herte, to withdrawe my flesh from wyne, to applye my mynde vnto wyßdome, and to comprehēde foolishnes vntill the tyme that (amonge all ẏ thinges which are vnder ẏ Sonne) I might se what were beſt for men to do, so longe as they lyue vnder heauen.

reg.3.4 6.7 I made gorgious fayre workes, I buyl ded me houses, and planted vynyardes: I made me orchardes and gardens of pleasure, and planted trees in them of all maner frutes. I made poles of water, to water ẏ grene and fruteſull trees withall. I bought ſeruauntes and maydēs, and had a greate houſholde. As for catell and ſhepe, I had more ſubſtaunce of them, then all they ẏ were before me in Jeruſalem. I gathered ſyluer & golde together, euen a treaſure of kynges & londes.

reg.4.9 I prouided me ſyngers and womē which coude playe of inſtrumentes, to make men myrth and paſtime. I gat me drynkynge cuppes alſo and glaſſes. (Shortly) I was greater & in more worſhipe, then all my predeceſſours in Jeruſalē. For wyßdome remayned with me: & loke what ſo euer myne eyes deſyred, I let them haue it: & wherin ſo euer my herte delyted or had eny pleasure, I withholde it not from it. Thus my hert reioyſed in all ẏ I dyd, and this I toke for the porcion of all my trauayle, But whan I conſidered all the workes ẏ my handes had wrought, and all the labours that I had taken herin: lo, all was but vanite and vexacion of mynde, & nothinge of eny value vnder ẏ Sonne Then turned I me to conſidre wyßdome, errour and fooliſhneſſe (for what is he amonge men, that might be compared to me ẏ kynge in ſoch workes:) and I ſawe, that wyßdome excelleth fooliſhneſſe, as farre as light doth darkneſſe. For a wyſe man beareth his eyes aboute in his heade, but the foole goeth in the darkneſſe. I perceaued alſo that they both had one ende.

Then thought I in my mynde: Yf it happen vnto the foole as it doth vnto me, what nedeth me then to laboure eny more for wyßdome: So I confeſſed within my harte, that this alſo was but vanite. For the wyſe are euer as litle in remembraunce as the fooliſh, and all the dayes for to come ſhalbe forgotten, yee the wyſe man dyeth aswell as ẏ foole. Thus begāne I to be weery of my life, in ſo moch that I coude awaye with nothinge that is done vnder the Sonne, for all was but vanite & vexacion of mynde: Yee I was weery of all my laboure, which I had taken vnder the Sonne, becauſe I ſhulde be fayne to leaue them vnto another man, that cōmeth after me: for who knoweth, whether he ſhalbe a wyſe mā or a foole: And yet ſhall he be lorde of all my labours, which I with ſoch wyßdome haue taken vnder the Sonne. Is not this a vayne thinge:

So I turned me to refrayne my mynde from all ſoch trauayle, as I toke vnder the Sonne: for ſo moch as a man ſhulde weery him ſelf with wyßdome, with vnderſtondinge and opportunite, and yet be fayne to leaue his labours vnto another, ẏ neuer ſweate for them. This is alſo a vayne thinge and a greate miſery. For what getteth a mā of all ẏ labō & trauayle of his mynde, ẏ he taketh vnder the Sonne, but heuyneſſe, ſorowe & diquyetnes all ẏ dayes of his life: In ſo moch that his herte can not reſt in the night. Is not this alſo a vayne thinge: Is it noe better then for a mā to eate and drynke, and his ſoule to be mery in his laboure: Yee I ſawe that this alſo was a gifte of God: For who maye eate, drynke, or bringe eny thige to paſſe without him: And why: he geueth vnto mā, what it pleaſeth him: whether it be wyßdome, vnderſtondinge, or gladneſſe. But vnto the ſynner he geueth weerynes and ſorow, that he maye gather and heape together ẏ thinge, ẏ afterwarde ſhalbe geuen vnto him whom it pleaſeth God. This is now a vayne thinge, yee a very diſquietneſſe and vexacō of mynde.

The III. Chapter.

Every thinge hath a tyme, yee all that is vnder the heauen, hath is conuenient ſeason. There is a tyme to be borne, and a tyme to dye. There is a tyme to plāte, and a tyme to plucke vp the thinge, ẏ is planted: A tyme to ſlaye, and a tyme to make whole: A tyme to breake downe, and a tyme to buylde vp: A tyme to wepe, and a tyme to laugh: A tyme to mourne, and a tyme to daunſe: A tyme to caſt awaye ſtones, and a tyme to gather ſtones together: A tyme to enbrace, & a tyme to refrayne from enbracynge: A tyme to wynne, and a tyme to leſe: A tyme to ſpare, and a tyme to ſpende: A tyme to cutt in peces, and a tyme to ſowe together: A tyme to kepe ſylēce, and a tyme to ſpeake: A tyme to loue, & a tyme to hate: A tyme of warre, and a tyme of peace.

What hath a mā els (that doth eny thinge) but weryneſſe and laboure: For as touchinge the trauayle and careſulneſſe which God hath geuen vnto mē, I ſe that he hath geuen it them, to be exerciſed in it. All this

hath he ordened marueloꝰ goodly, to euery thinge his due tyme. He hath plãted ignorãnce also in the hertes of men, ẏ they shuld not fynde out ẏ grounde of his workes, which he doth from ẏ beginninge to ẏ ende. So I perceaued, ẏ in these thinges there is nothinge better for a man, thẽ to be merye to do well so longe as he lyueth. For all ẏ a man eateth & drynketh, yee what so euer a mã enioyeth of all his labó, ẏ same is a gift of God. I cõsidered also ẏ what so euer God doth, it cõtinueth for euer, & ẏ no thinge can be put vnto it ner take from it: & ẏ God doth it to ẏ intent, ẏ men shulde fear him. The thinge ẏ hath bene, is now: & the thinge ẏ is for to come, hath bene afore tyme, for God restoreth agayne the thinge that was past. Moreouer, I sawe vnder ẏ Sonne, vngodlynesse in the steade of iudgment, & iniquite in steade of righteousnesse.

Then thought I in my mynde: God shal separate the righteous from the vngodly, & then shal be the tyme & iudgmẽt of all counsels & workes. I cõmoned wt̃ myne owne herte also cõcernynge the childrẽ of men: how God hath chosen them, and yet letteth thẽ apeare, as though they were beastes: for it happeneth vnto men as it doth vnto beastes, & as the one dyeth, so dyeth ẏ other: yee they haue both one maner of breth, so ẏ (in this) a man hath no preemynence aboue a beest, but all are subdued vnto vanite. They go all vnto one place, for as they be all of dust, so shal they all turne vnto dust againe.

Who knoweth the spriete of man ẏ goeth vpwarde, and the breth of the beest ẏ goeth downe in to the earth? Wherfore I perceaue, ẏ there is nothyinge better for a man, then to be ioyfull in his laboure, for that is his porcion. But who wil bringe him to se the thinge, that shal come after him?

The IIII. Chapter.

SO I turned me, and considered all the violent wronge that is done vnder the Sonne: and beholde, the teares of soch as were oppressed, and there was no man to comforte them, or that wolde delyuer and defende them from the violence of their oppressours. Wherfore I iudged those that are deed, to be more happie then soch as be alyue: yee him that is yet vnborne to be better at ease thẽ they both, because he seith not the miserable workes that are done vnder the Sonne. Agayne, I sawe that all trauayle and diligence of laboure was hated of euery man. This is also a vaine thinge, and a veracion of mynde. The foole foldeth his handes together, & eateth vp his owne flesh. One handfull (saieth he) is better wt̃ rest, thẽ both ẏ handes full with labó and trauayle. Moreouer, I turned me, and B beholde yet another vanite vnder the Sonne. There is one man, no mo but himself alone, hauynge nether childe ner brother: yet is there no ende of his carefull trauayle, his eyes can not be satisfied with riches, (yet doth he not remembre himself, & saye:) For whem do I take soch trauayle? For whose pleasure do I thus consume awaye my lyfe? This is also a vayne and miserable thinge. Therfore two are better then one, for they maye well enioye the profit of their laboure. If one of them fall, his companyon helpeth him vp againe: But wo is him that is alone, for yf he fall, he hath not another to helpe him vp. Agayne, when two C slepe together, they are warme: but how can a body be warme alone? One maye be ouercome, but two maye make resistaũce: A thre folde cable is not lightly broken. A poore childe beynge wyse, is better then an olde kinge, that doteth, and can not bewarre in tyme to come. Some one commeth out of Gen 41.b
preson, & is made a kynge: & another which 1.Re. 16.c
is borne in the kyngdome, commeth vnto po 3.Re.12.c
uerte. And I perceaued, ẏ all men lyuynge vnder thẽ Sonne, go wt̃ the seconde childe, that commeth vp in the steade of the other. As for the people that haue bene before him, and that come after him, they are innumerable: yet is not their ioye the greater thorow him. This is also a vayne thinge and a veracion of mynde. Whan thou commest in to the house of God, kepe thy fote, and drawe nye, that thou mayest heare: that is better then the offeringes of fooles, 1.Reg.15.c
for they knowe not what euell they do.

The V. Chapter.

BE not hastie with thy mouth, & let A not thine hert speake eny thige rashly before God. For God is in heauen, & thou vpon earth, therfore let thy wordes be fewe. For where mech carefulnesse is, there are many dreames: & where many wordes are, there men maye heare fooles. If Deu.23.d
thou make a vowe vnto God, be not slacke Barue.5.c
to perfourme it. As for foolish vowes, he hath no pleasure in them. If thou promyse eny thinge, paye it: for better it is that thou make no vowe, then that thou shuldest promise, and not paye. Vse not thy mouth to cause ẏ flesh for to synne, ẏ thou saye not before the angell: my foolishnesse is in ẏ saute,

For thē God wil be angrie at thy voyce, and destroye all ẏ workes of thine handes.

And why? where as are many dreames & many wordes, there are also dyuerse vanities: but loke ẏ thou feare God. If thou seyst the poore to be oppressed and wrongeously dealt withall, so ẏ equite & the right of the lawe is wraisted in the londe: maruell not thou at soch iudgmēt, for one greate mā kepeth touch with another, and the mightie helpe thē selues together. The whole londe also with the feldes and all that is therin, is in subiecciō and bondage vnto ẏ kinge.

Ecclis. 4. a

B He that loueth money, wil neuer be satisfied with money: and who so delyteth in riches, shal haue no profit therof. Is not this also a vayne thinge? Where as many riches are, there are many also that spende them awaye. And what pleasure more hath he that possesseth them, sauynge that he maye loke vpon them with his eyes? A labouringe man slepeth swetely, whether it be litle or moch that he eateth: but the abundaunce of the riche wil not suffre him to slepe.

Iob 20. c

Yet is there a sore plage, which I haue sene vnder the Sonne (namely) riches kepte to the hurte of him ẏ hath them in possessiō.

Iob 1. c

For oft times they perisshe with his greate misery and trouble: and yf he haue a childe, it getteth nothinge. Like as he came naked out of his mothers wombe, so goeth he thither agayne, and carieth nothinge awaye with him of all his laboure. This is a miserable plage, ẏ he shal go awaye euen as he came. What helpeth it him then, ẏ he hath labored in the wynde? All the daies of his life also must he eate in the darcke, with greate carefulnesse, sicknesse & sorow.

C

Eccls. 2. d

Therfore me thinke it a better and a fayrer thinge, a man to eate and drynke, and to be refreshed of all his laboure, ẏ he taketh vnder the Sonne all the dayes of his life which God geueth him, for this is his porcion. For vnto whom so euer God geueth riches, goodes and power, he geueth it him to enioye it, to take it for his porcion, and to be refreshed of his laboure: this is now the gifte of God. For he thinketh not moch how longe he shal lyue, for so moch as God fylleth his hert with gladnesse.

The VI. Chapter.

A There is yet a plage vnder ẏ Sonne, & it is a generall thinge amonge mē: when God geueth a man riches, goodes & honoure, so that he wanteth nothinge of all that his herte can desyre: and yet God geueth him not leue to enioye the same, but another man spēdeth them. This is a vayne thinge & a miserable plage. If a man begett an hundreth children, and lyue many yeares, so that his dayes are many in nombre, and yet can not enioye his good, nether be buried: as for him I saye, that an vntymely byrth is better then he. For he cōmeth to naught, & goeth his waye in to darckenes, and his name is forgotten. Moreouer, he seyth not the Sonne, and knoweth of nothinge nether here ner there: Nee though he lyued two thousande yeares, yet hath he no good life. Come not all to one place? All the laboure that a man taketh, is for himself, and yet his desyre is neuer fylled after his mynde. For what hath the wyse more then the foole? What helpeth it the poore, that he knoweth to walke before the lyuynge? The sight of the eyes is better, then that the soule shulde so departe awaye. Howbeit this is also a vayne thinge and a disquietnesse of mynde. What is more excellent then man? yet can he not in the lawe get the victory of him that is mightier thē he: A vayne thinge is it to cast out many wordes, but what hath a man els?

The VII. Chapter.

FOr who knoweth what is good for man lyuynge, in ẏ dayes of his vayne life, which is but a shadowe? Or who wil tell a man, what shal happen after him vnder the Sonne? A good name is more worth then a precious oyntment, and the daye of death is better thē ẏ daye of byrth.

It is better to go in to an house of mournynge, then in to a bancket house. For there is the ende of all men, and he that is lyuinge, taketh it to herte. It is better to be sory then to laugh, for whē the countenaunce is heuy, the herte is ioyfull. The herte of ẏ wyse is in the mournynge house, but the hert of the fooliſh is in the house of myrth. It is better to geue eare to the chastenynge of a wyse man, then to heare the songe of fooles. For the laughinge of fooles is like ẏ crackynge of thornes vnder a pott. And ẏ is but a vayne thinge.

Who so doeth wronge, maketh a wyse man to go out of his witt, and destroyeth a gentle hert. The ende of a thinge is better then the begynnynge. The pacient of sprete is better then the hie mynded. Be not haistely angrie in ẏ mynde, for wrath resteth in the bosome of a foole. Saye not thou: What is the cause that ẏ dayes of ẏ olde tyme were better, then they ẏ be now? for that were no wyse question. Wysdom

is better then riches, yee moch more worth then the eye sight. For wysdome defendeth as well as moneye, and the excellent knowlege and wysdome geueth life vnto him that hath it in possession. Consider the worke of God, how that no man can make the thinge straight, which he maketh croked. Vse well the tyme of prosperite, and remembre the tyme of myssortune: for God maketh the one by the other, so that a man can fynde nothinge els.

C These ij. thinges also haue I cõsidred in ỹ tyme of vanite: ỹ the iust man perisheth for his righteousnes sake, & the vngodly liueth in his wickednesse. Therfore bethou nether to righteous ner ouer wyse, ỹ thou perish not: be nether to vnrighteous also ner to fooliish, lest thou die before thy tyme. It is good for the to take holde of this, & not to let ỹ go out of thy hande. For he ỹ feareth God shal escape them all.

Wysdome geueth more corage vnto the wyse, then ten mightie men of the citie: for there is not one iust vpõ earth, ỹ doth good, & sinneth not. Take not hede vnto euery worde ỹ is spoken, lest thou heare thy seruaunt curse the: for thine owne hert knoweth, that thou thy self also hast oft tymes spokẽ euell by other men. All these thinges haue I proued because of wysdome: for I thought to be wyse, but she wente farther fro me then she was before, yee & so depe that I might not reach vnto her. I applied my mynde also vnto knowlege, and to seke out sciẽce, wisdome and vnderstondinge: to knowe the foolishnesse of the vngodly, and the erroure of dotinge fooles. And I founde, that a woman is bytterer then death: for she is a very angle, hir hert is a nett, and hir handes are cheynes. Who so pleaseth God shal escape from her, but the synner will be taken wt her.

Beholde (sayeth ỹ preacher) this haue I diligently searched out & proued, ỹ I might come by knowlege: which as yet I seke, and fynde it not. Amonge a thousande men I haue founde one, but not one woman amonge all. Lo, this onely haue I founde, that God made man iust & right, but they seke dyuerse sotylties, where as no man hath wysdome & vnderstõdinge, to gene answere there vnto.

The VIII. Chapter.

WYsdome maketh a mãs face to shyne, but malice putteth it out of fauoure. Kepe the kynges commaundemẽt (I warne the) & the ooth ỹ thou hast made vnto God. Be not haistie to go out of his sight, & se thou cõtynue in no euell thinge: for what so euer it pleaseth him, ỹ doeth he. Like as when a kynge geueth a charge, his commaundement is mightie: Euen so who maye saye vnto him: what doest thou? Who so kepeth the commaundement, shall sele no harme: but a wyse mans herte discerneth tyme and maner: For euery thinge wil haue opportunite and iudgment, and this is the thinge that maketh men full of carefulnes & sorowe. And why? a man knoweth not what is for to come, for who wyll tell him: Nether is there eny mã ỹ hath power ouer ỹ spirete, to kepe stil ỹ spirete, ner to haue eny power in the tyme of death: It is not he also that can make an ende of the batayll, ne ther maye vngodlynes delyuer him ỹ medleth withall. Iob 9 Leui

B All these thinges haue I considered, and applied my mynde vnto euery worke that is vnder the Sonne: how one man hath lordshipe vpon another to his owne harme. For I haue oft sene ỹ vngodly brought to their graues, and fallen downe from the hye and glorious place: in so moch ỹ they were forgotten in the cite, where they were had in so hye & greate reputacion. This is also a vayne thinge. Because now that euell workes are not haistely punyshed, the hert of man geueth him self ouer vnto wickednesse: But though an euell personne offende an hundreth tymes, and haue a longe life: yet am I sure, that it shal go well with thẽ that feare God, because they haue him before their eyes. Agayne, as for the vngodly, it shall not be well with him, nether shal he prolõge his dayes: but euen as a shadowe, so shall he be that feareth not God. Pſal.

C Yet is there a vanite vpon earth: There be iust men, vnto whom it happeneth, as though they had the workes of the vngodly: Agayne, there be vngodly, with whom it goeth as though they had the workes of ỹ righteous. This me thinke also a vaine thinge. Therfore I commende gladnesse, because a man hath no better thinge vnder the Sonne, then to eate and drynke, and to be mery: for that shal he haue of his labour all the daies of his life, which God geueth him vnder the Sonne. When I applied my mynde to lerne wysdome, and to knowe the trauayle that is in the worlde (and that of soch a fashion, ỹ I suffred not myne eyes to slepe nether daye ner nyght) I vnderstode of all ỹ workes of God, that it is not possible for a man, to attayne vnto ỹ workes that are done vnder ỹ Sonne: and though he bestowe his labour to seke them out, yet can he not

reach vnto the: yee though a wyse man wolde vndertake to knowe them, yet might he not fynde them.

The IX. Chapter.

A FOr all these thinges purposed I in my mynde to seke out. The righteous and wyse yee and their workes also are in the hande of God: and there is no man that knoweth ether the loue or hate of the thinge that he hath before him. It happeneth vnto one as vnto another: It goeth
c with the righteous as with the vngodly: with the good & cleane as with the vncleane: with him that offereth as with him that offereth not: like as it goeth with the vertuous, so goeth it also with the synner: As it happeneth vnto the periured, so happeneth it also vnto him that is afrayed to be man swome. Amonge all thinges ỹ come to passe vnder the Sonne, this is a misery, that it happeneth vnto all alyke. This is the cause also that the hertes of men are full of wickednesse, & madd foolishnesse is in their hertes as longe as they lyue, vntill they dye.

B And why? As longe as a man lyueth, he is careles: for a quyck dogg (saye they) is better thē a deed lion: for they that be lyuynge, knowe ỹ they shall dye: but they ỹ be deed, knowe nothinge, nether deserue they eny more. For their memoriall is forgotte, so ỹ they be nether loued, hated ner envyed: nether haue they eny more parte in ỹ worlde, in all ỹ is done vnder the Sonne. Go thou ỹ waye then, eate thy bred with ioye, & drynke ỹ wyne wt gladnesse, for thy workes please God. Let thy garmētes be all waye whyte, & let ỹ
itt.6.b heade want no oyntmēt. Vse thy self to lyue
p.5.c ioyfully wt thy wife whom thou louest, all ỹ daies of thy life (which is but vayne) ỹ God
C hath geuē the vnder the Sonne, all ỹ dayes of thy vanite: for ỹ is thy porcion in this life, of all thy labo' & trauayle ỹ thou takest vnder the Sonne. What so ever thou takest in hande to do, that do with all thy power: for amōge the deed (where as thou goest vnto) there is nether worke, councell, knowlege ner wyßdome.

So I turned me vnto other thinges vnder ỹ Sonne, and I sawe, that in runnynge, it helpeth not to be swift: in batayll, it helpeth not to be stronge: to fedynge, it helpeth not to be wyse: to riches, it helpeth not to be sutyll: to be had in fauoure, it helpeth not to be connynge: but that all lyeth in tyme & fortune. For a man knoweth not his tyme, but like as the fysshe are take with the angle, and as the byrdes are catched wt the snare: Euē so are men taken in the perilous tyme, when it commeth sodenly vpon them.

This wißdome haue I sene also vnder ỹ Sōne, & me thought it a greate thinge. There was a litle cite, & a fewe mē within it: so there came a greate kynge & besieged it, & made greate bulwarkes agaynst it. And in the cite there was founde a poore man (but he was wyse) which wt his wyßdome delyuered the cite: yet was there no body, ỹ had eny respecte vnto soch a symple man. Then sayde I: wyßdome is better then strength. Neverthe
les, a symple mans wyßdome is despysed, & his wordes are not herde. A wise mans councell that is folowed in sylence, is farre above the crienge of a captaine amōge fooles. For wyßdome is better then harnesse: but one vnthryft alone destroyeth moch good.

The X. Chapter.

DEed flyes ỹ corruppe swete oynment & make it to stynck, are somthinge more worth then the wyßdome & honō' of a foole. A wyse mans hert is vpon the right hande, but a fooles hert is vpon the left. A dotinge foole thinketh, ỹ euery mā doth as foolishly as himself. If a principall spirete be geuē the to beare rule, be not
negligēt thē in thine office: for so shal greate wickednesse be put downe, as it were wt a medecyne. Another plage is there, which I haue sene vnder the Sonne: namely, ỹ ignoraunce ỹ is comonly amonge princes: in ỹ a foole sytteth in greate dignite, & the riche are sett downe beneth: I se seruauntes ryde vpon horses, & princes goinge vpon their fete as it were seruauntes. But he ỹ dygged vp a pytt, shall fall therin himself: & who so breaketh downe the hedge, a serpent shal byte him. Who so remoueth stones, shall haue trauayle withall: and he that heweth wod, shalbe hurt therwith.

When an yron is blont, and ỹ poynt not sharpened, it must be whett againe, and that with might: Euen so doth wißdome folowe diligence. A babler of his tonge is no better, then a serpent that stynged without hyssynge. The wordes out of a wyse mans mouth are gracious, but the lippes of a foole wil destroye himself. The begynnynge of his talkynge is foolishnes, and the laste worde of his mouth is greate madnesse. A foole is so full of wordes, that a man can not tell what ende he wyll make: who wyl then warne him to make a conclucion? The labour of ỹ foolish is grevous vnto thē, while they knowe not how to go in to the cite.

Wo be vnto the (O thou realme and londe) whose kynge is but a childe, and whose princes are early at their banckettes. But well is the (O thou realme and londe) whose kinge is come of nobles, and whose princes eate in due season, for strength and not for lust. Thorow slouthfulnesse the balkes fall downe, and thorow ydle hādes it rayneth in at the house. Meate maketh men to laugh, and wyne maketh them mery: but vnto money are all thinges obedient. Wysh the kynge no euell in ỳ thought, and speake no hurte of ỳ ryche in thy preuy chambre: for a byrde of the ayre shal betraye thy voyce, and that fethers shal shewe thy wordes.

The XI. Chapter.

SEnde thy vytayles ouer the waters, and so shalt thou fynde thē after many yeares. Geue it awaye amonge seuen or eight, for thou knowest not what misery shal come vpō earth. Whē the cloudes are full, they poure out rayne vpon the earth. And whē ỳ tre falleth, (whether it be towarde the south or north) in what place so euer it fall, there it lyeth. He that regardeth ỳ wynde, shal not sowe: and he that hath respecte vnto the cloudes, shal not reape. Now like as thou knowest not the waye of the wynde, ner how ỳ bones are fylled in a mothers wombe: Euen so thou knowest not the workes of God, which is the workemaster of all.

Cease not thou therfore with thy handes to sowe thy sede, whether it be in ỳ morninge or in the euenynge: for thou knowest not whether this or that shall prospere, & yf they both take, it is the better. The light is swete, & a pleasaunt thinge is it for the eyes to loke vpon the Sonne. Yf a man lyue many yeares, and be glad in them all, let him remembre the dayes of darckenesse, which shal be many: & when they come, all thinges shal be but vanite. Be glad then (O thou yonge man) in thy youth, and lat thine hert be mery in thy yonge dayes: folowe the wayes of thine owne hert, and the lust of thine eyes: but be thou sure, that God shal bringe the in to iudgment for all these thinges.

The XII. Chapter.

PVt awaye displeasure out of ỳ hert, & remoue euell from thy body: for childehode and youth is but vanite. Remembre thy maker in thy youth, or euer the dayes of aduersite come, and or the yeares drawe nye, when thou shalt saye: I haue no pleasure in them: before the Sonne, ỳ lighte, ỳ Moone and the starres be darckened, and or the cloudes turne agayne after the rayne: when the kepers of the house shall tremble, and when the stronge men shal bowe them selues: when the Myllers stonde still because they be so fewe, and when the sight of the wyndowes shal waxe dymme: whan the dores in the stretes shal be shutt, and whan ỳ voyce of the Myller shall be layed downe: whan men shall ryse vp at the voyce of the byrde, and whan all ỳ doughters of musyck shalbe brought lowe: whan men shal feare in hye places, and be afrayed in the stretes: whan the Almonde tre shalbe despysed, the greshopper borne out, and whan greate powerte shall breake in: when man goeth to his longe home, and the mourners go about the stretes. Or euer the syluer lace be taken awaye, and or the golden bende be broken: Or the pott be broken at the well, & the whele vpon the Cisterne: Or dust be turned Eccls.3.
againe vnto earth from whence it came, and or the spirite returne vnto God, which gaue it. All is but vanite (sayeth the preacher) all is Eccls.1.2
but playne vanite.

The same preacher was not wyse alone, but taught the people knowlege also: he gaue good hede, sought out the grounde and set forth many parables. His diligence was to fynde out acceptable wordes, right scripture, and the wordes of trueth. For the wordes Heb.4.c
of ỳ wyse are like prickes and nales that go thorow, wherwith men are kepte together for they are geuen of one shepherde onely. Therfore be warre (my sonne) that aboue these thou make the not many & innumerable bookes, nor take diuerse doctrynes in hande, to weery thy body withall.

Lat vs heare the conclucion of all thinges: Feare God, and kepe his comaundements, for that toucheth all men: For God shall iudge all workes and secrete thinges, whether they be good or euell.

The ende of Ecclesiastes, called the Preacher.

Salomons Balettes, called Cantica Canticorum.

The first Chapter.

A

That thy mouth wolde geue me a kysse, for ỳ brestes are more pleasaunt then wyne, & that because of the good and pleasaunt sauoure. Thy name is a swete smellynge oyntment, therfore do the maydens loue the: yee that same moueth me also to renne after the.

Cicle.7. a

The kynge hath brought me into his preuy chambre. We wil be glad & reioyce in the, we thynke more of thy brestes then of wyne: well is them that loue the.

B

I am black (o ye doughters of Jerusalē) like as the tentes of the Cedarenes, and as the hanginges of Salomon: but yet am I faire & welfauoured withall. Maruell not at me ỳ I am so black, & why: ỳ Sonne hath shyned vpō me. For whan my mothers childrē had euell wil at me, they made me ỳ keper of the vnyarde. Thus was I fayne to kepe a vnyarde, which was not myne owne.

Ecn.25. b
Par.3. c

Tell me (o thou whom my soule loueth) where thou fedest, where thou restest at the noone daye: lest I go wronge, and come vnto the flockes of thy companyons.

If thou knowe not ỳ self (o thou fayrest amōge women) thā go ỳ waye forth after ỳ foresteppes of the shepe, as though thou woldest fede ỳ goates beside ỳ shepherdes tentes. There wil I tary for the (my loue) wt myne hooste & with my charettes, which shal be no fewer then Pharaos.

Exo. 14. b

C

Then shal thy chekes & thy neck be made fayre, & hanged wt spāges & goodly iewels: a neck bande of golde wil we make ỳ wt syluer bottons. When the kynge sytteth at the table, he shal smell my Nardus: for a bōdell of Myrre (o my beloued) lyeth betwixte my brestes. A cluster of grapes of Cypers, or of the vnyardes of Engaddi, art thou vnto me, O my beloued.

Cant. 4. a

O how fayre art thou (my loue) how fayre art thou: thou hast doues eyes. O how fayre art thou (my beloued) how well fauored art thou? Oure bed is decte with floures, ỳ sylinges of oure house are of Cedre tre, & oure balkes of Cypresse.

The II. Chapter.

I Am the floure of the felde, and lylie of the valleys: as the rose amonge the thornes, so is my loue amonge the daughters.

Like as the aple tre amonge the trees of the wodd, so is my beloued amonge the sonnes. My delite is to sitt vnder his shadowe, for his frute is swete vnto my throte. He bryngeth me in to his wyne seller, and loueth me specially well. Refresh me wt grapes, cōforte me with apples, for I am sick of loue. His left hāde lyeth vnder my heade, & his right hande enbraceth me.

I charge you (o ye doughters of Jerusalem) by the Roes & hyndes of the felde, ỳ ye wake not vp my loue ner touch her, till she be content herself.

Me thynke I heare the voyce of my beloued: lo, there commeth he hoppinge vpon ỳ mountaynes, and leapinge ouer the litle hilles. My beloued is like a Roo or a yonge hart. Beholde, he stondeth behynde ỳ wall, he loketh in at the wyndowe, & pepeth throw the grate.

My beloued answered & sayde vnto me: O stōde vp my loue, my doue, my beutyfull, & come: for lo, the wynter is now past, the rayne is awaie & gone. The floures are come vp in the felde, the twystinge tyme is come, the voyce of the turtle doue is herde in oure londe. The fygetre bryngeth forth hir fyges, the vynes beare blossoms, and haue a good smell.

O stōde vp my loue, my beutyfull, and come (my doue) out of the caues of the rockes, out of the holes of the wall. O let me se thy countenaunce and heare thy voyce, for swete is thy voyce and fayre is thy face. Gett vs the foxes, yee the litle foxes that hurte ỳ vynes, for oure vynes beare blossoms.

My loue is myne, and I am his, (which fedeth amōge the lylies) vntill the daye breake, and till the shadowes be gone. Come again prevely (o thy beloued) like as a Roo or a yonge harte vnto the mountaynes.

The III. Chapter.

BY night in my bedd, I sought him, whom my soule loueth: yee diligently sought I him, but I founde him not. I wil get vp (thought I) and go aboute the cite: vpon the market and in all ỳ stretes will I seke him whom my soule loueth, but whan I sought him, I founde him not. The watchmen that go aboute ỳ cite, founde me. Sawe ye not him, whom my soule loueth?

So whan I was a litle past them, I fou-
de him whom my soule loueth. I haue got
ten holde vpon him, and wyl not let him go,
vntill I bringe him into my mothers house,
and into hir chambre that bare me.

I charge you (o ye doughters of Jerusalē)
by the Roes and hyndes of the felde, that ye
wake not vp my louer nor touch her, till she be
content herself.

Who is this, that commeth out of ỳ wyl-
derneſſe like pilers of smoke, as it were a smell
of Myrre, frankencense and all maner spyces
of the Apotecary?

Beholde, aboute Salomōs bedsteade the-
re stonde LX. valeaunt men of the mightie in
Israel. They holde swerdes euery one, & are
experte in warre. Euery man hath his swer-
de vpō his thee, because of feare in the night.

Kynge Salomon hath made himself a
bedsteade of the wodd of Libanus, the pilers
are of syluer, the coueringe of golde, ỳ seate
of purple, ỳ grounde pleasauntly paued for
the doughters of Jerusalem.

Go forth (o ye doughters of Sion) and be
holde kynge Salomon in the crowne, wher
with his mother crowned him in the daye
of his mariage, and in the daye of the glad-
nesse of his hert.

The IIII. Chapter.

O how fayre art thou (my loue) how
fayre art thou? thou hast doues eyes
besyde that which lyeth hid within.
Thy hayrie lockes are like a flocke of shepe
that be clypped, which go first vp from the
washinge place: where euery one beareth
two twyns, and not one vnfrutefull amōge
them. Thy lippes are like a rose coloured ry-
bande, thy wordes are louely: thy chekes are
like a pece of a pomgranate, besydes that
which lyed hyd within. Thy neck is like the
tower of Dauid buylded with bulworkes,
wher vpon there hāge a thousande sheldes,
yee all the weapēs of the giaūtes. Thy two
brestes are like two twyns of yonge roes,
which fede amōge the lilies. O that I might
go to the mountayne of Myrre, and to the
hyll of frankynsense: till the daye breake, and
till the shadowes be past awaye. Thou art
all fayre (o my loue) & no spotte is there in the.

Come to me from Libanus (o my spouse)
come to me from Libanus; come soone the
next waye from the toppe of Amana, from
the toppe of Sanir and Hermon, from the
Lyons dennes and from the mountaynes of
ỳ leopardes. Thou hast woūded my hert (o
my sister, my spouse) thou hast wounded my
hert, with one of thine eyes, and with one
cheyne of thy neck. O how fayre and louely
are thy brestes, my sister, my spouse: Thy bres
tes are more pleasaunt then wyne, and the
smell of thy oyntmentes passeth all spices.
Thy lippes (o my spouse) droppe as the hony
combe, yee mylck and hony is vnder thy ton
ge, and the smell of thy garmentes is like the
smell of frankynsense. C

Thou art a well kepte garden (o my sister,
my spouse) thou art a well kepte water spryn
ge, a sealed well. The frutes that sproute in
the, are like a very paradyse of pōgranates
wt swete frutes: as Cypresse, Nardus, Saf-
fron, Calmus, and all the trees of Libanus:
Myrre, Aloes, and all the best spyces. Thou
art a well of gardens, a well of lyuynge wa-
ters, which renne downe from Libanus. Vp
thou northwynde, come thou southwynde,
and blowe vpō my gardē, that the smell ther
of maye be caried on euery syde: Yee that my
beloued maye come into my garden, & eate
of the frutes and apples that growe therin. 2

The V. Chapter.

COme into my garden o my sister, my
spouse: I haue gathered my Myrre wt
my spyce. I wil eate my hony and my
hony cōbe, I wil drynke my wyne & my mylk
Eate o (ye frendes) drynke and be mery, o ye
beloued.

As I was a slepe, & my hert wakynge, I
herde the voyce of my beloued, whā he knoc-
ked. Open to me (sayde he) o my sister, my lo-
ue, my doue, my derlinge: for my heade is full
of dew, and ỳ lockes of my hayre are full of
the night droppes.

I haue put off my cote, how cā I do it on B
agayne? I haue washed my fete, how shal I
fyle them agayne? But whan my loue put in
his hande at the hole, my hert was moued to
warde him: so that I stode vp to open vnto
my beloued. My hādes dropped wt Myrre, &
the Myrre ranne downe my fyngers vpon ỳ
lock. Neuertheleſſe whā I had opened vnto
my beloued, he was departed, and gone his
waye.

Now like as afore tyme whan he spake, C
my hert coude no longer refrayne: Euen so
now I sought hi, but I conde not fynde him:
I cried vpon him, neuertheleſſe he gaue me
no answere. So the watchmen that wente a-
boute the cite, foūde me, smote me, and wou-
ded me: Yee they that kepte the walles, tok
awaye my garmēt fro me. I charge you ther
fore (o ye doughters of Jerusalem) yf ye fynde
my beloued, that ye tell him, how that I am
sick for loue.

Who is thy loue aboue other louers, O thou

fayrest amonge wemen? Or, what can thy loue do, more then other louers, that thou chargest vs so straitly?

As for my loue, he is whyte and reade coloured, a synguler personne amonge many thousandes: his heade is the most fyne golde, the lockes of his hayre are bussyed, browne as the euenynge: his eyes are as the eyes of doues by the water brokes, washen with
D mylck, and remaynynge in a plenteous place: his chekes are like a garden bedd, where in the Apotecaryes plāte all maner of swete thinges: his lippes droppe as the floures of the most pryncipall Myrre, his hādes are full of golde rynges and precious stones. His body is as the pure yuery, decte ouer with Sa-
Eccl..24.c phyres: his legges are as the pilers of Marbell, sett vpon sokettes of golde: his face is as Libanus, and as the bewty of the Cedre trees: his throte is swete, yee he is alltogether louely. Soch one is my loue (o ye doughters of Jerusalem) soch one is my loue.

Whither is thy loue gone thē (o thou fayrest amonge wemē) whither is thy loue departed, that we maye seke him with the?

The VI. Chapter.

A MY loue is gone downe in to his garden, vnto ỹ swete smellinge beddes, that he maye refresh himself in the garden, and gather floures. My loue is myne, and I am his, which fedeth amonge the lilies.

Thou art pleasaunt (o my loue) euen as louelynesse itself, thou art fayre as Jerusalem, glorious as an armye of men with their bāners (Turne awaye thine eyes fro me, for
Canti.4.a they make me to proude) Thy hayrie lockes are like a flocke of goates vpon ỹ mount of Galaad. Thy teth are like a flock of shepe ỹ be clypped, which go out of the washinge place: where euery one beareth two twyns, & not one vnfruteful amōge them. Thy chekes are like a pece of a pomgranate, besydes ỹ which lyeth hid within. There are thre score
3.Re.11.a quenes, foure score concubynes, and yonge wemē without nombre. But one is my doue,
B my derlynge. She is the onely beloued of hir mother, & deare vnto her that bare her. Whē the daughters sawe her, they sayde she was blessed: yee the quenes and concubines praysed her. What is she this, that peepeth out as the mornynge? fayre as the Moone, excellent as the Sonne, glorious as an armye of men with their banners?

I wente downe in to the nutt garden, to se what grew by the brokes, to loke yf the vynyarde flonsshed, and yf the pomgranates were shot forth. Then the charettes of the prynce of my people made me sodenly afrayed. Turne againe, turne againe (o thou Sulamite) turne agayne, turne agayne, that we maye loke vpon the.

The VII. Chapter.

WHat pleasure haue ye more in ỹ Sulamite, than when she daunseth amonge the men of warre? O how pleasaunt are thy treadinges with thy shoes, thou prynces daughter? Thy thees are like a fayre iewell, which is wrought by a cunnynge workmaster: Thy nauell is like a rounde goblett, which is neuer without drynke. Thy wombe is like an heape of wheate, set about with lilies: Thy two brestes are like two twyns of yonge roes: Thy neck is as it were a tower of yuery: Thyne eyes are like the water poles in Hesebon, besyde the porte of Bathrabbim: Thy nose is like the tower of Libanus, which loketh towarde Damascus. That heade that standeth vpon the is like Carmel: The hayre of thy heade is like the kynges purple folden vp in plates.

O how fayre and lovely art thou (my derlynge) in pleasures? Thy stature is like a date tre, and thy brestes like the grapes. I sayde: I wil clymme vp in to the date tre, and take holde of his braunches. Thy brestes also shalbe as the vyne grapes, the smell of thy nostrels like the smell of apples, and thy throte like the best wyne.

This shalbe pure & cleare for my loue, his lippes and teth shal haue their pleasure. There wil I turne me vnto my loue, and he shal turne him vnto me. O come on my loue, let vs go forth in to the felde, and take our lodginge in the vyllages. In the mornynge wil we ryse by tymes, and go se the vynyarde: yf it be spronge forth, yf the grapes be growne, & yf the pomgranates be shotte out. There wil I geue the my brestes: Then shal the Mandragoras geue their smell besyde oure dores: There (o my loue) haue I kepte vnto the all maner of frutes, both new and olde.

The VIII. Chapter.

O That I might fynde the without? kysse ỹ, whom I loue as my brother which suckte my mothers brestes: & that thou woldest not be offended, yf I toke the and brought the in to my mothers house: that thou mightest teach me, and that I might geue the drynke of spyced wyne and of the swete sappe of my pomgranates. His left hande lyeth vnder my heade, & his right hande embraceth me.

I charge you(o ye daughters of Jerusalē)
ye wake not vp my loue ner touch her,
she be content herself. What is she this,
cometh vp from the wildernes, and lea
vpon hir loue? I am the same that wa-
the vp amonge the aple trees, where thy
her beare ỳ, where ỳ mother brought
in to the worlde.
O set me as a seale vpō thine hert, and as
ale vpon thine arme: for loue is mighte
the death, & gelousy as the hell. Hir coa-
are of fyre, and a very flamme of the LOR
: so many waters are not able to quench
, neither maye ỳ streames drowne it. Yee
a man wolde geue all the good of his hou
for loue, he shulde counte it nothinge.
When oure loue is tolde oure yonge sister,
hose brestes are not yet growne, what shal
e do vnto her? If she be a wall, we shal
nde a syluer bollworke there vpon: If she
a tower, we shal festen her with bordes of
ede tre.
If I be a wall, & my brestes like towres,
then am I as one that hath founde fauoure
in his sight.

Salomon had a vynyarde at Baal Ha-
mon, this vynyarde delyuered he vnto the ke
pers: ỳ euery one for the frute therof shulde
geue him a thousande peces of syluer. But
my vynyarde(o Salemon) geueth the a thou
sande, and two hundreth to ỳ kepers of the
frute.

Thou that dwellest in the gardens, O let
me heare thy voyce, that my company-
ons maye herken to the same. O
get the awaye (my loue) as
a roo or a yonge hert
vnto the swete
smellinge
moūtay
nes.

The ende of Salomons Balettes,
called Cantica Canticorum.

Faultes escaped in the printinge of this parte.

Vpon the seconde leaf, the seconde syde, in the syxte Chapter of Job, the letter A,
Within the yoke an egg, rede, Within the yoke of an egg.

In the Psalter.

Vpon the cxxv. leaf, the seconde syde, in the cxxxvi. psalme, the seconde verse
Vpon the trees, rede, Vpon the wyllye trees.

All the Prophetes in Englishe.

and

Esay.
Jeremy.
Baruch.
Ezechiel.
Daniel.
Oseas.
Joel.
Amos.
Abdy.
Jonas.
Micheas.
Naum.
Abacuc.
Sophony.
Aggeus.
Zachary.
Malachy.

The Prophet Esay.

What Esay conteyneth.

Chap. I. The prophet rebuketh the people of Israel, for their abhominacions.
Chap. II. The callynge of the Heithen.
Chap. III. Punyshmēt of God, specially for the pryde of wemen.
Chap. IIII. Plages to come, wyth a promyse of the grace and confoꝛte thoꝛow Christ.
Chap. V. The louynge kyndnes of God toward Israel, afoꝛe other people. Agayne, the vnthankfulnes and vnfaithfulnes of them.
Chap. VI. The sendynge of Esay. The hārde hertes of the people.
Chap. VII. He rebuketh the kynge, foꝛ beynge afrayed of the vngodly kynges of the Heithen, and becawse he put not his trust in God. He geueth him a tokē of grace, which he receaꝛ
Chap. VIII. The people foꝛsake (ueth not God, & seke helpe at the Heithen.
Chap. IX. He putteth thē in mynde of the mysery that is past. Of the cōmynge and kyngdome of Christ. Punyshment for their pryde.
Chap. X. Punyshment of vnrighteous rulers. The comfoꝛte of Israel agaynst the pryde of the kynge of the Assyrians.
Chap. XI. A prophecie of Christ.
Chap. XII. A thankesgeuynge of the faithfull people.
Chap. XIII. Punyshment to cō (me vpon Babilon, by the Persians & Medes.
Chap. XIIII. God will haue mercy on his people. He threteneth Palestina.
Chap. XV. The plage of Moab.
Chap. XVI. The veracion & feare of Moab.
Chap. XVII. Punyshmēt of Damascus & syria.
Chap. XVIII. The callynge of the Heithen.
Chap. XIX. XX. Plages vpon Egipte & Ethiopia.
Chap. XXI. The punyshmēt of Babilon, Duma, and Arabia.
Chap. XXII. The punyshment vpon Ieruſalē by Senacherib Sobna is put downe, Eliachim commeth in his steade.
Chap. XXIII. The punyshment of Tyre, of all the cities by the see coaſt, and of the Iles.
Chap. XXIIII. Of the generall punyshment of the whole earth vnto the ende of the woꝛlde.
Chap. XXV. A thākesgeuynge vnto God. The callynge of the Heithen.
Chap. XXVI. Men ought to trust onely ī God.
Chap. XXVII. The punyshment of Leuiathan. The goodnes of God. The delyueraunce of Israel. The callynge of the Heithen.
Chap. XXVIII. The punishment of Ephraim. Of mens lawes. Of the stone in Sion.
Chap. XXIX. Punyshmēt vpon Ieruſalem foꝛ mens lawes and doctrynes.
Chap. XXX Gods people are punyshed, foꝛ seking helpe at other then him self.
Chap. XXXI. He calleth the people agayne to God, and promiseth them defence.
Chap. XXXII. Healthe vnder the kynge of righteousnes. He threateneth the careleſſe cities.
Chap. XXXIII. Punyshmēt vpon the enemies of Gods people.
Chap. XXXIIII. Gods plage vpon the Heithen.
Chap. XXXV. A cōfoꝛte, & secrete promyse concernynge the callynge of the Heithen.
Chap. XXXVI. Senacherib the kinge of the Assirians sendeth his hooſt to beſege Ieruſalē.
Chap. XXXVII. The prayer of Ezechias. God coꝛfoꝛteth him by Esay. The angel of the LORDE putteth the Assirians hooſt to shame.
Chap. XXXVIII. Ezechias is deed sicke. God helpeth him vp agayne. He thanketh God.
Chap. XXXIX. The kynge of Babilon sendeth Embassitours vnto Ezechias, which sheweth them his treasure, & displeaseth God with all.
Chap. XL. The delyueraūce not onely of Israel out of the captiuyte of Babilon, but of all faithfull also in Christ. The vanyte of mās The excellent power of God.
Chap. XLI. God reasoneth with the Jewes & gētiles, & reproueth the people of Israel foꝛ their vnthankfulnes.
Chap. XLII. The cōmynge & power of Christ. The praise of God. Punishment of the vngodly.
Chap. XLIII. A prophecye of the cōmynge of the Sauioure. He putteth them in mynde of the benefites past.
Chap. XLIIII. Vnthākfulnes of the people. The vanite of Idols oꝛ ymages. The madd foolishnes of thoſe that make thē, oꝛ worshipe them.
Chap. XLV. The LORDE onely is the true
Chap. XLVI. Of the destruc (God of Israel. cion of ymages. The power of the true God.
Chap. XLVII. Plages vpon proude Babilon.
Chap. XLVIII. Agaynst the vanite of ymages.
Chap. XLIX. The cōmynge & office of Christ. Saluacīō foꝛ the Jewes and foꝛ the gentyles.
Chap. L. The Jewes refused, becawse they haue foꝛsaken their maker, and go a whoꝛinge with straunge goddes.
Chap. LI. The mightie God hath euer done them good: yf they cleue to him, there shal no body hurte them.
Chap. LII. A promyse of Messias: He weketh vp the Jewes and Gentyles also to the commynge of him.
Chap. LIII. He complayneth of the hardnes of the people, & testifieth clearly of Christ.
Chap. LIIII. One church of Jewes & Gētiles.
Chap. LV. God calleth all men to his goodnes in Christ.
Chap. LVI. How the church of Christ shulde prepare hir self agaynst his cōmynge. A complaynte of false prophetes and rulers.
Chap. LVII. He rebuketh the prophetes, rulers and the people, and promyseth mercy to all soch as wyl turne.
Chap. LVIII. He putteth the prophetes in mynde of their office. What the true fast is.
Chap. LIX. Why God heareth not the Jewes
Chap. LX. He calleth vnto all soch as feare God, that they wyl knowe his goodnes.
Chap. LXI. The office of a prophet, fulfilled specially in Christ.
Chap. LXII. The prophet maye not leaue of to crie, to warne, and to exoꝛte, vntyll the light of grace aryse in Sion.
Chap. LXIII. An exoꝛtacion to receaue the Sauioure foꝛ to come.
Chap. LXIIII. He longeth soꝛe foꝛ the commynge of the Sauioure, sheweth his power, & praye eth foꝛ the people.
Chap. LXV. Of the foꝛsakinge of the Jewes, and callinge of the Heithen.
Chap. LXVI. The outwarde ceremonies of the Jewes are refused: and here is shewed the true seruyce of God.

This is the prophecy of

Esay the sonne of Amos, which he shewed vpon Juda and Jerusalem: In the tyme of Osias, Joathan, Ahas, and Ezechias kynges of Juda.

The first Chapter.

Eare o heauen, herken o earth, for the LORDE speaketh: I haue norished & brought vp children, and they are fallen awaye fro me. An oxe knoweth his LORDE, and an Asse his maisters stall, but Israel knoweth nothinge, my people hath no vnderstondinge. Alas for this synful people, which are experte in blasphemies, a frawerde generacion, vnnatural children. They haue forsaken the LORDE, they haue prouoked the holy one of Israel vnto anger, and are gone backward. Wherfore shulde ye be plaged eny more? For ye are euer fallinge awaye. The whole heade is sick, and the herte is very heuy. From the sole of the foote vnto the heade, there is no whole parte in all yo^r body: but all are woundes, botches, sores and strypes, which can nether be helped, bounde vp, molified, ner eased with eny oyntment.

Youre londe lieth waist, youre cities are brent vp, youre enemies deuoure youre londe, and ye must be fayne to stonde, and loke vpon it: and it is desolate, as it were with enemies in a batell. Moreouer y^e doughter of Syon is left alone like a cotage in a vynyarde, like a watchouse in tyme of warre, like a beseged citie. And excepte the LORDE of hostes had left us a few alyue: we shulde haue bene as Sodoma, & like vnto Gomorra.

Heare the worde of the LORDE ye tyraūtes of Sodoma: and herken vnto the lawe of oure God, thou people of Gomorra. Why offre ye so many sacrifices vnto me? I am discontent for the brent offringes of wethers, and with y^e fatnesse of fedbeastes. I haue no pleasure in the blonde of bullockes, lambes and gootes. When ye apeare before me, who requyreth you to treade within my porches? Offre me no mo oblacions, for it is but lost laboure. I abhorre youre incense. I maye not awaye with youre newmoones, youre Sabbathes and solempne dayes. Youre fastinges are also in vayne. I hate youre new holy dayes and fastinges, euen fro my very harte. They make me weery, I can not abyde them. Though ye holde out yo^r hondes, yet turne I myne eyes from you. And though ye make many prayers, yet heare I nothinge at all, for youre hondes are full of blonde.

Hiere. 6. e
Amos 5. b
Mich 6. b
Esa. 58. a
Zach. 7. b
Mat. 6. b
Esa. 59. a

Wasshe you, make you clene, put awaye yo^r euell thoughtes out of my sight, cease from doinge of euell and violence. Lerne to do right, applie youre selues to equyte, delyuer the oppressed, helpe the fatherlesse to his right, let the wydowes complaynte come before you. Now go to (saieth the LORDE) we wil talke together. Is it not so? Though youre synnes be as read as scarlet, shal they not be whyter then snowe? And though they were like purple, shall they not be like whyte woll? Is it not so? Yf ye be louynge & obedient, ye shal emoye the best thinge that groweth in the londe. But yf ye be obstinate and rebellious, ye shalbe deuoured with the swerde: for thus the LORDE hath promised with his owne mouth.

C
Iere. 7. a
and 21. a
and 22. a

Deut. 11. b
Leui. 26. d
deut. 28. d

How happeneth it then that the rightuous citie (which was full of equite) is become vnfaithfull as an whore? rightuousnes dwelt in it, but now murthur. Thy Siluer is turned to drosse, and thy wyne myxte w^t water. Thy princes are traytours and companyons of theues. They loue giftes altogether, and folowe rewardes. As for the fatherles, they helpe him not to his right, nether wil they let the wydowes causes come before them. Therfore speaketh the LORDE God of hostes the mighty one of Israel: Ah I must ease me of myne enemies, and auenge me vpō thē. And therfore shal I laye my honde vpon the, and burne out thy drosse from the fyneste and pureste, and put out all thy leade, & set thy iudges agayne as they were somtyme, and thy Senatours as they were from y^e begynnynge. Then shalt thou be called the rightuous citie, the faithfull citie. But Sion shalbe redemed with equyte, and hyr captiuyte with rightwousnesse. For the transgressours and vngodly, and soch as

Pro. 25. a
Eze. 22. b
Iere. 5. g
D
Zach. 8. g

are become vnfaithfull vnto the LORDE, must all together be vtterly destroyed.

And excepte ye be ashamed of the oke-trees wherin ye haue so delited, and of the gardēs that ye haue chosen: ye shalbe as an
Iere.10.c oke whose leaues are fallen awaye, and as a garden that hath no moystnesse. And as for the glory of these thinges, it shalbe turned
Esa.29.b to drie strawe, and he that made them to a sparke. And they shal both burne together, so that no man shalbe able to quench them.

The seconde Chapter.

A THe worde that Esaye the sonne of Amos, vpon Juda and Jerusalem. It will be also in processe of tyme: That the hill where the
Mich.4.a the house of the LORDE is buylded, shal be set
Zach.8.d aboue all hilles. And all heithē shal preasse vnto him and the multitude of people shall go vnto
Psal.121.a him, speakinge thus one to another: vp, let
Iere.31.a us go to the hill of the LORDE, and to the house of the God of Jacob: that he maye shewe
Psal.49.a us his waye, and that we maye walke in his
Acto.1.a pathes. For the lawe shal come out of Syon, and the worde of God from Jerusalem, and shal geue sentence amonge the heithen, and shal reforme the multitude of people: So that they shal breake their swerdes and speares, to make sythes, sycles and sawes therof.

Ioel.3.b From that tyme forth shal not one people lift vp wapen agaynst another, nether
Mich.4.b shal they lerne to fight from thens forth. It is to the that I crie (o house of Jacob) vp, let us walke in the light of the LORDE. But thou art scatred abrode with thy people (o house of Jacob) for ye go farre beyonde your fathers, whether it be in Sorcerers (whom ye haue as the phylistynes had) or in calkers of mens byrthes, wherof ye haue to many. As soone as youre londe was ful of syluer and golde, and no ende of youre treasure: so soone as youre londe was ful of stronge horses and no ende of youre charettes:
Deut.8.c and 17.d
Esa.44.b. Immediatly was it ful of Idols also, euen workes of youre owne hondes, which ye youre selues haue facioned, and youre fyngers haue made. There kneleth the man, there falleth the man downe before them, so that thou canst not brynge him awaye from thence.

And therfore get the soone in to some rock, and hyde the in the grounde from the sight
2.Tess.1.b of the fearful iudge, and from the glory of his Magestie. Which casteth downe the high lokes of presumptuous personnes, and bryngeth lowe the pryde of mā, and he only shall
Esa.5.b be exalted in that daye. For the daye of the LORDE of hostes shal go ouer all pryde and presumpciō, vpon all thē that exalte thē selues, and shal brynge them all downe: vpō all high stoute Cedre trees of Libanus, and vpon all the okes of Basan, vpon all high hilles, and vpon all stoute mountaynes, vpon all costly towres, and vpon all stronge walles, vpon all shippes of the see, and vpon euery thinge that is glorious and pleasaunt to loke vpon.

And it shall brynge downe the pryde of man, and laye mans presumptuousnesse full lowe, and the LORDE shal only haue the victory in that daye. But the Idols shal vtterly be roted out. Men shal crepe in to holes of stone, and in to caues of the earth, from the sight of the fearfull iudge, and from the glory of his magestie: what tyme as he shal make him vp to shake the earth. Then, the shal mā cast awaye his goddes of syluer and golde (which he neuertheles had made to honoure thē) vnto Molles and Backes: that he maye the better crepe in to the caues and rockes, and in to the cliffes of hard stones, from the sight of the fearful iudge and from the glory of his Magestie.

The thirde Chapter.

EVery man can eschue a persone moued to anger, for what doth he wysely? Euen so shal the LORDE of hooستes take awaye fro Jerusalē and Juda, all possessiōs and power, all meat and drinke, the captayne and the soudyar, the iudge and the prophete, the wyse and the aged mā, the worshipful of fiftie yeare olde, and the honorable: the Senatours, and men of vnderstondinge: the masters of crafte and oratours. And I shal geue you children to be youre princes (saieth the LORDE) and babes shall haue the rule of you. One shal euer be doinge violence and wronge to another. The boye shal presume agaynst the elder, and the vyle persone agaynst the honorable. Yee one shal take a frende of his owne kynred by the bosome, and saye: thou hast clothinge, thou shalt be oure heade, for thou mayest kepe us from this fall and parell.

Then shall he sweare and saye: I can not helpe you. Moreouer, there is nether meate nor clothinge in my house, make me no ruler of the people. For Jerusalem and Juda must decaye, because that both their wordes and councels are agaynst the LORDE, they prouoke the presence of his magestie vnto anger. The chaunginge of their countenaunce bewrayeth them, yee they declare their owne synnes them selues, as the Sodo

mites, & hyde thē not. Wo be vnto their soules, for they shalbe heuely rewarded. Then shal they saye: O happie are the godly, for they maye enioye the frutes of their studies. But wo be to ỹ vngodly and vnrighteous for they shalbe rewarded after their workes. O my people, rybaudes oppresse ỹ, and women haue rule of the.

O my people, thy leders deceaue the, and treade out the waye of thy footsteppes. The LORDE is here to comon of the matter, and stondeth to geue iudgment with the people. The LORDE shal come forth to reason with the Senatours and prynces of his people, and shal saye thus vnto them: Ye ye that haue burnt vp my vynyearde, the robbery of the poore is in youre house. Wherfore do ye oppresse my people, and marre ỹ faces of the innocentes? thus shal the God of hooستes reuyle them.

Moreouer thus saieth ỹ LORDE: Seinge the doughters of Sion are become so proude, and come in with stretched out neckes, and with vayne wanton eyes: seinge they come in trippinge so nycely with their fete: Therfore shal the LORDE shaue the heades of the doughters of Sion, and make their bewtie bare in that daye. In that daye shal the LORDE take awaye the gorgiousnes of their apparel, and spanges, cheynes, partlettes, and colares, bracelettes and hooues, ỹ goodly floured, wyde and broderd raymēt, bussh es and headbandes, rynges and garlādes, holy daye clothes and vales, kerchues and pynnes, glasses and smockes, bonettes and taches.

And in steade of good smell there shalbe stynck amonge them. And for their gyrdles there shalbe lowse bondes. And for weliset haye there shalbe baldnesse. In steade of a stomacher, a sack cloth, and for their bewty wythrednesse and sonneburnynge. Their husbondes and their mightie men shall perish with the swerde in batell.

The fourth Chapter.

AT that tyme shall their gates mourne and complayne, and they shal syt as desolate folck vpon the earth. Then shal seuen wyues take holde of one man, and saye: we will laye all oure meat and cloothinge togethyr in comon, only that we maye be called thy wyues, and that this shamefull reprofe maye be take fro vs. After that tyme shal the braunch of ỹ LORDE be beutiful and mightie, and ỹ frute of the earth shalbe faye and pleasaunt for those Israelites that shall springe therof. Then shall the remnaunt in Sion and the remnaunt at Jerusalem be called holy: namely all soch B as are written amonge the lyuynge at Jerusalem: what tyme as the LORDE shall wasly awaye the desolacion of the doughters of Sio, ad pourge the blonde out from Jerusalē, wt ỹ wynde of his smoke and fyre.

Moreouer vpon all the dwellinges of the hill of Sion and vpon their whole congregacion, shal the LORDE prouyde a cloude and smoke by daye, and the shyninghe of a flammynge fyre by nyght, for all their glory shalbe preserued. And Jerusalem shall be a tabernacle for a shadowe because of hete in the daye tyme, a place and refuge where a man maye kepe him for wether and rayne.

The V. Chapter

NOw well than, I will synge my beloued frende a songe of his vynyearde. A
My beloued frende hath a vyneyearde in Iere. 2. c
a very frutefull plenteous grounde. This Matth. 21.
he hedged, this he walled rounde aboute, and planted it with goodly grapes. In the myddest of it buylded he a towre, and made a wyne presse therin And afterwarde when he loked ỹ it shulde bringe him grapes, it brought forth thornes. I shewe you now my cause (o ye Cityzens of Jerusalem and whole Juda:) Judge I praye you betwixte me: and my wynegardinge. What more coude haue bene done for it, that I haue not done? Wherfore then hath it geuen thornes, where I loked to haue had grapes of it? Iere. 2. d

Well, I shall tell you how I will do wt my vynyarde: I will take the hedge from it, that it maye perish, and breake downe ỹ wall, that it maye be troden vnder fote. I will laye it waist, that it shall nether be twysted nor cut, but beare thornes and briares. I wil also forbyd ỹ cloudes, that they shal not rayne vpon it. As for the vynyarde of the LORDE of hooستes it is the house of Israel, and whole Juda his fayre plantinge. Of these he loked for equyte, but se there is wronge: for righteousnesse, lo, It is but misery.

Wo to you that ioyne one house to another, and bringe one londe so nigh vnto another, till ye can get no more grounde. Wil ye dwell vpon the earth alone? The LORDE of hooستes rowneth me thus i myne eare: shal not many greater and more gorgious houses be so waist, that no man shall dwell in thē? And ten akers of vynes shal geue but a Quarte, and xxx. bushels of sede shal geue but three. B Esaie 22. g and 56. a

Wo be vnto them that ryse vp early to vse them selues in dronkynnes, and yet at night are more superfluous with wyne. In
Iob 21 b whose companies are harpes and lutes, tabrettes and pipes, and wyne. But they re-
D Amos 6 a garde not the worke of the LORDE, and consyder not the operacio of his hondes. Therfore cometh my folck also in captiuyte, be-
Osee 4 b Abac. 2 b cause they haue no vnderstondynge. Their glory shalbe myxte with hunger, and their pryde shalbe marred for thurste. Therfore gapeth hel, and openeth hyr mouth marvelous wyde: that pryde, boostinge and wisdome, with soch as reioyse therin, mayde scende in to it.

Esaiæ 2 b Thus shal man haue a fall, he shalbe brought lowe, and the high lokes of the proude layde downe. But the LORDE of hoostes, y holy God: shalbe exalted and vntouched, when he shal declare his equyte and rightuousnesse after this maner. Then shal y lambes eate their apoynted feder, and shal fede plenteously in the mountaynes.
E Wo vnto vayne persones, that drawe wickednes vnto the, as it were with a coorde: and synne, as it were with a cart rope. Which vse to speake on this maner: let him make haist now, and go forth w his worke, that we mayse it. Let the councel of y
Pro. 20 c holy one of Israel come, and drawe nie, y we mayse knowe it.

Pro. 17 c Mich 3 a Wo vnto them that call euel good, and good euel: which make darcknesse light, & light darcknesse, y make sower swete, and swete sower. Wo vnto them that are wyse in their owne sight, and thinke them selues
Pro. 3 a to haue vnderstondinge. Wo vnto them, y are commynge men to suppe out wyne, and
Pro 17 c Deut. 17 a Ezec. 13 d experte to set vp drokennesse. These gyue sentence with the vngodly for rewardes, but condemne the iust cause of the rightuous.

F Therfore, like as fyre licketh vp the straw, and as the flame consumeth the stubble: Euen so (when their root is ful,) their blossome shal vanish awaye like dust or smoke for
Nu. 11 g they despyse the lawe of the LORDE of hoostes, and blaspheme the worde of the holy maker of Israel.

Therfore is the wrath of the LORDE kyndled also agaynst his people, and he shaketh his honde at them: yee he shal smyte so, that the hilles shal tremble. And their carcases shal lye in the open stretes, like myre. After all this, the wrath of God shall
Esa. 9 c not cease, but he shal stretch his hode wyder. And he shal gyue a toke vnto a straunge people, and call vnto them in a farre
Esa. 43 c Dan. 9 c countre: and beholde, they shal come hastely with spede. There is not one faynt nor feble amonge them, no not a slogisly nor slepery parsone. There shal not one of them
G put of the gyrdle from his loynes, ner lowse the lachet of his shue. Their arowes are sharpe, and their bowes bent. Their horse hooses are like flynt, and their cartwheles like a stormy wynde. Their crie is as it were of a lyon, and the roaringe of them like lyons whelpes. They shal roare, and hatch vp the praye, and no man shal recouer it or get it from the. In that daye they shal be so fearce vpon them, as the see. And yf we loke vnto the londe, beholde, it shalbe all darcknesse and sorowe. Yf we loke to the auen: beholde, it shalbe darck with careful desperacion.

The vj Chapter.

IN the same yeare y kynge Osias dyed, I sawe the LORDE sittinge vpon an
Y 3 Reg. 22 Reg. 2 Par. high and glorious seate, and his trayne fylled y palace. From aboue stakred the Seraphins, wherof euery one had sex wynges. With twayne ech couered his face, w twayne his fete, and with twayne dyd he flye. They cried also ech one to other on this maner: holy, holy, holy is the LORDE
Apoc. B of hoosties. The whole worlde is ful of his glory. Yee the geastes and dorechekes moued at their crienge, and the house was ful of smoke. Then I sayde: O wo is me. For I
M Mat. Mar. Luc. Act. Iohā Rom. was astomished: that I (which am a man of vnclene lippes, and dwell amonge people y hath vnclene lippes also:) Shulde se y Kynge and LORDE of hoosties with myne eyes.

Then flewe one of the Seraphins vnto me, hauinge a hote cole in his honde, which he had taken from the aulter with the tonges, and touched my mouth, and sayde: lo, this hath touched thy mouth, & thy vnrightouousnes is taken awaye, and thy synne forgeuen. After this I herde the voyce of the LORDE takinge advysement on this maner: Whom shall I sende, and who wilbe oure messaunger? Then I sayde: here am I, sende me. And so he sayde: go, and tel this people: ye shall heare in dede, but ye shal not vnderstonde, ye shal plainly se, and not perceaue. Harden the harte of this people, stoppe their eares, and shut their eyes, that they se not w their eyes, heare not with their eares, and vnderstonde not with their hartes, and conuerte and be healed.

Then spake I: LORDE, how longe shal

swered: vntil the cities be vtterly without inhabitours, and ỹ houses without men, till the lõde be also desolate, and lye vnbuyl ded. For the LORDE shal take the men far re awaye, so that the londe shal lye waist Neuertheles, the tenth parte shal remay ne therin, for it shal conuerte and be frute ful. And likewise as the Terebyntes and Oketrees bringe forth their frutes, so shal the holy sede haue frute.

The seuenth Chapter.

IT happened in the tyme of Ahas the sonne of Jonathas, which was the son ne of Joathan Kynge of Juda: that Re zin the Kinge of Siria, and Poca Rome lies sonne, Kynge of Israel: wente vp to ward Jerusalem to besege it (but wanne it not.) Now when the house of Dauid (that is Ahas) herde worde therof, ỹ Siria and Ephraim were confederate together: his herte quaked (yee and ỹ hertes also of his people) like as a tre in the felde, that is moued with the wynde.

Then sayde God vnto Esay: go mete Ahas (thou and thy sonne Sear Jasub) at the heade of ỹ ouer pole, in the fote path by the fullers grounde, and saye vnto him: take hede to thy self and be still, but feare not, nether be faynt harted, for these two tales: that is: for these two smokynge fyre brandes, the wrath and furiousnes of Re zin the Sirian and Romelies sonne: becau se that the Kynge of Siria Ephraim and Romelies sonne haue wekedly conspyred agaynst the, sayenge: We will go downe in to Juda, vexe thẽ, and bringe them vn der vs, and set a Kynge there, euen the son ne of Taball. For thus saieth the LORDE God ther to, It shall not so go forth, ne ther come so to passe: for the head citie of ỹ Sirians is Damascus, but the head of Da mascus is Rezin. And after fyue and three score yeare, shal Ephraim be no more a peo ple. And the chefe citie of Ephraim is Sa maria, but the head of Samaria is Rome lies sonne. And yf ye beleue not, there shall no promyse be kepte with you.

Moreouer, God spake vnto Ahas, sayen ge requyre a token of the LORDE thy God, whether it be towarde the depth beneth or towarde ỹ hight aboue. Thẽ sayde Ahas: I will requyre none, nether will I tempte the LORDE. The LORDE answered: Then he are to, ye of the house of Dauid: Is it not ynough for you, that ye be greuous vnto men, but ye must greue my God also? And therfore the LORDE shal geue you a token of him self: Beholde, a virgin shal cõceaue and beare a sonne, and shal call his name Emanuel. Butter and hony shal he eate, ỹ he maye knowe the euel, and chose ỹ good. But or euer that childe come to knowlege, to eschue the euel and chese the good: The londe (that thou art so afrayde for) shalbe declate of both hir kynges. Luc. 1 d Math. 1 d

The LORDE also shal sende a tyme vpon the, vpon thy people, and vpõ thy fathers house (soch as neuer came sence the tyme ỹ Ephraim departed from Juda) thorow ỹ kynge of the Assirians. For at the same ty me shal the LORDE whistle for the flyes ỹ are aboute the water of Egipte, and for ỹ Beyes in the Assirians londe. These shall come, and shal light all in the valeyes, in ỹ vowtes of stone, vpon all grene thinges, and in all corners. 2. Par. 32 a Esa. 36 a

At the same tyme shal the LORDE shaue the hayre of the heade and the fete and the beerd clene of, with the rasoure that he shall paye them withall beyonde the wa ter: namely, with ỹ kynge of the Assirians. At the same tyme shall a man lyue with a cowe, and two shepe. Then because of the aboundaunce of mylck, he shal make but ter and eat it. So that euery one which re mayneth in the londe, shal eate butter and hony. At the same tyme all vynyardes (though there be a thousand vynes in one, and were solde for a thousand siluerlinges) shalbe turned to briers and thornes. Like as they shal come in to the londe with aro wes and bowes, so shal all the londe be come briers and thornes. And as for all hil les that now are hewen downe, thou shalt not come vpõ them, for feare of briers and thornes. But the catel shal be dryuen thi ther, and the shepe shal fede there. 2. Par. 32 e

The viij Chapter.

MOreouer the LORDE sayde vnto me: Take the a greate leaf, and wryte in it, as men do with a penne, that he spede him to robbe, and haist him to spoyle. And Jmmediatly I called vnto me faithful wyt nesses: Vrias the preist, and Zacharias ỹ sonne of Barachias. After that went Jn to the prophetisse, that now had conceaued and borne a sonne. Then sayde the LOR DE to me: geue him this name: Maherscha lal haschbas, that is: a spedie robber, an ha stie spoyler. For why, or euer the childe shal haue knowlege to saye: Abi and Jm, ỹ is father, and mother: shal ỹ riches of Dama scus and ỹ substaunce of Samaria be take awaye, thorow the kynge of ỹ Assirians. Esa. 30 b 4. Re. 16 b 4. Re. 17 a

B The LORDE spake also vnto me, sayenge: for so moch as the people refuseth the stilrenninge water of Silo, and put their delite in Rezin and Romelies sonne: Behold de, the LORDE shal bringe mightie and great floudes of water vpon them: namely, ỹ kynge of the Assirians with all his power. Which shall poure out his furyousnes vpō euery man, and renne ouer all their bankes. And shal breake in vpon Juda, increasinge in power, till he get him by the throte. He shal fyl also the wydenesse of thy londe wt his brode wynges, O Emanuel. Go together ye people, and gather you, herken to all ye of farre countrees. Mustre you, and gather you: mustre you and gather you, take youre councel together, yet must youre councel come to nought: go in honde withal, yet shal it not prospere. Excepte Emanuel: (that is God) be with us. For the LORDE chastised me, and toke me by ỹ honde, and warned me, sayenge vnto me: that I shulde not walcke in the waye of this people. He sayde moreuer: rounde with none of thē, who so euer saye: yonder people are bounde together. Neuertheles feare them not, nether be a frayde of them, but sanctifie the LORDE of hoostes, let him be youre feare and drede. For he is the sanctifienge, and stone to stomble at, ỹ rock to fall vpon, a snare and net to both the houses: to Israel, and the inhabitours of Jerusalem. And many shal stomble, fall, and be brokē vpon him: yee they shalbe snared and taken.

C

Esaiæ 19. c

1. Pet. 3. b
4. Reg. 17. g
Matth. 10. d
1. Cor. 1. d
1. Pet. 2. b

D Now laye the witnesses together (sayde the LORDE) and seale the lawe with my disciples. Thus I waite vpon the LORDE, that hath turned his face from the house of Jacob, and I loke vnto him. But lo, as for me, and the children which the LORDE hath geuen me: we are a token and a wondre in Israel, for the LORDE of hoostes sake, which dwelleth vpon the hill of Syon.

Daniel. 2. d

Heb. 2. d

And therfore yf they saye vnto you: aske councel at the sōythsayers, witches, charmers and coniurers, then make them this answere: Is there a people enywhere, that areth not councel at his God: whether it be concernynge the dead, or the lyuynge? Yf eny man want light, let him loke vpon the lawe and the testimony, whether they speake not after this meanynge. Yf he do not this, he stombleth and suffreth hūger. And yf he suffre honger, he is out of pacience, and blaspheneth his kynge and his God. Then loketh he vpwarde, and downe warde to the earth, and beholde, there is trouble and darcknesse, vexacion is rounde about him, and the cloude of errour And out of soch aduersite, shall he not escape.

Psal. 19.

The ix. Chapter

EVen like as in tyme past it hath bene well sene, that ỹ londe of Zabulon and the londe of Nepthali (where thorow the see waye goeth ouer Jordane in to the londe of Galilee) was at the first in litle trouble, but afterward sore vexed.

Neuertheles ỹ people that haue dwelt in darcknesse, shal se a greate light. As for them that dwel in the londe of the shadowe of death, vpon them shal the light shyne. Shalt thou multiplie the people, and not increase the ioye also? They shal reioyse before the euen as men make mery in haruest, and as men that haue gotten the victory, when they deale the spoyle. For thou shalt breake the yocke of the peoples burthen: the staff of hys shulder, and the rod of his oppressoure, as in ỹ daye at Madiā.

Moreuer all temerarious and sedicious power (yee where there is but a cote fyled wt bloude) shalbe burnt, and fede the fyre. For vnto us a childe shalbe borne, and vnto us a sonne shalbe geuē. Upō his shulder shal the kyngdome lye, and he shalbe called wt his owne name: The wōderous geuer of councel, the mightie God, the everlastinge father, the prynce of peace, he shal make no ende to encrease the kyngdome and peace, and shal syt vpon the seate of David and in his kyngdome, to set vp the same, to stablish it with equyte and righteousnesse, from thence forth for euermore. This shal the gelousy of the LORDE of hoostes bringe to passe.

The LORDE sent a worde in to Jacob, the same is come in to Jsrael. All the people also of Ephraim, and they that dwel in Samaria, can saye with pryde and hie stomackes, on this maner: The tyle worcke is fallen downe, but we will buylde it with harder stones. The Molbery tymbreys broken, but we shal set it vp agayne with Cedre. Neuertheles, the LORDE shal prepare Rezin the enemie agaynst thē, and sodre their aduersaries, that ỹ Sirians shal laye holde vpon them before, and the Philistynes behynde, and so deuoure Jsrael with open mouth.

After all this, the wrath of the LORDE shal not ceasse, but yet his hande shalbe stretched out still. For the people turneth not vnto him, that chastiseth them, neither

do they seke the LORDE of hooſtes. Therfore the LORDE ſhal rote out of Iſrael both heade and tale, braunch and twygge in one daye. By the heade, is vnderſtonde the Senatoure and honorable man, and by ỹ tale, the prophet that preacheth lyes. For all they which enfourme the people that they be in a right caſe, ſoch be diſceaners. Soch as men thynke alſo to be perfecte amonge theſe, are but caſt awaye.

Therfore ſhal the LORDE haue no pleaſure in their yonge mẽ, nether fauoure their fatherleſſe and wydowes. For thei are altogether ypocrites and wicked, and all their mouthes ſpeake foly. After all this ſhal not the LORDEs wrath ceaſſe, but yet his honde ſhalbe ſtretched out ſtill. For the vngodly burne, as a fyre in the breyers and thornes: And as it were out of a fyre in a wod or a redebuſh, ſo aſcendeth the ſmoke of their pryde.

For this cauſe ſhal ỹ wrath of the LORDE of hooſtes fall vpon the londe, and the people ſhalbe conſumed, as it were with fyre, no man ſhal ſpare his brother. Yf a man do turne him to the right honde, he ſhal fameſh, or to the lefte hande to eat, he ſhal not haue ynough. Euery man ſhal eate the fleſh of his owne arme: Manaſſes ſhal eate Ephraim, and Ephraim Manaſſes, and they both ſhal eate Juda. After all this ſhal not the LORDEs wrath ceaſſe, but yet ſhal his honde be ſtretched out ſtill.

The tenth chapter.

WO be vnto you ỹ make vnrightuous lawes, and deuyſe thinges, which be to harde for to kepe: wherthorow the poore are oppreſſed, on euery ſyde, and the innocẽtes of my people are there with robbed of iudgment: that wyddowes maye be youre praye, and that ye maye robbe the fatherleſſe. What will ye do in tyme of the viſitacion and deſtruction, that ſhal come from farre? To whom will ye reme for helpe? or to whom will ye geue youre honoure, that he maye kepe it? that ye come not amonge the preſoners, or lye amonge the deed? After all this ſhal not the wrath of the LORDE ceaſſe, but yet ſhal his honde be ſtretched out ſtill.

Wo be alſo vnto Aſſur, which is a ſtaff of my wrath, in whoſe honde is the rod of my punyſhment. For I ſhal ſende him amonge thoſe ypocritiſh poeple, amonge the people that haue deſerued my diſſauoure ſhal I ſend him: that he maye vtterly robbe them, ſpoyle them, and treade them downe like the myre in the ſtrete. Howbeit his meanynge is not ſo, nether thynketh his harte of this faſhion. But he ymagineth only, how he maye ouerthrowe and deſtroye moch people, for he ſaieth: are not my princes all kynges? Is not Calno as eaſie to wynne, as Charchamis? Is it harder to conquere Antiochia then Arphad? Or is it lighter to ouercome Damaſcus thẽ Samaria? As who ſay: I were able to wynne the kingdome of the Idolaters and their goddes, but not Jeruſalem and Samaria. Shal I not do vnto Jeruſalem and their ymages, as I dyd vnto Samaria and their ymages?

Wherfore the LORDE ſaieth: As ſoone as I haue perfourmed my whole worcke vpon the hyl of Syon and Jeruſalem: thẽ will I alſo vyſet the noble and ſtoute kynge of Aſſiria, with his wyſdome and pryde. For he ſtondeth thus in his owne cõceite: This do I, thorow the power of myne owne honde, and thorow my wiſdome: For I am wyſe, I am he that remoue the londes of the people, I robbe their princes: and (like one of the worthies) I dryue them from their hie ſeates. My honde hath founde out the hooſtes of the people, as it were a neſt. And like as egges, that were layde here and there, are gathered together: So do I gather all countrees. And there is no man, ỹ darre be ſo bolde, as to touch a fether, that darre open his mouth, or once whiſper.

But doth the axe booſt itſelf, agaynſt him ỹ heweth therwith, or doth the ſawe make eny krakinge, agaynſt him that ruleth it? That were euen like, as yf the rod dyd exalte it ſelf agaynſt him, that beareth it: or as though ỹ ſtaff ſhulde magnifie it ſelf, as who ſaye: it were no wodd. Therfore ſhal the LORDE of hooſtes ſende him pouerte in his riches, and burne vp his power, as it were with a fyre. But the light of Iſrael ſhalbe ỹ fyre, and his Sanctuary ſhalbe the flame, and it ſhal kyndle, and burne vp his thornes and breyers in one daye, yee all the glory of his woddes and feldes ſhalbe conſumed with body and ſoule. As for him ſelf, he ſhalbe as one chaſed awaye. The trees alſo of his felde ſhalbe of ſoch a nombre, that a childe maye tell them.

After ỹ daye ſhal the remnaunt of Iſrael, and ſoch as are eſcaped out of the houſe of Jacob, ſeke no more cõforte at him that ſmote them, but ſhal conforte them ſelues with faithfulneſſe and treuth in the LOR-

Deut. 8. d
Eſa. 47. b
Eze. 29. b
Eſa. 45. b
Rom. 9. c
4. Reg. 18
Eſa. 37. f
Mat. 13. a

DE, the holy, one of Israel. The remnaunt, yee and the posteryte of Jacob, shal cõuerte vnto God the mighty one. For though thy people (o Israel) be as the sonde of the see, yet shal but the remnaunt of them only converte vnto him. Perfecte is the iudgmẽt of him that floweth in rightousnesse: and therfore ỹ LORDE of hoostes shal perfectly fulfil the thinge, that he hath determyned in the myddest of the whole worlde. Therfore thus saieth the LORDE God of hoostes: Thou my people, that dwellest in Sion, be not afrayde for the kinge of the Assirians: he shal wagg his staff at the, yee and beate the with the rodd, as the Egiptiãs dyd sometyme: But soone after, shal my wrath and my indignacion be fulfylled agaynst their blasphemies.

Moreover the LORDE of hoostes shal prepare a scourge for him, like as was the punyshmẽt of Madiã vpõ ỹ mount of Oreb. And he shal lift vp his rod ouer the see, as he dyd sometyme ouer the Egiptians. Then shal his burthen be taken from thy shulders, and his yock from thy neck, yee the same yock shal corrupte for very fatnesse. He shal come to Aiath, and go thorow toward Migron. But at Machmas shal he muster his hooste, and go ouer ỹ foorde. Gaba shal be their restinge place, Rhama shalbe afrayde, Gabea Saul shal fle awaye. The voyce of ỹ noyse of thy horses (o doughter Gallim) shalbe herde vnto Iais and to Anathoth, which also shalbe in trouble. Madmena shal tremble for feare, but the citesyns of Gabim are mãly, yet shal he remayne at Nob that daye. After that, shal he lift vp his honde agaynst the mount Sion, and agaynst the hill of Jerusalem. But se, the LORde God of hoostes shal take awaye the proude from thence, wt feare. He shal hew downe the proude, and fel the hie mynded. The thornes of the wod shal be rooted out wt yron, and Libanus shal haue a mightie fal.

The xj. Chapter.

AFter this there shal come a rod forth of ỹ Kynrede of Jesse, and a blossome out of his rote. The sprete of the LORDE shal light vpon it: the sprete of wysdome, and vnderstondinge: the sprete of councel, and strength: ỹ sprete of knowlege, and of the feare of God: and shal make him feruent in the feare of God. For he shal not geue sentẽce, after the thinge ỹ shal be brought before his eies, nether reproue a matter at the first hearinge: but with rightousnesse shal he iudge the poore, and with holynes shal he reforme the symple of the worlde.

He shal smyte ỹ worlde with ỹ staff of his mouth, & with ỹ breath of his mouth shal he slaye the wicked. Rightousnesse shalbe the gyrdle of his loynes, treuth and faithfulnesse the gyrdinge vp of his raynes. Thẽ shal ỹ wolfe dwel with the lãbe, and the leoparde shal lye downe by the gote. Bullokes, lyons and catel shal kepe compony together, so that a litle childe shal dryue them forth. The cowe and the Bere shal fede together, and their yongones shal lye together. The lyõ shal eate strawe like the oxe, or the cowe. The childe whyle he sucketh, shal haue a desyre to the serpentes nest, and whẽ he is weened, he shal put his hande in to the Cockatryce denne. No man shal do euel to another, no man shal destroy another, in all the hill of my Sanctuary. For the earth shalbe ful of ỹ knowlege of ỹ LORDE, euen as though the water of the see flowed ouer the earth.

Then shal the Gentiles enquere after the rote of Jesse (which shalbe set vp for a token vnto the Gentiles) for his dwellinge shalbe glorious. At the same tyme shal the LORDE take in honde agayne, to conquer ỹ remnaunt of his people (which are lefte alyue) from the Assiriãs, Egiptians, Arabians, Morians, Elamites, Caldeyes, Antiochiãs and Jõdes of the see. And he shal set vp a tokẽ amonge the Gentiles, and gather together ỹ dispersed of Israel, yee and the outcastes of Juda from the foure corners of ỹ worlde. The hatred of Ephraim, and ỹ enmyte of Juda shalbe clene rooted out. Ephraim shal beare no euel wil to Juda, and Juda shal not hate Ephraim: but they both together shal flye vpõ the shulders of the Philistynes toward the West, and spoyle them together that dwell toward the East. The Joumytes and the Moabites shal let their hõdes fall, and the Ammonites shalbe obedient vnto them.

The LORDE also shal cleue the tunges of the Egipciãs see, and with a mightie wynde shal he lift vp his honde ouer Nilus, and shal smyte his seuẽ streames and make men go ouer drye shod. And thus shal he make a waye for his people, ỹ remayneth from the Assirians, like as it happened to ỹ Israelites, what tyme they departed out of the londe of Egipte.

The xij. Chapter.

SO that then thou shalt saye: O LORDE, I thanke the, for thou wast displeased at me, but thou hast refrayned thy

wrath, and hast mercy vpon me. Beholde, God is my healthe, in whom I trust, and am not afrayde. For the LORDE God is my strength, and my prayse, he also shalbe my refuge. Therfore with ioye shal ye drawe water out of the welles of the Sauioure, and then shal ye saye: Let vs gene thankes vnto the lorde, and call vpon his name, and declare his councels amonge the people, and kepe them in remembraunce, for his name is excellēt. O synge praises vnto the LORDE, for he doth greate thinges, as it is knowne in all the worlde. Crie out, and be glad, thou that dwellest in Sion, for greate is thy prince the holy one of Israel.

The XIII. Chapter.

THis is the heuy burthē of Babilō, which Esaye the sonne of Amos dyd se. Make some tokēs to the hie hilles, call vnto them, holde vp youre hōde, that the princes maye go in at the doze. For I will sende for my debites and my gyaūtes (sayeth the LORDE) and in my wrath I will call for soch, as tryumphe in my glory.

With that, me thought I herde in the moūtaynes, a noyse, like as it had bene of a greate people: and a rußshinge, as though the kyngdomes of all nacions had come together. (And the LORDE of hoostes was the captayne of the whole armye.) As they had come not only out of farre countrees, but also from the endes of the heauēs: Euē the LORDE himself with the minsters of his wrath, to destroye the whole lōde. Mourne therfore, for the daye of the LORDE is at honde, and commeth as a destroyer from the allmighty. Then shall all hondes be letten downe, and all mens hertes shal melt awaie, they shal stonde in feare, carefulnesse and sorowe shal come vpō them, and they shal haue payne, as a woman that traueleth with childe. One shall euer be abaßshed of another, and their faces shal burne, like the flāme.

For lo, the daye of the LORDE shall come, terrible, full of indignacion and wrath: to make the londe waist, and to root out the synne therof. For the starres and planetes of heauen shal not geue their light, the Sonne shalbe quenched in the rysinge, and the Mone shal not shyne with his light. And I will punysh the wickednesse of the worlde, and the synnes of the vngodly, sayeth the LORDE. The hye stomackes of the proude will I take awaye, and will laye downe the boostinge of tyrauntes. I will make a man dearer thē fyne golde, and a man to be more worth, thē a golden wedge of Ophir. Moreouer, I will so shake the heauē, that the earth shall remoue out of hir place.

Thus shall it go w̄ Babilon, in the wrath of the LORDE of hoostes in the daye of his fearfull indignacīō. And Babilon shalbe as an hunted or chased doo, and as a flocke w̄out a shepherde. Euery mā shal turne to his owne people, and fle echone into his owne londe. Who so is founde alone, shalbe shot thorow: And who so gather together, shalbe destroyed w̄ the swerde. Their children shalbe slayne before their eyes, their houses spoyled, and their wyues rauyshed. For lo, I shall bringe vp the Medes agaynst thē, which shal not regarde syluer, nor be desyrous of golde. Then shall yonge mens bowes be knapped asunder. The Medes shal haue no pitie vpō womē w̄ childe, and their faces shall not spare the childrē. And Babilō (the glory of kigdomes and bewtie of the Caldees honō) shalbe destroyed, euē as God destroyed Sodom and Gomorra. It shal neuer be more inhabited, nether shal there be eny more dwellinge there, from generacion to generacion. Gen. 19. c

The Arabians shall make no mo tentes there, nether shall the shepardes make their folde there eny more: but wylde beastes shal lie there, and the houses shalbe full of greate Oules. Estriches shal dwell there, and Apes shal daunse there: The litle Oules shall crie in the palaces, one after another, and Dragōs shalbe in the pleasaūt perlours. And as for Babilons tyme, it is at honde, and hir dayes maye not be longe absent.

The XIIII. Chapter.

BVt the LORDE wilbe mercyfull vnto Jacob, and wyll take vp Israel agayne, and set thē in their owne lōde. Straūgers shal cleue vnto thē, and get thē to the house of Jacob. They shal take the people, and cary thē home w̄ thē. And the house of Israel shal haue thē in possession, for seruaūtes and maydēs in the lōde of the LORDE. They shal take those prisoners, whose captyues they had bene afore: and rule those, the had oppressed thē. When the LORDE now shal bringe the to rest, frō the trauayle, feare, and harde bondage the thou wast laden with all: then shalt thou vse this mockage vpon the kinge of Babilon, and saye: How happeneth it the the oppressour leaueth of: Jt the golden tribute come to an ende: Doutles the LORDE hath broken the staff of the vngodly, and the cepter of the lordly. Which whē he is wroth, smyteth the people w̄ durable strokes, and in his wōders he persecuteth thē, and tameth thē cōtinually. And therfore the whole worlde is now at rest and quyetnesse, and men synge for ioye. A B Abdie 1. d Zach. 2. b D

B Yee euen the Fyrre trees and Cedres of Libanus reioyse at thy fall, sayenge: Now ỳ thou art layde downe, there come no mo vp to destroye vs. Hell also trembleth at thy commynge, All mightie men and princes of the earth, steppe forth before the. All kynges of the earth stonde vp frō their seates, that they maye all (one after another) synge and speake vnto the. Art thou wounded also as we? art thou become like vnto vs? Thy pompe and thy pryde is gone downe to hell: Mothes shalbe layde vnder the, & wormes shalbe thy coueringe.

Luc.10.c

How art thou fallen from heauen (o Lucifer) thou faire mornige childe? hast thou gotten a fall euen to the grounde, thou that (notwithstondinge) dyddest subdue the people? And yet thou thoughtest in thine harte: I

Apo.12.d

C will clymme vp in to heauen, and make my seate aboue the starres of God, I wyll syt vpon the glorious mount toward the North, I wyll clymme vp aboue the clowdes, & wilbe like the highest of all. Yet darre I laye, ỳ thou shalt be brought downe to the depe of hell. They that se the, shal narowly loke vpō the, and thinke in them selues, sayenge: Is this the man, that brought all londes in feare, and made ỳ kingdomes afrayde: Is this he that made the worlde in a maner waist, & and layde the cities to the grounde, which let not his prisoners go home?

Eze.31.c
Eze.32.c

How happeneth it, that the kynges of all people lie, euery one at home in his owne palace, with worshipe, and thou art cast out of thy graue like a wilde braunch: like as dead mens rayment that are shott thorow with the swerde: as they that go downe to the stones of the depe: as a dead coarse that is troden vnder fete: and art not buried wt them? Euen because that thou hast waisted thy lōde, and destroyed thy people. For the generacion of the wicked shalbe without honō, for euer. There shal a waye be sought to destroye their childrē, for their fathers wickednes: they shal not come vp agayne to possesse the londe, and fyll the worlde ful of castels and townes.

D I wil stonde vp agaynst them (sayeth the LORDE of hoostes) and root out ỳ name and generacion of Babilon (saieth the LORDE) & wil gene it to the Otters, and wil make water poddels of it. And I wil swepe them out with the besome of destruccion, sayeth the LORDE of hoostes. The LORDE of hoostes hath sworne an ooth, sayēge: It shal come to passe as I haue determined: & shalbe fulfilled as I haue deuysed. The Assirians shalbe destroyed in my londe, and vpon my mountaynes wyll I treade them vnder fote. Wherthorow his yocke shall come from you, & his burthen shalbe taken from youre shulders. This deuyce hath God taken thorow the whole worlde, and thus is his honde stretched out ouer all people. For yf the LORDE of hoostes determe a thinge, who wyl dysanulle it? And yf he stretch forth his honde, who wil holde it in agayne?

Esa.37.8

The same yeare that kynge Achas dyed, God threatned by Esay on this maner: Reioyse not (thou whole Palestina) as though ỳ rod of him ỳ beateth the were broken: for out of ỳ serpentes rote, there shal ware a bekatrice, & the frute shalbe a fyrie worme. But the poore shall fede of the best thinges, and the symple shal dwell in safetie. Thy rote wil I destroye wt honger, and it shall slaye ỳ remnaunt. Mourne ye portes, wepe ye Citie And feare thou (o whole Palestina) for there shal come frō the North a smoke, whose power no man maye abyde. Who shall then maynteyne the messages of the Gentyles? But the LORDE stablisheth Syon, & the poore of my people shall put their trust in him.

The XV. Chapter.

This is ỳ heuy burthē vpō Moab: Ar of Moab was destroyed (as me thought) in the night season: The walles of Moab perished in the night, & vanished awaye: They wēte to Baith and Dibon in the hie places for to wepe: Moab did mourne frō Nabo & Medba: All their heades were colled, and all their beardes shauen. In their stretes were they gyrded aboute with sack cloth. In all the toppes of their houses & stretes was there nothinge, but mournynge and wepinge. Hesebon and Eleale cried, that their voyce was herde vnto Jahaz. The worthies also of Moab bleared and cried for very sorow of their myndes: Wo is my hert for Moabs sake. They fled vnto the cite of Zoar, which is like a fayre fruteful bullock, they went vp to Luhith, wepinge. The waye toward Horonaim was ful of lamentacion for ỳ hurt. The waters of Nimrim were dried vp, the grasse was wythred, the herbes destroyed, & what necessary grene thinge there was beside. In like maner the thinge ỳ was left ouer of their substaunce, they caried it by water to Araby. The crie went ouer the whole londe of Moab: from Eglaim vnto Beer, was there nothinge but mournynge. The waters of Dimon were full of blonde, for ỳ enemie had sent thither a bonde of men, who

as a lyon, layde waite for the remnaunt of the londe, and for them ỹ were escaped.

The xvj. Chapter.

A Then sent the lordes of the lõde a mã of warre, from the rocke that lieth toward the deserte, vnto the hill of the doughter Sion (For as for the doughters of Moab, they were as it had bene a trymblinge byrde, ỹ is put out of hir nest, by the fery of Arnon) which messaunger sayde: gather youre councel, come together, couer vs with youre shadowe in the myddaye, as the night doth: hyde the chased, & bewraye not thẽ that are fled, let the persecuted Moabites dwel amõge you, be oure open refuge agaynst the destroyer: for the aduersary oppresseth vs, the robber vndoeth vs, & the tyraunte dryueth vs out of oure londe. But ỹ Trone of youre kingdome is ful of grace, therfore he that sytteth vpon it w^t faithfulnesse & treuth in the house of Dauid, knowe the thinge & do his diligence to helpe shortly, accordinge to Equite and righteousnes. As for Moabs pride (shal they answere) it is wel knowne. And all though they be excellent, prõude, arrogant, & hie mynded: yet is their strength nothinge like. And therfore Moab complayneth vnto Moab, wher thorow they come all to mourne: & now ỹ they be smytten, they take their denyce benethby the bryck wall, and make their cõplaynte.

The suburbes also of Hesebon were mase waste, & the princes of the Gentyles hewed downe ỹ vynyardes of Sibma, which were planted with noble grapes, and spred vnto Jazer, and went vnto the ende of the deserte, whose braunches stretched their selues forth beyonde the see. Therfore I mourned for Jazer, & for ỹ vynyardes of Sibma w greate sorow. I poured my teares vpon Hesebon & Eleale, for all their songes were layde downe, in their harueste & gatheringe of their grapes: Myrth and chere was gone out of ỹ felde & vynyardes, in so moch, that no man was glad ner synge. There wẽte no treader in to the wynepresse, their mery chere was layde downe. Wherfore my bely rõbled (as it had bene a lute) for Moabs sake, & myne inwarde membres, for the bryck walles sake. For it happened thus also: whẽ Moab sawe that she was turned vp syde downe, she went vp an hie in to hir sanctuary, to make hir prayer there, but she might not be helped. This is the denyce, which the LORDE toke in honde at that tyme agaynst Moab. But now the LORDE sayeth thus: In thre yeare shal ỹ power of Moab w^t their põpe (which is greate) be minished, like as ỹ burthẽ of an hyred seruaunte: And as for ỹ remnaunt of them, they shalbe lesse then a fewe, and not reken̄ed moch worthy.

The xvij. Chapter.

This is the heuy burthẽ vpõ Damascus: A
Beholde, Damascus shal be nomore a cite, but an heape of broken stones. The cities of Aroer shalbe waist. The catel shal lie there, & nomã shal fraye thẽ awaye. Ephraim shal no more be strõge, & Damascus shal no more be a kyngdome. And as for ỹ glory of ỹ remnaunt of ỹ Sirians, it shalbe as the glory of the childrẽ of Israel, saieth ỹ LORDE of hoostes. At that tyme also shal ỹ glory of Jacob be very poore, & his fatnes leane. It shal happẽ to thẽ, as when one shereth in harueste, which cutteth his handful w^t the sickle, & when one gatheth ỹ sheaues together in the valley of Rephaim, there remayneth yet some eares ouer. Or as whẽ one shaketh an olyue tre, which fyndeth but two or three olyue beries aboue in the toppe, and foure or fyue in the braunches. Thus the LORDE God of Israel hath spoken. B Esa. 24. b

Then shal man cõuerte agayne vnto his maker, & turne his eyes to the holy one of Israel And shal not turne to the aulters that are ỹ worke of his owne hõdes, nether shal he loke vpon groaues & ymages, which his fyngers haue wrought. At the same tyme shal their stronge cities be desolate, like as were once ỹ forsakẽ plowes & corne, which they forsoke, for feare of ỹ children of Israel. C 4. Re. 7. d

So shalt thou (o Damascus) be desolate, because thou hast forgottẽ God ỹ Sauiour, & hast not called to remẽbraunce ỹ rock of thi stregth, Wherfore thou hast also set a fayre plãte, & grafted a straunge braunch. In the daye when thou diddest plante it, it was greate, and gaue soone the frute of thi sede: But in the daye of harueste, thou shalt reape an heape of sorowes & miseries.

Wo be to the multitude of moch people, D
that russh in like the see, and to the heape of folke, that renne ouer all like greate waters. For though so many people increase as the flowinge waters, and though they be armed, yet they fle farre of, and vanish awaye like the dust with the wynde vpon an hill, and as the whyrle wynde thorow a storme. Though they be fearful at night, yet in the mominge it is gone with thẽ, This is their porcion, that do vs harme, and heretage of them, that robbe vs. Esa. 37. f

The xviij. Chapter.

A WO be to the londe of flienge shippes, which is of this syde ye floude of Ethiopia: which sendeth hir message ouer the see in shippes of redes vpō ye water, and sayeth: go soone, and do ye message vnto a straunge and harde folke: to a fearful people, & to a people ye is further then this: to a desperate and pylled folke, whose londe is deuyded from vs with ryuers of water. Yee all ye yt fyt in the compasse of the worlde, and dwell vpon the earth: when the token shalbe geuen vpō the mountaynes, then loke vp: and when the horne bloweth, then herken to, for thus hath ye LORDE sayde vnto me. I layde
B me downe, and pondred the matter in my house, at the noone daye when it was hote: and there fel a myslinge shower, like a dew, as it happeneth in harueste. But the frutes, were not yet ripe cut of, and the grapes were but yonge and grene. Then one smote of the grapes with an hoke, yee he hewed downe also the buwes and the braunches, & dyd cast thē awaye. And thus they were laydē waist, for the foules of the mountaynes, and for ye beastes of the earth together. So ye the foules sat ther vpon, and the beastes of the earth wyntered there. Then shal there be a present brought vnto the LORDE of hoostes: euen that harde folke, that fearful folke, and that further is thē this: ye desperate and pylled folke (whose londe is deuyded from vs with floudes of water) vnto the place of the name of the LORDE of hooDeut.12.a stes: euen vnto the hill of Sion.

The xix. Chapter.

A THis is the heuy burthen vpon Egipte:
Iere.46.a Behold, the LORDE wil ryde vpon a
Eze.29.a swifte cloude, and come in to Egipte. And
Luc.21.d the goddes of Egipte shal trymble at his cōmynge, and the hert of Egipte shal quake within her. For thus saieth the LORDE: I wil stere vp the Egiptians one agaynst a nother amonge them selues, so that one
Mar.13.a shalbe euer agaynst his brother and neghboure, yee one cite agaynst another, and one kyngdome agaynst another. And Egipte shalbe choked in hir self. Whē they axe counsel at their goddes, at their prophetes, at their soythsayers and witches: then will I bringe their councel to naught.

B I wil delyuer Egipte also in to the hondes of grenous rulers, and a cruel kinge shal haue the rule of them. The water of the see shalbe drawē out, Nilus shal synke awaye, & be dronke vp. The ryuers also shalbe drawen out, the welles shal decreace and drie awaye. Rede and rush shal fayle, the grasse by the waters syde or vpon ye ryuers banke, yee and what so euer is sowen by the waters, shalbe wythered, destroyed, & brought to naught. The fyshers shall mourne, all sochas cast angles in the water, shal complayne, & they that spriede their nettes in the water, shalbe sayne harted. Soch as labour vpon flax & sylcke, shal come to pouerte, & they also that weeue fyne workes. All the pounde of Egipte, all the policie of their Moates & diches shal come to naught.

Nee the vndiscrete princes of Zoan, the councel of the wyse Senatours of Pharao, shal turne to foolishnesse: Those that darre boast & saye of Pharaos behalfe: I am come of wyse people. I am come of ye olde regall progeny. But where are now thy wyse mē? Let them tel the & shewe the, what the LORDE of hoostes hath taken in honde agaynst Egypte. Fooles are those princes of Zoan, & proude are the princes of Noph: yee they dysceaue Egypte mith the nobilite of their stocke. For the LORDE hath made Egypte dronckē with the spriete of erroure, and they shal vse it in all matters: euē like as a dronkē mā goeth spewinge aboute. For Egipte shal lacke good councel, so ye they shal not knowe what to do, nether beginnynge nor ende, nether vpon the lōde nor water. Thē shal ye Egiptiās be like vnto wemē, afrayde & astoned, at the liftinge vp of the hōde, which ye LORDE of hoostes shal lifte vp ouer them.

The londe of Juda also shal make the Egiptians afrayde, who so doth but speake vpon it, shal put them in feare: And that because of the councel, which ye LORDE of hoostes hath devysed agaynst them. Then shal the fyue cities of Egipte speake with the Canaanites tunge, and sweare by the LORDE of hoostes, & Heliopolis shalbe one of them. At the same tyme shal the LORDE of hoostes have an aulter in the myddest of the londe of Egipte, with this title ther by: Vnto the LORDE. This shalbe a token or testimony vnto the LORDE of hoostes in the londe of Egipte, when they shal crie vnto him, because of those that oppresse them: that he shal sende them a captayne and a Sauiour to delyuer them.

Moreover, Egipte shalbe bought vnto the LORDE, and the Egiptians also shal knowe the LORDE at the same tyme: they shal do him reuerence with peace offringes, and with meat offringes: they shal promyse him offringes, yee & paye him also. Thus the LORDE shal smyte Egipte, & heale it againe: ye

shal they turne to ỹ LORDE, and he also shal
haue mercy vpō them, and saue them. Then
shal there be a comon waye out of Egipte
into Assiria. The Assirians shal come in to
Egipte, and the Egypcians in to Assiria.
The Egipcians also and the Assirians shal
both haue one Gods seruyce. Then shal Is-
rael with honoure be the thirde to Egipte
and Assur. And the LORDE of hooستes shal
blesse them, sayenge: Blissed is my people of
the Egipcians, Assur is the worke of my hō
des, but Israel is myne enheritaunce.

The xx. Chapter.

A The same yeare that Harthan came to
Aschod, where Sargō the kinge of the
Assirians sent him, what tyme as he also be
seged Aschdod, & wāne it ỹ same seasō: Thē
spake the LORDE vnto Esaye ỹ sonne of A-
mos, sayenge: go and lowse of ỹ sack cloth
frō thy loynes, and put of ỹ shues from thy
fete. And so he dyd, goinge naked & barefo-
te. Then sayde the LORDE: where as my ser
uaunt Esaye goeth naked and barefote, it
is a token and signifienge of the thinge, that
after thre yeare shal come vpō Egipte and
Ethiopia. For euen thus shal the kinge of
the Assirians drive both yonge and olde, as
prisoners naked and barefote, out of Egi-
pte and Ethiopia, And shal dyscouer ỹ sha
B me of Egipte. They shalbe also at their wit
tes ende, and ashamed one of another: the
Egipcians of the Moryans, and the Mo-
rians of the Egipcians, at the sight of the-
ir glory.

Moreouer they that dwel in ỹ Iles shal
saye euen the same daye: beholde, this is ou
re hope, to whom we fled to seke helpe, that
we might be delyuered from the kinge of ỹ
Assirians. How will we escape?

The xxi. Chapter.

A This is the heuy burthē of the waist see:
A grieuous visiō was shewed vnto me,
like as when a storme of wynde and rayne
rusheth in from the wylderneesse, that terri
ble londe. Who so maye disceaue (sayde the
voyce) let him disceaue: Who so maye distro
ye, let him distroye. Vp Elam, besege it o
Madai, for I will still all their gronynges.
With this, the raynes of my backe were ful
of payne: panges came vpon me, as vpon a
woman in hir trauayle. When I herde it, I
was abasshed: and whē I loked vp, I was
afrayde. Myne herte paunted, I trembled
for feare. The darckneesse made me fearfull
in my mynde.

B Yee soone make redy the table (sayde this
voyce) kepe the watch, eate and drynke: Vp

ye captaynes, take you to youre shylde, for
thus the LORDE hath charged me: go thy
waye, and set a watchmā, that he maye tell
what he seyth. And whē he had wayted di
ligētly, he sawe two horsmen: the one rydin
ge vpon an Asse, the other vpon a camel.
And the lyon cried: LORDE, I haue stonde
waytinge all the whole daye, and haue ke-
pte my watch all the night. With ỹ came
there one rydinge vpon a charet, which an-
swered, and sayde: Babilon is fallen, she is Iere. 51. a
turned vpsyde downe, and all ỹ ymages of Apo. 14. b
and 18. a
hir goddes are smytten to ỹ grounde. This
(o my felowe throsshers and fanners) haue
I herde of the LORDE of hooستes the God
of Israel, to shewe it vnto you.

The heuy burthen of Duma.

One of Seir cried vnto me: watchman, Iere. 49. b
what hast thou espied by night? Watch-
man, what hast thou espied by night? The
watchman answered: The daye breaketh
on, and the night is cōmynge: Yf youre re-
queste be earneste, then axe, and come aga-
yne.

The heuy burthen v-
pon Arabia.

At euen ye shal abyde in the wod, in the C
waye toward Dedanim. Mete the thurstie Esa. 16. a
with water, (o ye citisens of Hema) mete
those with bred that are fled. For thei shal
runne awaye from the weapen, from the
drawē swerde, from the bēt bowe, and from
the greate batell. For thus hath the LOR-
DE spoken vnto me: ouer a yeare shal all the
power of Cedar be gone, like as when the of
fice of an hyred seruaunte goeth out: And,
the remnaunt of the good Archers of Ce- Iere. 49. c
dar, shalbe very few: For the LORDE God of
Israel hath spoken it.

The xxij. Chapter.

The heuy burthen, apon the
valley of Visions.

What hast thou there to do, that thou A
clymmest vp in to the house toppe, o
thou citie of miracles, sedicious and wil-
full? seinge, thy slayne mē are nether killed
w̄ swerde, ner deed in batel? For all thy ca-
ptaynes gat them to their horses from the
ordinaunce, yee they are altogether rydden
awaye, and fled farre of. When I perceaued
ỹ, I sayde: awaye fro me, ỹ I maye wepe
bytterly. Take no laboure for to cōforte me, Iere. 9. a
as touchinge the destruction of my people. Luce 19. d
For this is ỹ daye of the LORDE of hooستes,
wherin he will plage, treade downe, and we

de out the valley of Visiõs, and breake downe the walles, with soch a crack, that it shal geue a sownde in the mountaynes.

B I sawe the Elamites take the quyuers to carte and to horse, and that the walles were bare from harnesse. Thy goodly valleys were ful of Charettes, the horse men made them soone to besege the gates. Then was the couerinye of Juda put from thence, and then was sene the sege of the tymbre house. There shal ye se the rifres in the walles of
3.Reg.5.b the cite of Dauid, wherof there shalbe many. Ye shal gather togeither the waters of the lower pole, and tel the houses of Jerusalẽ, and breake of some of thẽ to kepe ỽ walles. And ye shal make a pyt betwyxte ỽ twayne walles of the water of the olde pole, and nothinge regarde him, that toke it in honde and made it. And at the same tyme shal ỽ LORDE of hoostes cal mẽ to wepinge mourninge, to baldnesse and puttinge on of sack clothe. But they to fulfil their lust and wilfulnes, slaugter oxẽ, they kyll shepe, they
Sap.2.b eate costly meate, & drynke wyne: let vs eate
1.Cor.15.c and drinke, tomorow we shal die. Neuerthelesse whẽ the LORDE of hoostes herde of it, he sayde: yee, yf this wickednes of yours shalbe remitted, ye must die for it. This hath ỽ LORDE God of hoostes spoken.

C Thus sayeth the LORDE God of hoostes:
Esa.36.a Go in to the treasury vnto Sobna the gouernoure, and saye vnto him: What hast thou here to do? & from whẽce comest thou: that thou hast made the a graue here? For he had caused a costly tombe of stone to be made for himself, and a place to lye in to be hewen out of a rock. Beholde the LORDE shal cast the out by violence, he will deck the of another fashion, and put vpon the a straunge clothe. He shal carie ỽ in to a farre coũtre, like a ball with his hondes. There shalt thou die, there shal the pompe of thy charettes haue an ende: thou vylleyne of the house of thy LORDE: I wil shute the out of thine office, and put the from thine estate.

D After this wil I cal my seruaunt Eliakim, ỽ sonne of Helkia, and araye him with thy cote, and gyrde him with thy gyrdle, and I wil geue thy power in to his honde. He shalbe a father of the citisens of Jerusa-
Apo.1.d lem, and of the Kynred of Juda. I will also
Iob 12.b laye the keye of Dauids house vpon his shulders, and yf he open, no man shal shit, and yf he do shyt, no man shal open. I wil fasten
Zach.10.a him to a nale in the place of the most hie faithfulnesse, and he shalbe vpon the glorius trone of his fathers house. They shal hãge vpon him all the glory of his fathers house, of the children and childers childrẽ, all apparel small and great, all instrumentes of measure & musike. This shal come to passe, (saieth the LORDE of hoostes) when the nale, ỽ is fastened to the place of the highest faithfulnesse: shalbe pluckt of, And whẽ the weight that hangeth vpon it, shal fall, be broken, and hewen in peces. For the LORDE himself hath sayde it.

The xxiij. Chapter.

NN heuy burthen vpon Tirus. Mourne ye shippes of Tharsis, for she is throwne downe to the grounde, and conquered of them, that are come from Cithim. The Jndwellers of the Jlondes, the marchauntes of Sidon, and they that occupied the se (of whom thou wast ful somtyme) are at a poynte. For by see were there frutes brought vnto the, and all maner of corne by water. Thou wast the comon marcket of al people. Sidõ is sory for it, yee and all ỽ power of the see cõplaneth, and saieth: O ỽ Jhad neuer traueled with childe, that Jhad neuer borne eny, ỽ Jhad nether norished boye, ner brought vp doughter. As soone as Egipte perceaueth it, she wilbe as sory as Tirus it self. Go ouer the see, Mourne ye ỽ dwel in the Jles. Js not that the glorious cite, which hath bene of longe antiquite whose natyues dwellinge farre of, commende her so greatly? Who hath deuysed soch thinges vpon Tirus the crowne of al cities, whose marchaũtes and captaynes were the highest and principal of the worlde? Euẽ the LORDE of hoostes hath deuysed it, B that he maye put downe al pompe, and minish all the glory of the worlde. Go thorow thy londe (o thou doughter of the see) as men go ouer the water, and there is not a gyrdle more.

Thus the LORDE that remoueth the kingdomes, and hath taken in hande agaynst that mightie Canaan to rote it out:) hath stretched out his honde ouer the see, and sayde: From hence forth shalt thou make no more myrth (o thou doughter Sidon) for thou shalt be put downe of the Cethẽs. Stonde vp therfore, and go where the enemie wil carie the, where thou shalt also haue no rest. Beholde (for thyne ensample:) The Caldees were soch a people, that no man was like them, Assur buylded them: he set vp his castels & palaces, and broke them downe agayne. And therfore mourne (ye shippes of the see) for youre power shalbe throwne downe.

After that, shal the lxx yeares of Tirus (euen as longe as their kinges life was) be forgotten. And after lxx. yeares, it shal happē to Tirus as with an harlot that playeth vpon a lute. Take thy lute (saie men to her) and go aboute the citie, thou art yet an vnknowne wensche, make pastyme with dyuerse balettes, wherby, thou mayest come in to acquaintaunce. Thus shal it happen
a after lxx. yeares. The LORDE shal viset the citie of Tirus, and it shal come agayne to hyr Marchaundyse, and shal occupie with al the Kingdomes that be in the worlde. But all hir occupiēge and wynnynge, shalbe
b halowed vnto the LORDE. For then shal they laye vp nothinge behinde them nor vpon heapes: but the marchaūdise of Tirus shal belōge vnto the citisens of the LORDE, to the fedinge and susteninge of the hūgrie, and to the clothinge of the aged.

The xxiiij. Chapter.

A BEholde, ỹ LORDE shal waist and plage the worlde, he shal make the face of the
b earth desolate, & scatre abrode ỹ inhabitours therof. Then shal the preist be as the people, the master as the seruaunt, the dame, like the mayde, the seller like the byer, he that lēdeth vpon vsury, like him ỹ borroweth vpō vsury, the creditoure, as the detter. Yee miserably shal ỹ worlde be waysted & clene destroyed. For ỹ LORDE hath so determed in himself. The earth shalbe heuye and decaye: The face of ỹ earth shal perish & fal awaye, the prouide people of ỹ worlde shal come to naught, For ỹ earth is corrupte of hir indwellers.

B For why they haue offended ỹ lawe, chaunged the ordinaūces, and made the euerlastinge testamēt of none effecte, And therfore shal the curse deuoure the earth: for they ỹ dwel therō, haue synned. wherfore they shal be brent also, and those that remayne, shalbe very few. The swete wyne shal mourne, the grapes shalbe weake, and all ỹ haue bene merie in harte, shal sighe. The myrth of tabrettes shalbe layde downe, the chere of the ioyful shal ceasse, and the pleasure of flutes shal haue an ende: there shal no more wyne be dronke with myrth, the beer shal be bytter to thē that drinke it, the wicked cities shalbe broken downe, all houses shalbe shut, that no man maye come in.

In the stretes shal there be lift vp a crie because of wyne, all mens chere shal vanish awaye, and all ioye of the earth shal passe. Desolacion shal remayne in the cities, and the gates shalbe smytten with waistnesse. For it shal happen vnto all londes and to all people, like as when a mā smyteth downe ỹ olyues, ỹ are left vpon the tre: or seketh after grapes, when the wyne gatheringe is out. And those same (that remayne) shal lift vp their voyce, and be glad, & shal magnifie the glory of the LORDE, euen from the sē, & pray se the name of the LORDE God of Israel, in the valeis and Ilōdes. We heare songes sunge to the prayse of the righteous, frō al the endes of the worlde. Therfore I must speake: O my vnfrutfulnesse, o my powerte, Wo is me, all is ful of synneres, which offende of purpose and malice. And therfore, (o thou that dwellest vpon the earth) there is at hōde for the, feare, pyt and snare. Who so escapeth the terrible crie, shal fall in to the pyt. And yf he come out of the pyt, he shalbe takē with the snare. For the wyndowes aboue shalbe opened, and the foundacion of the earth shal moue.

The earth shal geue a greate crack, it shal haue a sore ruyne, and take an horrible fall. The earth shal stacker like a dronken man, and be takē awaye like a tent. Hir misdedes shal lie so heuye vpō her, ỹ she must fall, and neuer rise vp agayne. At the same tyme shal the LORDE mustre together the hie hooste aboue, and ỹ kynges of the worlde vpon the earth. These shalbe coupled together as prisoners be, and shalbe shut in one warde and punished innumerable daies. The Moone and the Sonne shalbe ashamed, when the LORDE of hoostes shal rule them at Jerusalem vpon the mount Sion, before and with his excellent councel.

The xxv. Chapter

A GLORDE, thou art my God, I wil praise the, and magnifie ỹ name: For thou bringest marvelous thinges to passe, acordinge to thine olde councels, truly and stedfastly. Thou makest of townes, heapes of
b stone: and of head cities, broken walles: The palaces of the wicked destroyest thou out of the citie, that they shal neuer be buylded againe. Therfore the very rude people must magnifie the, and the cities of the cruel heithen must feare the. For thou art the poore mans helpe, a strēgth for the needful in his necessite. Thou art a defence agaynst euel wether, a schadowe agaynst the hete. But vnto the presumptuous, thou art like a strōge whyrle wynde, that casteth downe the boostinge of the vngodly, thou kepest men from heate with the shadow of the cloudes, thou cuttest of the braunches of tyraūntes.

B Moreuer the LORDE of hoostes shal once prepare a feast for all people vpō the hill: A

plenteous, costly, pleasaunt feast, of fat and welfed beastes, of swete and most pure thinges. Upon the hill shal he take awaye the syde vale yᵗ hãgeth before yᵉ face of al people,
Ose. 13. e
1. Co. 15. g
Apo. 7. d
and 21. a
and the coueringe wherwith all Gentiles are coured. As for death, he shal vtterly cõsume it, The LORDE God shal wipe awaye the teares from all faces, and take awaye the confuciõ of his people thorow yᵉ whole worlde. For yᵉ LORDE himself hath sayde it.

At the same tyme shal it be sayde: lo, this
Ephe. 2. a
is oure God in whõ we put oure trust, and he hath healed vs. This is the LORDE that we haue wayted for: Let vs reioyse ⁊ delyte in his health. For the hõde of yᵉ LORDE ceaseth vpõ this hil. But Moab shalbe thorosshẽ downe vnder him, like as the straw is trodẽ vnder fete in a dõge hill. For he shal stretch out his hõdes vpon him, like as a swimmer doth to swymme. And wᵗ the power of his hondes shal he caste downe his hie pompe. As for his strõge holdes ⁊ hie walles: he shal burue them, caste thẽ downe, and fell thẽ to the grounde in to dust.

The xxvj. Chapter.

A Then shal this songe be sunge in the lonPro. 18. b
Zac. 2. a
Psal. 117. b
de of Juda: We haue a strõge citie, the walles ⁊ the ordinaũce shal kepe vs. Opẽ yᵉ gates, yᵗ the good people maye go in, which laboureth for the treuth. And thou, which art the doer and hast the matter in honde:
Rom. 5. a
Esa. 12. b
Esa. 25. a
shalt prouyde for peace, euẽ the peace yᵗ mẽ hope for in the. Hope stil in the LORDE, for in the LORDE God is euerlastinge strẽgth. For why, it is he, yᵗ bringeth lowe the hie mynded citesyns, ⁊ casteth downe the proude cities. He casteth thẽ to the groũde, yee eũẽ in to yᵉ myre, yᵗ they maye be trodẽ vnder the fete of the symple, ⁊ with the steppes of
Pro. 16. a
Ierc. 10. d
the poore. Thou (LORDE) cõsidrest the path of yᵉ rigtuous, whether it be right, whether the waye of yᵉ rightuous be right. Therfore (LORDE) we haue a respecte vnto the waye of thy iudgmentes, thy name and thy remẽbraunce reioyse the soule. My soule lusteth
Psal. 62. a
and 142. a
after the all the night lõge, ⁊ my mynde haisteth frely to the. For as soone as thy iudgment is knowne to the worlde, thẽ the inhabitours of the earth lerne rightuousnesse.

B But the vngodly (though he haue recaued grace) yet lerneth he not rightuousnesse, but in that place where he is punished, he offendeth, ⁊ feareth not the glory of the LORDE.

LORDE, they wil not se thine hie honde, but they shal se it, and be confounded: whẽ thou shalt deuoure them with the wrath of the people, and with the fyre of thine enemies. But vnto vs (LORDE) prouyde for peace: for thou workest in vs all yᵉ workes. O LORDE oure God, though soch lordes haue dominacion vpon vs as knowe not the: yet graũte, that we maye only hope in the, and kepe thy name in remembraunce. The malicious Tyrauntes whẽ they die, are neither in life nor in the resurrectiõ, for thou visitest thẽ and rootest thẽ out, and destroyest all the memory all of them. Agayne, thou increacest the people (o LORDE), thou increacest the people, thou shalt be praysed and magnified in all yᵉ endes of the worlde. The people that seke vnto the in trouble, that same aduersite which they complane of is vnto thẽ a chastenynge before the. Like as a wife wᵗ childe (whẽ hir trauayle cõmeth vpõ her) is ashamed, crieth and suffreth the payne: Euẽ so are we (o LORDE) in thy sight. We are with childe, we trauayle, ⁊ beare, ⁊ with the spirete we bringe forth health, wherethorow the earth is vndestroyed, and the inhabitours of the worlde perish not.

But as for thy dead men and ours, that be departed, they are in life and resurrection. They lie in the earth, they wake, ⁊ haue ioye: for yᵉ dew is a dew of life ⁊ light. But yᵉ place of the malicious Tyrauntes is fallẽ awaye. So go now my people in to thy chãbre, and shut the doore to the, and suffre now yᵗ twicklinge of an eye, till the wrath be ouerpast. For beholde, the LORDE wil go out of his habitacion, ⁊ vyset the wickednes of thẽ that dwell vpon earth. He wil discouer the blonde that she hath deuoured, she shal neuer hyde thẽ, that she hath murthured.

The xxvij. Chapter.

T Hen the LORDE with his heuye, great and lõge swearde shal vyset Leuiathã, that inuincible serpẽt: euẽ Leuiathã yᵉ crokid serpent, and shal slaye the Wallfish in yᵉ se. At the same tyme shal mẽ synge of the vyneyarde of Muscatel. I the LORDE kepe it, and water it in due season. I watch daye ⁊ nighe, that no man breake in to it. I beare no euel wil in my mynde. Who will compell me, that I greatly forgettinge all faithfulnesse, shulde burne it vp at once wᵗ thornes ⁊ bushes? Or who will enforce me to kepe or make peace? It wil come to this poynte, yᵗ Jacob shalbe rooted againe, and Israel shalbe grene ⁊ beare floures, ⁊ they shal fyll yᵉ whole worlde wᵗ their frute. Smyteth he not his smyter, as euel as he is smyttẽ himself? Destroieth he not yᵉ murtherers, as he is murthured? Euery mã recõpenseth wᵗ yᵉ measure yᵗ he receaueth: He museth vpõ his sore wyn

de, as vpō the dayes of extreme heate. And therfore shal the iniquite of Jacob be thus reconciled. And so shal he take awaye all ỹ frute of his synnes.

As for aulter stones, he shal make them all as stones beaten to poulder: the Groues and Idols shal not stonde. The stronge cities shalbe desolate, and ỹ fayre cities shal be left like a wildernes. The catel shal fede and lie there, and the shepe shal eate it vp.

C Their harueste shal be brent, their wyues which were their bewtie when they came forth: shalbe defyled. For it is a people without vnderstōdinge, and therfore he ỹ created them, shal not fauoure them: and he ỹ made them, shal not be merciful to thē. In ỹ tyme shal ỹ LORDE shute from ỹ swifte water of Euphrates, vnto ỹ ryuer of Egipte. And there shal the children be chosen out one by one. Then shal the greate trompet be blowen, so that those which haue bene destroyed in the Assirians londe, and tho se that be scatred abrode in Egipte: shal come & worshipe the LORDE at Jerusalē, vpō the holy mount.

The xxviij. Chapter.

A WO be to ỹ crowne of pryde, to ỹ dronkē Ephraemites, and to the faydinge floure, to the glory of his pōpe, ỹ is vpō the toppe of the plēteous valley: which mē be ouerladen w̄ wyne. Beholde, the strength and power of the LORDE shal breake in to the londe on euery syde, like a tempest of hale, that beareth downe stronge holdes, and like an horrible, mightie and ouer flowinge water. And the proude crowne of the dronken Ephraemites, shal be troden vnder foote. And as for the faydinge floure, the glory of his pompe, which is vpon the toppe of the plenteous valley: it shal happen vnto him, as to an vntymely frute before the harueste come. Which as soone as it is sene, is by and by deuoured, or euer it come well in a mans honde.

And then shal the LORDE of hooستes be a ioyful crowne, and a glorious garlāde vnto the remnaunt of his people. Vnto the lowly, he shalbe a spriete of iudgment, and vnto them that dryue awaye the enemies from ỹ gates, he shalbe a spriete of strēgth.

B But they go wronge by ỹ reason of wyne, they fall and stacker because of stronge drynke. Nee euē the prestes and prophetes themselues go amisse, they are dronken with wyne, and weake braned thorow stronge drynke. They erre in seinge, and in judgmēt they fayle. For all tables are so ful of vomyte and fylthynes, ỹ no place is clene. What is he amonge them, ỹ can teach, instructe or enfourme the childrē, which are weened from suck or taken from the brestes: of eny other fashion, then: Commaunde ỹ maye be commaunded, byd ỹ maye be byddē, forbyd that maye be forbyddē, kepe backe ỹ maye be kepte backe, here a litle, there a litle. And therfore the LORDE also shal speake w̄ lispinge lippes and w̄ a straunge lāguage vnto this people, to whom he spake afore of this maner: This shal bringe rest, ỹ one refresh the weery, ye this shal bringe rest. But they had no will to heare. And therfore the LORDE C shal answere their stubbournes (cōmaunde ỹ maye be cōmaunded, byd ỹ maye be byd den, forbyd ỹ maye be forbyddē, kepe backe ỹ maye be kepte backe, here a litle, there a litle) That they maye go forth, fall backwarde, be brussed, snared and taken. Wherfore heare the worde of the LORDE, ye mockers that rule the LORDEs people, which is at Jerusalē. For ye cōforte yo' selues thus: Tush, death & we are at a poynte, & as for hell, we haue made a cōdicion with it: that though there breake out eny sore plage, it shal not come vpon vs. For with disceate wil we escape, and with hynblenes will we defende o' selues. Therfore thus saieth the LORDE God: Beholde, I will laye a stone in Sion, a greate stone, a costly corner stone for a sure foundacion: ỹ who so putteth his truste in him, shal not be confouded. Righteousnes wil I set vp agayne in ỹ balaunce, and iudgment in the weightes. The tēpest of hale shal take awaye yo' refuge, that ye haue to disceaue withal, and ỹ ouerflowinge waters shal breake downe yo' stronge holdes of dissimulaciō. Thus the appoyntmēt that ye haue made w̄ death, shalbe done awaye, and the cōdicion that ye made with hell, shal not stōde. When the greate destructiō goeth thorow, it shal all to treade you, Jt shal take you quyte awaye before it. For it shal go forth early in the mornynge, and contynue only ỹ daye and ỹ night. And the very feare only shal teach you, when ye heare it. For ỹ bedde shal be so narow ỹ a mā cā not lye vpon it. And the coueringe to small, that a mā maye not wynde him self therin. For the LORDE shal steppe forth as he dyd vpon the mount Perazim, and shal take on as he dyd vpō the dale of Gabaon: that he maye bringe forth his deuyce, his straunge deuyce: and fulfil his worke, his wonderful worcke. And therfore make no mockes at it, that youre captiwyte increase not: for Jha-

Esa. 10.a
Mat 23.b
1. Cor. 14.c
C
Amos 9.d
Psal. 117.c
Ro. 9.g
1 Pet 2.a
Luc. 20.b
1. Cor. 15.b
D
Esa. 37.f
2. Re. 5.d
Iosue 10.b
1. Par. 14.d

ne herde the LORDE of hooſtes ſaye, that there ſhal come a ſoden deſtruction and plage vpon the whole earth. Take hede, and beare my voyce, ponder and merck my wordes wel. Goeth not the huſbonde man euer in due ſeaſon earneſtly to his londe: he moweth & ploweth his grounde to ſowe. And whē he hath made it playne, he ſoweth it with fitches or comyn. He ſoweth ſ wheate and Barlye in their place, Milium and Rye alſo in their place. And ſ he maye do it right, his God teacheth him and ſheweth him. For he treadeth not the fitches out with a wayne, nether bringeth he the cart here and there ouer the comyn, but he throſheth ſ fitches out with a flale, and the comyn with a rod. As for the wheate, he grindeth it to make bred therof, In as moch as he can not bringe it to paſſe w treadinge out. For nether the bruſſinge that the cart wheles make, ner his beaſtes can grynde it. This and ſoch like thinges come of the LORDE of hoſtes which is maruelous in councel, and greate in righteouſneſſe. The xxix. Chap.

A WO vnto the o Ariel Ariel, thou cite that Dauid wāne. Take yet ſome yeares, and let ſome feaſtes yet paſſe ouer: then ſhal Ariel be beſeged, ſo that ſhe ſhal be heuy and ſorouful, and ſhal be vnto me euen as a lyon. For I wil laye ſege to the rounde aboute, and kepe ſ in with towers, and graue vp dykes agaynſt ſ. And thou ſhalt be brought lowe, and ſpeake out of the earth, and thy wordes ſhal go humbly out of ſ grounde. Thy voyce ſhal come out of the earth, like the voyce of a witch, and thy talkinge ſhal groane out of the myre. For the multitude of thine enemies ſhalbe like mealduſt. And the nombre of Tyrauntes ſhalbe as ſ duſt that the wynde taketh awaye ſodenly.

Ezec. 43.c
2. Reg. 5.a
Pſal. 1.b

Thou ſhalt be viſited of the LORDE of hooſtes with thondre, earth quake, and with a greate crack, with the whyrle wynde, tempeſt, and with the flame of a conſumynge fyre. But now the multitude of all the people, that went out agaynſt Ariel: the whole hooſte, the ſtronge holdes, and ſege: is like a dreame which apeareth in the night. It is like as when an hungrie man dreameth that he is eatynge, and when he awaketh, he hath nothinge: like as when a thurſtie man dreameth that he is drinkinge, and when he awaketh, he is faynt, and his ſoule vnpacient.

B

Pſal. 72.c

So is the multitude of all people, that muſtre them ſelues agaynſt the hill of Sion. But ye ſhalbe at youre wittes ende, ye ſhalbe abaſſhed: ye ſhal ſtacker, and rele to and fro. Ye ſhalbe dronken, but not of wyne. Ye ſhal fall, but not thorow dronkenes: For the LORDE ſhal geue you an hard ſlepinge ſpirite, and holde downe youre eyes: namely yo prophetes and heades which ſhulde ſe, them ſhal he couer. And all viſions ſhalbe vnto you, as the wordes that ſtonde in a ſealed lettre, when one offreth it to a man that is lerned, and ſayeth: rede vs this lettre. Thē he anſwereth: I cā not rede it, for it is ſhutt. But yf it be genē to one ſ is not lerned, or ſayde vnto him: rede this lettre: Then ſayeth he. I can not rede.

Therfore thus ſayeth the LORDE: For ſo moch as this people draweth nye me w their mouth, and prayſeth me highly with their lippes (where as there herte neuerthles is farre fro me, and the feare which they owe vnto me, that turne they to mens lawes and doctrynes) therfore wil I alſo ſhewe vnto this people, a maruelous terrible and greate thinge (Namely this:) I wil deſtroye the wiſdome of their wiſe, and the vnderſtōdinge of their lerned men ſhal periſh. Wo be vnto them that ſeke ſo depe, to hyde their ymaginacion before the LORDE, which rehearce their coūcels in ſ darkne, and ſaye: who ſeith vs, or who knoweth vs?

Which ymaginacion of yours is euen as when the potters claye taketh adviſemēt, as though the worke might ſaye to ſ worke maſter: make me not, or as when an erthen veſſel ſaieth of the potter: he vnderſtondeth not. Se ye not that it is hard by, that Libanus ſhalbe turned in to Charmel, and that Charmel ſhalbe taken as a wodde? Then ſhal deaf men vnderſtonde the wordes of the boke, and the eyes of the blynde ſhal ſe without eny cloude or darknes. The oppreſſed ſhal holde a mery feaſt in the LORDE, and the poore people ſhal reioyſe in the holy one of Iſrael.

Then ſhal the furious people ceaſſe, and ſ mockers ſhal be put awaye, and all they ſ do wronge ſhalbe rooted out, ſoch as laboure to drawe mē vnto ſynne: and ſ diſcerne him, which reproueth them in the gate, & ſoch as turne good perſonnes to vanite.

And therfore the LORDE (euen the defender of Abraham) ſaieth thus vnto the houſe of Jacob: Now ſhal not Jacob be aſhamed, nor his face cōfounded, when he ſeith amonge his children (whom my hondes haue made) ſoch as halowe my name amonge them: that they maye ſanctifie the holy one of Jacob, and feare the God of Iſ

rael: and that they which afore tyme were of an erroneous spriete, haue now vnderstondinge, and y^t^ soch as before coude not speake, are now lerned in my lawe.

The xxx. Chapter.

WO be to those shrenkinge children (saieth the LORDE) which seke councel, but not at me: which take a webbe in honde, but not after my will: that they maye heape one synne vpon another. They go downe into Egipte, (and axe me no councel) to seke helpe at the power of Pharao, and cõforte in the shadowe of the Egipcias. But Pharaos helpe shalbe youre cõfucion, and the comforte in the Egipcians shadowe shalbe youre owne shame. Youre rulers haue bene at Zoan, and yo^r^ messaungers came vnto Hanes. But ye shal all be ashamed of the people y^t^ maye not helpe you, which shal not bringe you strength or comforte, but shame and confucion.

Youre beastes haue borne burthens vpõ their backes towarde the South, thorow the waye that is ful of parell and trouble, because of the lyõ and lyones, of the Cockatrice and shutynge dragon. Yee the Mules bare youre substaunce, and the Camels brought yo^r^ treasure vpon their croked backes, vnto a people that can not helpe you. For the Egipcians helpe shalbe but vane and lost. Therfore I tolde you also y^t^ youre pryde shulde haue an ende. Wherfore go hẽce, and write them this in their tables, and note it in a booke: that it maye remayne by their posterite, and be stil kepte. For it is an obstinate people, vnfaithful children, children that will not heare the lawe of the LORDE.

They darre saye to the prophetes: Intromitte youre selues with nothinge, and vnto y^t^ Soythsayers: tell us of nothinge for to come, but speake frendly wordes vnto vs, and preach vs false thinges. Treade out of the waye, go out of the path, turne the holy one of Israel from vs. Therfore thus saieth the holy one of Israel: In as moch as ye haue cast of youre bewtie, and conforted youre selues with power and nymblenesse, and put youre confidence therin: therfore shal ye haue this myschefe agayne for youre destruction and fall, like as an hie wall, that falleth because of some rifte (or blast,) whose breakinge cometh sodenly.

And youre destruction shalbe like as an erthẽ pot, which breaketh no man touchinge it, yee and breaketh so sore, that a man shal not fynde a sheuer of it to fetch fyre in, or to take water with all out of the pyt. For the LORDE God, euen the holy one of Israel hath promised thus: With stilsittinge and rest shal ye be healed, In quyetnesse and hope shal youre strength lie. Notwithstondinge ye regarde it not, but ye will saie: No, for thus are we cõstrayned to fle vpõ horses. (And therfore shall ye fle) we must ryde vpon swift beasties, and therfore youre persecutours shal yet be swifter. A thousand of you shal fle for one, or at the most for fyue, which do but only geue you euell wordes: vntil ye be desolate, as a ship mast vpon an hie mountayne, and as a beaken vpon an hill.

Yet stondeth the LORDE waitinge, that he maye haue mercy vpon you, and lifteth him self vp, that he maye receaue you to grace. For the LORDE God is righteous. Happie are all thei that wate for him. For thus (o thou people of Sion and ye citisens of Jerusalem) shal ye neuer be in heuynes, for doutlesse he will haue mercy vpon the. As soone as he heareth the voyce of thy crie, he will helpe the. The LORDE geueth you the bred of aduersite, and the water of trouble. But thine instructer fleyth not farre from the, y^f^ thine eyes loke vnto thine instructer, and thine eares harken to his worde, that crieth after the and saieth: This is the waye, go this, and turne nether to the right honde nor the leffte.

Moreuer yf ye destroye the syluer workes of youre Idols, and cast awaye the golden coapes that ye deckt them withall (as fylthynes) and saie, get you hence: Thẽ wil he geue rayne to the sede, that ye shal sowe in the earth, and geue you breade of the encrease of the earth, so that all shalbe plenteous and abundaunt. Thy catel also shal he fede in the brode medowes. yee thyne oxẽ and Mules that till the grounde, shal eate good fodder, which is pourged w^t^ y^e^ fanne. Goodly ryuers shal flowe out of all his mountaynes and hilles. In the daye of the greate slaughter when the towers shal fall, the Moone shal shyne as the Sonne and y^e^ Sõne shyne shalbe senẽfolde, and haue as moch shyne, as in seuen dayes beside.

In that daye shal the LORDE bynde vp y^e^ brussed sores of his people, and heale their woundes. Beholde, the glory of the LORDE shal come from farre, his face shal burne, that no man shalbe able to abyde it, his lippes shal wagge for very indignacion, and his tunge shal be as a consumynge fyre. His breath like a vehement floude of wa

Exo. 14. d
2. Par. 20 c
Leui. 26. h
Iosu. 23. c
Ro. 3. a
Deut. 4. a
Psal. 36. b
2. Pet. 3. b

ter, which goeth vp to the throte. That he maye take awaye ye people, which haue turned them selues vnto vanite, and the brydle of errour, that lieth in other folkes chawes.

But ye shal synge, as the vse is in ye night of the holy solempnite. Ye shal reioyse from youre hert, as they that come with the pipe, when they go vp to the mount of the
f LORDE, vnto ye rock of Israel. The LORDE also shal set vp the power of his voyce, and declare his terrible arme, with his angrie countenaunce, yee and the flame of the consumynge fyre, with earth quake, tempest of
Esa.10.a wynde, and hale stones. Then shal the Assirian feare also, because of the voyce of the LORDE, which shal smyte him with the rodde. And the same rodde which the LORDE wil sende vpon him, shal moue the whole foundacion: with trompet, with noyse of
Mat.25.d warre and batell to destroye. For he hath prepared the fyre of payne from the begynnynge, yee euen for kynges also. This hath he made depe & wyde, ye norishinge therof is fyre and wodde innumerable, which the breath of the LORDE kyndleth, as it were a matche of brymstone.

The xxxj. Chapter.

A WO vnto them that go downe into Egipte for helpe, and trust in horses, and conforte them selues in Charettes, because they be many, and in horse me because they be lustie and stronge. But they regarde not the holy one of Israel, and they aske no question at the LORDE. Where as he nevertheles plageth ye wicked, and yet goeth not from his worde, wha he steppeth forth and taketh the victory agaynst the housholde of the frauwerde, and against the helpe of euel doers. Now the Egiptians are men, and not God, and their horses flesly and not spirete. And as soone as the LORDE stretcheth out his honde, then shal the helper fall, and he that shulde haue bene helped, and shal altogether be destroyed. For thus hath the
Apo.5.a LORDE spoke vnto me: Like as the Lyon or
Gen.49.b lyos whelpe roareth vpon the pray that he hath gotten, and is not afrayde, though ye multitude of shepardes crie out vpon him, nether abashed for all the heape of them: So shal the LORDE of hoostes come downe from the mount Sion, and defende his hill.
Deut.32.b Like as byrdes flotre aboute their nestes, so shal the LORDE of hoostes kepe, saue, defende and deliuer Jerusalem. Therfore (o ye childre of Israel turne agayne, like as ye haue exceaded in youre goinge back. For in ye daye euery man shal cast out his Idols of syluer and golde, which ye haue made with youre synful hondes. Assur also shalbe slayne with the swerde, not wt a mans swerde. A swerde shal deuoure him, but not a mans swerde. And he shal fle from the slaughter, and his seruauntes shalbe taken prisoners. He shal go for feare to his stronge holdes, and his prynces shal fle from his badge. This hath ye LORDE spoke, whose light burneth in Sion, and his fyre in Jerusalem.

The xxxij. Chapter.

BEholde, the kinge shal gouerne after ye rule of rightuousnes, and ye princes shal rule accordinge to the balaunce of equite. He shalbe vnto me, as a defence for the wynde, and as a refuge for the tempest, like as ayre of water in a thurstie place, and ye schadowe of a greate rock in a drue lode. The eyes of the seinge shall not be dymme, and the eares of them that heare, shal take diligete hede. The hert of the vnwise, shal attayne to knowlege, and the vnparfite tuge shal speake planely and distinctly. Then shal the mygarde be no more called gentle, ner the churle lyberall. But the churle wil be churlishly mynded, and his hert wil worke euell and playe the ypocrite, and ymagyn abhominacios agaynst God, to make the hungrie leane, and to withholde drinke from the thurstie: These are the perlous weapons of the cuvetous, these be his shamefull councels: that he maye begyle the poore with disceatful workes, yee euen there as he shulde geue sentence with the poore. But the liberall person ymagineth honest thinges, and commeth vp with honesty.

Vp (ye rich and ydle cities), harken vnto my voyce. Ye careles cities, marcke my wordes. After yeares and dayes shal ye be brought in feare, o ye careless cities. For Harvest shalbe out, and the grape gatheringe shal not come. O ye rich ydle cities, ye that feare no parell, ye shalbe abashed and remoued: when ye se the barennesse, the vastednesse and preparinge to warre. Ye shal knock vpo youre brestes, because of the pleasaunt felde, and because of the fruteful vynyarde. My peoples felde shal bringe thornes and thistels, for in euery house is voluptuousnes & in the cities, wilfulnes. The palaces also shalbe broken, and the greatly occupide cities desolate. The towers and bulwerckes shalbe become dennes for euermore, the pleasure of Mules shalbe turned to pasture for shepe: Vnto the tyme that ye spirete be poured vpon vs from aboue.

Then shal the wilderneesse be a fruteful

felde & the plenteous felde shalbe rekened for a wodde. Then shal equyte dwel in the deserte, and righteousnesse in a fruteful londe. And the rewarde of righteousnesse shalbe peace, and hir frute rest and quietnesse for euer. And my people shal dwel in the ynnes of peace, in my tabernacle and pleasure, where there is ynoughin thē all. And whē the hale falleth, it shal fall in the wodde and in the citie. O how happy shal ye be, whē ye shal safely sowe youre sede beside all waters & dryue thither the fete of youre oxē & asses.

The xxxiij. Chapter.

THerfore wo vnto the (o robber) shalt not thou be robbed also? and vnto the that laiest wait, as who saye there shulde no wayte be layde for the: Wo vnto the which doest hurte, euen so shalt thou be hurt also. And as thou layest waite, so shal wait be layde for the also.

LORDE be merciful vnto vs, we wait for the. Thine arme is at a poynte to vyset vs, but be thou oure health in the tyme of trouble. Graūte that the people maye fle at the anger of thy voyce, & that at thy vpstondinge the Gentiles maye be scatred abrode, and that their spoyle maye be gathered, as the greshoppers are comonly gathered togeather in to the pyt. Stonde vp LORDE, thou that dwellest on hie: Let Siō be fylled with equyte and righteousnesse. Let treuth and faithfulnesse be in hir tyme: power, health, wisdome, knowlege & the feare of God are hir treasure. Beholde, their aungels crie with out, the messaungers of peace wepe bytterly. The stretes are waist, there walketh no man therin, the appoyntmen is broken, the cities are despised, they are not regarded, the desolate earth is in heuynes. Libanus taketh it but for a sporte, that it is hewen downe: Saron is like a wyldernes: Basā & Charmel are turned vpside downe. And therfore saieth ỹ LORDE: I wil vp, now wil I get vp, now wil I aryse. Ye shal conceaue stubble, and beare strawe, & youre spirite shal be the fyre, that it maye consume you: & the people shalbe burnt like lyme, & as thornes burne that are hewen of, & cast in the fyre.

Now herken to (ye that are farre of) how I do with them, & cōsidre my glory, ye that be at honde. The synners at Sion are afrayde, a sodane fearfulnesse is come vpon the ypocrytes. What is he amonge us (saye they) that will dwell by that consumynge fyre? which of vs maye abyde that euerlastinge heate? He that ledeth a godly life (saye I) & speaketh the treuth: he that abhorreth to

do violence and disceate: he that kepeth his hōde that he touch no rewarde: which stoppeth his eares, that he heare no conucel agaynst the innocent: which holdeth downe his eyes, that he se no euel. He it is, that shal dwel on hie, whose sauegarde shalbe in the true rocke, to him shalbe geuen the right true meat & drynke. His eyes shal se the kynge in his glory: & in the wyde worlde, and his herte shal delite in the feare of God. What shal then become of the scrybes of the Senatoure? what of him that teacheth childrē? There shalt thou not se a people of a straunge tūge, to haue so diffused a lāguage, that it maye not be vnderstonde: nether so straunge a speache, but it shal be perceaued. C 1.Cor.14.d

There shal Sion be sene, the head citie of oure solempne feastes. There shal thine eyes se Jerusalem that glorious habitation: the tabernacle that neuer shal remoue, whose nales shal neuer be taken out worlde without ende, whose coardes euerychone shal neuer corruppe: for the glorious Magesty of the LORDE shal there be present amōge vs. In that place (where fayre broade ryuers & streames are) shal nether Gallye rowe, ner greate shippe sale. For the LORDE shalbe oure capteyne, the LORDE shalbe oure lawe geuer, The LORDE shalbe oure kinge, & he himself shalbe oure Sauioure. There are the coardes so layd abrode, that they cā not be better: The mast set vp of soch a fashion, that no bāner ner sale hāgeth therō: but there is dealed greate spoyle, yee lame men runne after the pray. There lieth no mā that saieth: I am sick, but all euel is taken awaye from the people, that dwel there. Heb.9.b

The xxxiiij. Chapter.

COme ye heithen & heare, take hede ye people. Herkē thou earth & all that is therin: thou rounde cōpasse & al that groweth ther vpon: for the LORDE is angrie with al people, & his displeasure is kindled agaynst all the multitude of them, to curse them, & to slaye them. So that their slayne shalbe cast out, & their bodies stincke: that euē the very hilles shalbe wet with the bloude of them. All the starres of heauen shalbe consumed, & the heauen shal folde together like a roll, & all the starres therof shall fall, like as the leaues fall from the vynes and fygetrees. For my swearde (saieth he) shalbe bathed in heauen, & shal immediatly come downe vpon Idumea, and vpon the people which I haue cursed for my vengeaunce. A Iaco.4.c 2.Pet.3.b

And the LORDES swearde shalbe full of bloude, & be rustie with the fatnesse & bloude

of lambes and gootes, with the fatnesse of
neeres of the wethers. For the LORDE shal
tyl a great offringe in Bosra, and in the lon
B de of Idumea. There shal the Vnicornes
fall with the Bulles, (that is with the gia
untes) and their londe shalbe washed with
bloude, & their grounde corrupte with fat-
nesse. Vnto the also (o Sion) shal come the
Esa.63.a daye of the vengeaunce of God, and the ye
are when as thyne owne iugdmentes shal-
be recompensed. Thy floudes shalbe turned
to pytch, and thine earth to brymstone, &
therwith shal the londe be kyndled, so that
it shal not be quenched daye ner night: But
smoke euermore, & so forth to lie waist. And
Soph.2.b no man shal go thorow thy londe for euer:
But Pellicanes, Storkes, great Oules, and
Rauens shall haue it in possession, & dwell
therein.

C For God shal sprede out the lyne of deso-
lacion vpon it, & weye it with the stones of
emptynes. When kinges are called vpō, the
re shalbe none, and all princes shalbe awa-
ye. Thornes shal growe in their palaces,
nettels & thistles in their stronge holdes, y
the dragons maye haue their pleasure the-
rin, & that they maye be a courte for Estri-
Tren.4.b ches. There shal straunge visures and mon-
struous beasties mete one an other, & the wyl
de kepe company together. There shal the
lamia lye, & haue hir lodginge. There shall
the hedghogge buylde, digge, be there at
home, and bringe forth his yongeones. The
re shal the kytes come together, ech one to
Ioh.5.b his like.
Deut.28. Seke thorow the scripture of the LORDE
& rede it. There shal none of these thinges
be left out, there shal not one (ner soch like)
fayle. For what his mouth commaundeth,
that same doth his spriete gather together
(or fulfilleth). Vpon whom so euer y lot fal-
let, or to whom he dealeth it with the line:
those shal possesse the enheritaunce from ge
neracion to generacion, and dwel therin.

The xxxv. Chapter.

BVt the deserte & wilderneesse shal re-
ioyse, y waist grounde shal be glad,
and flourish as the lilly. She shal flo-
rish pleasauntly, and be ioyful, and euer be ge
uynge of thankes more and more. For y glo-
ry of Libanus, the bewty of Charmel & Saro
shalbe geuen her. These shal knowe the ho-
noure of the LORDE, and the magesty of ou-
re God. And therfore strengthy y weake hō-
Heb.12.b des, and confort the feble knees. Saye vn-
Deut.20.a to them that are of a fearful hert: Be of go-
31.b od chere, and feare not. Beholde: youre God
cometh, to take vengeaunce & to reward,
God cometh his owne self, and wil delyuer
you. Then shal the eyes of the blinde be ly-
ghtned, and the eares of the deaff opened.
Then shal the lame man leape as an herte,
& the domme mās tūge shal geue thankes.

In the wilderneesse also there shal welles
springe, and floudes of water in the deserte.
The drie grounde shal turne to ryuers, and
the thurstie to springes of water. Where as
dragons dwelt afore, there shal growe swe-
te floures and grene russhes. There shalbe
footpathes & comon stretes, this shalbe cal-
led the holy waye. No vnclene person shal
go thorow it, for the LORDE him self shal go
with thē that waye, and the ignoraūt shal
not erre. There shalbe no lyon, and no rauy
shinge beast shall come therin nor be ther,
but men shal go there fre and safe. And the
redemed of the LORDE shal conuerte, and co
me to Sion with thankesgeuinge. Euerlas-
tinge ioye shal they haue, pleasure & gladne
sse shalbe amōge them, And as for all sorow
and heuynes, it shal vanish awaye.

The xxxvj. Chapter.

IN the xiiij. yeare of kinge Ezechias,
came Sennacherib kinge of the Assi-
rians downe, to laye sege vnto all the stronge
cities of Juda And the kinge of the Assi-
rās sent Rabsaches from Lachis toward Je
rusalem, agaynst kinge Ezechias, with a gre
uous hooste. which set him by the condite of
the ouerpole, in the waye that goeth tho-
row y fullers lōde. And so there came forth
vnto him Eliachim Helchias sonne the pre-
sydent, Sobna the scribe, and Joah Asaphs
sonne the Secretary.

And Rabsaches sayde vnto them: Ta
Ezechias, that the greate kinge of Assiria
sayeth thus vnto him: What presumpcion
is this, that thou trustest vnto? Thou think-
est (peraduēture) that thou hast councel &
power ynough, to mayntene this warre:
els wher to trustest thou, that thou castest
thi self of fro me? lo, Thou puttest thy trust
in a broken staff of rede (I meane Egipte)
which he that leaneth vpon, it goeth in to
his honde & shuteth him thorow. Euen so
is Pharao the kinge of Egipte, vnto all the
that trust in him. But y thou woldest saye
to me: We trust in y LORDE oure God: A go
odly god, in dede: whose hie places & aulte-
res Ezechias toke downe, and commaunded
Juda and Jerusalem, to worshipe only befo
re the aulter. Abyde the, thou hast made a
condicion with my lorde the kinge of the As
sirias, that he shulde geue the two thousan-

be horses: Art thou able to set mē there vp? Seinge now that thou canst not resist the power of the smallest prynce that my LORDE hath, how darrest thou trust in ỹ charettes and horsemen of Egipte? Moreouer, thinkest thou ỹ I am come downe hither, to destroye this londe with out the LORDES will? The LORDE sayde vnto me: go downe in to that londe, that thou mayest destroye it.

Then sayde Eliachim, Sobna & Johah vnto Rabsaches: Speake to vs thy seruauntes (we praye the) in the Sirians language, for we vnderstonde it well: And speake not to vs in the Jewes tunge, lest the folcke heare, which lieth vpon the wall. Then answered Rabsaches: Thinke ye, ỹ the kinge sent me to speake this only vnto you? hath he not sent me to thē also, that lie vpō the wall? that they be not cōpelled to eate their owne donge, and drinke their owne stale with you?

And Rabsaches stode stiff, & cried with a loude voyce in the Jewes tūge, and sayde: Now take hede, how the greate kinge of the Assiriās geueth you warnynge. Thus saieth the kinge: Let not Ezechias disceaue you, for he shal not be able to delyuer you. Moreouer, let not Ezechias comforte you in the LORDE, when he saieth: The LORDE with out doute shal defende vs, & shal not geue ouer this cite in to the hondes of the kinge of the Assiriās, beleue him not. But thus saieth the kinge of Assiria: opteyne my fauoure, enclyne to me: So maye euery mā enioye his vynyardes and fygetrees, and drinke the water of his cisterne: vnto the tyme that I come myself, & bringe you in to a londe, ỹ is like youre owne: wher in is wheat and wyne, which is both sowen with sede, and planted with vynyardes. Let not Ezechias disceaue you, when he sayeth vnto you: the LORDE shal delyuer vs.

Might the goddes of the Gentiles kepe euerymans londe, from the power of the kinge of the Assirians? Wher is the God of Hemath & Arphad? Where is the God of Sepharnaim? And who was able to defende Samaria out of my honde? Or which of all the goddes of the lōdes, hath delyuered their countre out of my power, so that the LORDE shulde delyuer Jerusalem fro my honde? Vnto this, Ezechias messaungers helde their tunges, and answered not one worde: for the kinge had charged them, that they shulde geue him none answere. So came Eliachim Elchias sonne the presidēt, Sobna the scrybe, and Joah Asaphs sonne the Secretary, vnto Ezechias with rente clothes, & tolde him the wordes of Rabsaches.

The xxxvij. Chapter.

When Ezechias herde that, he rente his clothes, & put on a sack cloth, & went in to the temple of the LORDE. But he sent Eliachim the presidēt, Sobna the scrybe wt the eldest prestes clothed in sack, vnto the Prophet Esay the sonne of Amos, & they sayde vnto him: Thus saieth Ezechias: this is the daye of trouble, of plage & of wrath: like as when a childe cometh to the byrth, but the woman hath no power to bringe it forth. The LORDE thy God (no doute) hath well considered the wordes of Rabsaches, whom his lorde ỹ kinge of the Assirians hath sent, to defie & blaspheme the lyuynge God: with soch wordes, as the LORDE ỹ God hath herde right well. And therfore lift vp ỹ prayer for the remnaunt, that yet are left. So the seruauntes of kinge Ezechias came to Esay.

A 4. Reg. 19. a

And Esay gaue them this answere: Saie thus vnto youre lorde: thus saieth the LORDE: Be not afrayde of the wordes that thou hast herde, wherwith the kinge of Assiriās seruauntes haue blaspheined me. Beholde, I will cause a wynde go ouer him, as soone as he heareth it, he shal go agayne in to his countre, there will I distroye him with the swerde. Now when Rabsaches returned, he founde ỹ kinge of Assiria layenge sege to Lobna, for he had vnderstonde, that he was departed from Lachis. For there came a rumoure, ỹ Taracha kinge of Ethiopia was come forth to warre agaynst him.

B Esa. 31. b

1. Reg. 25. c

And when the kinge of Assiria herde ỹ, he sent other messaungers to kinge Ezechias, with this commaundement. Saye thus to Ezechias kinge of Juda: Let not thy God disceaue the, in whom thou hopest, & saiest: Jerusalē shal not be geuē in to the hondes of the kinge of Assiria. For thou knowest well, how the kinges of Assiria haue handled all the londes, that they haue subuerted, & hapest thou to escape? Were the people of the Gētiles (whom my progenitours cōquered) delyuered at eny tyme thorow their goddes? As namely, Gozan, Haran, Rezeph, & the childrē of Eden, which dwell at Thalassar. Where is the kinge of Hemath, & the kinge of Arphad, & the kinge of the citie Sepharnaim, Ena and Ava? Now when Ezechias had receaued ỹ lettre of the messaungers, & red it, he went vp in to the house of the LORDE, & opened the lettre before ỹ LORDE. And Ezechias prayed before the LORDE on this maner: O LORDE of hoostes, thou God of Israel, which dwellest vpō Cherubim. Thou

4. Reg. 19. a

C

Baruc. 2. c

Exo. 25 c
Gene. 1. a

art the God, that only is God of all the kingdomes of the worlde, for thou only hast created hayē & earth. Encline thine eare LORDE & cōsidre, open thine eyes (o LORDE,) & sē, and pondre all the wordes of Sēnacherib, which hath sent his embassage to blaspheme the, the lyuynge God. It is true (o LORDE) that the kinges of Assiria haue cōquered all kingdomes & londes, & cast their goddes in the fyre. Notwithstōdinge those were no goddes but the workes of mens hondes, of wodd or stone, therfore haue they destroyed them. Delyuer vs then (o LORDE oure God) from the hondes of Sennacherib, ỹ all kingdomes of the earth maye knowe, that thou only art ỹ

D LORDE. Then Esay the sonne of Amos sent vnto Ezechias, sayenge: Thus saieth ỹ LORDE God of Israel: Where as thou hast made thy prayer vnto me, as touchinge Sennacherib, this is the answere, that the LORDE hath geuen concernynge him: Despised art thou, & mocked (o doughter of Sion) he hath shaken his heade at the, o doughter of Jerusalem. But thou Sennacherib, whom hast thou defied or blaspemed? And agaynst whō hast thou lifted vp thy voyce, & exalted thy proude lokes? euen agaynst the holy one of Israel. Thou with thy seruauntes hast blasphemed the LORDE, and thus holdest thou of thy selfe: I couer the hie mountaynes, & sydes of Libanus with my horsmen. And there wil I cut downe the hie Cedre trees & the fayreste Fyrre trees. I will vp in to the heyth of it & in to the chefest of his timbre woddes. Yf there be no water, I wil graue & drynke. And as for waters of defence, I shal drie them vp with the sete of myne hooste. Yee (saiest thou) hast thou not herde, what I haue taken in honde, & brought to passe of olde tyme? That same wil I do now also: waist, destroye, & bringe the stronge cities vnto heapes of stones. For their inhabitours shalbe like lame men, brought in feare & confounded. They shalbe like the grasse & grene herbes in the felde, like the hay vpō house toppes, that wythereth, afore it be growne vp.

Zac. 2. b
Matt. 25. b
Act. 9. a

E I knowe thy wayes, thy goinge forth & thy cōmynge home, yee & thy madnesse agaynst me. Therfore thy furiousnesse agaynst me, & thy pryde is come before me. I wil put a rynge in ỹ nose, & a bridle byt in the chawes of the, & turne the aboute, euē the same waye thou camest. I wil geue the also this token (o Ezechias) this yeare shalt thou eate that is kepte in stoare, & the next yeare soch as groweth of himself, and in the thirde yeare ye shal sowe and reape, yee ye shal plante vynyardes, and enioye the frutes therof.

And soch of the house of Juda as are escaped, shal come together, and the remnaunt shal take rote beneth, & bringe forth frute aboue. For the escaped shal go out of Jerusalē, & the remnaunte from the mount Sion. And this shal the gelousy of the LORDE of hoostes bringe to passe. Therfore thus saieth the LORDE, cōcernynge the kinge of the Assirians: He shall not come in to the citie, and shal shute no arowe in to it, there shall no shilde hurte it, nether shal they graue aboute it. The same waye that he came, shal he returne, and not come at this citie, saieth the LORDE. And I wil kepe and saue the citie (saieth he) for myne owne, & for my seruaunte Dauids sake.

Thus the angel went forth, and slewe of the Assirians hooste, an clxxxv. thonsande. And when men arose vp early (at Jerusalē:) Beholde, all laye ful of deed bodies. So Sennacherib the kinge of the Assirians brake vp, and dwelt at Ninive. Afterwarde it chaunsed, as he prayed in the tēple of Nesrah his god, that Adramalech and Sarazer his owne sonnes slewe him with the swearde, and fled in to the londe of Ararat. And Esarhadon his sonne reigned after him.

The xxxviij. Chapter.

NOt longe afore this, was Ezechias dead sick: And the prophet Esay the sonne of Amos came vnto him, and sayde: Thus commaundeth the LORDE: Set thyne house in ordre, for thou must dye, and shalt not escape. Then Ezechias turned his face toward the wall, & prayed vnto the LORDE, and sayde: Remembre (o LORDE) that I haue walked before the in treuth and a stedfast hert, and haue done the thinge that is pleasaunt to the. And Ezechias wepte sore. Then sayde God vnto Esay: Go and speake vnto Ezechias: The LORDE God of Dauid thy father sendeth ỹ this worde: I haue herde thy prayer, and considred thy teares: beholde, I will put xv yeares mo vnto thy life, and delyuer the and the citie also, from the honde of the kinge of Assiria, for I will defende the a te. And take the this token of the LORDE, ỹ he will do it, as he hath spoken: Beholde, I will returne the shadowe of Achas Diall, ỹ now is layed out with the Sonne, and bringe it ten degrees backward. So the Sonne turned ten degrees backward, the which he was descended afore.

A thankesgeuynge, which Ezechias kinge of Juda wrote, when he had bene sicke, & was recouered.

I thought I shulde haue gone to the gates of hell in my best age, and haue wanted the residue of my yeares.

I spake within my self: I shal neuer viset the LORDE God in this life: I shal neuer se man, amonge the dwellers of the worlde

Myne age is folden vp together and taken awaye fro me, like a sheperdes cotage: my lyfe is hewen of, like as a weeuer cutteth of his webb.

Whyl I was yet takinge my rest, he hewed me of, & made an ende of me in one daie.

I thought I wolde haue lyued vnto the morow, but he bruised my bones like a lyon, and made an ende of me in one daye.

Then chatred I like a swalowe, and like a Crane, and mourned as a doue.

I lift vp myne eyes into ye hight: O LORDE, (sayde I) violence is done vnto me, be thou suertie for me.

What shal I speake or say, et that he maye this doo: ye I maye lyue out all my yeares, yee in the bytternesse of my life:

Verely (LORDE,) men must lyue in bytternesse, & all my life must I passe ouer therin: For thou raysest me vp, and wakest me. But lo, I wilbe wel content with this bytternes.

Neuertheles my cõuersacion hath so pleased ye, that thou woldest not make an ende of my life, so that thou hast cast all my synnes behynde thy backe.

For hell prayseth not the, death doth not magnifie the.

They that go downe into the graue, praise not thy treuth: but the lyuynge, yee the lyuynge acknowlege the, like as I do this daye. The father telleth his children of thy faithfulnesse.

Delyuer vs (o LORDE) and we wil synge prayses in thy house, all the dayes of oure life.

And Esay sayde: take a playster of fyges, and laye it vpon the sore, so shal it be whole. Then saide Ezechias: O what a greate thinge is this, that I shal go vp into the house of the LORDE.

The xxxix. Chapter.

At the same tyme Merodach Baladã, Baladãs sonne kinge of Babilon, sent lettres and presentes to Ezechias. For he vnderstode, how that he had bene sick, & was recouered agayne. And Ezechias was glad therof, & shewed them the cõmodities of his treasure: of syluer, of golde, of spyces & rootes, of precious oyles, all that was in his cubboordes and treasure houses. There was not one thinge in Ezechias house, & so thorow out all his kingdome, but he let them se it.

Thẽ came Esay the prophet to kinge Ezechias, and sayde vnto him: What haue ye men sayde, and from whence came they vnto the? Ezechias answered: They came out of a farre countre vnto me: out of Babilon. Esay sayde: what haue they looked vpon in thyne house? Ezechias answerde: All that is B in myne house, haue they sene: and there is no thinge in my treasure, but I shewed it them.

Then sayde Esay vnto Ezechias: Vnder 4. Re. 2. e
stode the worde of the LORDE of hoostes, Behold, the tyme wil come, that euery thinge which is in thine house, and all that thy progenitours haue layde vp in stoare vnto this daye, shalbe caried to Babilon, and nothinge left behinde. This sayeth the LORDE. Yee and parte of thy sonnes that shal come of the, and whom thou shalt get, shalbe caried hence, and become gelded chamberlaines in the kinge of Babilons courte: Then sayde Ezechias to Esay: Now God prospere his owne councel, which thou hast tolde me. He sayde moreouer: So that there be peace, and faithfulnesse in my tyme.

The xl. Chapter.

BE of good chere my people, be of good chere (saieth youre God) Conforte Jerusalem, and tell her: that hir trauale is at an ende, that hir offence is pardoned, that she hath receaued of the LORDES honde sufficient correction for all hir synnes. A voyce crieth: Prepare ye waye for the LORDE in the wylderneſſe, make straight ye path for oure God in the deserte. Let all valleis be exalted, and euery mountayne and hill be layde lowe. What so is croked, let it be made straight, and let the rough places be made playne feldes. For the glory of the LORDE Ioh. 1. b
shal apeare, & all flesh shal se it, for why, ye mouth of the LORDE hath spoken it.

The same voyce spake: Now crie. And I Psal. 89. a
sayde: what shal I crie? Then spake it: that, Eccl. 14. c
all flesh is grasse, and that all the bewtie ther- Iaco. 1. b
of, is as the floure of the felde. When the 1. Pet. 1. d
grasse is wytthered, the floure falleth awaye. Euen so is the people as grasse, when the breath of the LORDE bloweth vpon them. Neuertheleſſe whether the grasse wyther, Matt. 5. d
or the floure fade awaye: Yet the worde of Psal. 32. b
oure God endureth for euer. Moreouer the Iaco. 1. b
voyce cried thus: Go vp vnto the hill (o Sion) thou that bringest good tidinges, lift vp thy voyce with power, o thou preacher Jerusalem. Lift it vp without feare, and say vnto the cities of Juda: Behold, youre God: Esa. 52. e

beholde, the LORDE, euen the almightie shal come with power, & beare rule with his arme. Beholde, he bringeth his treasure with him, and his workes go before him. He shal fede his flock like an hirdman. He shal gather the lambes together with his arme, and carie them in his bosome, & shal kindly intreate those that beare yonge.

Esa.34.d

Who hath holden the waters in his fist? Who hath measured heauen with his spanne, and hath comprehended all the earth of ỹ worlde in thre fyngers? Who hath weyed the mountaynes and hilles? Who hath reformed the mynde of the LORDE? Or who is of his councel to teach him? At whom hath he asked cõcel, to make him vnderstõde, and to lerne him the waye of iudgment: to teach him science, and to enstructe him in the waye of vnderstõdinge? Beholde, all people are in cõparison of him, as a droppe to a bucket full, and are counted as the leest thinge ỹ the balaunce weyeth. Beholde, ỹ Iles are in comparison of him, as the shadowe of the Sonne beame. Libanus is not sufficiẽt to minister fyre for his offringe, and all the beastes therof are not ynough to one sacrifice. All people in comparison of him, are rekened, as nothinge, yee vayne vanite and emptynesse.

Sap.9.b
Ro.11.d

Psal.61.b

C To whom then will ye likẽ God? or what similitude will ye set vp vnto him? Shal the caruer make him a carued ymage? and shal the goldsmyth couer him with golde, or cast him in to a fourme of syluer plates? Moreouer shal the ymage maker (ỹ the poore man which is disposed, maye haue somthinge to set vp also) seke out and chose a tre, that is not rotten, and carue therout an ymage, ỹ moueth not? Knowe ye not this? Herde ye neuer of it? Hath it not bene preached vnto you sence the begynnynge? Haue ye not bene enformed of this, sence the foundacion of ỹ earth was layde: That he sytteth vpon the Circle of the worlde, and that all the inhabitours of the worlde are in cõparison of him, but as greshoppers: That he spredeth out the heauẽs as a coueringe, that he stretcheth them out, as a tent to dwell in: That he bringeth princes to nothinge, and the iudges of the earth to dust: so that they be not planted nor sowen agayne, nether their stocke rooted agayne in the earth? For as soone as he bloweth vpon them, they wither & fade awaye, like the strawe in a whirle wynde.

Esa.44.c

D To whom now wil ye liken me, & whom shal I be like, saieth the holyone? Lift vp youre eyes an hie, and consider. Who hath made those thinges, which come out by so greate heapes? and he can call them all by their names. For there is nothinge hyd vnto the greatnesse of his power, strength, and might. How maye then Jacob thinke, or how maye Israel saye: My wayes are hyd from the LORDE, and my God knoweth not of my iudgmentes. Knowest thou not, or hast thou not herde, that the euerlastinge God, the LORDE which made all the corners of the earth, is nether weery nor faynt, and that his wisdome can not be comprehended: but that he geueth strength vnto the weery, and power vnto the faynte? Children are weery and faynt, and the strongest men fall: But vnto them that haue the LORDE before their eyes, shal strength be encreased, Aegles wynges shal growe vpon them: When they runne, they shal not fall: and when they go, they shal not be weery.

The xlj. Chapter.

BE still (ye Iondes) and herken vnto me. Be stronge ye people, Come hither, and shew youre cause, we will go to the lawe together. Who rayseth vp ỹ iuste from the rysinge of the Sonne, and calleth him to go forth? Who casteth downe the people, and subdueth the kinges before him: that he maye throwe them all to the groũde with his swearde, and scatre them like stuble with his bowe? He foloweth vpon them, and goeth safely himself, and cometh in no footpath with his fete. Who hath made, created, and called the generacions from the begynnynge? Euen I the LORDE, which am the first, and with the last.

Beholde ye Iles, that ye maye feare, and ye endes of the earth, that ye maye be abasshed, draw nye, and come hither. Euery man hath exorted his neghboure, and brother, and bydden him be stronge. The Smyth consorted the moulder, & the Ironsmyth the hammerman, sayenge: It shalbe good, that we fasten this cast worke: and then they fastened it with nales, that it shulde not be moued. And thou Israel my seruaunt: Jacob my electe sede of Abrahã my beloued, whom I led from the endes of the earth by the honde: For I called the from farre, & saide vnto the: Thou shalt be my seruaunt: I haue chosen the, & will not cast ỹ away: be not afrayde, for I wil be with ỹ. Lake not behinde ỹ, for I wil be thy God, to strẽgth ỹ, helpe ỹ, & to kepe ỹ with this right hõde of myne. Beholde, all they that resist the, shal come to confucion and shame: and thine aduersaries

shalbe destroyed & brought to naught. So that who so seketh after them, shal not fynde them. Thy destroyers shal perish, & so shall they that vndertake to make batell agaynst the. For I thy LORDE & God, wil strength thy right honde. Euen I that saye vnto the: Feare not, I will helpe the. Be not afrayde thou litle worme Jacob, and thou despysed Israel: For I will helpe the, saieth the LORDE, & the holyone of Israel thine auenger. Beholde, I wil make the a treadinge cart & a new flale, y thou mayest throsshe & grynde the mountaynes, and bringe the hilles to pouder. Thou shalt fanne them, & the wynde shal carie them awaye, & the whyrlwynde shal scatre the. But thou shalt reioyse in the LORDE, and shalt delite in praysinge the holyone of Israel.

C When the thurstie and poore seke water & fynde none, & when their tunge is drie of thurst: I geue it them, saieth the LORDE. I the God of Israel forsake them not. I bringe forth floudes in the hilles, & welles in the playne feldes. I turne y wildernes to ryuers, and the drie londe to condytes of water. I plante in the wayst grounde trees of Cedre, Boxe, Myrre and olyues. And in the drie, I set Fyrre trees, elmes and hawthornes together. All this do I, y they altogether maye se and marcke, perceaue with their hertes, & considre: that the honde of the LORDE maketh these thinges, and that the holyone of Israel bringeth them to passe. Stonde at youre cause (saieth the LORDE) and bringe forth youre strōgest grounde, counceleth the kinge of Jacob. Let the goddes come forth them selues, and shewe vs the thinges y are past, what they be: let thē declare thē vnto vs, y we maye take them to herte, and knowe them herafter. Ether, let thē shewe vs thinges for to come, and tel vs what shalbe done herafter: so shal we knowe, that they be goddes. Shewe somthinge, ether good or bad, so wil we both knowlege y same, & tel it out.

D Beholde, ye goddes are of naught, & yo' makinge is of naught, but abhomination hath chosen you. Neuertheles I haue waked vpone from the North, & he shal come. And another from the East, which shal call vpō my name, & shal come to the prynces, as the Potter to his claye, & as y potter treadeth downe the myre. Who tolde y afore? So wil we confesse & saye, that he is rightuous. But there is none that sheweth or declareth eny thinge, there is none also that heareth youre wordes. Beholde, I will first graūte thē of Sion & Jerusalem to be Euangelistes. But

when I cōsidre: there is not one amonge thē y prophecieth, nether (when I axe him) y answereth one worde. Lo, wicked are they & vayne, with the thinges also that they take in honde: yee wynde are they, and emptynesse, with their ymages together.

The xlij. Chapter.

A Beholde now therfore, this is my seruaunt whom I will kepe to my self: my electe, In whom my soule shalbe pacified. I will geue him my spirite, that he maye shewe forth iudgment & equyte amonge the Gentiles. He shal not be an outcryer, ner an hie mynded person. His voyce shall not be herde in y stretes. A brussed rede shal he not breake, & the smokinge flax shal he not quench: but faithfully & truly shal he geue iudgmēt. He shal nether be ouersene ner haistie, that he maye restore rightuousnesse vnto the earth: & the Gētiles also shal kepe his lawes. For thus saieth God the LORDE vnto him (Euen he that made the heauens, and spred them abrode, & set forth the earth with hir encrease: which geueth breath vnto the people that is in it, & to them that dwel therin) I the LORDE haue called y in rightuousnesse, & led the by the honde. Therfore wil I also defende the, & geue the for a couenaunt of the people, & to be the light of the Gētiles. That thou mayest open the eyes of the blinde, let out the prysoners, & them that syt in darknesse, out of the dongeon house. I my self, whose name is the LORDE, which geue my power to none other, nether myne honoure to the goddes: shewe you these new tidinges, and tel you them or they come, for olde thinges also are come to passe.

Esa. 44.c
Esa. 40.f

B

Esa. 49.
Luc. 2.e
Zac. 9.b

Synge therfore vnto the LORDE, a newe songe of thākes geuynge, blow out his prayse vnto the ende of the worlde. They that be vpon the see, & all that is therin, prayse him, the Iles & they that dwel in them. Let the wildernes with hir cities lift vp hir voyce, the townes also that be in Cedar. Let them be glad that syt vpon rockes of stone, and let them crie downe from the hie mountaynes: ascribinge almightynes vnto the LORDE, & magnifienge him amonge the Gētiles. The LORDE shal come forth as a gyaunte, and take a stomacke to him like a fresh man of warre. He shal roare and crie, and ouercome his enemies.

Psa. 149.

C

I haue longe holden my peace (saieth the LORDE) shulde I therfore be stil, and kepe sylence for euer? I will crie like a trauelinge woman, and once wil I destroye, and deuoure. I wil make waist both mountayne & hill,

and drie vp euery grene thinge, that groweth theron. I wil drie vp the floudes of water, & drinke vp the ryuers. I wil bringe the blinde into a strete, that they knowe not: and lede them in to a fotepath, that they are ignoraunt in. I shal make darknesse light before the, & the thinge ye is croked, to be straight. These thinges will I do, & not forget them.
Esa. 44.b And therfore let them conuerte, and be a shamed earnestly, that hope in Idols, & saye to fashioned ymages: ye are oure godes.

C Heare, o ye deaf men, and sharpen youre
Matt. 15.b sightes to se (o ye blinde.) But who is blynder, the my seruaunt? Or so deaf, as my messaungers, whom I sent vnto them? For who is so blynde as my people, & they ye haue the rule of them? They are like, as yf thou vnderstodest moch, and keptest nothinge: or yf one herde well, but were not obedient. The LORDE be merciful vnto them for his righteousnesse sake, that his worde might be magnified & praysed. But it is a myscheuous & wicked people. Their yonge men belonge all to
Deut.28 the snare, & shal be shut in to preson houses.
Esa. 44.d They shal be caried awaye captyue and no man shal lowse them. They shal be trode vnder fote, & no man shal laboure to bringe the agayne. But who is he amonge you, ye pondereth this in his mynde, ye considereth it, & taketh it for a warnynge in tyme to come?

Baruc. 1.d Who suffred Jacob to be trodden vnder
Tobi 3.a fote, and Israel to be spoyled? dyd not the
Dan. 9.a LORDE? Now haue we synned agaynst him, and haue had no delite to walke in his wayes, nether bene obedient vnto his lawe. Therfore hath he poured vpon vs his wroothful displeasure, and strōge batell, which maketh vs haue to do on euery syde, yet will we not vnderstōde: he burneth vs vp, yet syncketh it not in to oure hartes.

The xliij. Chapter.

A But now the LORDE that made the
Esa. 41.b (o Jacob) and he that fashioned the
1. Re. 17.g (o Israel) saieth thus: Feare not, for
Deut. 7.a I will defende ye. I haue called ye by thy na-
Deu. 26.d me, thou art myne owne. When thou wen-
Ose. 1.b test in the water, I was by the, that the strōge floudes shulde not pluck ye awaye: When
Exo. 14.c thou walkest in the fyre, it shal not burne ye,
Dan. 3.d and the flame shall not kindle vpon the. For I am the LORDE thy God, the holyone of Israel, thy Sauioure. I gaue Egipte for ye deliueraunce, the Moryās and the Sabees for the: because thou wast deare in my sight,

and because I set by the, and loued the. I pulled all men for the, and delyuered vp all people for thy sake, that thou shuldest not feare, for I was with the. I wil bringe thy sede from the east, and gather the together from the west. I wil saye to the north: let go. And to the south, kepe not backe: But bringe me my sonnes from farre, and my doughters from the endes of the worlde: Namely, all those that be called after my name: For the haue I created, fashioned, and made for myne honoure.

Bringe forth that people, whether they B
haue eyes or be blynde, deaf or haue eares. All nacions shal come in one, and be gathered in one people. But which amonge yonder goddes shall declare soch thinges, & tell vs what is to come? Let them bringe their witnesses, so shal they be fre: for the men shal heare it, and saye: it is truth. But I bringe you witnesses (saith the LORDE) euen those that are my seruauntes, whom I haue chosen: to the intent that ye might be certified, and geue me faithful credence: yee and to cōsidre, that I am he, before whom there was neuer eny God, and that there shal be none after me. I am only the LORDE, and without me is there no Sauioure. I geue warnynge, I make whole, I teach you, that there shulde be no straunge God amonge you. And this recorde must ye beare me youre selues (saieth the LORDE) that I am God. And euen he am I from the begynnynge, and there is none, that can take eny thinge out of my honde. And what I do, can no man chaunge.

Thus saieth the LORDE the holyone of C
Israel youre redemer: For youre sake I will sende to Babilon, and bringe all the strongest of them from thence: Namely, the Caldees that boost them of their shippes: Euen I the LORDE youre holy one which haue made Israel, and am youre kinge. Moreouer, thus saieth the LORDE (Euen he that maketh a waye in the see, and a footpath in the mightie waters: which bringeth forth the charettes and horses, the hooste and the power, that they maye fall a slepe and neuer ryse, and be extincte, like as tow is quenched.

Ye remembre not thinges of olde, and re- C
garde nothinge that is past. Therfore behold de, I shal make a newe thinge, and shortly shall it apeare: Ye shall well knowe it, I tolde it you afore, but I will tell it you agayne.

I will make stretes in the deserte, and ry- D

vers of water in the wilderneſſe. The wilde beaſtes ſhal worſhippe me: the dragon, and the Eſtrich. For I ſhall geue water in ỹ wilderneſſe, and ſtreames in the deſerte: that I maye geue drike to my people, whom I chooſe. This people haue I made for my ſelf, and they ſhal ſhewe forth my prayſe. For thou (Jacob) woldeſt not call vpon me, but thou haddeſt an vnluſt towarde me, o Iſrael. Thou gaueſt me not thy yonge beaſtes for burntoffringes, nether dideſt honoure me with thy ſacrifices. Thou boughteſt me no deare ſpice with thi money, nether pouredeſt the fat of thy ſacrifices vpon me. Howbeit I haue not bene chargeable vnto the in offrinｇes, nether greuous in Incenſe.

But thou haſt ladē me with thy ſynnes, and weeried me with thy vngodlynes: Where as I yet am euen he only, that for myne owne ſelfes ſake do awaye thine offences, & forget thy ſynnes: ſo that I wil neuer thinke vpon them. Put me now in remembraunce (for we will reaſon together) & ſhewe what thou haſt for the, to make the quyte. Thy firſt father offended ſore, and thy rulers haue ſynned agaynſt me Therfore I ether ſuſpended, or ſle we the cheſeſt princes: I dyd curſe Jacob, and gaue Iſrael into reproſe.

The xliij. Chapter.

SO heare now, o Jacob my ſeruaunt, and Iſrael whom I haue choſē. For thus ſaieth the LORDE, that made the, faſhioned the, and helped the, euen from thy mothers wombe: Be not afrayde (o Jacob my ſeruaunte,) thou righteous, whom I haue choſen. For I ſhal poure water vpon the drie grounde, and ryuers vpon the thurſtie. I ſhal poure my ſpirite vpon thi ſede, and myne encreaſe vpō thy ſtocke. They ſhal growe together, like as the graſſe, and as the Willies by the waters ſide. One will ſaye: I am the LORDES. Another wil call vnder the name of Jacob. The thirde ſhal ſubſcrybe with his honde vnto ỹ LORDE, and geue him ſelf vnder the name of Iſrael.

Moreouer, thus hath the LORDE ſpokē: euen the kinge of Iſrael, and his auenger, ỹ LORDE of hooſtes: I am the firſt, and the laſt, and without me is there no God. For what is he, that euer was like me, which am from euerlaſtinge? Let him ſhewe his name and do wherthorow he maye be lickened vnto me. Let him tell you forth planely thinges, that are paſt and for to come: yee and that without eny feare or ſtoppe. For haue not I euer tolde you hytherto, & warned you? Ye can beare me recorde youre ſelues. Is there eny God excepte me? or eny maker, that I ſhulde not knowe him?

Wherfore all caruers of Idols are but vayne, and their laboure loſt. They muſt beare recorde them ſelues, that (ſeinge they can nether ſe ner vnderſtonde) they ſhalbe confounded. Who ſhulde now make a god, or faſhiō an Idol, that is profitable for nothinge? Behold all the felaſhippe of thē muſt be brought to confucion. Let all the workmaſters of them come and ſtonde together from amonge men: they muſt be abaſhed and confoūded one with another. The ſmyth taketh yron, and tempreth it with hote coles, and faſhioneth it with hammers, & maketh it wt all the ſtrength of his armes: Yee ſomtyme he is fayne for very hunger, and ſo thurſtie, that he hath no more power. The carpenter (or ymage caruer) taketh me the tymbre, and ſpredeth forth his lyne: he marketh it with ſome coloure: he playneth it, he ruleth it, ād ſquareth it, and maketh it after the ymage of a man, and acordinge to the bewtie of a man: that it maye ſtonde in the temple.

Moreouer, he goeth out to hewe downe Cedre trees: he bringeth home Elmes and okes, and other tymbre of the wodd. Or els the Fyrre trees which he planted himſelf, ād ſoch as the rayne hath ſwelled, which wodde ſerueth for mē to burne. Of this he taketh and warmeth himſelf withall: he maketh a fyre of it to bake bred. And after warde maketh a god there of, to honoure it: and an Idol, to knele before it. One pece he burneth in the fyre, with another he roſteth fleſh, that he maye eate roſte his bely full: with the thirde he warmeth himſelf, and ſaieth: A ha: I am well warmed, I haue bene at the fyre. And of the reſidue, he maketh him a god, and an Idol for himſelf. He kneleth before it, he worſhippeth it, he prayeth vnto it, and ſayeth: delyuer me, for thou art my god.

Yet men nether conſidre ner vnderſtonde, because their eyes are ſtopped, that they can not ſe: and their hertes, that they can not perceaue. They pondre not in their myndes (for they haue nether knowlege ner vnderſtōdinge) to thinke thus: I haue brēt one pece in the fyre, I haue baked bred wt ỹ,

& drie vp euery grene thinge, that groweth theron. I wil drie vp the floudes of water, & drinke vp the ryuers. I wil bringe the blinde into a strete, that they knowe not: and lede them in to a fotepath, that they are ignoraunt in. I shal make darknesse light before thē, & the thinge ỹ is croked, to be straight. These thinges will I do, & not forget them. Esa. 44.b And therfore let them conuerte, and be ashamed earnestly, that hope in Idols, & saye to fashioned ymages: ye are oure godes.

C Heare, o ye deaf men, and sharpen youre Matt. 15.b sightes to se (o ye blinde.) But who is blynder, thē my seruaunt? Or so deaf, as my messaungers, whom I sent vnto them? For who is so blynde as my people, & they ỹ haue the rule of them? They are like, as yf thou vnderstodest moch, and keptest nothinge: or yf one herde well, but were not obedient. The LORDE be merciful vnto them for his rightuousnesse sake, that his worde might be magnified & praysed. But it is a mysch euous & wicked people. Their yonge men belonge all to the snare, & shal be shut in to preson houses. Deut.28 They shal be caried awaye captyue and no man shal lowse them. They shal be trodē vnder fote, & no man shal laboure to bringe thē agayne. Esa.44.d But who is he amonge you, ỹ pondreth this in his mynde, ỹ considereth it, & taketh it for a warnynge in tyme to come?

Who suffred Jacob to be trodden vnder fote, and Israel to be spoyled? dyd not the Baruc.1.d Tobi.3.a Dan.9.a LORDE? Now haue we synned agaynst him, and haue had no delite to walke in his wayes, nether bene obedient vnto his lawe. Ther fore hath he poured vpon vs his wrooth ful displeasure, and strōge batell, which maketh vs haue to do on euery syde, yet will we not vnderstōde: he burneth vs vp, yet syncketh it not in to oure hartes.

The xliij. Chapter.

A Esa.41.b Ut now, the LORDE that made the .Rc.17.g (o Jacob) and he that fashioned the Deut.7.a (o Israel) saieth thus: Feare not, for Deu.26.d I will de sende ỹ. I haue called ỹ by thy na Ose.1.b me, thou art myne owne. When thou wen Exo.14.c test in the water, I was by the, that the strō Dan.3.d ge floudes shulde not pluck ỹ awaye: When thou walkest in the fyre, it shal not burne ỹ, and the flame shall not kindle vpon the. For I am the LORDE thy God, the holy one of Israel, thy Sauioure. I gaue Egipte for ỹ deliueraunce, the Moryās and the Sabees for the: because thou wast deare in my sight,

and because I set by the, and loued the. I pul led all men for the, and deliuered vp all people for thy sake, that thou shuldest not feare, for I was with the. I wil bringe thy sede from the east, and gather the together from the west. I wil saye to the north: let go. And to the south, kepe not backe: But bringe me my sonnes from farre, and my doughters from the endes of the worlde: Namely, all those that be called after my name: For thē haue I created, fashioned, and made for myne honoure.

Bringe forth that people, whether they D haue eyes or be blynde, deaf or haue eares. All nacions shal come in one, and be gathered in one people. But which amonge yonder goddes shall declare soch thinges, & tell vs what is to come? Let them bringe their witnesses, so shal they be fre: for thē men shal heare it, and saye: it is truth. But I bringe you witnesses (saith the LORDE) euen those that are my seruauntes, whom I haue chosen: to the intent that ye might be certified, and geue me faithful credence: yee and to cōsidre, that I am he, before whom there was neuer eny God, and that there shalbe none after me. I am only the LORDE, and without me is there no Sauioure. I geue warnynge, I make whole, I teach you, that there shulde be no straunge God amonge you. And this recorde must ye beare me youre selues (saieth the LORDE) that I am God. And euen he am I from the begynnynge, and there is none, that can take eny thinge out of my honde. And what I do, can no man chaunge.

Thus saieth the LORDE the holy one of C Israel youre redemer: For youre sake I will sende to Babilon, and bringe all the strongest of them from thence: Namely, the Caldees that boost them of their shippes: Euen I the LORDE youre holy one which haue made Israel, and am youre kinge. Moreouer, thus saieth the LORDE (Euen he that maketh a waye in the see, and a fotpath in the mightie waters: which bringeth forth the charettes and horses, the hooste and the power, that they maye fall a slepe and neuer ryse, and be extincte, like as tow is quenched.

Ye remembre not thinges of olde, and re- garde no thinge that is past. Therfore behol de, I shal make a new thinge; and shortly shall it apeare: Ye shall well knowe it, I tolde it you afore, but I will tell it you agayne.

I will make stretes in the deserte, and ry D

ners of water in the wilderneſſe. The wilde beaſtes ſhal worſhippe me: the dragon, and the Eſtrich. For I ſhall geue water in ỹ wilderneſſe, and ſtreames in the deſerte: that I maye geue drȳke to my people, whom I chooſe. This people haue I made for my ſelf, and they ſhal ſhewe forth my prayſe. For thou (Jacob) woldeſt not call vpon me, but thou haddeſt an vnluſt towarde me, o Iſrael. Thou gaueſt me not thy yonge beaſtes for burnt offringes, nether dideſt honoure me with thy ſacrifices. Thou boughteſt me no deare ſpice with thi money, nether pouredeſt the fat of thy ſacrifices vpon me. Howbeit I haue not bene chargeable vnto the in offrīges, nether greuous in Incenſe.

But thou haſt ladē me with thy ſynnes, and weeried me with thy vngodlynes: Whereas I yet am euen he only, that for myne owne ſelfes ſake do awaye thine offences, & forget thy ſynnes: ſo that I wil neuer thinke vpon them. Put me now in remembraunce (for we will reaſon together) & ſhewe what thou haſt for the, to make the quyte. Thy firſt father offended ſore, and thy rulers haue ſynned agaynſt me Therfore I ether ſuſpended, or ſlewe the cheefeſt princes: I dyd curſe Jacob, and gaue Iſrael into reproſe.

The xliij. Chapter.

SO heare now, o Jacob my ſeruaunt, and Iſrael whom I haue choſē. For thus ſaieth the LORDE, that made the, faſhioned the, and helped the, euen from thy mothers wombe: Be not afrayde (o Jacob my ſeruaunte,) thou righteous, whom I haue choſen. For I ſhal poure water vpon the drie grounde, and ryuers vpon the thurſtie. I ſhal poure my ſpirite vpon thi ſede, and myne encreaſe vpō thy ſtocke. They ſhal growe together, like as the graſſe, and as the Willies by the waters ſide. One will ſaye: I am the LORDES. Another wil call vnder the name of Jacob. The thirde ſhal ſubſcryde with his honde vnto ỹ LORDE, and geue him ſelf vnder the name of Iſrael.

Moreouer, thus hath the LORDE ſpokē: euen the kinge of Iſrael, and his auenger, ỹ LORDE of hooſtes: I am the firſt, and the laſt, and without me is there no God. For what is he, that euer was like me, which am from euerlaſtinge? Let him ſhewe his name and do wherthorow he maye be lickened vnto me. Let him tell you forth planely thinges, that are paſt and for to come: yee and that without eny feare or ſtoppe. For haue not I euer tolde you hytherto, & warned you? Ye can beare me recorde youre ſelues. Is there eny God excepte me? or eny maker, that I ſhulde not knowe him?

Wherfore all caruers of Idols are but vayne, and their labourē loſt. They muſt beare recorde them ſelues, that (ſeinge they can nether ſe ner vnderſtonde) they ſhalbe confounded. Who ſhulde now make a god, or faſhiō an Idol, that is profitable for nothinge? Beholde all the felaſhippe of thē muſt be brought to confucion. Let all the workmaſters of them come and ſtonde together from amonge men: they muſt be abaſhed and confoūded one with another. The ſmyth taketh yron, and tempreth it with hote coles, and faſhioneth it with hammers, & maketh it wt all the ſtrength of his armes: Yee ſomtyme he is faynt for very hunger, and ſo thurſtie, that he hath no more power. The carpenter (or ymage caruer) taketh me the tymbre, and ſpredeth forth his lyne: he marketh it with ſome colour: he playneth it, he ruleth it, ād ſquareth it, and maketh it after the ymage of a man, and acordinge to the bewtie of a man: that it maye ſtonde in the temple.

Moreouer, he goeth out to hewe downe Cedre trees: He bringeth home Elmes and okes, and other tymbre of the wodd. Or els the Fyrre trees which he planted himſelf, ād ſoch as the rayne hath ſwelled, which wodde ſerueth for mē to burne. Of this he taketh and warmeth himſelf withall: he maketh a fyre of it to bake bred. And after warde maketh a god there of, to honoure it: and an Idol, to knele before it. One pece he burneth in the fyre, with another he roſteth fleſh, that he maye eate roſte his bely full: with the thirde he warmeth himſelf, and ſaieth: A ha: I am well warmed, I haue bene at the fyre. And of the reſidue, he maketh him a god, and an Idol for himſelf. He kneleth before it, he worſhippeth it, he prayeth vnto it, and ſayeth: delyuer me, for thou art my god.

Yet men nether conſidre ner vnderſtonde, becauſe their eyes are ſtopped, that they can not ſe: and their hertes, that they can not perceaue. They pondre not in their myndes (for they haue nether knowlege ner vnderſtōdinge) to thinke thus: I haue brēt one pece in the fyre, I haue baked bred wt ỹ,

coles there of, I haue rosted flesh withall, & eaten it: Shal I now of the residue make an abhominacion, and fall downe before a rotten pece of wodd? The kepinge of dust, and folishnesse of herte hath turned them a syde: so that none of them can haue a fre conscience to thinke: maye not I erre?

Cõsidre this (o Jacob and Israel) for thou art my seruaũt. I haue made the, that thou mightest serue me. O Israel, forget me not. As for thyne offences, I dryue them awaye like the cloudes, and thy synnes as the myst. Turne ẏ agayne vnto me, & I will delyuer ẏ.

Esa.43.d

Be glad ye heavens, whom the LORDE hath made, let all ẏ is here beneth vpon the earth, be ioyfull. Reioyse ye mountaynes & woddes, with all the trees that are in you: for ẏ LORDE shal redeme Jacob, & shewe his glory vpon Israel. For thus saieth the LORDE thy redemer, euen he that fashioned the from thy mothers wombe: I am the LORDE, which do all thinges my self alone. I only haue spred out the heauens, and I only haue layde the foundacion of the earth. I destroye the tokens of witches, and make the Sothsayers go wronge. As for the wise, I turne them bacward, and make their conninge folishnesse.

Rom.11.d
Gen.1.a
Esa.4.c

But I set vp the purpose of my seruauntes, and fulfil the councel of my messaũgers. I saye to Jerusalẽ: turne agayne: And to the cities of Juda, be ye buylded agayne: and I repayre their decayed places. I saye to the grounde: be drie. And I drie vp thy water floudes. I saye to Cirus: thou art myne hyrd man, so that he shal fulfill all thinges after my will. I saye to Jerusalem: be thou buylded, and to the tẽple: be thou fast grounded.

The xlv. Chapter.

Thus saieth the LORDE vnto Cirus his anoynted, whom he ledeth by ẏ right hõde: that the people maye fall downe before him: I will lowse the gyrdle of kinges, ẏ they shal open the gates before thy face, and not to shut their dores. I wil go before the, and make the croked straight. I shal breake the brasen dores, & burst the yron barres. I shall geue the the hyd treasure, & the thinge which is secretly kepte: that thou mayest knowe, ẏ I the God of Israel haue called the by thy name: and that for Jacob my seruaunt sake, & for Israel my chosen. For I called the by ẏ name, and ordened the, or euer thou knewest me: Euen I the LORDE, before whom there is none other, for wt out me there is no God I haue prepared the, or euer thou knewest me: that it might be knowne from the risynge of the Sonne to the goinge downe of the same, that all is nothinge without me. For I am the LORDE, & there is els none. It is I ẏ created the light and darcknes, I make peace and trouble: Yee euen I the LORDE do all these thinges. The heauens aboue shal droppe downe, and the cloudes shal rayne righteousnes. The earth shal open it self, and bringe forth health, and therby shal righteousnes florish. Euen I the LORDE shal bringe it to passe.

Esa.41.a
Gen.39.a
Esa.41.b
Exo.1.a

Wo be vnto him that chydeth wt his maker, the potsherde with the potter. Saieth ẏ claye to the potter: What makest thou? or, ẏ worke serueth for nothinge: Wo be vnto him, ẏ saieth to his father: why begettest thou? And to his mother: why beareste thou? Thus saieth the LORDE, euen the holy one & maker of Israel: Axe me of thinges for to come, concernynge my sõnnes: and put me in remembraunce, as touchinge the workes of my hõdes: I haue made the earth, and created mã vpon it. With my hondes haue I spred forth heauen, and geuen a commaundment for all the hooste therof. I shal wake him vp with righteousnesse, and ordre all his wayes. He shal buylde my cite, & let out my prisoners: not that nether for gift nor rewardes, saieth the LORDE of hoostes.

The LORDE hath sayde moreouer: The occupiers of Egipte, the marchauntes of the Moryans and Sabees, shal come vnto the with tribute, they shal be thine, they shal folowe the, and go with cheynes vpon their fete. They shal fall downe before the, and make supplicacion vnto the. For God (wt out whõ there is none other God) shal be with the. O how profounde art thou o God, thou God & Sauioure of Israel: Confounded be ye, and put to dishonoure: go hence together with shame, all ye that be workmasters of errour: (that is worshippers of Idols) But Israel shal be saued in the LORDE, which is the euerlastinge saluaciõ: They shal not come to shame ner confucion, worlde without ende.

For thus saieth the LORDE: euen he that created heauen, the God ẏ made the earth, that fashioned it, and set it forth: I haue not made it for naught, but I made it to be enhabited: Euen I the LORDE, without whom there is none other. I haue not spoken secretly, nether in darcke places of the earth. It is not for naught, that I sayde vnto the sede of Jacob: seke me. I am the LORDE, which whẽ I speake, declare the thinge that is righteous and true. Let thẽ be gathered & come together, let thẽ drawe nye hyther, ẏ are esca-

ped of the people: Haue they eny vnderstondinge, that set vp the stockes of their Idols, and praye vnto a god, that cā not helpe thē? Let men drawe nye, let them come hither, ād aske councel one at another, and shewe forth: What is he, that tolde this before? or, who spake of it, euer sence the begynnynge? Haue not I ye LORDE done it: without whom there is none other God? the true God and sauioure, and there is els none but I? And therfore turne you vnto me (all ye endes of the earth) so shal ye be saued, for I am God, & there is els none. I sweare by myself: out of my mouth cōmeth ye worde of righteousnesse, and that maye no man turne: but all knees shal bowe vnto me, and all tunges shal sweare by me, sayenge: Verely in the LORDE is my righteousnes and strength. To him shal mē come: but all they that thinke scorne of him, shalbe confounded. And the whole sede of Israel shalbe iustified, & praysed in ye LORDE

The xlvj. Chapter.

Neuertheles Bel shal fall, & Nabō shalbe broken: whose ymages are a burthē for the beastes and catell, to ouerlade thē, and to make them weery. They shal syncke downe, and fall together: for they maye not ease them of their burthen, therfore must they go into captiuyte.

Herken vnto me, o house of Jacob, and all ye that remayne yet of the housholde of Israel: whom I haue borne from youre mothers wombe, and brought you vp from yo^r byrth, till ye were growen: I I which shall beare you vnto youre last age: I haue made you, I will also norish you, beare you and sane you. Whom will ye make me like, in fashion or ymage, that I maye be like him? Ye fooles (no doute) wil take out syluer and golde out of youre purses, and weye it, and hyre a goldsmyth to make a god of it, that men maye knele downe and worshipe it. Yet must he be taken on mens shulders and borne, and set in his place, that he maye stonde and not moue. Alas that men shulde crie vnto him, which geueth no answere: and delyuereth not the man that calleth vpon him, from his trouble.

Consider this well, and be ashamed, Go into youre owne selues (O ye runnagates). Remembre the thinges which are past, sence the begynnynge of the worlde: that I am God, and that there is els no God, yee and ye there is nothinge like vnto me. In the begynnynge of a thinge, I shewe the ende therof: and I tel before, thinges that are not yet come to passe. With one worde is my deuyce

accomplished, & fulfilleth all my pleasure. I call a byrde out of the east, and all that I take in honde, out of farre countrees. As soone as I commaunde, I bringe it hither: as soone as I thinke to deuyse a thinge, I do it. Exo. 16.c

Heare me, o ye that are of an hie stomack, but farre from righteousnesse. I shal bringe forth my righteousnesse, It is not farre, and my health shal not tarie longe awaye. I wil laye health in Siō, and geue Israel my glory. Psal. 148.a 32.b

The xlvij. Chapter.

BVt as for the (O doughter, thou virgin Babilon) thou shalt syt in the dust. Thou shalt syt vpon the groūde, and not in atr one (o thou mayden of Chaldea). Thou shalt nomore be called tender, and pleasaūt. Thou shalt bringe forth the querne, & grynde meel, put downe thy stomacher, make bare thy knees, and shalt wade thorow the water ryuers. Thy shame shalbe discouered, ād thy preuyties shal be sene. For I wil auenge me of the, and no man shal let me: saieth oure redemer, which is called the LORDE of hoostes, the holy one of Israel. A Ezec.16.d Nau.3.b

Syt still, holde thy tunge, and get the into some darcke corner (O doughter Caldea) for thou shalt nomore be called lady of kyngdomes. I was so wroth with my people, ye I punyshed myne enheritaunce, and gaue them in to thy power. Neuertheles, thou shewedest them no mercy, but euen the very aged men of thē, didest thou oppresse right sore with thy yock, & thou thoughtest thus: I shalbe lady for euer. And beside all that, thou hast not regarded these thinges, nether cast, what shulde come after. Pro.21.b Iere.50.b

Heare now therfore, thou wilful, that sittest so careles, & speakest thus in thine herte: I am alone, and without me is there none: I shal neuer be wydow, ner desolate agayne. And yet both these thīges shal come to the vpō one daye in the twinckelinge of an eye: Namely, wyddowhead, and desolacion. They shal mightely fall vpon the, for ye multitude of thy witches, and for the greate heapes of thy coniurers. For thou hast confortted thy self in thy disceatfulnes, and hast sayde: Nomā seith me. Thyne owne wisdome & connynge haue disceaued the, In that thou hast sayde: I am alone, and without me there is none. Therfore shal trouble come vpō ye, & thou shalt not knowe, from whēce it shal arise. Myschefe shal fall vpō ye, which thou shalt not be able to put of. A sodane misery shal come vpon the, or euer thou be awarre. B Esa.10.b Apo.18.c Dani.5.e Esa.29.c

C Now go to thy coniurers, and to the multitude of thy witches, (whom thou hast bene acquanted withal from thi youth) yf they maye helpe the, or strengthē the. Thou hast hither to had many councels of them, so let the heauengasers & the beholders of starres, come on now and delyuer the: yee and let thē shewe, when these new thinges shall come vpon the. Beholde, they shalbe like strawe, which yf it be kindled with fyre, no man maye rydde it for the vehemence of the flame: And yet it geueth no zynders to warme a mā by, ner cleare fyre to syt by. Euen so shal they be vnto the, whom thou hast vsed & occupide from thy youth. Euery one shal shewe yᵗ his erroneous waye, yet shall none of them defende the.

The xlviij. Chapter.

A HEare this, O thou house of Jacob: ye yᵗ are called by the name of Jsrael, and are come out of one stocke wᵗ Juda: which swea
phe. 2. b re by the name of the LORDE, and beare wit-
esa. 51. c nesse by the God of Jsrael (but not wᵗ treuth
trem. 3. f and right) which are called fre men of the holy citie, as they that loke for conforth in the God of Jsrael, whose name is the LORDE of hooستes.

The thinges that I shewed you euer sence the begynnynge: Haue I not brought thē to passe, immediatly as they came out of my mouth, and declared them: And they are come: Howbeit I knewe that thou art obstinate, and that thy neck hath an yron vane, and that thy brow is of brasse. Neuertheles I haue euer sence the begynnynge shewed the of thinges for to come, and declared thē vnto the, or euer they came to passe: that thou shuldest not saye: myne Jdol hath done it, my carued or cast ymage hath shewed it. Ye are & considre all these thinges, whether it
B was ye that prophecied thē: But as for me, I told the before at the begynnynge, new & secrete thinges, yᵗ thou knewest not of: And
esa. 37. f some done now not of olde time, wherof thou neuer herdest, before they were brought to passe: that thou canst not saye: I knewe of them. Moreuer there be some wherof thou hast nether herde ner knowne, nether haue they bene opened vnto thine eares afore tyme. For I knew that thou woldest maliciously offende, therfore haue I called the a transgressoure, euen from thy mothers wombe.

Neuertheles for my names sake, I haue withdrawen my wrath, and for myne honours sake I haue ouersene the, so that I haue not rooted the out. Beholde I haue pour-
C ged the, and not for moneye. I haue chosen the in the fyre of pouerte. And that only for myne owne sake, for I geue myne Honoure to none other, that thou shuldest not despise me. Herken vnto me o Jacob, & Jsrael whō I haue called. I am euen he that is, I am yᵗ first and the last. My honde is the foundacion of the earth, & my right honde spanneth ouer the heauens. As soone as I called thē they were there. Gather you all together, and herken: Which of yonder goddes hath declared this, that the LORDE wil do by the kinge of Babilon, (whom he loueth & fauoureth) and by the Caldees his arme: I my self alone haue tolde you this before. Yee I shal call him and bringe him forth, & geue him a prosperous iourneye. Come nye & heare this: haue I spokē eny thīge darckly sence the begynnynge: whē a thīge begynneth, I am ther.

Wherfore the LORDE God with his spirite hath sent me, And thus saieth the LORDE thine auenger, the holy one of Jsrael: I am yᵗ LORDE thy God, which teach the profitable thinges, and lede yᵗ the waye, that thou shuldest go. Yf thou wilt now regarde my cōmaundement, thy welthynes shalbe as the water streame: & thy righteousnes as the wawes flowinge in the see. Thy sede shalbe like as the sonde in the see, & the frute of thy body, like the grauel stones therof: Thy name shal not be roted out, nor destroyed before me. Ye shal go awaye from Babilon, and escape the Caldees with a mery voyce. This shalbe spoken of, declared abrode, & go forth vnto the ende of the worlde: so that it shalbe sayde: The LORDE hath defended his seruaunte Jacob, that they suffred no thurste, whē they trauayled in the wilderneſſe. He clauē the rockes a sonder, and the water gusshed out. As for the vngodly, they haue no peace, saieth the LORDE.

MESSIAS
The xlix. Chapter.

HErken vnto me, ye Jles, and take hede ye people from farre: The LORDE hath called me fro my byrth, and made mēcion of my name fro my mothers wōbe: he hath made my mouth like a sharpe swerde, vnder yᵗ shadowe of his honde hath he defended me, and hyd me in his quyuer, as a good arowe, and sayde vnto me: Thou art my seruaunt Jsrael, I wilbe honoured in the. Then answerde I: I shal lese my laboure, I shal spende my strength in vayne. Neuertheles, I wil commytte my cause and my worke vnto the LORDE my God. And now saieth the LORDE (euē he that fashioned me fro my mothers wombe to be his seruaūte, that I maye bringe Ja

cob agayne vnto him: howbeit, Israel will not be gathered vnto hi agayne. In whose sight I am greate, which also is my LORDE, my God and my strēgth) Let it be but a smal thinge, that thou art my seruaunt, to set vp the kinredes of Jacob, & to restore the destructiō of Israel: yf I make the not also the light of the Gentiles, that thou mayest be my healthe vnto the ende of the worlde.

Moreuer thus saieth the LORDE the auēger and holy one of Israel, because of the abhorringe and despisinge amonge the Gentiles, concernynge the seruaunt of all them yᵗ beare rule: Kynges and prynces shal se, and arise and worshipe, because of the LORDE that he is faithfull: and because of the holy one of Israel, which hath chosen the.

And thus saieth the LORDE: In the tyme apoynted wil I be present with the. And in the houre of healthe wil I helpe the, & deliuer the. I wil make the a pledge for yᵉ people, so yᵗ thou shalt helpe vp the earth agayne, and chalenge agayne the scatred heretages: That thou mayest saye to yᵗ presōners: go forth, & to them that are in darknesse: come in to the light, that they maye fede in the hie wayes, & get their lyuynge in all places. There shal nether hunger ner thurste, heate nor Sonne hurte them. For he that fauoureth them, shall lede them, and geue them drīke of the springe welles. I will make wayes vpon all my mountaynes, and my fote pathes shalbe exalted. And beholde, they shal come from farre: lo, some from the north and west, some from the south. Reioyse ye heauens, and synge prayses thou earth: Talke of ioye ye hilles, for God wil cōforte his people, & haue mercy vpon his, yᵗ be in trouble.

Then shal Sion saye: God hath forsaken me, and the LORDE hath forgottē me. Doth a wife forget the childe of hir wombe, ād the sonne whō she hath borne? And though she do forget, yet wil not I forget the. Beholde, I haue written the vp vpon my hondes, thy walles are euer in my sight. They that haue broken the downe, shal make haist to buylde the vp agayne: and they that made the waist, shal dwell in the. Lift vp thine eyes, and loke aboute the: all these shal gather them together, and come to the. As truly as I lyue (saieth the LORDE) thou shalt putt them all vpō the, as an apparell, and gyrde thē to the, as a bryde doth hir Jewels. As for thy londe that lieth desolate, waisted & destroyed: it shalbe to narow for thē, that shal dwell in it. And they yᵗ wolde deuoure the, shalbe farre away. Then the childe whō yᵗ barē shall

bringe forth vnto yᵗ, shal saye in thine eare: this place is to narow, syt nye together, yᵗ I maye haue rowme. Then shalt thou thinke by thy self: Who hath begottē me these? seinge I am barē & alōe, a captyue & an outcast: And who hath nourished thē vp for me? I am desolate & alone, but frō whēce come these?

And therfore thus saieth the LORDE God: Beholde, I will stretch out myne honde to the Gentiles, and set vp my token to the people. They shal bringe the thy sonnes in their lappes, & carie thy doughters vnto yᵗ vpon their shulders. For kinges shalbe thy nourisinge fathers, and Quenes shalbe thy nourisinge mothers. They shal fall before the wᵗ their faces flat vpon the earth, and lick vp the dust of thy fete: that thou mayest knowe, how that I am the LORDE. And who so putteth his trust in me, shal not be confounded. Who spoyleth the giaunte of his pray? or who taketh the presōner from the mighte? And therfore thus saieth the LORDE: The prisōners shalbe taken from the giaunte, and the spoyle deliuered from the violēte: for I wil maynteyne thy cause agaynst thine aduersaries, and saue thy sonnes. And wil fede thine enemies with their owne flesshe, and make thē drinke of their owne blonde, as of swete wyne. And all flesh shal knowe (o Jacob) that I am the LORDE thy Sauioure, and stronge auenger. Ro.9.d

Chap. l.

Thus saieth the LORDE: Where is the bill of yᵒ mothers deuorcemēt, that I sent vnto her? or who is the vsurer, to whō I solde you? Beholde, for youre owne offēces are ye solde: & because of youre transgression, is youre mother forsakē. For why wolde no mā receaue me, when I came? & when I called, no man gaue me answere. Was my hōde clene smytē of, that it might not helpe? or, had I not power to delyuer? lo, at a worde I drīke vp the see, & of water floudes I make drie lōde: so yᵗ for want of water, the fisly corrupe and die of thurst. As for heauen, I clooth it with darcknesse, and put a sack vpon it. Exo.14.c Iosu.3.d Exo.10.c

The LORDE God hath geuē me a wellernedtūge, so that I can conforte them which are troubled, yee & yᵗ in due season. He waked myne eare vp by tymes in yᵗ mornynge (as yᵗ scolemasters do) yᵗ I might herkē. The LORDE God hath opened myne eare, therfore cā I not saye naye, ner wᵗ drawe my self, but I offre my backe vnto yᵗ smyters, and my chees to the nyppers. I turne not my face frō shame ād spittinge, for the LORDE God helpeth me, therfore shal I not be cōfounded. I haue hardened my face like a flynt

Esa.59.a

2.Cor.4.a

Psal.39.b Iob.30.d Mat.26.g Heb.13.d

stone, for I am sure, that I shal not come to confucion. Myne aduocate speaketh for me, who wil then go with me to lawe: Let vs stō de one agaynst another: yf there be eny that wil reason with me, let him come here forth to me. Behold, the LORDE God stondeth by me, what is he that can condempne me: lo, they shalbe all like as an olde cloth, which yᵉ mothes shal eate vp.

Ro 8. f

Psalm. 101

C Therfore who so feareth the LORDE amōge you, let him heare the voyce of his seruaūt. Who so walketh in darcknesse, and light shyneth vpō him, let him hope in the LORDE, and holde him by his God. But take hede, ye haue all kyndled a fyre, and gyrded youre selues with the flame: Ye walke in the glistrīge of youre owne fyre, and in the flame that ye haue kyndled. This cometh vnto you fro my honde, namely, yᵗ ye shal slepe in sorowe.

The li. Chapter.

A HErken vnto me, ye that holde of righteousnes, ye that seke the LORDE. Take hede vnto the stone, wherout ye are hewen, and to the graue wherout ye are digged. Considre Abraham youre father, and Sara that bare you: how that I called him alone, prospered him wel, and encreased him: how the LORDE conforted Siō, and repayred all hir decaye: makinge hir deserte as a Paradise, and hir wilderneſſe as the garden of the LORDE. Myrth and ioye was there, thanckes geuynge and yᵗ voyce of prayse. Haue respecte vnto me then (o my people) and laye thine eare to me: for a lawe, and an ordinaunce shal go forth fro me, to lighten the Gentiles. Yᵗ is hard by, that my health and my righteousnesse shal go forth, and the people shalbe ordred with myne arme.

Gen. 21. a
rom. 4. a
Gen. 12. a

Esa. 2. a

B The Ilondes (that is yᵗ Gentiles) shal hope in me, and put their trust in myne arme. Lift vp youre eyes toward heauē, and loke vpon the earth beneth. For the heauens shal vanish awaye like smoke, and the earth shall teare like a clothe, and they that dwel therin, shal perish in like maner. But my health endureth for euer, and my righteousnes shall not ceasse. Therfore hercken vnto me, ye yᵗ haue pleasure in righteousnes, thou people that beareſt my lawe in thine herte. Feare not the curse of men, be not afrayde of their blasphemies and reuylinges: for wormes and mothes shal eat thē vp like clothe and woll. But my righteousnesse shal endure for euer, and my sauynge health from generacion to generacion.

Psal. 101. d
Matt. 24. c
2. Pet. 3. b

Psalm 35

Iere 31. f

Matt. 10. d
Luc. 12. a
Psal. 101. d

Wake vp, wake vp, and be stronge: O thou arme of the LORDE: wake vp, lyke as in tymes past, euer and sence the worlde began. Art not thou he, that hast wounded the proude lucifer, and hewen the dragon in peces? Art not thou euen he, which hast dried vp the depe of the see, which hast made playne the see grounde, that the delyuered might go thorow? That the redemed of the LORDE, which turned agayne, might come with ioye vnto Siō, there to endure for euer? That myrth and gladnesse might be with them: that sorowe and wo might flie from the? Nee I, I am euē he, that in all thinges geue you consolacion. What art thou then, that feareſt a mortall mā, yᵗ childe of man, which goeth awaye as doeth the floure? And forgetteſt the LORDE that made the, that spred out the heauens, and layde the foundacion of the earth. But thou art euer afrayde for the sight of thyne oppressoure, which is redy to do harme: Where is the wrath of the oppressoure? Yt cometh on fast, it maketh haist to apeare: Yt shal not perish, yᵗ it shalde not be able to destroye, nether shal it sayle for faute of norishinge. I am the LORDE God, that make the see to be still, and to rage: whose name is the LORDE of hoostes. I shal put my worde also in thy mouth, and defende the with the turnynge of my honde, that thou mayeſt plante the heauens, and laye the foundacions of the earth, and saye vnto Sion: thou art my people.

Awake, Awake, and stonde vp o Ierusalem, thou that from the honde of the LORDE, haſt dronke out the cuppe of his wrath: thou that haſt supped of, and sucked out the slombringe cuppe to the botome. For amonge all the sonnes whom thou haſt begotten, there is not one that maye holde the vp: and not one to lede the by the honde, of all the sonnes that thou haſt norished. Both these thinges are happened vnto the, but who is sory for it? Nee, destruction, wasting, hunger and swerde: but who hath conforted the? Thy sonnes lie comfortles at yᵗ heade of euery strete like a take venyson, and are ful of yᵗ terrible wrath of yᵗ LORDE, and punyshmēt of thy God. And therfore thou miserable and dronke (howbeit not wᵗ wyne) heare this: Thus sayeth thy LORDE: thy LORDE and God, yᵗ defender of his people: Behold, I wil take yᵗ slōbringe cuppe out of thy hōde, euē yᵗ cuppe of the dregges of my wrath: yᵗ fro hence forth thou shalt neuer drinke it more, and wil put it in their hōde that trouble the: which haue spoken to thy soule: stoupe downe, that we maye go ouer the: make thy body euē with the grounde, and as the strete to go vpon.

The lij. Chapter.

A Vp Sion vp, take thy strength vnto the: put on thine honest rayment o Jerusalē, thou citie of the holy one. For from this tyme forth, there shal no vncircumcised ner vncleane person come in the. Shake the frō the dust, arise & stonde vp, o Jerusalē. pluck out thy neck from the bōde, o thou captyue doughter Sion. For thus saieth the LORDE: Ye are solde for naught, therfore shal ye be redemed also without eny money.

For thus hath the LORDE sayde: My people wēte downe afore tyme into Egipte, there to be straungers. Afterwarde dyd the kinge of the Assirians oppresse thē, for naught. And now what profit is it to me (saieth the LORDE) y my people is frely caried awaye, & brought in to heuynes by their rulers, and my name euer still blaspheme: saieth the LORDE. But y my people maye knowe my name, I my self will speake in that daye. Beholde, here am I. O how bewtiful are the fete of the Embassitoure, y bringeth the message frō the mountayne, & proclameth peace: y būgeth the good tydinges, & preacheth health, & saieth vnto Sion: Thy God is thy kinge. Thy watchmē shal lift vp their voyce, w lowde voyce shal they preach of him: for they shal se him present, whē the LORDE shal come agayne to Sion.

Be glad, o thou desolate Jerusalē, & reioyse together: for the LORDE will cōforte his people, he wil delyuer Jerusalē. The LORDE wil make bare his holy arme, & shewe it forth in the sight of all the Gētiles, & all the endes of the earth shal se the sauynge health of oure God. Awaye, awaye, get you out frō then ce, & touch no vncleane thinge. Go out from amonge soch, And be cleane, ye that beare the vessell of the LORDE. But ye shal not go out with sedicīō, ner make haist as they that flee awaye: for the LORDE shal go before you, ād the God of Israel shal kepe the watch.

Beholde, my seruaunt shal deale wysely, therfore shal he be magnified, exalted & greatly honoured. Like as y multitude shal wōdre vpon him, because his face shalbe so deformed & not as a mans face, & his bewtie like no mans: Euen so shal the multitude of the Gētiles loke vnto him, & y kinges shal shut their mouthes before him. For they y haue not bene tolde of him, shal se him: and they y herde nothinge of him, shal beholde him.

The liij. Chapter.

B Vt who geueth credence vnto oure preachinge: Or to whō is the arme of the LORDE knowne? He shal growe before the LORDE like as a braūch, & as a rote in a drie grounde. He shal haue nether bewty ner sauoure. When we loke vpon him, there shalbe no fayrnesse: we shal haue no lust vnto him. He shalbe the most symple & despised of all, which yet hath good experience of sorowes & infirmities. We shal reken him so symple & so vyle, that we shal hyde oure faces frō him. Howbeit (of a treuth) he only taketh awaye oure infirmite, & beareth oure payne: Yet we shal iudge him, as though he were plaged and cast downe of God: where as he (not withstōdinge) shal be woūded for oure offences, & smytten for oure wickednes. For the payne of o punyshmēt shalbe layde vpō him, & w his stripes shal we be healed.

As for vs, we go all astraye (like shepe), enery one turneth his owne waye. But thorow him, the LORDE pardoneth all o synnes. He shal be payned & troubled, ād shal not opē his mouth. He shalbe led as a shepe to be slayne, yet shal he be as still as a lambe before the shearer, & not open his mouth. He shal be had awaye, his cause not herde, & w out eny iudgment: Whose generacion yet no man maye nombre, when he shalbe cut of frō the grounde of the lyvinge: Which punyshment shal go vpon him, for the transgressiō of my people. His graue shalbe geuē him with the cōdemned, & his crucifienge with the thefes, Where as he dyd never violence ner vnright, nether hath there bene eny disceatfulnesse in his mouth.

Yet hath it pleased y LORDE to smyte him with infirmite, that when he had made his soule an offeringe for synne, he might se a lōge lastinge sede. And this device of the LORDE shal prospere in his honde. With trauayle and laboure of his soule, shal he optayne greate riches. My righteous seruaunt shall with his wisdome iustifie & delyuer the multitude, for he shal beare awaye their synnes. Therfore wil I geue him the multitude for his parte, & he shal deuyde the strōge spoyle because he shal geue ouer his soule to death, & shalbe rekened amonge the transgressours, which neuertheles shal take awaye y synnes of the multitude, and make intercession for the myßdoers.

The liiij. Chapter.

T Herfore be glad now, thou barē that bearest not. Reioyce, synge & be mery, thou y art not with childe: For the desolate hath moo children, then the maried wife, saieth the LORDE. Make thy tente wyder, & sprede out the hanginges of thine habitacīō: spare not, laye forth thy coardes, and make fast thy sta-

Hebr. 5 a

Math. 8. b
1. Pet. 2. d
2. Cor. 11. c

B

Iere. 11. d
Actu. 8 f
Mat. 27. b
1. Cor. 5. c

Mat. 27. c

2 Cor. 5. c
1. Pet. 2. d

C

Iohā. 12. c
Rom. 8. d

Rom. 5. c

Marc. 15. d
Luc. 22. b

A

Gala. 4. d

stone, for I am sure, that I shal not come to confucion. Myne aduocate speaketh for me, who wil then go with me to lawe? Let vs stō de one agaynst another: yf there be eny that wil reason with me, let him come here forth to me. Behold, the LORDE God stondeth by me, what is he that can condempne me? lo, they shalbe all like as an olde cloth, which yᵉ mothes shal eate vp.

Rom. 8. f

Psalm. 101

C Therfore who so feareth the LORDE amōge you, let him heare the voyce of his seruaūt. Who so walketh in darcknesse, and no light shyneth vpō him, let him hope in the LORDE, and holde him by his God. But take hede, ye haue all kyndled a fyre, and gyrded youre selues with the flame: Ye walke in the glistrīge of youre owne fyre, and in the flame that ye haue kyndled. This cometh vnto you fro my honde, namely, yᵗ ye shal slepe in sorowe.

The li. Chapter.

A HErken vnto me, ye that holde of righteousnes, ye that seke the LORDE. Take hede vnto the stone, wherout ye are hewen, and to the graue wherout ye are digged. Considre Abraham youre father, & Sara that bare you: how that I called him alone, prospered him wel, & encreased him: how the LORDE confoorted Siō, and repayred all hir decaye: makinge hir deserte as a Paradise, and hir wildernesse as the garden of the LORDE. Myrth and ioye was there, thanckesgeuynge and yᵗ voyce of prayse. Haue respecte vnto me then (o my people) and laye thine eare to me: for a lawe, and an ordinaunce shal go forth fro me, to lighten the Gentiles. Jt is hard by, that my healthe & my righteousnesse shal go forth, and the people shalbe ordred with myne arme.

Gen. 21. a
Rom. 4. a
Gen. 12. a

Esa. 2. a

B The Jlondes (that is yᵗ Gentiles) shal hope in me, and put their trust in myne arme. Lift vp youre eyes toward heauē, and loke vpon the earth beneth. For the heauens shal vanish awaye like smoke, and the earth shall teare like a clothe, & they that dwel therin, shal perish in like maner. But my healthe endureth for euer, and my righteousnes shall not ceasse. Therfore hercken vnto me, ye yᵗ haue pleasure in righteousnes, thou people that beareſt my lawe in thine herte. Feare not the curse of men, be not afrayde of their blasphemies & reuylinges: for wormes & mothes shal eat thē vp like clothe & woll. But my righteousnesse shal endure for euer, & my sauynge healthe from generacion to generacion.

Psal. 101. d
Matt. 24. c
2. Pet. 3. b

Psalm 36

Iere. 31. f

Matt. 10. d
Luc. 12. a
Psal. 101. d

Wake vp, wake vp, & be stronge: O thou arme of the LORDE: wake vp, lyke as in tymes past, euer and sence the worlde began. Art not thou he, that hast wounded that proude lucifer, and hewen the dragon in peces? Art not thou euen he, which hast dried vp the depe of the see, which hast made playne the see grounde, that the delyuered might go thorow? That the redemed of the LORDE, which turned agayne, might come with ioye vnto Siō, there to endure for euer? That myrth and gladnesse might be with them: that sorowe & wo might flee from the? Yee I, Jam euē he, that in all thinges geue you consolacion. What art thou then, that feareſt a mortall mā, yᵗ childe of man, which goeth awaye as doeth the floure? And forgetteſt the LORDE that made the, that spred out the heauens, and layde the foundacion of the earth. But thou art euer afrayde for the sight of thyne oppressoure, which is redy to do harme: Where is the wrath of the oppressoure? Jt cometh on fast, it maketh haist to apeare: Jt shal not perish, yᵗ it shulde not be able to destroye, nether shal it sterue for faute of nourishinge. Jam the LORDE God, that make the see to be still, and to rage: whose name is the LORDE of hoostes. Jshal put my worde also in thy mouth, and defende the with the turnynge of my honde, that thou mayeſt plante the heauens, and laye the foundacions of the earth, and saye vnto Sion: thou art my people.

Awake, Awake, and stonde vp o Jerusalem, thou that from the honde of the LORDE, hast dronkē out the cuppe of his wrath: thou that hast supped of, and sucked out the slombringe cuppe to the botome. For amonge all the sonnes whom thou hast begotten, there is not one that maye holde the vp: and not one to lede the by the honde, of all the sonnes that thou hast nourished. Both these thinges are happened vnto the, but who is sory for it? Yee, destruction, wasting, hunger & swerde: but who hath confoorted the? Thy sonnes lie comfortles at yᵗ heade of euery strete like a takē venyson, & are ful of yᵗ terrible wrath of yᵗ LORDE, & punyshmēt of thy God. And therfore thou miserable & dronke (howbeit not wᵗ wyne) heare this: Thus sayeth thy LORDE: thy LORDE & God, yᵗ defender of his people: Behold, Jwil take yᵗ slobringe cuppe out of thy hōde, euē yᵗ cuppe of the dregges of my wrath: yᵗ frō hence forth thou shalt neuer drinke it more, & wil put it in their hōde that trouble the: which haue spoken to thy soule: stoupe downe, that we maye go ouer the: make thy body euē with the grounde, and as the strete to go vpon.

The lij. Chapter.

VP Sion vp, take thy strength vnto the: put on thine honest rayment o Jerusalē, thou citie of the holy one. For from this tyme forth, there shal no vncircumcised ner vncleane person come in the. Shake the frō the dust, arise & stonde vp, o Jerusalē. pluck out thy neck from the bōde, o thou captyue doughter Sion. For thus saieth the LORDE: Ye are solde for naught, therfore shal ye be redemed also without eny money.

For thus hath the LORDE sayde: My people wēte downe afore tyme into Egipte, there to be straungers. Afterwarde dyd the kinge of the Assirians oppresse thē, for naught. And now what profit is it to me (saieth the LORDE) y my people is frely caried awaye, & brought in to heuynes by their rulers, and my name euer still blaspheмed: saieth the LORDE. But y' my people maye knowe my name, I my self will speake in that daye. Beholde, here am I. O how bewtiful are the fete of the Embassitoure, y' bringeth the message frō the mountayne, & proclameth peace: y' bringeth the good tydinges, & preacheth healthe, & saieth vnto Sion: Thy God is the kinge. Thy watchmē shal lift vp their voyce, w' lowde voyce shal they preach of him: for they shal se him present, whē the LORDE shal come agayne to Sion.

Be glad, o thou desolate Jerusalē, & reioyse together: for the LORDE will cōforte his people, he wil delyuer Jerusalē. The LORDE wil make bare his holy arme, & shewe it forth in the sight of all the Gētiles, & all the endes of the earth shal se the sauynge healthe of oure God. Awaye, Awaye, get you out frō thence, & touch no vncleane thinge. Go out from amonge soch, And be cleane, ye that beare the vessell of the LORDE. But ye shal not go out with sedicīō, ner make haist as they that flee awaye: for the LORDE shal go before you, ād the God of Israel shal kepe the watch.

Beholde, my seruaunt shal deale wysely, therfore shal he be magnified, exalted & greatly honoured. Like as y' multitude shal wōdre vpon him, because his face shalbe so deformed & not as a mans face, & his bewtie like no mans: Euen so shal the multitude of the Gētiles loke vnto him, & y' kinges shal shut their mouthes before him. For they y' haue not bene tolde of him, shal se him: and they y' herde nothinge of him, shal beholde him.

The liij. Chapter.

BVt who geueth credence vnto oure preachinge: Or to whō is the arme of the LORDE knowne: He shal growe before the LORDE like as a braūch, & as a rote in a drie grounde. He shal haue nether bewty ner fauoure. When we loke vpon him, there shalbe no fayrnesse: we shal haue no lust vnto him. He shalbe the most symple & despised of all, which yet hath good experience of sorowes & infirmities. We shal reken him so symple & so vyle, that we shal hyde oure faces frō him. Howbeit (of a treuth) he only taketh awaye oure infirmite, & beareth oure payne: Yet we shal iudge him, as though he were plaged and cast downe of God: where as he (not withstōdinge) shal be woūded for oure offences, & smytten for oure wickednes. For the payne of so' punyshmēt shalbe layde vpō him, & w' his stripes shal we be healed.

As for vs, we go all astraye (like shepe), enery one turneth his owne waye. But thorow him, the LORDE pardoneth all so' synnes. He shal be payned & troubled, ād shal not opē his mouth. He shalbe led as a shepe to be slayne, yet shal he be as still as a lambe before the shearer, & not open his mouth. He shal be had awaye, his cause not herde, & w'out eny iudgment: Whose generacion yet no man maye nombre, when he shalbe cut of frō the groūde of the lyvinge: Which punyshment shal go vpon him, for the transgressiō of my people. His graue shalbe geuē him with the cōdemned, & his crucifienge with the theues, Where as he dyd never violence ner vnright, nether hath there bene eny disceatfulnesse in his mouth.

Yet hath it pleased y' LORDE to smyte him with infirmite, that when he had made his soule an offeringe for synne, he might se a lōge lastinge sede. And this device of the LORDE shal prospere in his honde. With trauayle and laboure of his soule, shal he optayne greate riches. My righteous seruaunt shall with his wisdome iustifie & delyuer the multitude, for he shal beare awaye their synnes. Therfore wil I geue him the multitude for his parte, & he shal deuyde the strōge spoyle because he shal geue ouer his soule to death, & shalbe rekened amonge the transgressours, which neuertheles shal take awaye y' synnes of the multitude, and make intercessiō for the myßdoers.

The liiij. Chapter.

THerfore be glad now, thou barē that bearest not. Reioyce, synge & be mery, thou y' art not with childe: For the desolate hath moo children, then the maried wife, saieth the LORDE. Make thy tente wyder, & sprede out the hanginges of thine habitacīō: spare not, laye forth thy coardes, and make fast thy sta-

tes: for thou shalt breake out on the right syde and on the left, & thy sede shal haue ye Gētiles in possession, & dwel in the desolate cities. Feare not, for thou shalt not be confoūded: Be not ashamed, for thou shalt not come to confucion. Yee thou shalt forget the shame off thy youth, and shalt not remembre the dishonoure of thy wedowheade. For he that made the, shalbe thy LORDE & husbonde (whose name is the LORDE of hoostes) & thine avenger shalbe euen the holy one off Israel, the LORDE of the whole worlde. For the LORDE shal call the, beinge as a desolate soroufull woman, and as a yonge wife that hath broken hir wedlocke: saieth thy God.

Esa.62.a Eze.16.b Esa.48.a

B A litle while haue I forsaken the, but wt greate mercifulnes shal I take the vp vnto me. Whē I was angrie, I hid my face from the for a litle season, but thorow everlastinge goodnesse shal I pardon the, saieth the LORDE thine avenger. And this must be vnto me, as the water of Noe: For like as I haue swome ye I wil not bringe the water off Noe eny more vpō the worlde: So haue I swome, ye I wil never be angrie wt the, ner reproue the: The mountaynes shall remoue, & the hilles shal fall downe: but my louynge kyndnesse shal not moue, and the bonde off my peace shal not fall downe frō ye, saieth ye LORDE thy merciful louer.

Esa.26.d Psal.29.a Geu.9.b 2.Re.7.c

C Beholde, thou poore, vexed & despised: I wil make thy walles of precious stones, & ye foundacio of Saphires, thy wyndowes off Cristall, thi gates of fyne cleare stone, & ye borders of pleasaūt stones. Thy childrē shal all be taught of God, & I wil geue thē plenteousnes of peace. In righteousnes shalt thou be grounded, & be farre frō oppressiō: for the which thou nedest not be afrayed, nether for hynderaūce, for it shal not come nye the. Beholde, ye aleaunt ye was farre frō the, shal dwell wt the: & he ye was somtyne a straunger vnto the, shalbe ioyned wt the: Beholde, I make the smyth ye bloweth the coles in the fyre, & he maketh a weapon after his hondy worke. I make also the waister to destroye: but all the weapens ye are made agaynst the, shal not prospere. And as for all tunges, ye shal resiste the in iudgmēt, thou shalt overcome thē, & cōdemne them. This is the heretage of the LORDES seruauntes, & the righteousnes that they shal haue of me, saieth the LORDE.

Esa.6.b 1.Ioh.2.d Ioh.6.e Luc.21.b Actu.4.a

The lv. Chapter.

A COme to the waters all ye, ye be thurstie, & ye that haue no moneye. Come, bye, that ye maye haue to eate. Come, bye wyne & mylck, without eny money, or moneye worth. Wherfore do ye laye out yor moneye, for the thinge ye fedeth not, and spende youre labour aboute the thinge that satisfieth you not: But herkē rather vnto me, & ye shal eate of the best, & youre soule shalhaue hir pleasure in plēteousnes. Enclyne youre eares, & come vnto me, take hede & youre soule shall lyue. For I will make an everlastinge couenaunt with you, euē the sure mercies of Dauid.

Ecc.51.d Ioh.7.d Apo.22.d

Beholde, I shal geue him for a witnesse amōge ye folke, for a prynce & captayne vnto the people. Lo, thou shalt call an vnknowne people: & a people that had no knowlege of the, shall runne vnto the: because off the LORDE thy God, ye holy one of Israel, which glorifieth the. Seke the LORDE while he maye be founde, call vpō him while he is nye. Let the vngodly man forsake his wayes, & the vnrighteous his ymaginaciōs, & turne agayne vnto the LORDE, so shal he be merciful vnto him: and to oure God, for he is redy to forgeue.

For thus saieth the LORDE: My thoughtes are not youre thoughtes, & youre wayes are not my wayes: But as farre as the heauens are hyer then the earth, so farre do my waies exceade yours, & my thoughtes yours. And like as the rayne & snowe cōmeth downe from heauē, & returneth not thither agayne, but watereth the earth, maketh it frutefull & grene, that it maye geue come & breade vnto the sower: So the worde also that commeth out of my mouth, shal not turne agayne voyde vnto me, but shal accōplish my wil & prospere in the thinge, wherto I sende it. And so shal ye go forth wt ioye, & be led with peace. The mountaynes and hilles shal synge with you for ioye, and all the trees of the felde shal clappe their hondes. For thornes, there shal growe Fyre trees, & ye Myrte tree in the steade of brieres. And this shal be done to the prayse of the LORDE, & for an everlastinge tokē, that shal not be taken awaye.

The lvj. Chapter.

THus saieth ye LORDE: Kepe equite, and do right, for my sauynge health shal come shortly, & my righteousnes shalbe opened. Blissed is the man ye doeth this, & the mans childe which kepeth the same. Yea that taketh hede, ye he vnhalowe not the Sabbath (that is) he that kepeth himself that he do no euel. Then shal not the straunger, which cleaueth to the LORDE, saye: Alas the LORDE hath shut me cleane out from his people. Nether shal the gelded man saye: lo, I am a drie tre. For thus saieth the LORDE

fast vnto the gelded ỽ kepeth my Sabbath: Namely: that holdeth greatly of the thinge that pleaseth me, and kepeth my couenaũt: Vnto them wil I geue in my housholde and with in my walles, a better heretage ỽ name: thẽ yf they had bene called sonnes ỽ daughters. I wil geue them an euerlastinge name, that shall not perishe. Agayne, he saieth vnto the straũgers that are disposed to sticke to the LORDE, to serue him, ỽ to loue his name: That they shalbe no bõde mẽ. And all they, which kepe thẽ selues, that they vnhalowe not the Sabbath, namely: that they fulfill my couenaũt: Them wil I bringe to my holy moũtayne, ỽ make thẽ ioyfull in my house of prayer. Their burnt offringes and sacrifices shalbe accepted vpõ myne aulter. for my house shalbe an house of prayer for all people.

Thus saieth the LORDE God which gathereth together the scatred of Israel: I wil bringe yet another cõgregacion to him. All the beastes of the felde, ỽ all the beastes of ỽ wod, shal come to deuoure hi. For his watchmen are all blinde, they haue altogether no vnderstondinge, they are all domme dogges, not beinge able to barcke, they are slepery: slomish are they, ỽ lie snortinge: they are shameleese dogges, ỽ be neuer satißfied. The sheperdes also in like maner haue no vnderstondinge, but euery man turneth his owne waye, euery one after his owne couetousnes, w all his power. Come (saye they) I wil fetch wyne, so shal we fyll oure selues, that we maye be dronken. And do tomorow, like as to daye, yee and moch more.

The LVII. Chapter.

BVt in the meane season ỽ righteous perisheth, ỽ no mã regardeth it in his hert. Good godly people are taken awaye ỽ no mã cõsidreth it. Namely: that the righteous is conuayed awaye thorow ỽ wicked: that he himself might be in rest, lie quietly vpon his bed, ỽ lyue after his owne pleasure. Come hither therfore ye charmers children, ye sonnes of the aduoutrer ỽ the whore: Wherin take ye youre pleasure? Vpõ whom gape ye with yo mouth, ỽ bleare out yo tonge? Are ye not childrẽ of aduoutry, ỽ a sede of dissimulaicon? Ye take youre pleasure vnder the okes, ỽ vnder all grene trees, the childe benynge slayne in the valleys, ỽ dennes of stone. Thy parte shalbe with the stony rockes by the ryuer: Yee euen these shal be thy parte. For there thou hast poured meat and drynkoffringes vnto thẽ. Shulde I ouersee that? Thou hast made thy bed vpon hie mountaynes, thou wentest vp thither, and there hast thou slayne sacrifices. Behynde the dores ỽ postes, hast thou set vp thy remembraunce: When thou haddest discouered thyself to another then me, when thou wẽtest downe, ỽ made thy bed wyder (that is) when thou didest carue the certayne of yonder Idols, ỽ louedest their couches, where thou sawest thẽ: Thou wentest straight to kinges with oyle ỽ dyuerse oyntmentes (that is) thou hast sent thy messaungers farre of, and yet art thou fallen in to the pyt therby. Thou hast had trouble for ỽ multitude of thyne owne wayes, yet saydest thou neuer: I wil leaue of. Thou thinkest to haue life (or health) of thyself, and therfore thou beleuest not that thou art sick. For when wilt thou be abaßshed or feare, seinge thou hast broken thy promyse, ỽ remembrest not me, nether hast me in thine hert? Thinkest thou, that I also will holde my peace (as afore tyme) ỽ thou feareste me not? Yee verely I wil declare ỽ goodnes ỽ ỽ workes, but they shal not profit ỽ. whẽ thou criest, let ỽ chosen heape delyuer the. But the wynde shal take them all awaye, ỽ cary thẽ into ỽ ayre. Neuertheles, they ỽ put their trust in me, shal inheret the londe, and haue my holy hill in possession.

And therfore thus he saieth: Make redy, make redy, and clense ỽ strete, take vp what ye can out of the waye, that leadeth to my people. For thus saieth the hie and excellẽt, euen he that dwelleth in euerlastingnesse, whose name is the holyone: I dwel hie aboue and in the sanctuary, ỽ with him also, ỽ is of a cõtrite and hũble spriete: ỽ I maye heale a troubled mynde, and a cõtrite herte. For I chide not euer, ỽ am not wroth w out ende. But ỽ blastinge goeth fro me, though I make the breath. I am wroth w hi for his couetousnes ỽ lust, I smyte him, I hyde me, and am angrie, whẽ he turneth him self, and foloweth ỽ bywaye of his owne hert. But yf I maye se his right waye agayne, I make him whole, I lede him, and restore him vnto them whom he maketh ioyful, ỽ that were sory for him. I make the frutes of thãkesgeuinge. I geue peace vnto them that are farre of, and to them that are nye, saye I the LORDE, that make him whole. But the wicked are like the raginge see, that cã not rest, whose water foameth with the myre ỽ grauel. Ẽnẽso ỽ wicked haue no peace, saieth my God.

The LVIII. Chapter.

AND therfore crie now, as loude as thou canst. Leaue not of, lift vp thy voyce like a tröpet, and shewe my people their offences, and ỽ house of Jacob

Exe. 5. c
Iere. 10. a
Ionæ. 3. a
Mat. 10. a and 28. c

their symnes. For they seke me dalye, and wil knowe my wayes, euen as it were a people that dyd right, and had not forsaken the statutes of their God. They argue with me concernynge right iudgment, and wil pleate at the lawe with their God. Wherfore fast we (saye they) and thou seist it not? we put oure lines to straitnesse, and thou regardest it not?

B Beholde, when ye fast, youre lust remayneth still: for ye do no lesse violence to youre detters: lo, ye fast to strife and debate, and to smyte him with youre fist, that speaketh vnto you. Ye fast not (as somtyme) that youre voyce might be herde aboue. Thynke ye this fast pleaseth me, that a mā shulde chasten himself for a daye, and to wryth his heade aboute like an hoke in an hairy cloth, & to lye vpon the earth? Shulde that be called fastinge, or a daye ý pleaseth ý LORDE? But this fastinge pleaseth not me, till ý tyme be thou lowse him out of bondage, that is in thy daunger: that thou breake the ooth of wicked bargaynes, that thou let the oppressed go fre, and take from them all maner of burthens. It pleaseth not me, till thou dealest thy bred to the hongrie, & brynge the poore fatherlesse home in to thy house, when thou seist the naked that thou couer him, and hyde not thy face frō thine owne flesh. Then shal thy light breake forth as ý mornynge, and thy health florish right shortly: thy righteousnesse shal go before the, and ý glory of the LORDE shal embrace the.

C Then yf thou callest, the LORDE shal answere the: yf thou criest, he shal saye: here I am. Yee yf thou layest awaye thy burthens, and holdest thy fyngers, and ceasest from blasphemous talkinge, yf thou hast compassion vpon the hongrie, and refressheste ý troubled soule: Then shal thy light springe out in the darknesse, and thy darknesse shalbe as the noone daye. The LORDE shal euer be thy gyde, and satisfie the desyre of thine hert, and fyl ý bones with marry. Thou

D shalt be like a freshwatred garden, and like the founteyne of water, that neuer leaueth runnynge. Then the places that haue euer bene waist, shalbe buylded of the: there shalt thou laye a foundacion for many kynreds. Thou shalt be called the maker vp of hedges, and ý buylder agayne of ý waye of the Sabbath.

Yee yf thou turne thy fete from the Sabbath, so that thou do not the thinge which pleaseth thyself in my holy daye: then shalt thou be called vnto the pleasaunt, holy & glorious Sabbath of the LORDE, where thou shalt be in honō: so ý thou do not after thine owne ymaginacion, nether seke thine owne wil, ner speake thine owne wordes. Thē shalt thou haue ý pleasure in ý LORDE, which shal carie ý hie aboue ý earth, & fede the wt the heretage of Jacob thy father: for the LORDES owne mouth hath so promised.

The LIX. Chap.

BEholde, the LORDES honde is not so shortened ý it can not helpe, nether is his eare so stopped ý it maye not heare. But yō myßedes haue separated you from yō God, & yō synnes hyde his face from you, ý he heareth you not. For yō hondes are defyled with blonde, and yō fyngers wt wrightousnesse: Yō lippes speake lesynges, & yō tonge setteth out wickednes. No man regardeth righteousnes, & no mā iudgeth truly. Euery man hopeth in vayne thinges, and ymagineth disceate, cōceaueth weerynesse, & bringeth forth euell. They brede cockatrice egges, & weeue ý spyders webb. Who so eateth of their egges, dieth. But yf one treade vpon thē, there cōmeth vp a serpent. Their webbe maketh no clothe, & they maye not couer thē wt their labours. Their dedes are ý dedes of wickednes, & ý worke of robbery is in their hōdes. Their fete runne to euell, & they make haist to shed innocēt blonde. Their cōcels are wicked cōcels, harme & destruccō are in their wayes. But ý waye of peace they knowe not. In their goinges is no equyte, their wayes are so croked, ý who so euer goeth therin, knoweth nothinge of peace.

And this is ý cause ý equite is so farre frō vs, & ý rightousnes cōmeth not nye vs. We loke for light, lo, it is darknesse: for ý meanynge shyne, se, we walke in ý darke. We grope like ý blynde vpon ý wall, we grope euen as one ý hath none eyes. We stomble at ý noone daye, as though it were toward nighte in ý fallinge places, like men ý are half dead. We roare all like Beeres, & mourne stil like doues. We loke for equite, but there is none: for health, but it is farre frō vs. For ō offences are many before ý, & ō synnes testifie agaynst vs. Yee we must cōfesse ý we offende, & knowlege, ý we do amysse: Namely, transgresse & dyssemble agaynst ý LORDE, & fall awaye frō ō God: vsinge presumptuous & mutinous ymaginacions, & castinge false matters in ō hertes. And therfore is equyte gone aside, & righteousnes stōdeth farre of: truth is fallen downe in the strete, and the thinge that is playne and open, maye not be shewed. Yee ý treuth is lade in preson, and he that

refrayneth himself frō euel, must be spoyled.

When the LORDE sawe this, it displeased him sore, ỳ there was no where eny equite. He sawe also, that there was no man, which had pitie therof, or was greued at it. And he helde him by his owne power, and cleued to his owne rightuousnes. He put rightuousnes vpō him for a brest plate, & set the helmet of healthe vpō his heade. He put on wrathe in steade of clothinge, & toke gelousy aboute him for a cloke: (like as when a man goeth forth wrothfully to recōpence his enemies, & to be avenged of his aduersaries.) Namely, that he might recompence and rewarde the Jlōdes, wherthorow the name of the LORDE might be feared, from the risynge of the Sōne: and his magesty, vnto the goinge downe of the same.

For he shal come as a violent waterstreame, which the wynde of the LORDE hath moued. But vnto Sion there shal come a redemer, and vnto them in Jacob that turne from wickednesse, saieth the LORDE. Jwill make this conuenaunt with them (sayeth ỳ LORDE): My spirite that is come vpon the, & the wordes which Jhaue put in ỳ mouth, shal neuer go out of thy mouth, nor out of ỳ mouth of thy childrē, no ner out of ỳ mouth of thy childers childrē, from this tyme forth for euer more.

The lx. Chapter.

Aryse and ther fore get the vp by tymes, for thy light cometh, & the glory of ỳ LORDE shal ryse vp vpō ỳ. For lo, while ỳ darknesse & cloude couereth the earth & the people, the LORDE shal shewe the light, & his glory shal be sene in the. The Gentiles shal come to thy light, & kynges to the brightnes ỳ springeth forth vpō ỳ. Lift vp thine eyes, & loke rounde aboute the: All these gather thē selues, & come to the. Sonnes shal come vnto ỳ from farre, & doughters shal gather thē selues to the on euery side. When thou seist this, thou shalt maruel exceadingly, and thine hert shalbe opened: when the power of the see shalbe cōuerted vnto the (that is) whē the strength of the Gentiles shal come vnto the. The multitude of Camels shal couer ỳ, the Dromedaries of Madiā and Epha. All they of Saba shal come, bringinge golde & incense, & shewinge the prayse of the LORDE. All the catel of Cedar shalbe gathered vnto ỳ, the rāmes of Nabaioth shal serue the, to be offred vpō myne aulter, which Jhaue chosen, & in the house of my glory which Jhaue garnished. But what are these that fle here like the cloudes, and as the doues flienge to their wyndowes?

The Jles also shal gather thē vnto me, and specially the shippes of ỳ see: that they maye bringe the sonnes from farre, and their syluer and their golde with them, vnto the name of the LORDE thy God, vnto the holy one of Jsrael, that hath glorified the. Esa 54 b
Straūgers shal buylde vp thy walles, and their kinges shal do the seruyce. For when Jam angrie, Jsmyte the: and when it pleaseth me, Jpardon the. Thy gates shal stonde open still both daye and night, and neuer be shut: that Apo. 21. g
the hooste of the Gentiles maye come, and C
that their kinges maye be brought vnto the. For euery people & kingdome that serueth not the, shal perish, and be distroyed w̄ the swerde. The glory of libanus shal come vnto the: The Fyre trees, Boxes & Cedres together, to garnish the place of my Sanctuary, for Jwil glorifie the place of my fete.

Moreouer those shal come knelinge vnto the, yᵉ haue vexed the: & all they that despised ỳ, shal fall downe at ỳ fote. Thou shalt be called the cite of the LORDE, the holy Sion of Jsrael. Because thou hast bene forsakē and hated, so that noman went thorow the: Jwil make the glorious for euer and euer, ād ioyful thorow out all posterities. Thou shalt Esa. 49. e
sucke the mylck of the Gentiles, and kinges brestes shal fede the. And thou shalt knowe that Jthe LORDE am thy Sauioure and defender, the mighty one of Jacob. For brasse wil Jgeue the golde, and for yron syluer, for wod brasse, and for stones yron. Jwil make peace thy ruler, and rightuousnes thyne officer. Violence and robbery shal neuer be herde of in thy londe, nether harme and destruction with in thy borders. Thy walles shalbe Apo. 21. g
called healthe, & thy gates the prayse of God The Sonne shal neuer be thy daye light, ād the light of the Moone shal neuer shyne vnto the: but yᵉ LORDE himself shalbe thy euer Apo. 22. b
lastinge light, & thy God shalbe thy glory.

Thy Sonne shal neuer go downe, & thy Moone shal not be taken awaye, for the LORDE himself shalbe thy euerlastinge light, ād thy sorouful dayes shalbe rewarded ỳ. Thy people shalbe all godly, & possesse the londe for euer: the floure of my plantinge, the worke of myhondes, wherof Jwil reioyce. The yongest & leest shal growe in to a thousande, & the symplest in to a stronge people. Jthe LORDE shal shortly bringe this thinge to passe in his tyme.

The lxj. Chapter.

The spirite of the LORDE God is w̄ me, for ỳ LORDE hath anoynted me, & sent Luc. 7. c Luc. 4. c Esa. 11. a

Esa.66 a
Esa.57.c
Matt.5.a
Matt.11.d
Esa.60.d
Esa.65.d
Iere.33.d
Luc.2.d
Psal.131.b

me, to preach good tydinges vnto the poore, ỹ I might bynde vp ỹ wounded hertes, ỹ I might preach delyueraunce to ỹ captyue, & open the preson to thē that are bounde: ỹ I might declare ỹ acceptable yeare of ỹ LORDE, & the daye of ỹ avēgeaunce of oure God: that I might comforte all them that are in heuynesse, that I might geue vnto them ỹ mourne in Sion, bewty in the steade of asshes, ioyful oyntmēt for sighinge, pleasaunt raymēt for an heuy mide: That they might be called excellent in righteousnesse, a plātinge of the LORDE for him to reioyce in.

They shal buylde the lōge rough wildernes, & set vp ỹ olde deserte. They shal repayre the waist places, & soch as haue bene voyde thorow out many generacios Straūgers shal stōde & fede yo^r catel, & the Aleauntes shalbe yo^r plowmē & reapers. But ye shalbe named the prestes of the LORDE, & mē shall call you the seruauntes of oure God. Ye shall enioye the goodes of ỹ Gētiles & tryūphe in their substaūce. For yo^r greate reprose & shame, shal they haue ioye, y^t ye maye haue parte w^t thē. For they shal haue dubble possessiō in their lōde, & euerlastinge ioye shalbe w^t them. For I the LORDE, which loue right ād hate robbery (though it were offred me) shal make their workes ful of faithfulnes, & make an euerlastinge couenaunt with them.

Their sede also and their generacion shal be knowne amōge the Gentiles, and amōge the people. All they that se them, shall knowe, that they are the hie blessed sede of ỹ LORDE. And therfore I am ioyful in the LORDE, & my soule reioyseth in my God. For he shall put vpon me the garmēt of health, & couer me with the mātle of righteousnes. He shal decke me like a brydegrome, & as a bryde that hath hir apparell vpō her. For like as ỹ grounde bringeth forth frute, & as the gardē shuteth forth sede: So shal the LORDE God cause righteousnes, and the feare of God to florish forth before all the Heithen.

The lxj. Chapter.

FOr Sions sake therfore wil I not holde my tūge, & for Jerusalēs sake I will not ceasse: vntill their righteousnes breake forth as ỹ shyninge light, & their health as a burnynge lampe. Then shal the Gētiles se thy righteousnesse & all kinges thy glory. Thou shalt be named with a new name, which the mouth of ỹ LORDE shal shewe. Thou shalt be a crowne in the honde of the LORDE, and a glorious garlāde in the hōde of thy God. From this tyme forth thou shalt neuer be called the forsakē, & thy lōde shal nomore be called the wilderneſſe. But thou shalt be called Hephziba (that is, my beloued) & ỹ londe Beula (that is) a maried womā: for ỹ LORDE loueth ỹ, & thy lōde shalbe inhabited. And like as yonge mā taketh a doughter to mariage, so shal God mary himself vnto ỹ sonnes. And as a brydegrome is glad of his bryde, so shal God reioyse ouer the.

I wil set watchmē vpō thy walles (o Jerusalem) which shall nether ceasse daye nor nyght, to preach ỹ LORDE. And ye also shall not kepe him close, nor leaue to speake of hī, vntill Jerusalē be set vp, & made the prayse of the worlde. The LORDE hath sworne by his right honde & by his stronge arme, that frō hence forth he wil not geue thy corne to be meate for thine enemies, ner ỹ wyne (wherī thou hast laboured) to be drynke for ỹ straungers. But they that haue gathered in the corne, shal eate it, & geue thankes to the LORDE: & they that haue borne in the wyne, shall drynke it in the court of my Sanctuary.

Stōde back, & departe a sunder, ye ỹ sitte vnder ỹ gate, make rowme ye people, repayre the strete, & take awaye y^e stones, & set out a tokē for the people. Beholde, y^e LORDE proclameth in the endes of the worlde: tell ỹ doughter Siō: se, thy Saluacio cometh, beholde, he bringeth his treasure w^t him, & his workes go before him. For they whō y^e LORDE delyuereth, shalbe called the holy people: & as for the, thou shalt be named the greatly occupied, and not the forsaken.

The lxij. Chapter.

WHat is he this, that cometh from Edom, with stayned reade clothes of Bosra: (which is so costly cloth) & cometh in so neēbly with all his strēgth: I am he ỹ teacheth righteousnes, & am of power to helpe. Wherfore thē is thy clothinge reade, & thy raymēt like his y^t treadeth in ỹ wyne presse: I haue trodē the presse my self alone, & of all people, there was not one with me. Thus haue I trodē downe myne enemies in my wrath, and set my fete vpō them in my indignacion: And their bloude sprange vpō my clothes, & so haue I stayned all my rayment. For the daye of vengeaūce that I haue takē in honde, & the yeare of my delyueraunce is come. I loked aboute me, and there was no mā to shewe me eny helpe, I fel downe, and no man helde me vp. Thē I helde me by myne owne arme, & my feruētnesse susteyned me. And thus haue I troden downe the people in my wrath, and bathed them in my displeasure: In so moch that I haue shed their bloude vpon the earth.

I will declare the goodnesse of the LORDE, yee and the prayse of the LORDE for all that he hath gyuen vs, for the greate good ye he hath done for Israel: which he hath gyuen them of his owne fauoure, & accordinge to the multitude of his louynge kindnesses. For he sayde: These no doute wilbe my people, and no shrekinge children, and so he was their Sauioure. In their troubles he forsoke them not, but the angel that went forth from his presence, delyuered them: Of very loue & kindnesse that he had vnto them, redemed he them. He hath borne them, and caried them vp euer, sence the worlde began. But after they prouoked him to wrath and vexed his holy minde, he was their enemie, and fought agaynst them him self. Yet remembred he the olde tyme, of Moses & his people: How he brought them from the water of the see, as a shepherde doth with his shepe: how he had geuen his holy spirite amonge them: how he had led Moses by the right honde with his glorious arme: how he had deuyded the water before them (wherby he gat him self an euerlastinge name) how he led them in the depe, as an horse is led in the playne, that they shulde not stomble. The spirite of the LORDE led them, as a tame beast goeth in the felde.

C Thus (o God) hast thou led thy people, to make thy self a glorious name with all. Loke downe then from heauen, and beholde the dwellinge place of thy sanctuary & thy glory. How is it, ye thy gelousy, thy strength, the multitude of thy mercies and thy louynge kyndnesse, wyl not be entreated of vs? Yet art thou ye father: For Abraham knoweth vs not, nether is Israel acquanted with vs. But thou LORDE art oure father and redemer, and thy name is euer lastinge. O LORDE wherfore hast thou led vs out of thy waye? wherfore hast thou hardened oure hertes, that we feare the not? Be at one with vs agayne, for thy seruauntes sake ye are of the generacion of thy herytage. Thy people hath had but litle of thy Sanctuary in possession, for oure enemies haue take it in: And we are become, euen as we were from the beginnynge: but thou art not their LORDE, for they haue not called vpon thy name.

The lxiiij. Chapter.

A O That thou woldest cleue the heauen in sonder, & come downe: that the mountaynes might melt awaye at thy presence, like as at an hote fyre: and that the malicious might boyle, as the water doth vpon the fyre: Wherby thy name might be knowne amonge thine enemies, & ye the Gentiles might tremble before ye. That thou mightest come downe with thy wonderous straunge workes, then shulde the hilles melt at thy presence. For sence the begynnynge of the worlde there was none (excepte thou o God) that herde or perceaued, nether hath eny eye sene what thou dost for the, that put their trust in the. 1.Cor. 2.b

Thou helpest him that doth right with cherefulnesse, and them that thynke vpon thy wayes. But lo, thou art angrie, for we offende, and haue bene euer in synne, and there is not one whole. We are all as an vnclene thinge, & all oure righteousnesses are as the clothes stayned with the floures of a woman: we fall euerychone as the leaf, for oure synnes carie vs awaye like the wynde. There is no man that calleth vpon thy name, that stondeth vp to take holde by the. Therfore hydest thou thy face from vs, and consumest vs, because of oure synnes. Ro.3.b Psal.13.a

B But now o LORDE, thou father of ours: we are the claye, and thou art oure potter, and we all are the worke of thy hondes. Be not to sore displeased (o LORDE) and kepe not oure offences to longe in thy remembraunce, but considre that we all are thy people. The cities of thy Sanctuary lye waist, Sion is a wilderneesse, and Jerusalem a deserte. Oure holy house which is oure bewty, where oure fathers praysed the, is brent vp, yee all oure commodities and pleasures are waysted awaye. Wilt thou not be intreated (LORDE) for all this? Wilt thou holde thy peace, and scourge vs so sore? Matt.6.b Iere.18.b Ro.9.c Eccl.33.b Iere.10.d Psal.78.a Iere.26.d Mich.3.c

The lxv. Chapter.

A They shal seke me, that hitherto haue not axed for me: they shal fynde me, that hither to haue not sought me. Then shal I saye immediatly, to the people that neuer called vpon my name: I am here, I am here. For thus longe haue I euer holden out my hondes to an vnfaithful people, that go not the right waye, but after their owne ymaginacions: To a people, that is euer defyenge me to my face. They make their oblacions in gardens, and their smoke vpon aulters of bricke, they lurck amonge the graues, and lie in the dennes all night. They eate swyne flesh, and vnclene broth is in their vessels. Yf thou comest nye them, they saie: touch me not, for I am holyer then thou. Esa.52.a Ro.10.d Deut.12.a Deut.14.b Leuit.11.a Deut.14.a

All these men when I am angrie, shalbe turned to smoke and fyre, that shal burne for

att 25.d

euer. Beholde, it is written before my face, & shal not be forgotten, but recõpensed. I shal

e.7.a
a.57.a
e.20.d

reward it them into their bosome: I meane youre mysdedes, and the mysdedes of youre fathers together (saieth the LORDE) which haue made their smokes vpon the mountaynes, and blasphemed me vpon the hilles: therfore will I measure their oldedes into their bosome agayne.

B Moreouer thus saieth the LORDE: like as

o.11.b

when one wolde gather holy grapes, men saye vnto him: breake it not of, for it is holy: Euen so will I do also for my seruauntes sakes, that I will not destroye them all. But I

Re.19.c
o.9.c

will take a sede out of Jacob, and out of Juda one, to take possession of my hill. My chosen shal possesse these thinges, & my seruauntes shall dwell there. Saron shalbe a shepefolde, and the valley of Acho: shal geue stallinge for the catell of my people, that feare me. But as for you, ye are they, y haue forsaken the LORDE, and forgotten my holy hill.

su.7.d

Ye haue set vp an aulter vnto fortune, & geuẽ rich drinkofferinges vnto treasure. Therfore wil I nombre you with the swerde, that

ro.1.c
re.7.c

ye shall be destroyed all together. For when I called, no man gaue me answere: when I spake, ye herkened not vnto me, but dyd wickednes before myne eyes, and chosed the thinge that pleased me not.

C Therfore thus saieth the LORDE God: Beholde, my seruauntes shal eate, but ye shall haue honger. Beholde, my seruauntes shall drynke, but ye shal suffre thurste. Beholde, my seruauntes shal be mery, but ye shal be cõfounded. Beholde, my seruauntes shal reioyse for very quietnesse of herte. But ye shal

cob.4.b

crie for sorow of hert, and cõplayne for veracion of mynde. Youre name shal not be sworne by amonge my chosen, for God the LORDE shal slaye you, and call his seruauntes by another name. Who so reioyseth vpõ earth,

re.5.d
Cor.1.d
Cor.11.a

shall reioyse in the true God: And Who so sweareth vpõ earth, shal sweare in the true God. For the olde enemite shalbe forgotten, and taken awaye out of my sight. For lo, I

Pet.3.b
po.21.a

shal make a new heauẽ, & a new earth. And as for the olde, they shall neuer be thought vpõ, ner kepte in mynde: but mẽ shalbe glad and euermore reioyse, for the thinges, that I shall do.

D For why: Beholde, I shal make a ioyfull Jerusalẽ, yee I my self will reioyse with Jerusalem, & be glad with my people: And the

po.21.a

voyce of wepinge and waylinge shall not be herde in her from thẽce forth. There shall neuer be childe ner olde man, that haue not their full dayes. But whẽ the childe cometh to an hũderth yeare olde, it shall dye. And yf he that is an hũderth yeare of age do wronge, he shalbe cursed. They shal buylde houses, and dwel in them: they shal plante vynardes, and eate the frute of them. They shall not buylde, & another possesse: they shall not plante, and another eate: But the life of my people shalbe like a tre, and so shal the workes of their hondes.

My chosen shal lyue longe, they shall not laboure in vayne, ner beget w^t trouble: for they are the hie blessed sede of the LORDE, & their frutes with them. And it shalbe, that or euer they call, I shal answere them. Whyle they are yet but thinkinge how to speake, I shal heare them. The wolff and the lambe shal fede together, and the lyon shal eate hay e like the bullocke. But earth shalbe the serpẽtes meate. There shal no man hurte ne slaye another, in all my holy hill, saieth the LORDE.

The lxvj. Chapter.

Thus saieth the LORDE: Heauẽ is my seate, and the earth is my fote stole. Where shal now the house stonde, y ye will buylde vnto me? And where shal be the place, y I wil dwel in? As for these thinges, my hõde hath made them all, and they are all created, saieth the LORDE. Which of them shal I then regarde? Euẽ him that is of a lowly troubled spriete, and stõdeth in awe of my wordes. For who so slayeth an ox for me, doth me so greate dishonoure, as he y kylleth a mã. He that kylleth a shepe for me, choketh a dogge. He that bringeth me meat offringes, offreth swynes blonde: Who so maketh me a memoriall of Jncense, prayseth the thinge y is vnright. Yet take they soch wayes in honde, and their soule deliteth in these abhominacions.

Therfore wil I also haue pleasure in iaughinge them to scorne, and the thinge that they feare, wil I bringe vpon thẽ. For when I called, no man gaue answere: when I spake, they wolde not heare: But dyd wickednesse before myne eyes, & chose the thinges that displease me. Heare the worde of God all ye, that feare the thinge which he speaketh. Youre brethren that hate you, and cast you out for my names sake, saye: Let the LORDE magnifie himself, that we maye se youre gladnesse: & yet they shalbe cõfounded.

For as touchinge the cite and the temple, I heare the voyce of the LORDE, that will rewarde, and recompẽce his enemies: like as when a wife bringeth forth a man childe, &

euer she suffre the payne of the byrth and anguysh of ẏ trauayle. Who euer herde or sawe soch thinges? doth the grounde beare in one daye? or are the people borne all at once, as Sion beareth his sonnes? For thus sayeth the LORDE: Am I he that maketh other to beare, and beare not my self? Am not I he that beareth, and maketh baren? saieth thy God. Reioyse with Jerusalem, & be glad with her, all ye that loue her. Be ioyful with her, all ye that mourned for her. For ye shal sucke cõforte out of hir bresses, and be satisfied. Ye shal taist, and haue delite in the plentiousnesse of hir power. For thus sayeth the LORDE: beholde, I wil let peace ī to her, like a water floude, & ẏ might of the heithē like a flowinge streame. Then shal ye sucke, ye shal be borne vpon hir sydes, and be ioyful vpō hir knees. For like as a childe is comforted of his mother, so shal I comforte you, and ye shalbe comforted in Jerusalem. And when ye se this, youre herte shal reioyse, and youre bones shal flourish like an herbe.

Thus shal the honde of the LORDE be knowne amonge his seruauntes, and his indignacion amonge his enemies. For beholde, the LORDE shal come wt̄ fyre, and his charet shal be like a whyrlwynde, that he maye recompence his vengeaunce in his wrath, and his indignacion with the flame of fyre. For ẏ LORDE shal iudge all flesh with the fyre and with his swerde, and there shalbe a greate nombre slayne of the LORDE. Soch as haue made them selues holy and cleane in the gardens, and those that haue eaten swyne flesh, myce, and other abhominaciōs, shal be taken awaye together, saieth the LORDE. For I wil come to gather all people and tonges, with their workes and ymaginacions: these shal come, and se my glory. Onto them shal I geue a tokē, and sende certayne of thē (that be delyuered) amonge the Gentiles: into Celicia, Africa and Lidia (where men can handle bowes) into Italie also and Grekelonde.

The Iles farre of, that haue not herde speake of me, & haue not sene my glory: shal preach my prayse amonge the Gentiles, and shal bringe all youre brethrē for an offringe vnto the LORDE, out of al people, vpō horses, charettes and horse lytters, vpō Mooles and cartes to Jerusalem my holy hill (saieth the LORDE) like as the children of Israel bringe the offringe in cleane vessels, to the house of the LORDE. Esa. 61. a 52. a 60 65. a

And I shal take out certayne of them for to be preastes and leuites, saieth ẏ LORDE. For like as the new heauē and the new earth which I wil make, shalbe fast stablished by me: (saieth the LORDE) So shal youre sede and youre name contynue, and there shalbe a new Moone for the other, and a new Sabbath for the other, & all flesh shal come to worshipe before me, (saieth ẏ LORDE.) And they shal go forth, and loke vpō the caryons of them, that haue transgressed agaynst me. For ther wormes shal not dye, nether shal their fyre be quenched, & all flesh shal abhorre them. Esa. 61. a 1. pet. 2. Rom. 1. Mat. 9 Mar. 9.

The ende of the prophet Esay.

The Prophet Jeremy.

What Jeremy conteyneth.

Chap. I. He declareth first his callinge, and in a vision he seith the destruccion of Jerusalem.

Chap. II. The faithfulnesse and louynge mercy of God: Agayne, the vnthanckfulnes of the people.

Chap. III He crieth vpon the people to amende, and sheweth them the wrath of God.

Chap. IIII. He layeth the worthfull displeasure of God before them, and exorteth thē to amendment

Chap. V. VI. VII. VIII. The wrath of God, and the cause therof. plages and misery for to come.

Chap. IX. The prophet mourneth and cōplayneth vpon the synnes of the people.

Chap. X. He geueth thē warnynge, that they folowe not the vses and customes of the Heithē, and sheweth them how vayne a thinge it is to worshipe ymages, and to forget the true lyuynge God.

Chap. XI. He puteth them in remembraūce of the couenaunt, sheweth their misery, & complayneth of his owne persecucion.

Chap. XII. The prosperite of the wicked, & trouble of thē that are godly. The forsakynge of the Jewes, and callynge of the Heithē.

Chap. XIII. Sore plages vpō the people, shewed vnto the prophet by the lynninge breche.

Chap. XIIII. The derth of frutes. So worth is God at the people, that he forbiddeth the prophet to praye for them.

Chap. XV. God wil not be intreated, where his lawe is troden vnder fote. He answereth the prophet to his complaynte.

Chap. XVI. The LORDE forbiddeth the prophet to kepe company with the people, or to take a wife in that place, for he is mynded to punish them.

Chap. XVII. Punyshment of them that forsake the LORDE, and put their trust in men. A cōmaundement concernynge the Sabbath.

Chap. XVIII. By the potters worke the prophet is taught, so that he warneth the people, and telleth them of the punyshment.

Chap XIX. The plage vpō Jerusalem and Tophet.

Chap. XX. Pashur the chefe preist smyteth Jeremy the prophet, and putteth him in preson: which sheweth him his plage for to come.

Chap. XXI. The prophet sheweth the kynge, what shal become of the cite.

Chap. XXII He exorteth the kynge and all the people vnto godlynesse, and telleth what shal become of Sellū (other wyse called Joas) the sonne of Josias: and what shal happē to Jechonias the sonne of Joachim.

Chap. XXIII. He reproueth the wicked rulers and false propheres.

Chap. XXIIII. The vision of the fyge maūdes.

Chap. XXV. He reproueth the kynge and all the people, and sheweth the punyshment for to come vpon the heithen.

Chap. XXVI. Because the prophet rebuketh the people, the prestes and the propheres put him to trouble: but at the last Ahicam delyuereth him.

Chap. XXVII. God commaundeth the prophet for to make bondes and cheynes, to signifie the captiuyte of the Heithen kynges.

Chap. XXVIII. Hananias the false prophet withstondeth Jeremy.

Chap. XXIX. A lettre of Jeremy sent vnto the presoners at Babilon.

Chap. XXX. Jeremy (at the cōmaundement of God) wryteth his sermons in a boke. Sweet and cōfortable promises vnto the godly. Agayne, the wrath of God agaynst the wicked.

Chap. XXXI. He putteth the people in mynde of the louynge mercy and benefites of God, and cōforteth them with his promises.

Chap. XXXII The prophet beynge in preson sheweth the delyueraunce of the people out of captiuyte.

Chap. XXXIII. A playne and manifest prophesy of the kyngdome of Christ.

Chap. XXXIIII. He sheweth the kynge Sedechias and the people their punyshmēt for breakynge the couenaunt.

Chap. XXXV. He reproueth the disobedience of the people, thorow the good example of the Rechabites.

Chap. XXXVI The kynge burneth the prophetes boke, but a greater is wrytte agayne for it, and the kynge punyshed.

Chap. XXXVII. Pharao commeth out of Egipte to helpe the kynge, but in vayne. Jeremy is put in preson.

Chap. XXXVIII The prynces laboure to have the prophet deed, they put him i a sower preson: but Abdemelech getteth him out, and the kynge cōmoneth with him.

Chap. XXXIX. The cite of Jerusalem is wonne, the kynge taken, his sonnes and prynces slayne before his face, his owne eyes put out, and he led vnto Babilon. But Jeremy and Abdemelech escape.

Chap. XL. How the chefe captayne intreateth Jeremy. Godolias is made gouernour of the lōnde, the people resorte vnto him.

Chap. XLI. Jsmael slayeth Godolias, and taketh the people presoners, but Johanna defendeth them.

Chap. XLII. The captaynes are councell at Jeremy, but folowe him not.

Chap. XLIII. XLIIII. They wil nedes go into Egipte agaynst the commaundement of God The prophet exorteth thē to the cōtrary, and to leaue their ydolatry: Neuertheles, they regarde it not, but wil do as their fathers dyd before them.

Chap. XLV. Jeremy comforteth Baruch, concernynge his weaknesse of mynde.

Chap. XLVI. The summe of Jeremies preachinge vnto the Heithen, specially vnto Egipte.

Chap. XLVII. Agaynst the Philistynes.

Chap. XLVIII. Agaynst Moab.

Chap. XLIX. Agaynst the Ammonites, Edomites, Damascus, Cedar and Elam.

Chap. L. LI. Agaynst Babilon.

Chap. LII. A recitynge how Jerusalem was beseged, wonne, and taken.

These are the Sermons of

Jeremy the sonne of Helchia the preist, one of them that dwelt at Anathot in the londe of Ben Jamin: when the LORDE had first spoken with him, in the tyme of Josias the sonne of Amon kinge of Juda, in the xiij yeare of his kingdome: and so duringe vnto the tyme of Joachim the sonne of Josias kinge of Juda, and vnto the xj yeares of Sedechias the sonne of Josias kinge of Juda were ended: when Jerusalem was taken, euen in the fyfth Moneth.

The first Chapter.

THe worde of the LORDE spake thus vnto me: Before I fasshioned the in thy mothers wõbe, I dyd knowe the: And or euer thou wast borne, I sanctified the, & ordened the, to be a prophet vnto the people. Thẽ sayde I: Oh LORDE God, I am vnmete, for I am yet but yonge. And the LORDE answered me thus: Saye not so, I am to yonge: For thou shalt go to all that I shall sende the vnto, and what so euer I cõmaunde the, that shalt thou speake. Be not afrayed of their faces, for I wilbe with the, to delyuer the, saieth the LORDE.

And with that, the LORDE stretched out his honde, and touched my mouth, and sayde moreouer vnto me: Beholde I put my wordes in thy mouth, and this daye do I set the ouer the people and kingdomes: that thou mayest rote out, breake of, destroye, and make waist: and that thou mayest buylde vp, and plãte. After this, the LORDE spake vnto me sayenge: Jeremy, what seist thou? And I saye: I se a wakynge rodde. Then sayde ỹ LORDE: thou hast sene right, for I will watch diligently vpon my worde, to performe it.

It happened afterwarde, that the LORDE spake to me agayne, & sayde: What seist thou? And I sayde: I do se a seethinge pot, lokinge from out of the north hitherwarde.

Then sayde the LORDE vnto me: Out of the north shall come a plage vpon all the dwellers of the londe. For lo, I will call all the officers of the kyngdomes of the north, (saieth the LORDE.) And they shall come, and euery one shall set his seate in the gates of Jerusalem, and in all their walles rounde aboute, and thorow all the cities of Juda. And thorow them shall I declare my iudgment, vpon all the wickednesse of these men that haue forsaken me: that haue offred vnto straunge goddes, & worshipped the workes of their owne hondes. Ier. 4 b Abac. 1. b Iere. 25. b C

And therfore gyrde vp thy loynes, arise, and tell them all, that I gene the in cõmaundement. Feare them not, I will not haue the to be afrayed of thẽ. For beholde, this daye do I make the a stroge fensed towne, an yron pyler, and a wall of + stele agaynst ỹ whole londe, agaynst the kinges and mightie men of Juda, agaynst the prestes and people of the londe. They shall fight agaynst the, but they shall not be able to ouercome the: for I am wt the, to delyuer the, saieth the LORDE. Eze. 3. a Iere. 15. d + or brasse Iere. 25. d

The II. Chapter.

MOreouer, the worde of the LORDE cõmaunded me thus: Go thy waye, crie in the eares of Jerusalẽ, & saye: Thus saieth the LORDE: I remembre the for the kyndnesse of thy youth, and because of thy stedfast loue: in that thou folowdest me thorow the wildernesse, in an vntilled londe. Thou Israel wast halowed vnto the LORDE, and so was his first frutes. All they that deuoured Israel, offended: misfortune fell vpon them, saieth the LORDE. Heare therfore the worde of the LORDE, O thou house of Jacob, and all the generacion of the house of Israel. Thus saieth ỹ LORDE vnto you: A Iere. 3. d Iere. 10. d and 10. c Zac. 2. b

What vnfaithfulnesse founde youre fathers in me, that they went so farre awaye fro me, fallinge to lightnesse, and beinge so vayne? They thought not in their hertes: Where haue we left the LORDE, ỹ brought vs out of the lõde of Egipte: ỹ led vs thorow the wildernesse, thorow a deserte and rough londe, thorow a drie and a deedly londe, yee a londe that no man had gone thorow, and wherein no man had dwelt. And when I had brought you into a pleasaunt welbuylded londe, that ye might enioye the frutes and all the cõmodities of the same: ye went forth and defyled my londe, & brought myne heretage to abhominacion. Exo. 14. c Esa. 32. f Deut. 6. b Iere. 32. a

The prestes thẽ selues saide not once: where is ỹ LORDE? They ỹ haue the lawe in their hõdes, knowe me not: The shepherdes B Marc. 12. c Ioh. 5. d

offende agaynst me. The prophetes do seruy ce vnto Baal, & folowe soch thinges as shall bringe them no profit.

Wherfore I am constrayned (sayeth the LORDE) to make my complaynte vpon you, and vpon youre children. Go in to the Iles of Cethim, and loke wel: sende vnto Cedar, take diligent hede: and se, whether soch thinges be done there, whether the Gentiles them selues deale so falsly & vntruly with their god-
Psal.95.a des (which yet are no goddes in dede.) But my people hath geuen ouer their hie honoure, for a thinge that maye not helpe them.

Be astonished (o ye heauens) be afrayde, & abashed at soch a thinge, saieth the LORDE. For my people hath done two euels.
Baruc.3.b They haue forsake me the well of the water
Iere.17.c of life, and digged them pittes, yee vile and
Ioh.4.b broken pittes, that holde no water. Is Israel a bonde seruaunt, or one of the housholde?
Exo.4.d Why is he then so spoyled? Why do they roare and crie then vpon him, as a lyon? They
Esa.1.b haue made his londe wayst, his cities are so brent vp, that there is no man dwellinge in them. Yee the children of Noph and Taphanes haue defyled thy necke.

C Cōmeth not this vnto the, because thou
Iere.32.c haste forsaken the LORDE thy God, euer sence he led the by the waye? And what hast thou now to do in ye strete of Egipte? to drinke foule water? Ether, what makest thou in the waye to Assiria? To drinke water of the
Iob.21.b flonde? Thine owne wickednesse shal reproue the, and thy turnynge awaye shal condemne the: that thou mayest knowe and vnderstonde, how euel and hurtful a thinge it is, y thou hast forsaken the LORDE thy God, and not feared him, saieth the LORDE God of hoostes.

Esa.65.a
Eze.20.d
Iere.3.b I haue euer broken thy yock of olde, & burstē thy bondes: yet saiest thou, I wil no more serue, but (like an harlot) thou runnest aboute vpon all hie hilles, & amonge all grene trees: where as I planted the out of noble grapes
Esa.5.a and good rotes. How art thou turned then in to a bytter, vnfrutefull, and straunge grape? Yee and that so sore: that though thou wasshest the with Nitrus & makest thiself to sauoure with that swete smellinge herbe of Borith: yet in my sight thou art stayned with thy wickednesse, saieth the LORDE thy God.

D Saye not now: I am not vnclene, and I
Iere.3.b haue not folowed the goddes. Loke vpō thy
4.Re.17.b ne owne waies in the woddes, valleis & den-
Iere.5.b nes: so shalt thou knowe, what thou hast do-
Esa.57.a ne. Thou art like a swift Dromedary, that
Eze.16.b goeth easely his waye: and thy wantonnes is like a wilde Asse, that vseth the wildernesse, and that snoffeth and bloweth at his will. Who can tame the? All they that seke the, shal not fayle, but fynde the in thyne owne vnclennes. Thou kepest thy fote from nakednes, and thy throte from thurste, and thou kest thus in thy self: tusly, I wil take no sorowe, I wil loue the straunge goddes, & hange vpon them.

Like as a thefe that is taken with the dede, commeth to shame, euē so is the house of Israel come to confucion: the comon people, their kinges and rulers, their prestes and prophetes. For they saye to a stock, thou art my father, and to a stone: thou hast begotten me, yee they haue turned their backe vpon me, & not their face. But in the tyme of their trouble, when they saye: stonde vp, and helpe vs, I shal answere the: Where are now thy goddes, that thou hast made the? bydde them stonde vp, and helpe the in the tyme of nede? For loke how many cities thou hast (o Juda) so many goddes hast thou also.

Wherfore the wil ye go to lawe with me, seinge ye all are synners agaynst me, saieth the LORDE? It is but lost labour, that I smyte youre children, for they receaue not my correction. Youre owne swearde destroyeth youre prophetes, like a deuouringe lyon. If ye be the people of the LORDE, then herke vnto his worde: Am I the become a wildernesse vnto the people of Israel? or a londe that hath no light? Wherfore saieth my people then: we are falle of, and we wil come no more vnto the? Doth a mayden forget hir rayment, or a bryde hir stomacher? And doth my people forget me so lōge? Why boostest thou thy wayes so hylie, (to optayne fauoure therthorow) when thou hast yet stained them with blasphemies?

Vpon thy wynges is founde the blonde of poore and innocent people, and that not in corners and holes only, but opēly in all these places. Yet darrest thou saye: I am gilteles: Tush, his wrath can not come vpō me. Beholde, I wil reason with y, because thou darrest saye: I haue not offended. O how euel wil it be for the, to abyde it: when it shall be knowne, how oft thou hast gone bacwarde? For thou shalt be confounded, as wel of Egipte, as of the Assirians: Yee thou shalt go thy waye from the, & smyte yne hondes together vpon thy heade. Because the LORDE shal bringe that confidence and hope of thine to naught, and thou shalt not prospere with all.

The III. Chapter.

COmonly, when a man putteth awaye his wife, and she goeth from him, and marieth with another, then the question is: shulde he resorte vnto her eny more after that? Is not this felde then defyled and vnclene? But as for the, thou hast played the harlot with many louers, yet turne agayne to me, saieth the LORDE. Lift vp thine eyes on euery syde, and loke, yf thou be not defyled. Thou hast waited for them in the stretes, and as a murtherer in the wildernesse. Thorow thy whordome and shamefull blasphemies, is the londe defyled.

This is the cause, that the rayne and euenynge dew hath ceased. Thou hast gotten the an whores foreheade, and canst not be ashamed. Els woldest thou saye vnto me: O my father, thou art he that hast brought me vp, and led me fro my youth: Wilt thou then put me awaye, and cast me of forever? Or wilt thou withdrawe thy self clene fro me? Nevertheles, thou speakest soch wordes, but thou art euer doinge worse, and worse.

The LORDE sayde also vnto me, in the tyme of Josias the kinge: Hast thou sene what that shrēkinge Israel hath done? how she hath runne vp vpon all hie hilles, and amonge all thick trees, and there played the harlot? hast thou sene also, (when she had done all this) how I sayde vnto her: that she shulde turne agayne vnto me, and yet she is not returned? Juda that vnfaithfull sister of hirs also sawe this: Namely, that affter I had well sene the aduoutrye of the shrenkinge harlot Israel, I put her awaye, and gaue her a byll of deuorcement.

For all this, hir vnfaithfull sister Juda was not ashamed, but wente backe and played the whore also. Yee and the noyse of hir whordome hath defyled the whole lōde. For she hath committed hir aduoutrie with stones and stockes.

Nevertheless, hir vnfaithfull sister Juda is not turned vnto me agayne with hir whole herte, but faynedly, saieth the LORDE. And the LORDE sayde vnto me: The backslyder Israel is more righteous, thē the vnfaithfull Juda: and therfore go preach these wordes toward the north, & saye: Thou shrenkinge Israel, turne agayne (saieth the LORDE,) and I will not turne my face from you, for I am merciful, saieth the LORDE, & I will not allwaye beare displeasure agaynst the: but on this condicion, that thou knowe thy greate blasphemy: Namely, that thou hast vnfaithfully forsaken the LORDE thy God, & hast made thy silf partaker of straunge goddes vnder all grene trees, but hast had no wil to heare my voyce, saieth the LORDE. Iere.5.b Esa.57.a

O ye shrenkinge children, turne agayne, saieth the LORDE, and I wilbe maried with you. For I will take one out of the citie and two out of one generacion from amōge you, and bringe you out of Sion: and will gene you hyrdmē after myne owne mynde, which shal fede you with lernynge and wyßdome. Ezc.2.c Osee.14.a Eze.14.a Osee.2.d

D Moreover, when ye be increased and multiplied in the londe, then (saieth the LORDE) there shall nomore boost be made of the arke of the LORDES Testament: No man shall thinke vpon it, nether shall eny man make mencion of it: for from thence forth it shall nether be visited, ner honoured with giftes.

Then shall Jerusalem be called the LORDES seate, and all heithen shalbe gathered vnto it, for the name of the LORDE sake, which shalbe set vp at Jerusalem. And from that tyme forth, they shall folowe nomore the ymaginacion of their owne frawerde herte.

Thē those y be of the house of Juda, shal go vnto the house of Israel: And they shal come together out of the north, in to the same londe that I haue geuen youre fathers. I haue shewed also, how I toke the vp beinge but a childe, and gaue the a pleasaunt londe for thine heretage, yee and a goodly hooste of the heithen: and how I commaunded the, that thou shuldest call me father only, and not to shrencke fro me. Matt.8.b Matt.23.c

But like as a woman fayleth hir louer, so are ye vnfaithfull vnto me (o ye house of Israel) saieth the LORDE. And therfore the voyce of the children of Israel was herde on euery syde, wepinge and waylinge: for they haue defyled their waye, and forgotten God their LORDE. E Iere.31.c

O ye shrenkinge children, turne agayne, (sayinge: lo, we are thine, for thou art the LORDE oure God:) And so shal I heale youre bacturnynges. The hilles fall, and all the hie pryde of the mountaynes, but the healthy of Israel stondeth only vpon God oure LORDE.

Confucion hath deuoured oure fathers laboure from oure youth vp: yee their shepe and bullockes, their sonnes and doughters. So do we also slepe in oure confucion, and shame couereth vs: for we and oure fathers from oure youth vp vnto this daye haue synned agaynst the LORDE oure God. and ha- Tren.5.a Dan.3.b 9.a Baruc.1.b Iere.14.a Psal.105.a Esa.64.a Heft.14.a Iudit.7.c

haue not obeyed the voyce of the LORDE oure God.

The IIII. Chapter.

A O Israel, yf thou wilt turne the, then turne vnto me, saieth the LORDE. And yf thou wilt put awaye thy abhominacios out of my sighte, thou shalt not be moued: And shalt sweare: The LORDE lyueth: in treuth, in equite and rightuousnesse: and all people shall be fortunable and ioyfull in him. For thus saieth the LORDE, to all Juda and Jerusalem: plowe youre londe, and sowe not amonge the thornes.

Be circumcided in the LORDE, and cut awaye the foreskynne of youre hertes, all ye of Juda, and all the indwellers of Jerusalem: that my indignacion breake not out like fyre, & kyndle, so that no man maye quench it, because of the wickednes of youre ymaginacions.

Preach in Juda and Jerusalem, crie out and speake: blowe the trompettes in the londe, crie that every man maye heare, and saye: Gather you together, and we will go into stronge cities. Set vp the token in Sion, spede you, and make no tarienge: for I will bringe a greate plage, and a greate destruction from the north. For the spoyler of the Gentiles is broken vp from his place, as a lyon out of his dēne, that he maye make the londe waist, and destroye the cities, so, that no man maye dwell therin. Wherfore gyrde youre selues aboute w sack cloth, mourne, and wepe, for the fearfull wrath of the LORDE shal not be withdrawen from you.

B At the same tyme (saieth the LORDE) the hert of the kinge and of the prynces shal be gone, the prestes shalbe astonished, and the prophetes shalbe sore afrayed. Then sayde I: O LORDE God, hast thou then disceaued this people and Jerusalem, sayenge: ye shall haue peace, and now the swearde goeth thorow their lyues? Then shal it be saide to the people & to Jerusalem: there commeth a warme wynde from the north thorow the waye of my people, but nether to fanne, ner to clēse.

After that shall there come vnto me a stronge wynde, and then wil I also geue sentence vpon them. For lo, he commeth downe like as a cloude, and his charettes are like a stormy wynde: his horsmen are swifter then the Aegle. Wo vnto vs, for we are destroyed. C O Jerusalem, wasshe thine hert from wickednesse, that thou mayest be helped. How longe shal thy noysome thoughtes remayne with the?

For a voyce from Dan and from y hill of Ephraim speaketh out, and telleth of a destruction. Beholde, the heithen geue Jerusalem warnynge, and preach vnto her, that hir destroyers are cōmynge from farre countrees. They tell the cities of Juda the same also, they shall geue them warnynge in euery place, like as the watch men in the felde. For they haue prouoked me to wrath, saieth the LORDE.

Thy wayes and thy thoughtes, haue brought the vnto this, this is thyne owne wickednesse and disobedience, that hath possessed thyne hert: Ah my bely, ah my bely, (shalt thou crie) how is my hert so sore? my hert paunteth within me, I can not be still, for I haue herde the crienge of the trompettes, and peales of warre.

They crie murthur vpon murthur, the whole londe shal perish. Immediathly my tentes were destroyed, and my hangynges in the twincklinge of an eye. How longe shall I se the tokens of warre, and heare the noyse of the trompettes?

Nevertheles this shall come vpon them, because my people is become foolish, and hath vterly no vnderstondinge. They are the children of foolishnes, and without eny discrecio. To do euell, they haue witt ynough: but to do well, they haue no wisdome. I haue loked vpon the earth, and se, it is wyst and voyde. I loked towarde heauen, and it had no shyne.

I beheelde the mountaynes, and they trembled, and all the hilles were in a feare. I loked aboute me, and there was no body, and all the byrdes of the ayre were awaye. I marked well, and the plowed felde was become waist: yee all their cities were broken downe at the presence of the LORDE, and indignacion of his wrath.

For thus hath the LORDE sayde: The whole londe shalbe desolate, yet will I not then haue done. And therfore let the earth mourne, and let the heauen be sory aboue: for the thinge that I haue purposed and taken vpon me to do, shal not repente me, and I will not go from it. The whole londe shal fle, for the noyse of the horsmen and bowmen: they shall runne in to dennes in to wodes, and clymme vp the stony rockes. All the cities shalbe voyde, and no man dwellinge therin.

What wilt thou now do, thou beinge destroyed? For though thou clothest thy self with scarlet, & deckest y with gold: though thou paynteste thy face w colours, yet shalt thou trymme thy self in vayne.

For those that hither to have bene thy greate fauourers, shal abhorre the, and go about to slaye the. For (me thinke) I heare a noyse, like as it were of a woman trauelinge, or one labouringe of hir first childe: Euen the voyce of the doughter Sion, that casteth out hir armes, and swowneth, sayenge: Alwo is me, how sore vexed and sayntе is my herte, for them that are slayne.

The V. Chapter.

A LOke thorow Jerusalem, beholde and se: Seke thorow hir stretes also within, yf ye can fynde one man, that doth equall and right, or that laboureth to be faithfull: and I shall spare him (saieth the
4.a LORDE). For though they can saye: the LORDE lyueth, yet do they sweare to disceaue: Where as thou (o LORDE) lokest only vpon faith and treuth.

Thou hast scourged them, but they toke no repentaunce: thou hast correcte them for amendemēt, but they refused thy correction. They made their faces harder then a stone, and wolde not amende.

Therfore I thought in my self: peraduenture they are so symple and folish, that they vnderstonde nothinge of the LORDES wa-
4.d ye, and iudgmentes of oure God. Therfore will I go vnto their heades and rulers, and talke with them: yf they knowe the waye of the LORDE, and the iudgmētes of oure God. But these (in like maner) haue broken the yock, and burstен the bondes in sonder.

B Wherfore a lyon out of the wod shal hur-
5.d te them, and a wolfe in the euenynge shal destroye them. The cat of the mountayne shal lie lurkinge by their cities, to teare in peces all them, that come therout. For their offences are many, and their departinge awaye is greate.

6.a Shulde I then for all this haue mercy vpon the? Thy children haue forsaken me, and swore by them that are no goddes. And albeit they were bounde to me in matiage, yet they fell to aduoutrie, and haunted harlottes houses.

In the desyre of vnclenly lust they are become like the stoned horse, euery man neyeth
7.b at his neghbours wife. Shulde I not correcte this, saieth the LORDE?

9.a Shulde I not be avenged of euery people, that is like vnto this? Clymme vp vpon their walles, beate them downe, but destroye them not vtterly: cut of their braunches, because they are not the LORDES.

For vnfaithfully hath the house of Israel and Juda forsaken me, saieth the LORDE. 2.Pet.2.a
They haue denied the LORDE, and sayde: it Iere.14.
is not he. Deu. 29.
Soph. 1.
Tush, there shall no miß fortune come vpon vs, we shall se nether swearde ner honger. As for the warnynge of the prophetes, C
they take it but for wynde, yee there is none Iere.6.b
of these, which will tell them, that soch thinges shal happen vnto them.

Wherfore thus saieth the LORDE God of hooستes: because ye speake soch wordes, beholde: The wordes that are in thy mouth Esa.33.b
will I turne to fyre, and make the people to be wod, that it maye consume them.

Lo, I will bringe a people vpō you from Deut.28.
farre, o house of Israel (saieth the LORDE) a Baru.4.
mighty people, an olde people, a people who se speach thou knowest not, nether vnderstōdest what they saye.

Their arowes are sodane death, yee they them selues be very giauntes. This people shal eate vp thy frute & thy meate, yee they shal deuoure thy sonnes and thy doughters, thy shepe and thy bullockes.

They shall eate vp thy grapes & fyges. As for thy stronge and well fensed cities, wherin thou diddest trust, they shal destroye them with the swearde.

Nevertheles I will not then haue done D
with you, saieth the LORDE. But yf they saye: wherfore doth the LORDE oure God all this vnto vs?

Then answere them: because, that like as ye haue forsakē me, and serued straunge god-
Iere.16.b
des in youre owne londe, euen so shall ye ser-
Deu.28.g
ue other goddes also in a straunge londe.

Preach this vnto the house of Jacob, & crie it out in Juda, and saye thus: Heare this (thou folish and vndiscrete people.) Ye haue
Esa.6.b
eyes, but ye se not: eares haue ye, but ye hea-
Ioh.9.d
re not.

Feare ye not me, saieth the LORDE? Are ye not ashamed, to loke me in the face? which
Iob 26.b
bynde the see with the sonde, so that it can
28.a
not passe his boundes: For though it rage, yet can it do nothinge: and though the wawes therof do swell, yet maye they not go ouer.

But this people hath a false and an obsti nate herte, they are departed and gone awaye fro me. They thinke not in their hartes: O let vs feare the LORDE oure God, that geueth vs rayne early and late, when nede is: which kepeth euer still the harueste for vs yearly.

Nevertheles youre mißdedes haue turned these from you, & youre synnes haue rob- E
Esa.59.a

bed you herof. For amonge my people are founde wicked personnes, that priuely laye snares and waite for men, to take them, and destroye them.

And like as a net is full of byrdes, so are their houses full of that, which they haue gotten with falsede and disceate. Herof cōmeth their greate substaunce and riches, herof are they fat and welthy, and are runne awaye fro me with shamefull blasphemies. They ministre not the lawe, they make no ende of the fatherlesses cause, they iudge not the poore acordinge to equite.

Shulde I not punysh these thinges, saieth the LORDE? Shulde I not be avenged of all soch people, as these be? Horrible and greuous thinges are done in the londe.

The prophetes teach falsely, and the prestes folowe them, and my people hath pleasure therin. What will come therof at the last?

The VI. Chapter.

COme out of Jerusalem, ye stronge children of Ben Jamin: blowe vp the trompettes ye Tecuites, set vp a token vnto Bethacarem, for a plage and a greate misery pepeth out from the North.

I will licken the doughter Sion to a fayre and tendre woman, and to her shall come the shepherdes with their flockes. Their tentes shal they pitch rounde aboute her, and euery one shal fede with his honde. Make batell agaynst her (shal they saye:) Arise, let vs go vp, while it is yet daye.

Alas, the daye goeth awaye, & the night shadowes fall downe: Arise, let vs go vp by night, and destroye hir stronge holdes, for thus hath the LORDE of hoostes commaunded.

Hew downe hir trees, and set vp bulwortes agaynst Jerusalē. This is the cite that must be punished, for in her is all maliciousnes. Like as a cōdyte aboundeth in water, euē so this citie aboūdeth in wickednes. Robbery and vnrighteousnesse is herde in her, sorow & woundes are euer there in my sight. Amēde the (o Jerusalem) lest I withdrawe my herte from the, and make the desolate: & thy londe also, yt no man dwel in it. For thus saieth the LORDE of hoostes: The residue of Israel shalbe gathered, as the remnaunt of grapes.

And therfore turne thine honde agayne into the basket, like the grape gatherer. But vnto whom shal I speake: whom shal I warne, that he maye take hede? Their eares are so vncircumcised, that they maye not heare.

Beholde, they take the worde of God but for a scorne, and haue no lust therto. And therfore I am so full of thy indignacion (o LORDE) that I maye suffre no longer. Shed out thy wrath vpon the children that are without, and vpon all yonge men. Yee the man must be taken presoner with the wife, and the aged with the crepel. Their houses with their londes and wiues shal be turned vnto straungers, whē I stretch out myne hōde vpon the inhabitours of this londe, saieth the LORDE. For from the leest vnto the most, they hange all vpon covetousnes: and from the prophet vnto the prest, they go all aboute with falsede and lyes.

And besyde that, they heale the hurte of my people with swete wordes, sayenge: peace, peace, when there is no peace at all. Therfore they must be ashamed, for they haue cōmitted abhominacion. But how shulde they be ashamed, when they knowe nothinge, neither of shame ner good nurture? And therfore they shal fall amonge the slayne, and in the houre when I shall viset them, they shal be brought downe, saieth the LORDE.

Thus saieth the LORDE: go in to the stretes, considre and make inquisicion for the olde waye: and yf it be the good and righte waye, then go therin, that ye maye fynde rest for youre soules. (But they saye: we will not walke therin) and I will set watchmen ouer you, and therfore take hede vnto the voyce of the trompet. But they saye: we will not take hede. Heare therfore ye Gentiles, and thou congregacion shalt knowe, what I haue deuysed for them. Heare thou earth also: beholde, I will cause a plage come vpon this people, euen the frute of their owne ymaginacions.

For they haue not bene obedient vnto my wordes and to my lawe, but abhorred them. Wherfore bringe ye me incense from Saba, & swete smellinge Calamus from farre cōtrees? Youre burnt offeringes displease me, and I reioyse not in youre sacrifices.

And therfore thus saieth the LORDE: beholde, I will make this people fall, and there shal fall from amonge them the father with the children, one neighboure shal perish with another.

Moreouer thus saieth yt LORDE: Beholde, there shal come a people from the North, & a greate people shal arise from yt endes of yt earth, wt bowes & wt dartes shal they be weapened: It is a rough & fearce people, an vnmerciful people: their voyce roareth like the see, they ride vpō horses wel apointed to yt ba

tell agaynst the, o doughter Sion. Then shal this crie be herde: Oure armes are feble, heuynes and sorow is come vpon vs, as vpon a woman trauelinge with childe. No man go forth in to the felde, no man come vpon the hie strete: for the sweard and feare of the enemie shalbe on euery side.

Wherfore, gyrde a sack cloth aboute the (o thou doughter of my people) sprynkle thy self with asshes, mourne and wepe bitterly, as vpon thy only beloued sonne: For the destroyer shal sodenly fall vpon vs. The haue I set for a prouer of my harde people, to seke out and to trye their wayes. For they are all vnfaithful and fallen awaye, they hange vpon shameful lucre, they are clene brasse and yron, for they hurte and destroye euery man. The bellous are brent in the fyre, the leade is consumed, the melter melteth in vayne, for the euel is not taken awaye from them. Therfore shal they be called naughty syluer, because the LORDE hath cast them out.

The VII. Chapter.

THese are the wordes, that God spake vnto Jeremy: Stonde vnder the gates of the LORDES house, and crie out these wordes there, with a loude voyce, and saye: Heare the worde of the LORDE, all ye of Juda, that go in at this dore, to honoure the LORDE. Thus saieth the LORDE of hoostes the God of Israel. Amende youre wayes and youre councels, and I wil let you dwell in this place. Trust not in false lyenge wordes, sayenge: here is the temple of the LORDE, here is the temple of the LORDE, here is the temple of the LORDE.

For yf ye will amende youre waies and councels, yf ye wil iudge right betwirte a man and his neghboure: yf ye wil not oppresse the straunger, the fatherles & the wyd dowe: yf ye will not shed innocent bloude in this place: yf ye wil not cleue to straūge goddes to youre owne destruction: then wil I let you dwell in this place, yee in the londe that I gaue afore tyme vnto youre fathers for euer. But take hede, yee trust in councels, that begyle you and do you no good. For when ye haue stollē, murthured, committed aduoutrie, and periury: Whē ye haue offred vnto Baal, folowinge straunge & vnknowne goddes: Then come ye, and stonde before me in this house (which hath my name geuen vnto it) and saye: Tush, we are absolued quyte, though we haue done all these abhominacions.

What? thinke you this house that beareth my name, is a denne of theues? And these thinges are not done priuely, but before myne eyes, saieth the LORDE. Go to my place in Silo, where vnto I gaue my name afore tyme, and loke well what I dyd to the same place, for the wickednes of my people of Israel. And now, though ye haue done all these dedes (saieth the LORDE) and I my self rose vp euer by tymes to warne you and to comon with you: yet wolde ye not heare me: I called, ye wolde not answere. And therfore euen as I haue done vnto Silo, so wil I do to this house, that my name is geuen vnto, (and that ye put youre trust in) yee vnto the place that I haue geuen to you and youre fathers. And I shal thrust you out of my sight, as I haue cast out all youre brethren the whole sede of Ephraim.

Therfore thou shalt not praye for this people, thou shalt nether geue thākes, nor byd prayer for them: thou shalt make no intercession to me for them, for in no wise will I heare the. Seist thou not what they do in the cities of Juda, and without Jerusalem? The children gather stickes, the fathers kyndle the fyre, the mothers kneade the dowe, to bake cakes for the quene of heauen.

They poure out drinkoffringes vnto straūge goddes, to prouoke me vnto wrath: howbeit they hurte not me (saieth the LORDE) but rather confounde, and shame them selues.

And therfore, thus saieth the LORDE God: beholde, my wrath and my indignacion shalbe poured out vpon this place, vpon men and catell, vpō the trees in the felde and all frute of the londe, & it shal burne so, that no man maye quench it.

Thus saieth the LORDE of hoostes, the God of Israel: Ye heape vp youre burntoffringes with youre sacrifices, & eate the flesh. But when I brought youre fathers out of Egipte, I spake no worde vnto them of burntoffringes and sacrifices: but this I commaunded them, sayenge: herken and obeye my voyce, and I shalbe youre God and ye shal be my people: so that ye walke in all the wayes, which I haue cōmaunded you, that ye maye prospere.

But they were not obedient, they inclyned not their eares there vnto, but went after their owne ymagynacions and after the mocions of their owne wicked herte, and so turned them selues awaye, and conuerted not vnto me. And this haue they done, from the tyme that youre fathers came out of Egipte, vnto this daye.

Ierc.25.a Neuertheles, I sent vnto them my seruauntes all the prophetes: I rose vp early and sent them worde, yet wolde they not herke, ner offre me their eares, but were obstinate, and worse then their fathers.

And thou shalt now speake all these wordes vnto them, but they shal not heare the: thou shalt crie vpon them, but they shal not answere the. Therfore shalt thou saye vnto them: this is the people, that nether heareth the voyce of the LORDE their God, ner receaueth his correction. Faithfulnes & treuth is clene rooted out of their mouth.

Ezec.5.a Wherfore cut of thine hayre, and cast it awaye, take vp a complaynte in the whole londe: for the LORDE shal cast awaye, and scatre the people, yͤ he is displeased with all.

Ierc.32.d For the children of Juda haue done euell in my sight, saieth the LORDE. They haue set vp their abhominacions, in the house yͤ hath my name, and haue defyled it. They haue also buylded an aulter at Tophet, which is in the valley of yͤ childrē of Ennō: yͤ they might burne their sonnes and doughters, which I neuer cōmaunded them, nether came it euer in my thought. And therfore beholde, the dayes shal come (saieth the LORDE) that it shal no more be called Tophet, or the valley of the children of Ennon, but the valley of the slayne: for in Tophet they shal be buried, because they shal els haue no rowme. Yee yͤ deed bodies of this people shal be eaten vp of the foules of the ayre & wilde beastes of the earth, & no man shal fraye them awaie. And as for the voyce of myrth & gladnesse of the cities of Juda, & Jerusalem, the voyce of the brydegrome and of the bryde: I will make them ceasse, for the londe shal be desolate.

4.Re.23.e Deut.32.c Psal.105.e Ierc.44.a

The VIII. Chapter.

Ierc.19.e

Ierc.8.b

.c

Ezec.26.b

Ierc.16.b

5.b

AT the same tyme, saieth the LORDE, the bones of the kinges of Juda, the bones of his princes, the bones of the prestes and prophetes, yee and the bones of the citisens of Jerusalē, shalbe brought out of their graues and layed agaynst the Sonne, the Moone and all the heauenly hooste: whom they loued, whom they serued, whom they ranne after, whom they sought & worshipped. They shal nether be gathered togeather ner buried, but shal lye vpō the earth, to their shame and despisinge.

Deut.4.e Sap.21.a

Luc.23.e And all they that remayne of this wicked generacion, shal desyre rather to dye thē to lyue: where so euer they remayne, & where as I scatre them, saieth the LORDE of hooستes. This shalt thou saye vnto them also: Thus saieth the LORDE: Do men fall so, that they arise not vp agayne: And turne they so farre awaye, yͤ they neuer conuerte? Wherfore then is this people and Jerusalem gone so farre backe, that they turne not againe? They are euer the longer the more obstinate, and will not be conuerted.

For I haue loked, and considered: but there is no mā, that speaketh a good worde: there is no man, that taketh repētaunce for his synne, that will so moch as saye: wherfore haue I done this? But euery man (as soone as he is turned backe) runneth forth still, like a wilde horse in a battayl. The Storke knoweth his apoynted tyme, the Turtledoue, Swalow and the Crane, cōsidre the tyme of their trauayle: but my people will not knowe the tyme of the punyshment of the LORDE. How darre ye saye then: we are wise, we haue the lawe of the LORDE amonge vs?

Beholde, the disceatfull penne of the scribes, setteth forth lies: therfore shal the wise be confounded, they shalbe afrayed and taken: for lo, they haue cast out the worde of the LORDE: what wysdome can then be amonge them? Wherfore, I will gene their wyues vnto aleauntes, and their feldes vnto destroyers.

For from the lowest vnto the hyest, they folowe all shamefull lucre: and from the prophet vnto the preist, they deale all with lies. Neuertheles, they heale the hurte of my people with swete wordes, sayenge: peace, peace, where there is no peace at all.

Iye for shame, how abhominable thinges do they? And yet they be not ashamed, ye they knowe of no shame.

Wherfore in the tyme of their visitacion, they shal fall amonge the deed bodies, saieth the LORDE.

Moreouer I will gather them in (saieth the LORDE) so that there shal not be one grape vpon the vyne, nether one fyge vpon the fygetre, and the leaues shalbe plucte of.

Then will I cause them to departe, and saye: why prolonge we the tyme? Let vs gather oure selues together, and go in to the stronge cite, there shall we be in rest: For the LORDE oure God hath put vs to sylence, and geuen vs water myrte with gall, to drynke, because we haue synned agaynst him.

We loked for peace, and we fayre nothe better, we wayted for the tyme of health, and lo, here is nothinge but trouble.

Then shall the noyse of his horses be

herde from Dan, the whole londe shall be afrayed at the neyēge of his stronge horses: for they shal go in, and deuoure the londe, with all that is in it: the cities, and those that dwell therin. Moreouer, I will sende Cockatrices & serpētes amonge you (which will not be charmed) and they shal byte you, sayeth the LORDE.

Sorowe is come vpon me, and heuynes vexeth my herte: for lo, the voyce of the criege of my people is herde from a farre countre: Is not the LORDE in Sion? Is not he kinge in her? Wherfore then haue they greued me (shall the LORDE saye) with their ymages and foolish straunge fashions? The harueste is gone, the Sōmer hath an ende, and we are not helped. I am sore vexed, because of the hurte of my people: I am heuy and abashed, for there is no more Triacle at Galaad, and there is no phisician, that cā heale the hurte of my people.

The IX. Chapter.

O, Who will geue my heade water ynough, & a well of teares for myne eyes: that I maye wepe night ād daye, for the slaughter of my people? Wolde God that I had a cotage some where farre from folke, that I might leaue my people, and go from thē: for they be all aduoutrers and a shrenckinge sorte. They bēde their tūges like bowes, to shute out lies: As for the treuth, they maye nothinge awaye with all in the worlde. For they go from one wickednes to another, and holde nothinge of me, saieth the LORDE.

Yee one must kepe himself from another, no man maye safely trust his owne brother: for one brother vndermyneth another, & one neyghboure begyleth another. Yee one dissembleth with another, and they deale with no treuth. They haue practised their tunges to lye, and taken greate paynes to do mischefe. They haue set their stole in the myddest of diseeate, and (for very dissemblinge falsede) they wil not knowe me, saieth the LORDE.

Therfore thus saieth the LORDE of hoostes, beholde, I wil melte them and trie thē, for what shulde I els do to my people? Their tunges are like sharpe arowes, to speake diseeate. With their mouth they speake peaceably to their neyghboure, but preuely they laye waite for him. Shulde I not punysh them for these thinges, saieth the LORDE? Or, shulde I not be auenged of eny soch people, as this? Vpon the mountaynes will I take vp a lamentacion and sorowfull crie, and a mournynge vpon the fayre playnes of the wildernes: Namely, how they are so brente vp, that no man goeth there eny more: Yee a man shal not heare one beast crie there.

Byrdes and catell are all gone from thēce. I will make Jerusalem also an heape of stones, and a denne of venymous wormes. And I wil make the cities of Juda so waist, that no man shal dwell therin. What man is so wise, as to vnderstonde this? Or to whom hath the LORDE spoken by mouth, that he maye shewe this, and saye: O thou londe, why perisheste thou so? Wherfore art thou so brent vp, and like a wildernesse, that no mā goeth thorow? Yee the LORDE himself tolde the same vnto them, that forsoke his lawe, and kepte not the thynge that he gaue them in commaundement, nether lyued therafter: but folowed the wickednes of their owne hertes, and serued straunge goddes, as their fathers taught them.

Therfore, thus saieth the LORDE of hoostes, the God of Israel: Beholde, I will fede this people with wormwod, and geue thē gall to drynke. I will scatte them also amonge the Heithen, whom nether they ner their fathers haue knowne: and I will sende a swearde amonge them, to persecute them, vntill I bringe them to naught. Moreouer, thus saieth the LORDE of hoostes: Loke that ye call for mournynge wyues, and sende for wise women: that they come shortly, and singe a mournynge songe of you: that the teares maye fall out of oure eyes, and that oure eye lyddes maye gusshe out of water.

For there is a lamentable noyse herde of Sion: O how are we so sore destroyed? O how are we so piteously confounded? We must forsake oure owne naturall countre, and we are shot out of oure owne lodgīges. Yet heare the worde of the LORDE (o ye women) and let youre eares regarde the wordes of his mouth: that ye maye lerne youre doughters to mourne, and that euery one maye teach hir neyghboureesse, to make lamentacion. Namely thus: Deeth is clymmē vp in at oure wyndowes, he is come in to oure houses, to destroye the childe before the doore, & ȳ yonge man in the strete.

But tell thou planely, thus saieth ȳ LORDE: The deed bodies of men shal lye apon ȳ grounde, as the donge vpon the felde, and as the hay after the mower, and there shal be no man to take them vp. Moreouer, thus saieth the LORDE: Let not the wise man reioyse in his wisdome, ner the stronge man

in his strength, nether the rich man in his riches: But who so wil reioyse, let him reioyse in this, that he vnderstōdeth, and knoweth me: for I am the LORDE, which do mercie, equite and righteousnes vpon earth. Therfore haue I pleasure in soch thinges, saieth ye LORDE. Beholde, the tyme cōmeth (saieth the LORDE) that I wil vyset all them, whose foreskynne is vncircumcised: The Egipcians, the Iewes, the Edomites, the Ammonites, the Moabites, and the shauen Madianites, that dwel in the wildernes. For all the Gentiles are vncircumcised in the flesh, but all the house of Israel, are vncircumcised in the herte.

The x. Chapter.

A HEare the worde of the LORDE, ye he speaketh vnto the, o thou house of Israel: Thus saieth the LORDE: Ye shal not lerne after the maner of the Heithē, and ye shal not be afrayed for the tokens of heauen: for the Heithen are afrayed of soch: Nee all the customes and lawes of the Gētiles are nothinge, but vanite. They hewe downe a tre in the wod with the hondes of the worke man, and fashion it with the axe: they couer it ouer with golde or syluer, they fasten it wt nales and hammers, that it moue not. It stōdeth as stiff as the palme tre, it can nether speake ner go, but must be borne. Be not ye afrayed of soch, for they cā do nether good ner euel. But there is none like vnto ye (o LORDE) thou art greate, and greate is the name of ye power. Who wolde not feare the? for what kinge of the Gentiles wolde not obeye the?

B For amonge all the wysemen of the Gentiles, and in all their kingdomes, there is none, that maye be lickened vnto the. They are altogether vnlerned and vnwise, All their connynge is but vanite: namely, wod, syluer, which is brought out of Tharsis, and beatē to plates: and golde from Ophir, a worke ye is made with the honde of the craftesman & the caster, clothed with yalow sylck and scarlet: euen so is the worke of their wysemen all together. But the LORDE is a true God, a lyuinge God, and an euerlastinge kinge. Yf he be wroth, the earth shaketh: all the Gētiles maye not abyde his indignacion.

As for their goddes, it maye well be sayde of thē: they are goddes, that made nether heauē ner earth: therfore shal they perish frō the earth, and from all thinges vnder heauen. But (as for oure God) he made the earth with his power, and with his wisdome hath he fynished the whole compasse of the worlde, with his discrecion hath he spred out the heauens. At his voyce the waters gather together in the ayre, he draweth vp ye cloudes from the vttemost partes of ye earth: he turneth lightninge to rayne, and bringeth forth the wyndes out of their treasuries: His wisdome maketh all men fooles. And confunded be all casters of ymages, for that they cast, is but a vayne thinge, and hath no life. The vayne crastes men with their workes, that they in their vanite haue made, shall perish one with another in the tyme of visitacion. Neuertheles, Jacobs portciō is not soch: but it is he, that hath made all thinges, and Israel is the rodd of his inheritaūce: The LORDE of hoostes is his name. Put awaye thy vnclennesse out of the londe, thou that art in the stronge cities. For thus saieth the LORDE: Beholde, I wil now thrust out the inhabitours of this londe a greate waye off, and trouble them of soch a fashiō, that they shal no more be founde.

D Alas, how am I hurte? Alas, how paynfull are my scourges vnto me? For I cōsider this sorowe by my self, & I must suffre it. My tabernacle is destroyed, and all my coardes are broken. My children are gone fro me, and can no where be founde. Now haue I none to spreade out my tente, or to set vp my hangynges. For the hyrdmen haue done folishly, that they haue not sought the LORDE. Therfore haue they dealt vnwisely with their catell, & all are scatred abrode. Beholde, the noyse is harde at honde, and greate sedicīō out of the north: to make the cities of Iuda a wylderneesse, and a dwellinge place for Dragons. Now I knowe (o LORDE) that is not in mās power to ordre his owne waies, or to rule his owne steppes & goinges. Therfore chastē thou vs (o LORDE) but with fauoure, and not in thy wrath, bringe vs not vterly to naught. Poure out thy indignacion rather vpon the Gētiles, that knowe ye not, and vpon the people that call not on thy name: And that be cause they haue consumed, deuoured and destroyed Jacob, and haue rooted out his glory.

The XI. Chapter.

THis is another Sermon, which the LORDE commaunded Jeremy for to preach, sayenge:

Heare the wordes of the couenaut, and speake vnto all Juda, and to all them that dwel at Jerusalem, And saye thou vnto the: Thus saieth the LORDE God of Israel: Cursed be euery one, that is not obedient vnto ye wordes of this couenaūt: which I commaunded vnto youre fathers, what tyme as I

brought them out of Egipte, from the yron fornace, sayenge: Be obedient vnto my voyce, and do accordinge to all that I comma unde you: so shal ye be my people, and I wil be youre God, and will kepe my promyse, y I haue sworne vnto youre fathers: Namely, that I wolde geue them a londe which floweth with mylke and hony, as ye se, it is come to passe vnto this daye.

Then answered I, and sayde: Amen. It is euen so LORDE, as thou sayest. Then the LORDE sayde vnto me agayne: Preach this in y cities off Juda and rounde aboute Jerusalem, and saye: Heare the wordes off this cōuenaunt, that ye maye kepe them. For I haue diligently exorted youre fathers, euer sence the tyme that I brought them out off the Londe off Egipte, vnto this daye. I gaue them warnynge by tymes, sayenge: herken vnto my voyce: Neuertheles, they wolde not obeye me, nor enclyne their eares vnto me, but folowed the wicked ymaginacions of their owne hertes. And therfore haue I accused them as transgressours of all the wordes off this conuenaunt, that I gaue them to kepe, which they (notwithstōdinge) haue not kepte.

And the LORDE sayde vnto me: It is foūde out, that whole Jsrael and all the citisens off Jerusalem are gone backe. They haue turned them selues to the blasphemies off their fore fathers, which had no lust to heare my worde. Euen likewise haue these also folowed straunge goddes, and worshipped them. The house off Jsrael and Juda haue broken my couenaunt, which I made w' their fathers.

Therfore thus saieth the LORDE: Behold, I will sende a plage amonge you, which ye shal not be able to escape: and though ye crie vnto me, I will not heare you. Thē shal the townes off Juda and the citisens of Jerusalem go, and call vpon their goddes, vnto whom they made their oblacions: but they are not able to helpe them in tyme off their trouble. For as many cities as thou hast (o Juda) so many goddes hast thou also: And loke how many stretes there be in the (o Jerusalem) so many shameful aulters haue ye set vp, to offre vpon them vnto Baal. But praye not thou for this people, byd nether prayse ner prayer for them: for though they crie vnto me in their trouble, yet will I not heare them.

O thou beloued, why doest thou so shamefull greate blasphemies in my house: euen as though that holy flesh might absolue the, specially when thou hast made thy booste off thy wickednes. The LORDE called the a grene olyue tre, a fayre one, a frutefull one, a goodly one: but now that there is a contrary reporte off the abrode, he will burne the vp, ād destroye thy braunches. For the LORDE off hooستes that plāted the, hath deuysed a plage for the (o thou house of Jsrael & Juda) for y euel that ye haue done, to prouoke him to wrath, in that ye dyd seruyce vnto Baal.

This (o LORDE) haue I lerned of the, and vnderstonde it, for thou hast shewed me their ymaginacions. But I (as a meke lambe) was caried awaye to beslayne: not knowinge, that they had deuysed soch a councel agaynst me, sayenge: We will destroye his meate with wod, and dryue him out of the londe of the lyuynge, that his name shal neuer be thought vpon. Therfore I will beseke the now (o LORDE of hooستes) thou righteous iudge, thou that tryest the reynes and the hertes: let me se the auenged of them, for vnto the haue I committed my cause. The LORDE therfore spake thus of the citesens of Anothot, that sought to slaye me, sayēge: Preach not vnto vs in the name of the LORDE, or els thou shalt dye of oure hondes. Thus (I saye) spake the LORDE of hooستes: Beholde, I will viset you. Youre yonge mē shal perish with the swearde, yo' sonnes and youre doughters shal vtterly dye of honger, so that none shal remayne. For vpon the citesyns off Anathot wil I bringe a plage, and the yeare of their visitacion.

The XII. Chapter.

O LORDE, thou art more righteous, then that I shulde dispute with the: Neuertheles, let me talke with the in thinges reasonable. How happeneth it, that the waye off the vngodly is so prosperous: and that it goeth so wel with them, which (with out eny shame) offēde and lyue in wickednesse? Thou planteſt them, they take rote, they growe, and bringe forth frute. They boost moch off the, yet doest thou not punysh them. But thou LORDE (to whom I am well knowne) thou that hast sene, & proued my herte, take them awaye, like as a flock is caried to the slaughter house, and apoynte them for the daye off slaughtinge.

How longe shall the londe mourne, and all the herbes off the felde perish, for the wickednes off them that dwell therin? The catell and the byrdes are gone, yet saye they: tush, God will not destroye vs vterly.

Ierc 17 b
Matt. 7. b
Ro. 11. c
Esa. 12. d
Esa. 53. b
Iere. 18. b
Iere. 20. c
17. b
Esa. 30. b
Amo. 7. b
Iob. 21. a
Abac. 1. c
1. Pet. 2. c
Iere. 14. b
Deu. 29. c
Soph. 1. c
Iere. 5. b
23. c

Seinge thou art weery in runnynge with the fote men, how wilt thou then runne wᵗ horses? In a peaceable sure londe thou mayest be safe, but how wilt thou do in the furious pryde of Jordane? For thy brethren ād thy kynred haue altogether despised the, and cried out vpon the in thine absence. Beleue them not, though they speake fayre wordes to the. As for me (saye I) I haue forsaken myne owne dwellinge place, and left myne heretage. My life also that I loue so wel, haue I geuen in to the hōdes of myne enemies. Myne heretage is become vnto me, as a Lyon in the wod. It cried out vpon me, therfore haue I forsaken it. Myne heretage is vnto me, as a speckled byrde, a byrde of dyuerse colores is vpon it. Go hence, and gather all the beastes of the felde together, that they maye eate it vp.

Dyuerse hyrdmē haue broken downe my vynyarde, and troden vpon my porcion. Of my pleasaunt porcion, they haue made a wildernes & deserte. They haue layed it waist: and now that it is waist, it sigheth vnto me. Yee the whole londe lieth waist, and no man regardeth it. The distroyers come ouer the heeth euery waye, for the swearde off the LORDE shal consume from the one ende of ỹ lōde to the other, and no flesh shal haue rest. They shal sowe wheat, and reepe thornes. They shal take heretage in possession, but it shal do them no good. And ye shalbe confounded of youre owne wynnynges, because of the greate wrath of the LORDE.

Thus saieth the LORDE vpon all myne euel neighbours, that laye honde on myne heretage, which I haue geuen my people of Israel: Beholde, I wil plucke them (namely Israel) out of their londe, and put out the house of Juda from amonge them. And whē I haue rooted thē out, I wilbe at one with thē agayne, and wil haue mercy vpon them: and bringe them agayne, euery man to his owne heretage, and in to his lōde. And yf they (namely that trouble my people) wil lerne ỹ wayes of them, to sweare by my name: The LORDE lyueth (like as they lerned my people to sweare by Baal) thē shal they be reken ed amōge my people. But yf they wil not obeye, thē will I rote out the same folke, and destroye them, saieth the LORDE,

The XIII. Chapter.

THus saied the LORDE vnto me: go thy waye & get the a lynnen breche, and gyrde it aboute thy loynes, and let it not be wet. Then I got me a breche, acordinge to the commaundemēt of the LORDE, and put it aboute my loynes. After this, the LORDE spake vnto me agayne: Take the breche that thou hast prepared & put aboute the, and get the vp, and go vnto Euphrates, and hyde it in a hole off the rock. So wēt I, and hydde it, as the LORDE commaunded me. And it happened longe after this, that the LORDE spake vnto me: Vp, and get the to Euphrates, and fet the breche from thence, which I commaunded the to hyde there. Then went I to Euphrates, and digged vp, and toke the breche from the place where I had hyd it: and beholde, the breche was corupte, so that it was profitable for nothinge.

Then sayde the LORDE vnto me: Thus saieth the LORDE: Euen so will I corruppe the pryde off Juda, and the hie mynde off Jerusalē. This people is a wicked people, they will not heare my worde, they folowe ỹ wicked ymaginacions off their owne hert, & hange vpon straūge goddes, thē haue they serued & worshipped: and therfore they shalbe as this breche, that serueth for nothinge. For as strately as a breche lieth vpon a mās loynes, so strately dyd I bynde ỹ whole house of Israel, and the whole house of Juda vnto me, saieth the LORDE: that they might be my people: that they might haue a glorious name: ỹ they might be in honoure: but they wolde not obeye me. Therfore laye this ryddle before them, and saye: Thus saieth the LORDE God of Israel: euery pot shal be fylled with wyne. And they shal saye: thinkest thou we knowe not, ỹ euery pot shalbe fylled with wyne? Then shalt thou saye vnto them: Thus saieth the LORDE: Beholde, I shal fyll all the inhabitours of this lōde with dronckēnes, the kynges that syt vpō Dauids stole, the prestes and prophetes, with all ỹ dwell at Jerusalem. And I will smyte them one agaynst another, yee ỹ fathers agaynst the sonnes, saieth the LORDE.

I wil not pardon them, I wil not spare them, ner haue pitie vpon them: but destroye them. Be obedient, geue eare, take no disdayne at it, for it is the LORDE himself that speaketh. Honoure ỹ LORDE youre God herem, or he take his light from you, and or euer you re fete stomble in darknesse at ỹ hill: lest whē ye loke for the light, he turne it in to ỹ shadowe and darknesse of death. But yf ye wil not heare me, that geue you secrete warnynge, I will mourne from my whole herte for youre stubburnesse. Piteously will I wepe, and the teares shall gusshe out of myne eyes. For the LORDES flocke shal be caried awaye captiue.

Tell the kinge & the rulers: Humble yo^r selues, set you downe lowe, for ye crowne of yo^r glory shal fall from youre heade. The cities towarde the south shalbe shut vp, & no man shal open thē. All Juda shal be caried awaye captyne, so that none shall remayne.

Lift vp youre eyes, and beholde thē, that come from the North: Like a fat flocke shal they fall vpon the. To whom wilt thou make thy mone, when they come vpon the? for thou hast taught thē thy self, and made thē masters ouer the. Shal not sorowe come vpō the, as on a woman trauelinge with childe? And yf thou woldest saye thē in thine hert: Wherfore come these thinges vpō me? Euē for the multitude of thy blasphemies, shall thy hynder partes & thy fete be discouered.

For like as the man of Inde maye chaunge his skynne, & the cat of the mountayne hir spottes: so maye ye that be exercised in euell, do good. Therfore will I scatre you, lyke as ye stobble that is takē awaye with ye south wynde. This shal be youre porcion, and the porcion of youre measure, wher with ye shal be rewarded of me, saieth the LORDE: because ye haue forgotten me, and put youre trust in disceatful thinges. Therfore shall I turne thy clothes ouer thy heade, and discouer thy thees, that thy preuyties maye be sene: yt aduoutrie, thy deedly malice, thy beastilynes and thy shamefull whordome. For vpon the feldes and hilles I haue sene thy abhominations. Wo be vnto the (o Jerusalē) whē wilt thou euer be clensed enymore?

The XIIII. Chapter.

The worde of the LORDE shewed vnto Jeremy, cōcernynge ye derth off the frutes.

Juda shal mourne, men shall not go moch more thorow his gates: the londe shal be nomore had in reputacion, & the crie of Jerusalē shal breake out. The lordes shall sende their seruauntes to fetch water, & when they come to the welles, they shal fynde no water, but shal carie their vessels home emptie. They shal be ashamed ād confounded, & shal couer their heades. For the groūde shalbe dried vp, because there cōmeth no rayne vpon it. The plowmen also shalbe ashamed, ād shal couer their heades. The hynde shal forsake the yonge fawne, that se būgeth forth in ye felde, because there shalbe no grasse. The wilde Asses shall stonde in the Mosse, and drawe in their wynde like the Dragōs, their eyes shal fayle for wāt of grasse.

Doutles oure owne wickednesse rewarde vs: But LORDE do thou accordinge to yt name, though oure transgressions and synnes be many. For thou art the comforte & helpe of Israel in the tyme of trouble. Why wilt thou be as a straunger in the Londe, and as one that goeth ouer the felde, ād cōmeth in only to remayne for a night? Why wilt thou make thy self a cowarde, and as it were a giaūte that yet maye not helpe? For thou arrt ours (o LORDE) and we beare thy name, therfore forsake vs not. Isa. 49.b Iere. 16.c 17.c

Then spake the LORDE, concernynge this people yt haue pleasure to go so nembly w^t their fete, and leaue not of, and therfore displeaseth the LORDE: in so moch, that he will now bringe agayne to remembraunce all their myssedes, ād punysh all their synnes. Nee euen thus sayde the LORDE vnto me: Thou shalt not praye to do this people good. For though they fast, I will not heare their prayers. And though they offre burnt offriges & sacrifices, yet wil not I accepte them. For I will destroye them with the swearde, honger and pestilence. Then answerde I: O LORDE God, the prophetes saye vnto them: Tush, ye shal se no swearde, and no honger shall come vpon you, but the LORDE shal geue you continuall rest in this place. Iere. 5.b Soph. 1. c Iere. 14.b 23.c

And the LORDE sayde vnto me: The prophetes preach lies vnto them in my name. I haue not spoken with them, nether gaue I them eny charge, nether dyd I sende thē: yet they preach vnto you false visions, charmynge, vanite, and disceatfulnesse of their owne herte. Therfore thus saieth the LORDE: As for those prophetes that preach in my name (whom I neuertheles haue not sent) and yt saye: Tush, there shal nether batel ner honger be in this londe: With swearde ād with honger shal those prophetes perish, and the people to whom they haue preached, shal be cast out of Jerusalem, dye of honger, ād be slayne with the swearde, (and there shal be no man to burie them) both they ād their wyues, their sonnes and their doughters. For thus wil I poure their wickednes vpon thē. This shalt thou saye also vnto them: Myne eyes shal wepe without ceassynge daye & night. For my people shalbe destroyed with greate harme, and shall perish with a greate plage. For yff I go in to the felde, lo, it lieth all full off slayne men: Aff I come in to the cite, lo, they be all famesshed of honger. Iere. 23.d Zach. 13.a Iere. 16.a Thren. 2.f Tren. 1.d

Nee their prophetes also and priestes shal be led in to an vnknowne londe.

D Hast thou then vtterly forsaken Juda? (sayde I) Dost thou so abhorre Sion? Or hast thou so plaged vs, that we can be healed no
Iere. 8. c more? We loked for peace, and there cometh no good: for the tyme of health, & lo, here is nothinge but trouble. We knowlege (o LORDE) all oure mysdedes, and the synnes of oure fathers, that we haue offended the. Be not displeased (o LORDE) for thy names sake, for
Esa. 49. c get not thy louynge kyndnes: Remembre the
Iere. 3. d throne of thyne honoure, breake not the couenaūt, that thou hast made with vs. Are there eny amonge the goddes of the Gentiles, that sende rayne, or geue the showers of heauen? Dost not thou it o LORDE oure God, in whō we trust? Yee LORDE, thou dost all these thinges.

The XV. Chapter.

A Then spake the LORDE vnto me, ād
Iere. 7. b sayde: Though Moses and Samuel
11. c. 14. b stode before me, yet haue I no herte
Ezec. 14. c to this people. Driue them awaye, that they
maye go out of my sight. And yf they saye
Zach 11. b vnto the: Whyther shal we go? Thē tell thē:
Ezec. 5. c The LORDE geueth you this answere: Some vnto death, some to the swearde, some to honger, some in to captiuyte. For I will bringe foure plages vpon them, saieth the LORDE.
Iere. 15. a The swearde shal strāgle them, the dogges shal deuoure them, the foules of the ayre ād beestes of the earth shal eate them vp, and destroye them. I will scatre them aboute also in all kingdomes and londes to be plaged,
4. Re. 21. a because of Manasses the sonne of Ezechias kinge of Juda, for the thinges that he dyd in Jerusalem.

Who shal then haue pite vpon the, o Jerusalem? Who shal be sory for the? Or who shal make intercession, to opteyne peace for the? seinge thou goest from me, ād turnest bac-
B warde, saieth the LORDE? Therfore I will stretch out myne honde agaynst the, to destroye the, and I will not be intreated. I will
Iere. 6. c scatre the abrode with the fanne on euery side of the londe: I will waist my people and destroye them, for they haue had no lust to turne from their owne wayes. I will make their wyddowes mo in nombre, then the sondes of the see. Vpon ye mothers of their children, I shal bringe a destroyer in the noone
1. Tess. 5. a daye. Sodenly and vnawarres, shal I sende a feare vpon their cities. She that hath borne vij. children, shal haue none, hir herte shal be ful of sorowe.

The Sonne shall fayle her in the cleare
Amo. 8. b daye, when she shalbe confounded and fayn-
te for very heuynesse. As for those ye remay-
ne, I wil delyuer them vnto the swearde off their enemies, saieth the LORDE. O mother, alas that euer thou dydest beare me, an enmie and hated of the whole londe: Though I neuer lente ner receaued vpon vsury, yet euery man speake euell vpon me. And ye LORDE answered me: Lede not I the then vnto good? Come not I to the, when thou art in trouble: and helpe the, when thine enemie oppresseth the? Doth one yron hurte another, or one metall that cōmeth from the north, another? As for youre riches and treasure, I will geue them out in to a pray, not for eny money, but because of all youre synnes, that ye haue done i all youre coastes. And I will bringe you with youre enemies in to a londe, that ye knowe not: for the fyre that is kyndled in my indignācion, shal burne you vp.

O LORDE (sayde I) then thou knowest all thinges, therfore remembre me, ād viset me, delyuer me fro my persecuters: Receaue not my cause in the lōge wrath, yet thou knowest, that for thy sake I suffre rebuke. When I had founde thy wordes, I ate them vp greedely: they haue made my hert ioyfull & glad. For I call vpon thy name, o LORDE God of hoostes. I dwell not amonge the scorners, nether is my delyte therin: but I dwell only in the feare of thy honde, for thou hast fylled me with bytternes. Shall my heuynes endure for euer? Are my plages then so greate, that they maye neuer be healed? Wilt thou be as a water, that falleth, and can not contynue? Vpon these wordes, thus sayde the LORDE vnto me: Yf thou wilt turne agayne, I shal set the in my seruyce: and yf thou wilt take out the thinge that is precious from the vyle, thou shalt be euen as myne owne mouth. They shal conuerte vnto the, but turne not thou vnto thē: and so shal I make the a stronge wall of stele agaynst this people. They shal fight agaynst the, but they shal not preuayle. For I my self will be with the, to helpe the, and delyuer the, saieth the LORDE. And I will ryd the out of the hondes of the wicked, and delyuer the out of the honde of Tirauntes.

The XVI. Chapter.

MOreouer, thus sayde the LORDE vnto me: Thou shalt take ye no wife, ner beget children in this place. For of the children that are borne in this place, of their mothers that haue borne them, and of their fathers that haue begotten them in this londe, thus saieth the LORDE: They shal dye an horrible deeth, no mā shal mourne for them, ner burie them, but they shal lye as dō

ge vpon the earth. They shal perish thorow the swearde and honger, and their bodies shal be meate for the foules of the ayre, and beestes of the earth. Agayne, thus saieth the LORDE: Go not vnto them, that come together, for to mourne and wepe: for I haue taken my peace frō this people (saieth the LORDE) yee my fauoure and my mercy. And in this londe shal they dye, olde and yonge, and shall not be buried: no man shall bewepe them, no man shall clippe or shaue himself for them.

There shal not one viset another, to mourne with them for their deed, or to comforte them. One shall not offre another the cuppe off consolacion, to forget their heuynes for father and mother. Thou shalt not go in to their feast house, to syt downe, moch lesse to eate or drynke with them. For thus saieth the LORDE off hoostes the God off Israel: Beholde, I shall take awaye out of this place, the voyce off myrth ād gladnesse, the voyce off the brydegrome and off the bryde: yee and that in youre dayes, that ye maye se it.

Now when thou shewest this people all these wordes, and they saye vnto the: Wherfore hath the LORDE deuysed all this greate plage for vs? Or what is the offence and synne, that we haue done agaynst the LORDE oure God? Then make thou them this answere: Because youre fathers haue forsaken me (saieth the LORDE) and haue cleued vnto straunge goddes, whom they haue honoured and worshipped: but me haue they forsaken, and haue not kepte my lawe. And ye wᵗ youre shamefull blasphemies, haue exceaded the wickednes off youre fathers. For euery one off you foloweth the frawerde euel ymaginacion off his owne hert, and is not obedient vnto me.

Therfore wil I cast you out off this londe, in to a londe that ye and youre fathers knowe not: and there shall ye serue straunge goddes daye and night, there will I shewe you no fauoure. Beholde therfore (saieth the LORDE) the daies are come, that it shall no more be sayed: The LORDE lyueth, which brought the children of Israel out of the lōde of Egipte: but (it shall be sayde) the LORDE lyueth, that brought the children of Israel from the North, & from all londes where I had scatred them. For I wil bringe thē agayne in to the lōde, that I gaue vnto their fathers.

Beholde, (saieth the LORDE) I will sende out many fisshers to take them, and after ỹ wil I sende out many hunters to hunte thē out, from all mountaynes and hilles ād out of the caues of stones. For myne eyes behold de all their wayes, and they can not be hyd fro my face, nether can their wicked dedes be kepte close out of my sight. But first will I sufficiently reward their shamefull blasphemies and synnes, wherwith they haue defyled my londe: Namely, with their stinckinge Idols and abhominacions, wherw̄ they haue fylled myne heretage. O LORDE, my strength, my power, and refuge in tyme off trouble. The Gentiles shall come vnto the from the endes off the worlde, and saye: Verely oure fathers haue cleued vnto lies, their Idols are but vayne and vnprofitable. How can a man make, those his goddes, which are not able to be goddes? And therfore, I will once teach them (saieth ỹ LORDE) I wil shewe them my honde and my power, that they maye knowe, ỹ my name is ỹ LORDE. Iere. 14 17.c

The XVII. Chapter.

HOure synne (o ye off the trybe of Iuda) is writtē in the table of yͤ hertes, & grauē so vpon the edges of yͤ aulters wᵗ a penne of yron & with an Adamāt clawe: ỹ youre children also maye thynke vpon youre aulters, woddes, thicke trees, hie hilles, mountaynes & feldes. Wherfore, I will make all youre substaunce & treasure be spoyled, for the greate synne that ye haue done vpon youre hie places, thorow out all ỹ coostes off youre lōde. Ye shal be cast out also from the heretage, that I gaue you. And I wil subdue you vnder the heuy bōdage of youre enemies, in a londe that ye knowe not. For ye haue ministred fyre to my indignacion, which shal burne euermore. Thus saieth the LORDE: Cursed be the man that putteth his trust in man, ād that taketh flesh for his arme: and he, whose herte departeth from ỹ LORDE. He shall be like the heeth, that groweth in the wildernes. As for the good thinge that is for to come, he shall not se it: but dwell in a drie place off the wildernes, in a salt and vnoccupied londe. O Blissed is the man, that putteth his trust in the LORDE, and whose hope the LORDE is himself. For he shalbe as a tre, that is planted by the water syde: which spredeth out the rote vnto moystnesse, whom the heate can not harme, when it commeth, but his leaues are grene. And though there growe but litle frute because off drouth, yet is he not carefull, but he neuer leaueth of to bringe forth frute. Amonge all thinges lyuynge, man hath the most disceatfull and vnsercheable hert. Ier. 13.c 20.b Psal. 33. Iere. 46. 48.a Pro. 11.c Eze. 29.c Psal. 2. b Pro. 22.c Psal. 1.a 115.a. 134 a

Who shall then knowe it? Euen I the
LORDE ripe out the grounde off the hert,
ād search the reynes and rewarde euery mā
acordinge to his wayes, and acordinge to
the frute off his councels.

The diseatfull maketh a nest, but bringeth forth no yonge: he commeth by riches, but not righteously. In the myddest off his life must he leaue them behinde him, and at the last be founde a very foole. But thou (o LORDE) whose trone is most glorious, excellent and off most antiquite, which dwellest in the place of oure holy rest: Thou art the
C comforte off Israel. All they that forsake
ere.2.b thē, shalbe confounded: all they that depar
oh.4.b te from the, shalbe written in earth, for they
ze.36.d haue forsaken the LORDE, the very condite of the waters of life.

Heale me (o LORDE) and I shall be whole: saue thou me, and I shalbe saued, for thou art my prayse. Beholde, these men saye vnto me: Where is the worde of the LORDE? Let it come. Where as I neuertheles ledinge the flock in thy wayes, haue compelled none by violence. For I never desyred eny mās deeth, this knowest thou well. My wordes also were right before the. Be not now terrible vnto
Iere.14.a me (o LORDE) for thou art he, in whom I hope, when I am in parell. Let my persecuters
16.c be confounded, but not me: let them be afrayed, and not me. Thou shalt bringe vpon thē the tyme off their plage, and shalt destroye them right sore.

D Agayne, thus hath the LORDE sayde vn-
Iere.7.a to me: Go and stonde vnder the gate, where
26.a thorow the people and the kinges of Juda go out and in, yee vnder all the gates of Jerusalem, and saye vnto them: Heare the worde of the LORDE, ye kinges of Juda, and all thou people of Juda, and all ye citesyns of Jerusalem, that go thorow this gate: Thus
Deu.4.b the LORDE commaundeth: Take hede for
Deu.5.b youre lyues, that ye carie no burthen vpon
Exo.20.b you in the Sabbath, to bringe it thorow the gates of Jerusalem: ye shall beare no burthen also out of youre houses in the Sabbath: Ye shall do no laboure therein, but halowe the Sabbath, as I commaunded your fathers. How be it they obeyed me not, ne-
Eze.20.b ther herkened they vnto me: but were obstinate and stubburne, ād nether obeyed me, ner receaued my correccion.

E Neuertheles, yf ye will heare me (saieth
the LORDE) and beare no burthen in to ȳ
cite thorow this gate vpon the Sabbath: Yf ye will halowe the Sabbath, so that ye
Exo.20.b do no worke therein: then shal there go thorow the gates of this cite, kinges and princes, that shall sytt vpon the stole of Dauid: They shall be caried vpon charettes, and ryde vpon horses, both they and their princes: Yee whole Juda and all the citesyns of Jerusalem shall go here thorow, and this cite shall euer be the more and more inhabited. There shall come men also from the cities of Juda, from aboute Jerusalem, ād from ȳ londe of Ben Jamin, from the playne feldes, from the mountaynes and from the wildernesse: which shall bringe burntoffringes, sacrifices, oblacions, and incense, and offre vp thankes geuynge in the house of the LORDE. But yff ye will not be obedient vnto me, to halowe the Sabbath, so that ye will beare youre burthens thorow the gates off Jerusalem vpon the Sabbath: Then shall I sett fyre vpon the gates off Jerusalem, ād it shal burne vp the houses off Jerusalem, and no man shal be able to quench it.

The XVIII. Chapter.
This is another communicacion, that God had with Jeremy, sayenge:

ARise, and go downe in to the Potters house, and there shall I tell the mine off my mynde. Now when I came to the Potters house, I founde him makinge his worke vpon a whele. The vessel that the Potter made off claye, brake amonge his hōdes: So he beganne a new, and made another vessell, acordinge to his mynde. Then sayde the LORDE thus vnto me: Maye not I do w^t^ you, as this Potter doth, O ye house off Israel? saieth the LORDE? Beholde, ye house off Israel: ye are in my honde, euen as the claye in the Potters honde.

When I take in honde to rote out, to destroye, or to waist awaye eny people or kigdome: yff that people (āgaynst whom I haue thus deuysed) cōuerte from their wickednes: Immediatly, I repente off the plage, that I deuysed to bringe vpon thē. Agayne: Whē I take in honde, to buylde, or to plante a people or a kingdome: yff the same people do euell before me, and heare not my voyce: Immediatly, I repente of the good, that I deuysed to do for them.

Speake now therfore vnto whole Juda, and to them that dwell at Jerusalem: Thus saieth the LORDE: Beholde, I am deuysinge a plage for you, and am takinge a thinge in honde agaynst you.

Therfore, let euery man turne from his

evell waye, take vpon you the thinge that is
good, and do right. But they saye: No more
of this, we will folowe oure owne ymaginacions, and do every man acordinge to the wil
fulnesse of his owne mynde.

B Therfore thus saieth the LORDE: Axe amonge the Heithen, yf eny man hath herde
soch horrible thinges, as the doughter of Sion hath done. Shal not ỹ snowe (ỹ melteth
vpon the stony rockes of Libanus) moysture the feldes? Or maye the springes off waters be so grauen awaye, that they runne no
more, geue moystnesse, ner make frutefull?
But my people hath so forgotten me, ỹ they
haue made sacrifice vnto vayne goddes.
And whyle they folowed their owne wayes
they are come out of the hie strete, and gone
into a fore waye not vsed to be troden. Where
thorow they haue brought their londe in
to an euerlastinge wildernesse and scorne:
So ỹ who so euer trauayleth ther by, shal
be abashed, and wagge their heades. With
an East wynde will I scatre thẽ, before their enemies. And when their destruction cõmeth, I will turne my backe vpõ them, but
not my face.

Then sayde they: come, let vs ymagin
sõmthinge agaynst this Jeremy. Yee this
dyd euen the prestes, to whom ỹ lawe was
commytted: the Senatours, ỹ were the wyseste: and the prophetes, which wanted not ỹ
worde off God. Come (sayde they) let vs cut
out his tũge, and let vs not regarde his wordes. Considre me (o LORDE) and heare the
voyce of myne enemies. Do they not recompence evell for good, when they dygg a pyt
for my soule? Remembre, how that I stode
before the, to speake for thẽ, ād to turne awaye thy wrath from them.

Therfore let their childrẽ dye of hunger,
and let them be oppressed with the swearde.
Let their wyues be robbed of their childrẽ,
and become wyddowes: let their hußbõdes
be slayne, let their yonge men be kylled with
the swearde in the felde. Let the noyse be herde out of their houses, when the murtherer
cõmeth sodenly vpon them: For they haue
digged a pit to take me, and layed snares for
my fete. Yet LORDE, thou knowest all their
cõcell, that they haue deuysed, to slaye me.
And therfore forgeue them not their wickednes, and let not their synne be put out of thy
sight: but let them be iudged before the as
the giltie: This shalt thou do vnto thẽ in ỹ
tyme of thy indignacion.

The XIX. Chapter.

A MOreouer, thus saide the LORDE vnto Jeremy: Go thy waye, and bye
the an erthen pytcher, and bringe
forth the Senatours and chefe prestes in to
the valley of the childrẽ off Ennon, which
lieth before the porte that is made of brick, ỹ
shewe them there the wordes, that I shall
tell the, and saye thus vnto them: Heare the
worde of the LORDE, ye kinges of Juda, ād
ye citesyns of Jerusalem: Thus saieth the
LORDE of hoostes the God of Israel: Behold, I will bringe soch a plage vpon this place, that ỹ eares of all that heare it, shal glowe. And that because they haue forsake me, 4. Re. 21. c
and vnhalowed this place, and haue offred Iere. 6. c
in it vnto straunge goddes: whõ nether they,
their fathers, ner the kinges off Juda haue
knowne. They haue filled this place also wt Deu. 12. d
the bloude of innocentes, for they haue set 28. b
vp an aulter vnto Baal, to burne their chil- Eze. 20. d
drẽ for a burntoffringe vnto Baal, which I Psal. 105. e
nether commaunded, ner charged them, ne- Eze. 16. b
ther thought once there vpon.

B Beholde therfore, ỹ tyme cõmeth (saieth Iere. 7. d
the LORDE) ỹ this place shal no more be called Tophet, ner ỹ valley of ỹ childrẽ of Ennõ, but ỹ valley of slaughter. For in this place wil I slaye the Senatours of Juda ỹ Jerusalẽ, ỹ kill thẽ downe wt the swearde in ỹ
sight of their enemies, ād of them that seke
their lyues. And their deed carcases wil I geue to be meate for the foules of the ayre, and
beestes of the felde. And I wil make this cite so desolate, ād despysed: that who so goeth 3. Re. 9. b
there by, shal be abaßhed ỹ geast vpon her, Iere. 18. b
because of all hir plages. 49. c. 50. b

I will fede them also wt the flesh of their Tre. 4. b
sonnes ỹ their doughters. Yee euery one shal
eate vp another in the besegynge ỹ straytnesse, wher wt their enemies (ỹ seke their lyues)
shal kepe thẽ in. And the pitcher shalt thou Deu. 28. b
breake in the sight of the mẽ, ỹ shalbe wt the,
and saye vnto thẽ: Thus saieth the LORDE
off hoostes: Euẽ so wil I destroye this peo- C
ple ỹ cite: as a Potter breaketh a vessel, that Iere. 18. a
can not be made whole agayne.

Jn Tophet shal they be buried, for they Iere. 7. b
shal haue none other place. Thus wil I do
vnto this place also, saieth the LORDE, and to
thẽ ỹ dwell there in: yee I wil do to this cite, as vnto Tophet (For the houses of Jerusalẽ ỹ the houses of the kinges of Juda are
defyled, like as Tophet,) because off all the
houses, in whose parlers they dyd sacrifice
vnto all the hooste of heauẽ, and poured out
drynke offringes vnto straunge goddes.
And so Jeremy came from Tophet, where

the LORDE had sent him to prophecie, and stode in the courte off the house off the LORDE, and spake to all the people: Thus saieth the LORDE off hoostes the God of Israel: Beholde, I will bringe vpon this cite and vpon euery towne aboute it, all the plages that I haue deuysed agaynst them: for they haue bene obstinate, ād wolde not obeye my warnynges. Iere.7.c 13.b

The XX. Chapter.

A When Pashur the preast, the sonne off Emmer, chefe in the house of ỹ LORDE, herde Jeremy preach soo stedfastly: he smote Jeremy, and put him in the stockes, that are by the hie gate of Ben Jamin, in the house of ỹ LORDE. The nexte daye folowinge, Pashur brought Jeremy out of the stockes agayne. Then sayde Jeremy vnto him: The LORDE shall call the nomore Pashur (that is excellent and increasinge) but Magor (that is fearfull ād afrayed) euery where. For thus saieth the LORDE: beholde, I will make the afrayed, the thy self, and all that fauoure ỹ: which shal perish with the swearde off their enemies, euen before ỹ face. Act.23.a Ioh.18.c

And I wil geue whole Juda vnder the power of the kinge of Babilon, which shall carie some vnto Babilon presoners, and slaye some with the swearde. Moreouer, all ỹ substaunce of this londe, all their precious and gorgeous workes, all costlynesse, and all the treasure of the kinges of Juda: wil I geue into the hōdes of their enemies, which shal spoyle them, and carie them vnto Babilon. B 4.Re.20.c Iere.15.c 17.a

But as for the (o Pashur) thou shalt be caried vnto Babilon with all thine housholde, ⁊ to Babilō shalt thou come, where thou shalt die, and be buried: thou and all thy fauourers, to whom thou hast preached lies. O LORDE, thou makest me weake, but thou refreshest me, ⁊ makest me stronge agayne. All the daye longe am I despysed, and laughed to scorne of euery man: because I haue now preached longe agaynst malicious Tyranny, and shewed them off destruccion. For ỹ which cause they cast the worde off the LORDE in my teth, and take me euer to the worst. Tre.3.b Iere.6.b

C Wherfore, I thought from hence forth, not to speake of him, ner to preach eny more in his name. But the worde off the LORDE was a very burnynge fyre in my hert and in my bones, which when I wolde haue stopped, I might not. For why, I herde so many derisiōs and blasphemies, yee euen of myne owne companyons, and off soch as were Psal.30.b conuersaunte with me: which wente aboute, to make me afrayed sayenge: vpon him, let vs go vpon him, to feare him, and make him holde his tonge: ỹ we maye ouercome him, and be auenged off him.

But the LORDE stode by me, like a mighty giaunte: therfore my persecuters fell, and coude do nothinge. They shal be sore confounded, for they haue done vnwisely, they shall haue an euerlastinge shame. And now, o LORDE of hoostes, thou righteous sercher (which knowest the reynes and the very hertes:) let me se them punyshed, for vnto the I committe my cause.

Synge vnto the LORDE, and prayse him, for he hath delyuered the soule off the oppressed, from the honde off the violent. Cursed be the daye, wherein I was borne: vnhappie be ỹ daye, where in my mother brought me forth. Curſed be the man, that brought my father the tidinges, to make him glad, sayenge: thou hast gotten a sonne. Let it happen vnto that man, as to the cities which ỹ LORDE turned vpside downe (when he had longe herde the wicked rumoure of them) because he slewe me not, as soone as I came out off my mothers wombe, and because my mother was not my graue hirself, that the byrth might not haue come out, but remayned still in her. Wherfore came I forth off my mothers wombe? To haue experience of laboure and sorowe? and to lede my life with shame?

The XXI. Chapter.

THese are the wordes that the LORDE spake vnto Jeremy, what tyme as kinge Sedechias sent vnto him Pashur the sonne off Melchia, and Sephonias the sonne off Maasia preist, sayenge: Axe counsell at the LORDE (we praye the) of oure behalfe, for Nabuchodonosor the kinge off Babilon besegeth vs, yff the LORDE (peraduenture) will deale with vs, acordinge to his marueloꝰ power, and take him from vs.

Then spake Jeremy: Geue Sedechias this answere, Thus saieth the LORDE God off Israel: beholde, I will turne backe the weapens, that ye haue in youre hondes, wherwith ye fight agaynst the kinge of Babilō ⁊ the Caldees, which besege youre rounde aboute ỹ walles: ⁊ I wil brige thē together into the myddest of this cite, and I my self will fight agaynst you, with an outstretched honde, ād with a mightie arme, in greate displeasure and terrible wrath: and will smyte

them, that dwell in this cite: yee both mē āð catell shal dye of the pestilence.

And after this (saieth the LORDE) I shall delyuer Sedechias the kinge of Juda, ȝ his seruauntes, his people (and soch as are escaped in the cite, from the pestilence, swearde, and honger) into the power of Nabuchodonosor kinge of Babilon: yee in to the hōdes of their enemies, in to the hōdes of those ỹ folowe vpon their lyues, which shall smyte them with ỹ swerde: they shal not pite thē, they shal not spare them, they shall haue no mercy vpon them.

And vnto this people thou shalt saye: Thus saieth the LORDE: beholde, I laye before you the waye of life and deeth. Who so abydeth in this cite, shal perish: ether wᵗ the swearde, with honger, or with pestilēce. But who so goeth out to holde on ỹ Caldees parte, ỹ besege it, he shal saue his life, and shall wynne his soule for a pray. For I haue set my face agaynst this cite (saieth the LORDE) to plage it, and to do it no good. It must be geuē in to the honde of the kinge of Babilon, ȝ be brent with fyre.

And vnto the housē of the kinge off Juda, saye thus: Heare the worde of ỹ LORDE (o thou house off Dauid) for thus saieth the LORDE: Ministre rightuousnes, and that soone, delyuer the oppressed frō violent power: or euer my terrible wrath breake out like a fyre, and burne so, that no man maye quēch it, because of the wickednes of youre ymaginacions. Beholde (saieth the LORDE) I wil come vpō you, that dwel in the valleis, rockes and feldes and saye: Tush, who will make vs afrayed: or who will come in to oure houses: For I will vyset you (saieth the LORDE) because off the wickednes off youre invencions, and will kyndle soch a fyre in youre wod, as shall cōsume all, that is aboute you.

The XXII. Chapter.

Thus sayde the LORDE also: Go downe in to the house of the kinge off Juda, and speake there these wordes, ȝ saye: Heare the worde off the LORDE, thou kinge off Juda that sytteste in the kyngly seate off Dauid: thou and thy seruauntes āð ỹ people, that go in ȝ out at this gate. Thus the LORDE commaundeth: kepe equite and rightuousnesse, delyuer the oppressed frō the power off the violent: do not greue ner oppresse the straunger, the fatherlesse ner the wyddowe, āð shed no innocēt bloude in this place.

And yff ye kepe these thinges faithfully, then shall there come in at the doze off this house kynges, to syt vpō Dauids seate: they shal be caried in Charettes and ryde vpon horses, both they ȝ their seruauntes, āð their people. But yf ye wil not be obedient vnto these commaundementes, I sweare by myne owne self (saieth ỹ LORDE) this house shal be waist. For thus hath the LORDE spoken vpon the kinges house of Juda: Thou art the heade, as Galaad is in Libanus: What wilt thou laye of it, yf I make the not so waist (ȝ thy cities also) that no man shal dwell there in? I will prepare a destroyer with his weapēs for the, to hew downe thy special Cedre trees, and to cast them in the fyre.

And all the people that go by this cite, shall speake one to another: Wherfore hath the LORDE done thus vnto this noble cite? Then shall it be answered: because they haue broken the couenaunt off the LORDE their God, and haue worshipped and serued straūge goddes. Mourne not ouer the deed, and be not wo for them, but be sory for him that departeth awaye: for he commeth not agayne, āð seeth his natyue countre no more. For thus saieth the LORDE, as touchinge Sellum the sonne of Josias kinge of Juda, which reygned after his father, and is caried out off this place:

He shal never come hither agayne, for he shal dye in the place, where vnto he is led captyue, and shall se this londe nomore. Wo worth him, that buyldeth his house with vnrightuousnes, āð his perlers with the good, that he hath gotten by violence: which neuer recompenseth his neghburs laboure, ner payeth him his hyre. He thinketh in himself: I wil buylde me a wyde house, āð gorgeous perlers: He causeth wyndowes to be hewen there in, and the sylinges and geastes maketh he off Cedre, and paynteth them with Zenober. Thinkest thou to reigne, nowe that thou prouokest me to wrath with ỹ Cedre trees?

Dyd not thy father eate and drynke, and prospere well, as lōge as he dealt with equite āð rightuousnesse? Yee when he helped ỹ oppressed and poore to their right, then prospered he well.

From whence came this, but only because he had me before his eyes? saieth the LORDE. Neuertheles, as for thine eyes and thine herte, they loke vpon covetousnesse, to shed innocent bloude, to do wronge and violence. And therfore, thus saieth the LORDE agaynst Joachim, ỹ sonne of Josias kynge of Juda: They shall not mourne for him (as they vse to do) alas brother, alas syster:

Nether shall they saye vnto him: Alas syr, alas for that noble prynce. But as an Asse shall he be buried, corrupte and be cast with out the gates of Jerusalem.

D Clymme vp the hill off Libanus (o thou doughter Sion) lift vp thy voyce vpon Basan, crie from all partes: for all thy louers are destroyed. I gaue the warninge, whyle thou wast yet in prosperite, But thou saydest: I wil not heare. And this maner hast thou vsed from thy youth, that thou woldest neuer heare my voyce. All thy hyrdmen shalbe dryuen with the wynde, and thy derlinges shalbe caried awaye in to captiuyte: Then shalt thou be brought to shame and confucion, because of all thy wickednes: thou that dwellest vpon Libanus, and makest thy nest in the Cedre trees. O how greate shal y mournynge be, when thy sorowes come vpon the, as a woman trauelinge with childe.

Esa. 13. b 21. a Iere. 13. d 30. a

As truly as I lyue (saieth the LORDE.) Though Jechonias the sonne off Joachim 4. Reg. 24. b kinge off Juda were the signet off my right honde, yet will I plucke him of: And I wil geue the in to y power off thē that seke to slaye the, and in to the power off them that thou feareste: in to the power off Nabuchodonosor the kinge off Babilon, and in to the E power of the Caldees. Moreouer, I will sende the, and thy mother that bare the, in to a straunge londe, where ye were not borne, and there shall ye dye. But as for the londe that ye will desyre to returne vnto, ye shall neuer come at it agayne. This mā Jechonias shal be like an ymage robbed and torne in peces, which pleaseth no man, for all his apparell. Wherfore both he and his sede shalbe sent awaye, and cast out in to a lōde, that they knowe not.

O thou earth, earth, earth: heare the worde off the LORDE: Write this man amonge the outlawes, for no prosperite shall this man haue all his life longe. Nether shall eny of his sede be so happie, as to syt vpon the seate of Dauid, and to beare rule in Juda.

The XXIII. Chapter.

A Ezec. 34. a WO be vnto the shepherdes, that destroye, and scatre my flocke, saieth the LORDE. Wherfore, this is the cōmaundemēt of the LORDE God of Israel, vnto the shepherdes that fede my people: Ye scatre and thrust out my flocke, and loke not vpon them. Therfore, now will I vyset the wickednes of youre ymaginacions, saieth y LORDE: And will gather together the remnant of my flocke, from all londes that I had dryuen them vnto, and will bringe them agayne to their pastures, that they maye grow and increace. I will set shepherdes also ouer them, which shall fede them. They shall no more feare and drede, for there shall none off them be lost, saieth the LORDE. Beholde, the tyme commeth (saieth the LORDE) that I wil rayse vp the righteous braunch off Dauid, which shall beare rule, and discusse matters with wysdome, and shall set vp equyte and righteousnes agayne in the earth.

In his tyme shall Juda be saued, and Israel shal dwell without feare. And this is the name that they shall call him: euen the LORDE oure righteous maker. And therfore beholde, the tyme commeth (saieth the LORDE) that it shall no more be sayde: the LORDE lyueth, which brought the children off Israel out of the londe of Egipte: But the LORDE lyueth, which brought forth, and led the sede of the house off Israel, out off the north londe, and from all countrees where I had scatred them, and they shal dwell in their owne londe agayne.

My herte breaketh in my body because of the false prophetes, all my bones shake: I am become like a dronken man (that by the reason of wyne can take no rest) for very feare of the LORDE, and of his holy wordes. Because the londe is full of aduouterers, when thorow it is destroyed and mourneth, and y pleasaunt pastures of the deserte are dryed vp. Nee the waye that men take, is wicked, and their gouernaunce is nothinge like the holy worde of the LORDE. For the prophetes and the prestes them selues are polluted Yoorytes, and their wickednes haue I founde in my house, saieth the LORDE. Wherfore, their waye shall be slippery in the darcknesse, wherin they maye stacker and fall. For I will bringe a plage vpon them, euen the yeare of their visitacion, saieth the LORDE. I haue sene folly amonge the prophetes of Samaria, y they preched for Baal, and disceaued my people off Israel. I haue sene also amonge the prophetes off Jerusalem foule aduoutery, and presumptuous lies. They take the most shamefull men by the hōde, flatringe them, so that they cā not returne from their wickednes. All these with their citesyns are vntome, as Sodom, and as the inhabitours off Gomorre.

Therfore thus saieth the LORDE of hoostes concernynge the prophetes: Beholde, I wil fede them with wormwod, and make them dryncke the water of gall. For frō the pro-

phetes of Jerusalem is the sickenes of Hypocrisie come in to all the londe.

And therfore the LORDE of hooستes geueth you this warnynge: Heare not the wordes of the prophetes, that preach vnto you, and disceaue you: for they speake the meanynge of their owne herte, and not out of the mouth of the LORDE. They saye vnto them, that despyse me: The LORDE hath spoken it: Tush, ye shal prospere right well. And vnto all them, that walke after the lust of their owne herte, they saye: Tush, there shall no myss fortune happen you. For who hath sytten in the councell of the LORDE, that he hath herde and vnderstonde, what he is aboute to do? Who hath marcked his dewyce, and herde it? Beholde, the stormy wether of the LORDE (that is, his indignacion) shal go forth, and shal fall downe vpon the heade of the vngodly. And the wrath of the LORDE shal not turne agayne, vntill he perfourme, and fulfull the thoughte of his herte. And in the latter dayes ye shall knowe his meanynge.

I haue not sent these prophetes, (saieth the LORDE) and yet they ranne. I haue not spoken to them, and yet they preached. But yf they had continued in my councell and herde my wordes: they had turned my people from their euell wayes and wicked ymaginacions. Am I thē God that seeth but the thinge, which is nye at honde, and not that is farre of? saieth the LORDE. Maye eny man hyde him self so, that I shal not se him? saieth the LORDE. Do not I fulfill heauen and earth? saieth the LORDE. I haue herde well ynough, what the prophetes saye, that preach lyes in my name, sayēge: I haue dreamed, I haue dreamed. How longe wil this cōtynue in the prophetes hertes, to tel lyes, and to preach the craftie sotylte of their owne herte: Whose purpose is, (with the dreames that euery one tell) to make my people forget my name, as their fore fathers dyd, whē Baal came vp. The prophet that hath a dreame, let him tell it: and he that vnderstondeth my worde, let him shewe it faithfully.

For what hath chaffe and wheat to do together? saieth the LORDE. Is not my worde like a fyre, saieth the LORDE) and like an hammer, that breaketh the harde stone? Therfore thus saieth the LORDE: beholde, I wil vpō the prophetes, that steale my worde priuely from euery man. Beholde, here am I (saieth the LORDE) agaynst the prophetes, that take vpon their tunges to speake: The LORDE hath sayde it. Beholde, here am I (saieth ỹ LORDE) agaynst those prophetes, that darre prophecy lies, and disceaue my people with their vanities and myracles, whom I neuer sent, ner commaunded them. They shal do this people greate harme, saieth the LORDE.

Yf this people, ether eny prophete or preist are the, and saye: what is the burthen of the LORDE? Thou shalt saye vnto them: What? burthen? Therfore will I cast you fro me (saieth the LORDE) because ye youre selues are a burthen. And the prophet, preist or people that vseth this terme (the burthen of the LORDE) him will I viset, and his house also.

But thus shall ye saye, euery one to another: What answere hath the LORDE geuen? or, what is the LORDES commaundement? And as for the burthen of the LORDE, ye shal speake nomore of it: for euery mans owne worde is his burthen, because ye haue altered the wordes of the lyuynge God the LORDE of hooستes oure God.

Thus shall euery man saye to the prophetes: what answere hath the LORDE geuen the? Or, what saieth the LORDE? And not once to name the burthen of the LORDE. Therfore thus saieth the LORDE: For so moch as ye haue vsed this terme (the burthen of the LORDE) where as I notwithstondinge sent vnto you, and forbade you to speake of the LORDES burthen:

Beholde therfore, I will repute you as a burthen, and will cast you out of my presence: yee and the cite also, that I gaue you and youre fathers: and will bringe you to an euerlastinge confucion, and in to soch a shame, as shal neuer be forgotten.

The XXIIII. Chapter.

The LORDE shewed me a visiō: Beholde, there stode two maundes of figes before ỹ Tēple of the LORDE, after ỹ Nabuchodonosor kynge of Babilō had led awaye captyue Jechonias the sonne of Joachim kinge of Juda, the mightie men also of Juda, with the workemasters and cōnynge men of Jerusalem, vnto Babilon. In the one maunde were very good fyges, euen like as those that be first ripe. In the other maunde were very naughtie figes, which might not be eaten, they were so euell.

Then sayde the LORDE vnto me: what seist thou Jeremy? I sayde: fyges, where of some be very good, and some so euel, that no man may eate them.

Then came the worde of the LORDE vnto me, after this maner: Thus saieth ỹ LORDE the God of Israel: like as thou knowest the good fyges, so shal I knowe the men led awaye, whom I haue sent out of this place into the londe of the Caldees, for their profite: and I will set myne eyes vpon them for the best, for I will bringe them agayne into this londe: I will buylde them vp, and not breake them downe: I will plante them, and not rote them out. And I will geue them an herte, to knowe, how that I am the LORDE. They shalbe my people, and I wilbe their God, for they shal returne vnto me with their whole herte.

Deu. 29.a
Iere. 31.f
30. d. 32.c

And like as thou knowest the naughtie fyges, which maye not be eatē, they are so euel: Euen so wil I (saieth the LORDE) let Sedechias the kinge of Juda, (ye and all his princes, & the residue of Jerusalem that remayne ouer in this londe, & them also that dwell in Egipte) to be vexed & plaged in all kingdomes & londes. And will make them to be a reprose, a comon byworde, a laughinge stocke & shame, in all the places, where I shal scatre them. I will sende the swearde, honger & pestilence amonge them, vntill I haue clene consumed them out of the londe, that I gaue vnto them & their fathers.

Iere. 29. c

Pfal. 78.a
Baru. 2.a

The XXV. Chapter.

A Sermone that was geuen vnto Jeremy, vpon all the people of Juda: In the fourth yeare of Joachim the sonne of Josias kinge of Juda, that was, in the first yeare of Nabuchodonosor kinge of Babilon. Which sermone, Jeremy the prophet made vnto all the people of Juda, & to all ỹ Inhabitours of Jerusalē, on this maner:

From the xiij yeare of Josias the sonne of Amon kinge of Juda, vnto this present daye, (that is euen xxiij yeare) the worde of the LORDE hath bene committed vnto me.

Iere. 29.c
34. a. 35.c

And so I haue spokē to you, I haue rysen vp early, I haue geuē you warnynge in season, but ye wolde not heare me. Though the LORDE hath sent his seruauntes, all the prophetes vnto you in season: Yet wolde ye not obeye, ye wolde not encline yo' eares to heare,

2.Par. 36.c

The sayde: turne agayne euery man from his euell waye, & from youre wicked ymaginacions, & so shal ye dwell for euer in the londe, that the LORDE promised you & youre fore fathers: And go not after straunge goddes, serue them not, worshipe them not, & angre me not with the workes of youre hōdes: then will not I punysh you. Nevertheles, ye wolde not heare me (saieth the LORDE) but

4.Re. 17.c

haue defied me with the workes of youre hōdes, to youre owne greate harme.

Wherfore, thus saieth the LORDE of hoostes: Because ye haue not herkened vnto my worde, lo, I will sende out, & call for all the people, ỹ dwell in the north (saieth the LORDE) & wil prepayre Nabuchodonosor the kinge of Babilon my seruaunt, and wil bringe them vpon this londe, and vpon all ỹ dwell therein, & vpon all the people that are about them, and will vterly rote them out. I will make of them a wildernesse, a mockage, and a continuall deserte.

Moreouer, I will take from them the voyce of gladnesse and solace, the voyce of the brydegrome & the bryde, the voyce of the anoynted, with the cressheres: & this whole londe shal become a wildernes, & they shall serue the sayde people and the kinge of Babilon, three score yeares and ten. When the lxx yeares are expyred, I wil viset also the wickednesse of the kinge of Babylon & his people, saieth the LORDE: yee & the londe of the Caldees, & wil make it a perpetuall wildernes, & wil fulfil all my wordes vpon that londe, which I haue deuysed agaynst it: yee all that is written in this boke, which Jeremy hath prophecied of all people: so that they also shal be subdued vnto dyuerse nacions & greate kynges, for I wil recompense them, acordinge to their dedes & workes of their owne hondes.

For thus hath the LORDE God of Israel spoken vnto me: Take this wyne cuppe of indignacion fro my honde, that thou mayest cause all the people (to whom I sende the) for to drinke of it: that when they haue dronke thereof, they maye be madd, & out of their wyttes, when the swearde commeth, that I wil sende amōge them. Then toke I the cuppe from the LORDES honde, & made all the people drynke there of, vnto whom the LORDE had sent me.

But first the cite of Jerusalem, & all the cities of Juda, their kinges & princes: to make thē desolate, waist, despysed & cursed, accordinge as it is come to passe this daye. Yee & Pharao ỹ kinge of Egipte, his seruauntes, his princes & his people altogether one with another and all kinges of the londe of Hus, all kinges of the Philistynes londe, Ascalon, Gaza, Accaron & the remnaunt of Asdod, the Edomites, the Moabites & the Ammonites: all the kinges of Tirus & Sidon: the kinges of the Iles, that are beyonde the see: Dedan, Thema, Buz & the shauen Ismaelites: all the kinges of Araby, & (generally) all the

kinges that dwell in the deserte: all the kinges of Simri, all the kinges of Elam, all ỹ kinges of the Meedes, all kinges towarde the north (whether they be farre or nye) euery one with his neighbours: Yee and all the kingdomes that are vpon the whole earth. The kinge of Sesach (sayde he) shal drinke with them also.

And saye thou vnto them: this is the commaundement of the LORDE of hoostes the God of Israel: drinke and be droncken, spewe, and fall, that ye neuer ryse: and that thorow the swearde, which I wil sende amonge you. But yf they will not receaue the cuppe of thy honde, and drinke it, then tell them: Thus doth the LORDE of hoostes threaten you: drynke it ye shal, and that shortly. For lo, I begynne to plage the cite, that my name is geuen vnto: thynke ye then, that I will leaue you vnpunyshed? Ye shall not go quyte. For why, I call for a swearde vpō all the inhabitours of the earth, saieth the LORDE of hoostes.

Therfore tell them all these wordes, and saye vnto them: The LORDE shal crie from aboue, and let his voyce be herde from his holy habitacion. With a greate noyse shall he crie from his courte regall. He shal geue a greate voyce (like the grape gatherers) and the sounde thereof shalbe herde vnto the endes of the worlde. For the LORDE hath a iudgment to geue vpon all people, and will holde his courte of iustice with all flesh and punyshe the vngodly, saieth the LORDE.

For thus sayeth ỹ LORDE of hoostes: Beholde, a miserable plage shall go from one people to another, and a greate stormy water shal arise from all the endes of the earth. And the same daye shall the LORDE himself slaye them, from one ende of the earth to another. There shall no mone be made for eny of them, none gathered vp, none buried: but shall lie as dunge vpon the grounde.

Mourne (o ye shepherdes) & crie: sprincle youre selues with asshes, o ye rammes of the flocke: for the tyme of youre slaughter is fulfilled, and ye shal fall like vessels connyngly made for pleasure.

The shepherdes shall haue no waye to flie, and the rammes of the flocke shall not escape. Then shal the shepherdes crie horribly, and the rammes of the flocke shal mourne: for the LORDE shal consume their pasture, and their best feldes shal lie deed because of the horrible wrath of the LORDE. They shall forsake their foldes like as a lyon: For their londes shalbe waist, because of the wrath of the destroyer, and because of his fearfull indignacion.

The XXVI. Chapter.

A In the begynnynge of the reigne of Joachim the sonne of Josias kynge of Juda, came this worde from the LORDE, sayenge: Thus saieth the LORDE: Stonde in the courte of the LORDES Iere.7.a 17.d house, and speake vnto all them which (out of the cities of Juda) come to do worshippe in the LORDES house, all the wordes ỹ I commaunde the to saye. Loke that thou kepe not one worde backe, yf (peraventure) they Det.4.a 13.b will herke, and turne euery man from his wicked waye: that I maye also repente of the plage, which I haue determed to brynge vpon them, because of their wicked inuencions.

And after this maner shalt thou speake vnto them: Thus saieth the LORDE: yf ye will not obeye me, to walke in my lawes, which I haue geuen you, and to heare the wordes of my seruauntes the prophetes, whom I sent vnto you, rysynge vp tymely, and still sendinge: Yf ye will not folowe the (I saye) then will I do to this house, as I dyd vnto Silo, and will make this cite to be abhorred of all the people of the earth. And Iere.7.a the prestes, the prophetes and all the people herde Jeremy preach these wordes, in the house of the LORDE.

B Now when he had spoken out all the wordes, that the LORDE commaunded him to preach vnto all the people, then the prestes, the prophetes and all the people toke holde vpon him, and sayde: thou shalt dye. How darrest thou be so bolde, as to saye in the name of the LORDE: it shal happen to this house as it dyd vnto Silo? and this cite shalbe so waist, that no man shal dwell there in?

And when all the people were gathered aboute Jeremy in the house of the LORDE, the prynces of Juda herde of this rumoure, & they came soone out of the kinges palace in to the house of the LORDE, and sat them downe before the new dore of the LOR 4.Re.15.g DE. Then spake the prestes and the prophetes vnto the rulers & to all the people, these Iere.36.b wordes: This man is worthy to dye, for he Ioh.19.a hath preached agaynst this cite, as ye youre selues haue herde with youre eares.

C Then sayde Jeremy vnto the rulers and to all the people: The LORDE hath sente me to preach agaynst this house & agaynst this cite all the wordes that ye haue herde. Ther Iere.7.a fore amende youre wayes, and youre aduysementes, and be obedient vnto the voyce of

the LORDE youre God: so shal the LORDE repēt of the plage, yͭ he had deuysed agaynst you. Now as for me: I am in youre hondes, do with me, as ye thinke expedient and good. But this shall ye knowe: yf ye put me to death, ye shal make youre selues, this cite & all
Mat. 23. e the inhabitours there of, giltie of innocent bloude. For this is of a treuth: that the LORDE hath sente me vnto you, to speake all these wordes in youre eares.

Then sayde the rulers and the people vnto the prestes and prophetes: This man maye not be condemned to death, for he hath preached vnto vs in the name of the LORDE oure
D God. The Elders also of the londe stode vp, & sayde thus vnto all the people:
Mich. 1. a Micheas the Morascite, which was a prophet vnder Ezechias kinge of Juda, spake to all the people of Juda: Thus saieth the LORDE of hoostes: Sion shalbe plowed like a felde, Jerusalē shalbe an heape of stones, & the hill of the
Mich. 3. c LORDES house shalbe turned to an hie wod. Dyd Ezechias yͭ kinge of Juda & the people of Juda put him to deeth for this? No verely, but rather feared yͭ LORDE, & made their praier vnto him. For the which cause also yͭ LORDE repented of the plage, yͭ he had deuysed agaynst them. Shulde we then do soch a shamefull dede agaynst oure soules? There was a prophet also, that preached stiffly in
E the name of the LORDE, called Urias the sonne of Semeia of Cariathiarim: this mā preached also agaynst this cite & agaynst this lōde, acordinge to all as Jeremy saieth. Now
2. Re. 22. d when Joachim the kinge with all the estates & prynces had herde his wordes, the kinge went aboute to slaye him. When Urias
2. Re. 19. a perceaued that, he was afrayed, & fled, & de-
Matt. 2. c parted in to Egipte.

Then Joachim the kinge sent seruauntes in to the lōde of Egipte, Namely: Elnathā the sonne of Achbor, & certayne men wͭ him in to Egipte, which fetched Urias out of Egipte, & brought him vnto kinge Joachim that slewe him with the swearde, & cast his dead body in to yͭ comō peoples graue. But Ahicam the sonne of Saphan helped Jeremy, that he came not in to the hondes of the people to be slayne.

The XXVII. Chapter.

A IN the begynnynge of the reigne of Joachim the sonne of Josias kynge of Juda, came this worde vnto Jeremy from the LORDE, which spake thus vnto me: Make the bondes & chaynes, and put them aboute thy neck, & sende thē to the kinge of Edom, the kinge of Moab, the kinge of Amon, the kinge of Tirus, & to the kinge of Sidon: & that by the messaungers, which shal come to Jerusalem vnto Sedechias the kinge of Juda, and byd them saye vnto their masters: Thus saieth the LORDE of hoostes the God of Israel, speake thus vnto yͦ masters: I am he that made the earth, the men & yͭ catell that are vpon the grounde, with my greate power & out stretched arme, & haue geuen it vnto whom it pleased me. And now will I delyuer all these londes in to the power of Nabuchodonosor the kinge of Babilon my seruaunt. The beestes also of the felde shal I geue him to do him seruyce. And all people shal serue him, & his sonne, and his childes children, vntil the tyme of the same lande be come also: Yee many people & great kinges shal serue him.

Moreover, that people & kingdome which wil not serue Nabuchodonosor, and that will not put their neckes vnder yͭ yock of the kinge of Babilon: the same people will I visite with swearde, with honger, with pestilence, vntill I haue consumed them in his hondes, saieth the LORDE. And therfore, folowe not youre prophetes, soothsayers, expounders of dreames, charmers & witches, which saye vnto you: ye shal not serue the kinge of Babilon. For they preach you lies, to bringe you farre from youre londe, & that I might cast you out, & destroye you. But the people that put their neckes vnder the yock of the kinge of Babilon, & serue him, those I will let remayne still in their owne lōde (saieth the LORDE) & they shal occupie it, & dwell there in.

All these thinges tolde I Sedechias the kinge of Juda, and sayde: Put youre neckes vnder the yock of the kinge of Babilon, and serue him & his people, that ye maye lyue. Why wilt thou and thy people perish with the swearde, with honger, with pestilence, like as the LORDE hath deuysed for all people, that wil not serue the kinge of Babilon? Therfore geue no eare vnto those propheres (that tell you: Ye shall not serue the kinge of Babilon) for they preach you lies, neither haue I sent them, saieth the LORDE: how bolde they are bolde, falsely for to prophecie in my name: that I might yͭ sooner dryue you out, & that ye might perish with yͦ preachers.

I spake to the prestes also and to all the people: Thus saieth the LORDE: Heare not the wordes of those prophetes, that preach vnto you, & saye: Beholde, the vessels of the LORDES house shall shortly be brought hither agayne from Babilon: For they prophecie lies vnto you. Heare them not, but serue

the kinge of Babilon, ȳ ye maye lyue. Wher fore will ye make this cite to be destroyed? But yf they be true prophetes in very dede, and yf the worde of the LORDE be commyt ted vnto them, then let them praye the LOR DE of hooſtes, that the remnaunt of the or namentes (which are in the houſe of the LOR DE, and remayne yet in the houſe of the kin ge of Juda and at Jeruſalem) be not caried to Babilon alſo. For thus hath the LORDE of hooſtes ſpoken concernynge the pylers, the lauer, the ſeate and the reſidue of the orna mentes that yet remayne in this citie, which Nabuchodonoſor the kinge of Babilon to ke not, when he caried awaye Jechonias the ſonne of Joachim kinge of Juda, with all the power of Juda and Jeruſalem, from Je ruſalem vnto Babilon, captyue.

Yee thus hath the LORDE of hooſtes the God of Iſrael ſpoken, as touchinge the reſi due of the ornamentes of the LORDES hou ſe, of the kinge of Judaes houſe, and of Je ruſalem: They ſhalbe caried vnto Babilon, and there they ſhall remayne, vntil I viſet them, ſaieth the LORDE. Then wil I bringe them hither agayne. And this was done in the ſame yeare: euē in the begynnynge of the reigne of Sedechias kinge of Juda.

The XXVIII. Chapter.

BVt in the fourth yeare of the reigne of Sedechias kinge of Juda, in the fifth Moneth, It happened, that Ha nanias ȳ ſonne of Aſſur the prophet of Ga baon, ſpake to me in the houſe of the LORDE, in the preſence of the prieſtes ⁊ of all the peo ple, ⁊ ſayde: Thus ſaieth the LORDE of hooſ tes the God of Iſrael: I haue brokē the yock of the kinge of Babilon, and after two yeare will I bringe agayne in to this place, all the ornamentes of the LORDES houſe, ȳ Na buchodonoſor kinge of Babilon caried awa ye from this place vnto Babilon. Yee I will bringe agayne Jechonias the ſonne of Joa chim the kinge of Juda himſelf, with all the preſoners of Juda, (ȳ are caried vnto Babi lon) euē in to this place, ſaieth ȳ LORDE, for I wil breake ȳ yock of the kinge of Babilō.

Then the prophet Jeremy gaue anſwere vnto that prophet Hananias, before the prieſ tes ⁊ before all the people that were preſent in the houſe of the LORDE. And the prophet Jeremy ſayde: Amen, the LORDE do that, ⁊ graunte the thinge, which thou haſt prophe cied: that he maye bringe agayne all the or namentes of the LORDES houſe, ⁊ reſtore all the preſoners from Babilon in to this place. Neuertheles, herken thou alſo, what I will ſaye, that thou ⁊ all the people maye heare: The prophetes that were before vs in tymes paſt, which prophecied of warre, or trouble, or peſtilence, ether of peace, vpon many na cions ⁊ greate kingdomes, were proued by this (yf God had ſende them in very dede) when the thinge came to paſſe, which that prophet tolde before.

And Hananias the prophet toke the chay ne from the prophet Jeremias neck, ⁊ brake it: ⁊ with that ſayde Hananias, that all the people might heare: Thus hath the LORDE ſpoken: Euen ſo will I breake the yock of Nabuchodonoſor kinge of Babilō, from the neck of all nacions, yee ⁊ that within this two yeare. And ſo the prophet Jeremy went he his waye. After now that Hananias the prophet had taken the chayne from the pro phet Jeremies neck, and broken it: The wor de of the LORDE came vnto the prophet Je remy ſayenge: Go, and tell Hananias theſe wordes: Thus ſaieth the LORDE: Thou haſt broken the chayne of wodd, but in ſteade of wodd, thou ſhalt make chaynes of yron. For thus ſaieth the LORDE of hooſtes the God of Iſrael: I wil put a yock of yron vpon the neck of all this people, that they maye ſerue Nabuchodonoſor the kinge of Babilon, yee ⁊ ſo ſhall they do. And I wil geue him ȳ beeſ tes in the felde. Then ſayde the prophet Je remy vnto ȳ prophet Hananias: Heare me (I praye the) Hananias: The LORDE hath not ſent the, but thou bringeſt this people in to a falſe beleue. And therfore thus ſaieth ȳ LORDE: beholde, I wil ſende the out of the lō de, ⁊ within a yeare thou ſhalt die, becauſe thou haſt falſely ſpokē agaynſt the LORDE. So Hananias the prophet died the ſame yea re in the ſeuenth Moneth.

The XXIX. Chapter.

THis is the Copie of the lettre, ȳ Jere my the prophet ſent from Jeruſalem vnto the preſoners: the Senatours, prieſtes, prophetes, ⁊ all the people, whom Nabucho donoſor had led vnto Babilō: after ȳ tyme ȳ kinge Jechonias ⁊ his Quene, his cham brelaynes, the princes of Juda ⁊ Jeruſalē ⁊ the workmaſters of Jeruſalē were departed thither. Which lettre, Elaſa ȳ ſonne of Sa phā ⁊ Gamaria ȳ ſonne of Helchia dyd bea re, whō Sedechias the kinge of Juda ſent vnto Babilō to Nabuchodonoſor ȳ kinge of Babilō: theſe were ȳ wordes of Jeremias let tre: Thus hath ȳ LORDE of hooſtes ȳ God of Iſrael ſpokē, vnto all the preſoners, ȳ we re led frō Jeruſalē vnto Babilō: Bylde you houſes to dwell therein: plāte you gardēs, ȳ

Deu. 18. d
Nu. 16. a

C

A

Iere. 29. c

B

Iere. 35. a

Gene.d 1. 9.a ye maye enioye the frutes thereof: take you wyues, to beare you sonnes and doughters: prouyde wyues for youre sonnes, & hußbondes for youre doughters: that they maye get sonnes & doughters, and that ye maye multiplie there. Laboure not to be fewe, but seke after peace & prosperite of the cite, where in Baru.1.e 1.Tim.2.a ye be presoners, & praye vnto God for it. For in the peace there of, shal yo peace be.

For thus saieth the LORDE of hoostes the Iere.23.c 27.b God of Israel: Let not those prophetes and soythsaiers y be amonge you, disceaue you: Iere. 14.c & beleue not youre owne dreames. For why, they preach you lies in my name, & I haue not sent them, saieth the LORDE. But thus saieth the LORDE: When ye haue fulfilled 2. Pa.36.d Iere.25.b 1.Esd.1.a lxx yeares at Babilon, I wil bringe you home, and of myne owne goodnes I will carie you hither agayne vnto this place. For I knowe, what I haue deuyséd for you, saieth the LORDE. My thoughtes are to geue you peace, & not trouble (which I geue you all redie) & that ye might haue hope agayne. Ye Deu.4.e 30.a shall crie vnto me, ye shal go & call vpō me, Ioan. 7.d & I shal heare you. Ye shal seke me, & fynde me: Yee, yf so be that ye seke me with youre whole herte, I will be founde of you (saieth the LORDE) and will delyuer you out of presón, & gather you togéther agayne out of all places, where in I haue scatred you, saieth the LORDE: and wil bringe you agayne to the same place, from whence I caused you be caried awaye captyue.

But where as ye saye, that God hath rayséd you vp prophetes at Babilon: Thus hath the LORDE spoken (concernynge the kinge that sytteth in the stole of Dauid, and all y people that dwell in this cite, youre bre- 4.Reg. 24.d thren that are not gone with you in to captiuyte.) Thus (I saye) speaketh the LORDE of hoostes: Beholde, I wil sende a swearde, Iere. 24.b honger & pestilence vpon them, & wil make them like vntymely fyges, that maye not be eatē for bytternes. And I wil persecute them with the swearde, with honger & death.

I will delyuer them vp to be vexed of all kingdomes, to be cursed, abhorred, laughed to scorne, & put to confucion of all the people, amonge whom I haue scatred them: & that because they haue not bene obedient vnto my commaundementes, (saieth the LORDE) which I sent vnto them by my seruauntes the prophetes. I stode vp early, and sent D Iere.25.a 44.a vnto them, but they wolde not heare, saieth the LORDE. Heare therfore the worde of the LORDE, all ye presóners, whom I sent from Jerusalē vnto Babilon: Thus hath the LORDE of hoostes the God of Israel spoken, of Achab y sonne of Colaias, & of Sedechias the sonne of Maasia, which prophecie lies vnto you in my name: Beholde, I wil delyuer them in to the honde of Nabuchodonosor the kinge of Babilon, that he maye slaye them before youre eyes. And all y presoners of Juda that are in Babilon, shal take vp them this terme of cursinge, and saye: The God do vnto the, as he dyd vnto Sedechias & Achab, whom the kinge of Babilon rosted in the fyre, because they synned shamefully in Israel.

For they haue not onely defiled their neighbours wyues, but also preached lyenge wordes in my name, which I haue not commaunded them. This I testifie, & assure, saieth the LORDE. But as for Semeia the Nehelamite, thou shalt speake vnto him: Thus saieth the LORDE of hoostes the God of Israel: Because thou hast sealed lettres vnder thy name, vnto all the people that is at Jerusalem, & to Sophonias the sonne of Maasias the priest, yee and sent them to all the priestes where in thou wryteste thus vnto him: The LORDE hath ordened the to be priest in stede of Joiada the priest, that thou shuldest be the chefe in the house of the LORDE above all prophetes, & preachers, & that thou mightest put them in presón, or in y stockes. How happeneth it then, that thou hast not reproued Jeremy of Anathot, which neuer leaueth of his prophetienge. And beside all this, he hath sent vs worde vnto Babilon, and tolde vs planely, that oure captiuyte shal longe endure: that we shulde buylde vs houses to dwell therin, & to plante vs gardens, that we might enioye the frutes therof. Which lettre Sophonias the priest dyd rede, and let Jeremy the prophet heare it.

Then came the worde of the LORDE vnto Jeremy, sayenge: Sende worde to all them that be in captiuyte, on this maner: Thus hath the LORDE spoken concernynge Semeia y Nehelamite: Because that Semeia hath prophecied vnto you without my commyssion, & brought you in to a false hope, therfore thus the LORDE doth certifie you: Beholde, I wil vyset Semeia the Nehelamite, & his sede: so that none of his shall remayne amonge this people, & none of them shall se the good, y I will do for this people, saieth the LORDE. For he hath preached falsely of the LORDE.

The XXX. Capter.

These are the wordes, that the LORDE shewed vnto Jeremy, saienge: Thus

saieth the LORDE God of Israel: Wryte vp diligently all the wordes, that I haue spoken vnto the, in a boke. For lo, the tyme commeth (saieth the LORDE) that I will bringe agayne the presoners of my people of Israel and Juda, saieth the LORDE: For I will restore them vnto the londe, that I gaue to their fathers, and they shall haue it in possession.

Agayne, these wordes spake the LORDE, cõcernynge Israel and Juda: Thus saieth the LORDE: We heare a terrible crie, feare and disquietnesse. For what els doth this signifie, that I se? Namely, that all stronge men smyte, euery man his honde vpon his loynes, as a woman in the payne of hir trauayle. Who euer sawe a man trauayle with childe? Enquere therafter, & se. Yee all their faces are maruelous pale.

Alas for this daye, which is so drede full, that none maye be lickened vnto it: and alas for the tyme of Jacobs trouble, from the which he shall yet be delyuered. For in that daye, saieth the LORDE, I will take his yocke from of thy neck, & breake thy bondes. They shall nomore serue straunge goddes vnder him, but they shall do seruyce vnto God their LORDE, and to Dauid their kinge, whom I will rayse vp vnto them. And as for the, o my seruaunt Jacob, feare not (saieth ỹ LORDE) and be not afrayed, o Israel. For lo, I will helpe the also from farre, & thy sede from the londe of their captiuyte.

And Jacob shall turne agayne, he shalbe in rest, and haue a prosperous life, and no man shall make him afrayed. For I am with the, to helpe the, saieth the LORDE. And though I shal destroye all the people, amonge whom I haue scatred the, yet will I not destroye the, but correcke the, and that with discrecion. For I knowe, that thou art in no wise without faute. Therfore thus saieth ỹ LORDE: I am sory for thy hurte and woundes. There is no man to medle with thy cause, or to bynde vp thy woundes: there maye no man helpe the.

All thy louers haue forgotten the, and care nothinge for the. For I haue geuen the a cruell stroke, and chastened the roughly: and that for the multitude of thy myßdedes, for thy synnes haue had the ouer hande. Why makest thou mone for thy harme? I my self haue pite of thy sorowe, but for the multitude of thy myßdedes and synnes, I haue done this vnto the.

And therfore all they that deuoure the, shalbe deuoured, and all thine enemies shal be led in to captiuyte. All they that make the waist, shalbe waisted them selues: and all those that robbe the, will I make also to be robbed. For I will geue the thy health agayne, and make thy woundes whole, saieth the LORDE: because they reuyled the, as one cast awaye vnd despised, o Sion.

For thus saieth the LORDE: Beholde, I will set vp Jacobs tentes agayne, and defende his dwellinge place. The cite shalbe buylded in hir olde estate, and the houses shal haue their right foundacion. And out of them shall go thankesgeuynge, and the voyce of ioye. Nu.24.c

I will multiplie them, and they shall not mynisshe: I shall endue them with honoure, and no man shall subdue them. Their children shalbe as afore tyme, and their congregacion shal cõtinue in my sight. And all those that vexe them, will I visit. D

A captayne also shall come of them, and a prynce shall springe out from the myddest of them: him will I chalenge to my self, and he shall come vnto me. For what is he, that geueth ouer his herte, to come vnto me? saieth the LORDE. Ye shalbe my people also, and I wilbe youre God. Beholde, on the other syde shall the wrath of the LORDE breake out as a stormy water, as a mightie whyrle wynde: and shal fall vpõ the heades of the vngodly. Mich.5.c Ioan.6.c Iere.13.b 24.b.3.f Iere.23.c 25.d

The terrible displeasure of the LORDE shall not leaue of, vntill he haue done, & performed the intent of his herte, which in the latter dayes ye shal vnderstonde. At the same tyme (saieth the LORDE) shal I be the God of all the generacions of Israel, & they shalbe my people. Iere.23.c

The XXXI. Chapter.

THus saieth the LORDE: The people of Israel which escaped in ỹ wildernes from the swearde, founde grace to come in to their rest. Euen so shal the LORDE now also apeare vnto me from farre, and saye: I loue the with an euerlastinge loue, therfore do I spredе my mercy before the. I will repayre the agayne (o thou doughter of Israel) that thou mayest be fast and sure. Thou shalt take thy tabrettes agayne, & go forth with them, that lede the daunce. A Nu.14.c Ezec.16.

Thou shalt plante vynes agayne vpon ỹ hilles of Samaria, and the grape gatherers shall plante, and synge.

And when it is tyme, the watchmen vpon the mount of Ephraim shall crie: Arise, let vs go vp vnto Sion to oure LORDE God, Esa.2.a

for thus saieth the LORDE: Reioyce with gladnes because of Jacob, crie vnto the heade of the Gentiles: speake out, synge, and saye: The LORDE shall delyuer his people, the remnaunt of Israelz, make them whole
B Beholde, I will bringe them agayne from out of the northlõde, and gather them from the endes of the worlde, with the blynde and lame that are amonge them, with the women that be greate with childe, and soch as be also delyuered: and the company of them that come agayne, shal be greate.

They departed from hence in heuynes, but with ioye will I bringe them hither agayne. I will lede them by the ryuers of water in a straight waye, where they shall not
ut.32.a stomble: For I will be Israels father, and
n.48.d Ephraim shalbe my firstborne.

Heare the worde of the LORDE (o ye Gentiles) preach in the Iles, that lie farre of, and saye: he that hath scatred Israel, shall gather him together agayne, and shall kepe him as a shepherde doth his flocke. For the LORDE shall redeme Jacob, and ryd him from the honde of the violent. And they shal come, & reioyce vpon the hill of Sion, & shall haue plenteousnes of goodes, which the LORDE shall geue them: Namely, wheate, wyne, oyle, yonge shepe and calues. And their conscience shalbe as a well watred garden, for they shall nomore be hongrie.

C Then shal the mayde reioyce in the daunce, yee both yonge and olde folkes. For I will turne their sorow in to gladnesse, and will comforte them, and make them ioyfull, euen from their hertes. I will poure plenteousnes vpon the hertes of the prestes, and my people shalbe satisfied with good thinges, saieth the LORDE.

re.3.e Thus saieth the LORDE: The voyce
att.2.c of heuynes, wepynge and lamentacion came vp in to heauen: euen of Rachel mournynge for hir children, and wolde not be comforted, because they were awaye.

But now saieth the LORDE: leaue of from wepynge and crienge, withholde thyne eyes from teares, for thy laboure shalbe rewarded, saieth the LORDE. And they shall come agayne out of the londe of their enemies: Yee euen thy posterite shall haue consolacion in this (saieth the LORDE) that thy children shall come agayne in to their owne londe.

Moreouer I herde Ephraim, (that was led awaye captyue) complayne on this maner: O LORDE, thou hast correcte me, and
ze.20.f thy chastenynge haue I receaued, as an vntamed calfe. Conuerte thou me, and I shalbe conuerted, for thou art my LORDE God. Yee as soone as thou turneste me, I shall reforme my self: and when I vnderstonde, I shall smyte vpon my thee. For verely I haue cõmitted shamefull thinges: O let my youth beare this reprofe and confucion.

Vpon this complaynte, I thought thus by my self: is not Ephraim my deare sonne? Is he not the childe, with whom I haue had all myrth and pastyme? For sence the tyme that I first cõmoned with him, I haue him euer in remembraunce: therfore my very herte dryueth me vnto him: gladly and louyngly will I haue mercy vpon him, saieth the LORDE. Get the watchmen, prouyde teachers for the: set thine herte vpon the right waie, that thou shuldest walke, and turne agayne: (o thou doughter of Israel,) turne agayne to these cities of thyne. How longe wilt thou go astraie, o thou shrekinge doughter? For the LORDE will worke a new thynge vpon earth: A woman shall compasse a man.

For thus saieth the LORDE of hoostes the God of Israel: It will come therto, that when I haue brought Juda out of captiuyte, these wordes shalbe herde in ỹ londe and in his cities: The LORDE, which is the fayre brydegrome of righteousnesse, make the frutefull, o thou holy hill: And there shall dwell Juda and all hir cities, the shepherdes and hußbondemen: For I shall sede the hongrie soule, and refresh all faynte hertes. When I herde this, I came agayne to my self, and mused, like as I had bene waked out of a swete slepe.

Beholde (saieth the LORDE) the dayes co me, that I will sowe the house of Israel and the house of Juda, with men and with cattell. Yee it shall come therto, that like as I haue gone aboute in tymes past to rote them out, to scatre them, to breake them downe, to destroye them and chastē them: Euen so will I also go diligently aboute, to buylde them vp agayne, and to plante them, saieth the LORDE.

Then shall it no more be sayde: ỹ fathers haue eaten a sower grape, and the childrens teth are set on edge: for euery one shal dye for his owne myßdede, so that who so eateth a sower grape, his teth shalbe set on edge.

Beholde, the dayes come (saieth the LORDE) ỹ I will make a new couenaunt with ỹ house of Israel & with ỹ house of Judame
a after the couenaunt that I made with their fathers, when I toke them by the honde, &

led them out of the londe of Egipte: which couenaunt they brake, wherfore I punyshed them sore, saieth the LORDE: But this shal be the couenaunt that I will make with the house of Israel after those dayes, saieth the LORDE: I will plante my lawe in the inwarde parres of them, and write it in their hertes, and wil be their God, and they shalbe my people.

And from thēce forth shall no man teach his neyghboure or his brother, and saye: knowe the LORDE: But they shall all knowe me, from the lowest vnto the hyest, saieth the LORDE. For I will forgeue their myßdedes, and wil neuer remembre their synnes eny more. Thus saieth the LORDE which gaue the sonne to be a light for the daye, and the Moone and starres to shyne in the night: which moueth the see, so that the floudes therof ware fearce: his name is the LORDE of hooستes. Like as this ordinaunce shal neuer be taken out of my sight, saieth the LORDE: So shal the sede of Israel neuer ceasse, but all waye be a people before me.

Moreuer, thus saieth the LORDE: like as the heauen aboue can not be measured, and as the foundacions of the earth beneth maye not be sought out: So will I also not cast out the whole sede of Israel, for that they haue committed, saieth the LORDE. Beholde, the daies come saieth the LORDE, that the cite of the LORDE shalbe enlarged from the towre of Hananeel, vnto the gate of the corner wall. From thence shal the right measure be taken before her vnto the hill toppe of Gareb, and shal come aboute Gaatha, and the whole valley of the deed carcases, and of the ashes, and all Seremoth, vnto the broke of Cedron: and from thence vnto the corner of the horsgate towarde the east, where as the Sanctuary of the LORDE also shal be set. And when it is now buylded, and set vp of this fashion it shall neuer be broken, ner cast downe eny more.

The XXXII. Chapter.

THese wordes spake the LORDE vnto Jeremy, in the tenth yeare of Sedechias kinge of Juda, which was the xviij yeare of Nabuchodonosor, what tyme as the kinge of Babilons hooste layed sege vnto Jerusalem. But Jeremy the prophet laye bounde in the courte of the preson, which was in the kinge of Judaes house: where Sedechias the kinge of Juda caused him to be layed, because he had prophecied of this maner: Thus saieth the LORDE: Beholde, I will delyuer this cite in to the hondes of the kinge of Babilon, which shal take it. As for Sedechias the kinge of Juda, he shal not be able to escape the Caldees, but surely he shall come in to the hondes of the kinge of Babilon: which shall speake with him mouth to mouth, and one of them shall loke another in the face. And Sedechias shalbe caried vnto Babilon, and there shall he be, vntill the tyme that I vyset him, saieth the LORDE. But yf thou takest in hōde to fight agaynst the Caldees, thou shalt not prospere. Ier. 34. a 27. a. 38. a 39. a

And Jeremy sayde: Thus hath the LORDE spoken vnto me: Beholde, Hananeel the sonne of Sellum thine Vncles sonne shall come vnto the, and requyre the to redeme the londe, that lieth in Anathot vnto thy self: for by reason of kynred it is thy parte to redeme it, and to bye it out. Leui. 25. d Nu. 27. a 36. a Ruth. 4. a

And so Hananeel myne Vncles sonne came to me in the courte of the preson, (according to the worde of the LORDE,) and sayde vnto me: Bye my londe (I praye the) that lieth in Anothot in the countre of Ben Jamyn: for by heretage thou hast right to lowse it out for thy self, therfore redeme it. Then I preceaued, that this was the commaundement of the LORDE, and so I lowsed the londe from Hananeel of Anathot, myne Vncles sonne, and weyed him there the money: euen seuen sycles, and ten syluer pens.

I caused him also to make me a writinge, and to seale it, and called recorde there by, and weyed him there the money vpon the waightes. So I toke the euydence with the copie (when it was orderly sealed and red ouer) and I gaue the euydence vnto Baruch the sonne of Nerias the sonne of Maasia in the sight of Hananeel my cosen, and in the presence of the witnesses, that be named in the euydence, and before all the Jewes that were therby in the courte of the preson.

I charged Baruch also before them, saienge: The LORDE of hooستes the God of Israel commaundeth the, to take this sealed euydence with the copie, and to laye it in an erthen vessell, that it maye longe continue.

For the LORDE of hooستes the God of Israel hath determed, that houses, feldes and vynyardes shalbe possessed agayne in this londe.

Now when I had delyuered the euydence vnto Baruch the sonne of Nerias, I besought the LORDE, sayenge: O LORDE God, It is thou that hast made heauen and earth Gene. 1. a Ier. 10. b

with thy greate power and hie arme, and there is nothinge to harde for ỹ. Thou shewest
Exo. 34.a mercy vpon thousandes, thou recompēcest the wickednes of the fathers, into the besome of the children that come after them.

Thou art the greate and mightie God, whose name is the LORDE of hooستes: greate in councell, and infinite in thought: Thine eyes loke vpon all the wayes of mens children,
Ro.2.a to reward euery one after his waye, and acordinge to the frutes of his inuencions: Thou hast done greate tokens and wonders in the londe of Egipte (as we se this daye) vpon the people of Israel and vpon those men: to make thy name greate, as it is come to passe this daye: Thou hast
Exo.7. vnto the 15. chapter. brought thy people of Israel out of the londe of Egipte, with tokens, with wondres, with a mightie honde, with a stretched out arme and with greate terriblenes: and hast geuen them this londe, like as thou haddest promysed vnto their fathers: Namely, that thou woldest geue them a lōde, that floweth with mylke and honye.

Iudi.2.3. 4.6.8 Now when they came therin, and possessed it, they folowed not thy voyce, and walked not in thy lawe: but all that thou commaundedest them to do, that haue they not done, and therfore come all these plages vpon them.

Beholde, there are bulworckes made now agaynst the cite, to take it: and it shalbe wonne of the Caldees that besege it, with swearde, with honger and death, and loke what thou hast spoken, that same shal come vpon them.

• For lo, all thinges are present vnto the: Yet sayest thou vnto me (o LORDE God) and commaundest me, that I shall loose a pece of londe vnto my self, and take witnesses therto: and yet in the meane season the cite is delyuered in to the power of the Caldees.

D Then came the worde of the LORDE vnto me, sayenge: Beholde, I am the LORDE God of all flesh, Is there eny thinge then to harde for me? Therfore thus sayde the LORDE: beholde, I shal delyuer this cite in to the power of the Caldees, and in to
Iere.25.b 39.b the power of Nabuchodonosor the kinge of Babilon, they shall take it in: For the Caldees shall come, and wynne this cite, and set fyre vpon it, and burne it: with the gorgeous houses, in whose parlers they haue made sacrifice vnto Baal, and poured drynke offeringes vnto straunge goddes, to prouoke me vnto wrath.

For seinge the children of Israel and the children of Juda haue wrought wickednes before me euer from their youth vp, what haue they els done, but prouoked me with the workes of their owne hondes? saieth the LORDE.

Or, what hath this cite bene els, but a prouokinge of my wrath, euer sence the daye that I buylded it, vnto this houre? Wherin I cast it out of my sight, be cause of the greate blasphemies of the children of Israel and Juda, which they haue done to prouoke me: yee they, their kinges, their prynces, their prestes, their prophetes, whole Juda, and all the citesyns of Jerusalem.

When I stode vp early, and taught them and instructe them, they turned their backes to me, and not their faces. They wolde not heare, to be resourmed and correct. They haue set their goddes in ỹ house, that is halowed vnto my name, to defyle it. They haue buylded hie places for Baal in the valley of the children of Ennon, to vowe their sonnes and doughters vnto Moloch: which I neuer commaūded them, nether came it euer in my thought, to make Juda synne with soch abhominacion.

Moreuer thus hath the LORDE God of Israel spoken, concernynge this cite, which (as ye youre selues confesse) shalbe delyuered in to the honde of the kinge of Babilon, when it is wonne with the swerde, with honger and with pestilence. Beholde, I will gether them together from all londes, wherin I haue scatred them in my wrath, in my sear full and greate displeasure: and will bringe them agayne vnto this place, where they shal dwell safely. And they shalbe my people, and I wilbe their God.

And I will geue them one herte and one waye, that they maye feare me all the daies of their life, that they and their children after them maye prospere. And I will set vp an euerlastinge couenaunt with them, Namely: that I will neuer ceasse to do them good, and that I will put my feare in their hertes, so that they shall not runne awaye fro me.

Yee I will haue a lust and pleasure to do them good, and faithfully to plante them in this londe, with my whole herte, and with all my soule.

For thus saieth the LORDE: like as I haue brought all this greate plage vpon this people: so will I also bringe vpon them all the good, that I haue promysed them. And men shall haue their possessions in this

londe, wherof ye saye now, that it shal nether be inhabited of people ner of catell, but be deliuered into the hōdes of the Caldees: Yee londe shalbe bought for money, & euydēces made ther vpon & sealed before witnesses in the countre of Ben Jamin, & rounde about Jerusalem: in the cities of Juda, in the cities that are vpō the mountaynes, & in them that lie beneth, yee & in the cities that are in the deserte. For I wil bringe their presoners hither agayne, saieth the LORDE.

The XXXIII. Chapter.

A 30.a MOroner the worde of the LORDE came vnto Jeremy on this maner, whē he was yet bounde in the courte of the preson: Thus saieth the LORDE, which fulfilleth the thinge that he speaketh the LORDE which performeth the thinge that he taketh in honde: euen he, whose name is the LORDE: Thou hast cried vnto me, and I haue herde the: I haue shewed greate and hie thinges, which were vnknowne vnto you.

Thus (I saye) spake the LORDE God of Israel, concernynge the houses of this cite, and the houses of the kinges of Juda: that they shalbe broken thorow the ordinaunce and weapens, when the Caldees come to besege them: and they shalbe fylled with the deed carcases of men, whom I will slaye in my wrath and displeasure: whē I turne my face from this cite, because of all hir wickednes. Beholde, (saieth the LORDE) I will heale their woundes, and make them whole: I will open them the treasure of peace and treuth.

B 43.d And I will returne the captiuyte of Juda and Israel: and will set them vp agayne, as they were afore. From all myssedes (wherin they haue offended agaynst me) I will clēse them: And all their blasphemies which they haue done agaynst me, when they regarded me not, I will forgeue them.

And this shal get me a name, a prayse and honoure, amonge all people of the earth, which shall heare all the good, that I will shewe vnto them: Yee they shall be afrayed and astonnied at all the good dedes and benefites, that I will do for them. Moroner, 7.d thus saieth the LORDE: In this place, whe rof ye saye that it shalbe a wilderneſſe, wherin nether people ner catell shal dwell: In like maner in the cities of Juda and without Jerusalem (which also shalbe so voyde, that nether people ner catell shall dwell there) Shal the voyce of gladnesse be herde agayne, the voyce of the brydegrome and of the bryde, the voyce of them that shall synge: (Prayse the LORDE of hoostes, for he is louynge, and his mercy endureth for euer) and the voyce of them that shall offre vp giftes in the house of the LORDE. For I will restore the captiuyte of this londe, as it was afore, saieth the LORDE. Thus saieth the LORDE of hoostes. It shall come yet therto, that in this londe, which is voyde from men and C catell, and in all the cities of the londe, there shal be set vp shepherdes cotages: in the cities vpon the mountaynes, and in the cities that lie vpon the playne, and in the deserte.

1.Ma. 4. Psal. 117.

In the londe of Ben Jamin, in the feldes of Jerusalem, and in the cities of Juda shal the shepe be nombred agayne, vnder the honde of him, that telleth them, saieth the LORDE. Beholde, the tyme commeth (saieth the LORDE) that I wil performe that good thinge, which I haue promised vnto the house of Israel and to the house of Juda. In those daies and at the same tyme, I will bringe forth vnto Dauid, the braunch of righteousnes, and he shall do equite and righteousnesse in the londe. In those daies shall Juda be helped, and Jerusalem shall dwell safe, and he that shall call her is euen God oure righteous maker. For thus the LORDE promyseth: Dauid shal neuer want one, to syt vpon the stole of the house of Israel: nether shall the prestes and Leuites want one to offre all waye before me, burnt offeringes, to kyndle the meatofferinges, & to prepare the sacrifices.

Iere 23.a

Esa. 32. a

2.Re. 7. e

1.Re. 2. g

And the worde of the LORDE came vnto Jeremy after this maner: Thus saieth the LORDE: May the couenaunt which I haue made with daye and night, be broken, that there shulde not be daye and night in due seaſon: Then maye my couenaunt also be broken, which I made with Dauid my seruaunt, and so he not to haue a sonne to reigne in his Trone. So shall also the prestes and Leuites neuer fayle, but serue me. For like as the starres of heauen maye not be nombred, nether the sonde of the see measured: so will I multiplie the sede of Dauid my seruaunt, and of the Leuites my ministers.

D Gene. 8. c

1.Pet. 2. a

Gen. 15. a 22. c

Moroner, the worde of the LORDE came to Jeremy, saienge: Cōsidrest thou not what this people speaketh? Two kynreddes (saye they) had the LORDE chosen, & those same two hath he cast awaye. For so farre is my people come, ỹ they haue no hope to come to

gether eny more, and to be one people agayne. Therfore thus saieth the LORDE: Yf I haue made no couenaunt with daye & nyght, and geuē no statute vnto heauen and earth: then will I also cast awaye the sede of Dauid my seruaunt: so that I wil take no prynce out of his sede, to rule the posterite of Abrahā, Isaac and Jacob. But yet I will turne agayne their captiuyte, and be mercifull vnto them.

The XXXIIII. Chapter.

A re.39.a

THese are the wordes which the LORDE spake vnto Jeremy, what tyme as Nabuchodonosor the kinge of Babilon, & all his hoostes (out of all the kingdomes yᵗ were vnder his power) and all his people, fought agaynst Jerusalem and all the cities therof. Thus saieth the LORDE God of Israel: Go, & speake to Sedechias the kinge of Juda, & tell him: The LORDE sendeth the this worde: Beholde, I will delyuer this cite in to the hōde of the kinge of Babilon, he shal burne it, and thou shalt not escape his hondes, but shalt be led awaye presoner, and delyuered into his power. Thou shalt loke the kinge of Babilon in the face, and he shal speake with the mouth to mouth, and then shalt thou go to Babilon. Yet heare the worde of the LORDE, o Sedechias thou kinge of Juda: Thus saieth the LORDE vnto the: Thou shalt not be slayne with the swearde, but shalt die in peace. Like as yᵗ fore fathers, the kinges, thy progenitours were brente: so shalt thou be brente also, & in the mournynge they shal saye: oh lorde. For thus haue I determed, saieth the LORDE.

re. 25.a
re.32.a
.a

.Reg.1.c

B

. Then spake Jeremy the prophet all these wordes vnto Sedechias kinge of Juda in Jerusalem: what tyme as the kinge of Babilons hooste besieged Jerusalem, and the remnaunt of the cities: Namely, Lachis & Azecha, which yet remayned of the stronge defensed cities of Juda.

.Par. 11.a

These are the wordes that the LORDE spake vnto Jeremy the prophet, when Sedechias was agreed with all the people at Jerusalem, that there shulde be proclamed a liberte: so that euery man shulde let fre go his seruaunt and handemayde, Hebrue & Hebruesse, & no Jewe to holde his brother as a bonde man. Now as they had consented, euen so they were obedient, & let them go fre. But afterwarde they repented, & toke agayne the seruauntes and handemaydens, whom they had letten go fre, and so made them bonde agayne.

Exo.21.a
Leuit.25.f
Deut.15.b

C

For the which cause the worde of the LORDE came vnto Jeremy from the LORDE him selfe, sayenge: Thus saieth the LORDE God of Israel: I made a couenaunt with youre fathers, when I brought them out of Egypte, (that they shulde no more be bondmen,) sayenge: When seuen yeares are out, euery man shal let go fre his bought seruaunte an Hebrue, yf he haue serued him sixe yeares. But yo' fathers obeied me not & herkened not vnto me. As for you, ye were now turned, & dyd right before me, in yᵗ ye proclamed, euery mā to let his neghboure go fre, & in yᵗ ye made a couenaunt before me, in the temple that beareth my name: But yet ye haue turned youre selues agayne, and blasphemed my name: In this, yᵗ euery man hath requyred his seruaunt and handemayden agayne, whom ye had letten go quyte and fre, and compelled them to serue you agayne, and to be youre bonde men. And therfore thus saieth the LORDE: Ye haue not obeyed me, euery man to proclame fredome vnto his brother and neghbo': wherfore, I will call you vnto a fredome, saieth the LORDE: euen vnto the swearde, to the pestilence, and to honger, and will make you to be plaged in all the kyngdomes of the earth. Yee those men that haue brokē my couenaunt, and not kepte the wordes of the apoyntmēt, which they made before me: when they hewed the calfe in two, & when there wente thorow the two halfes therof. The prynces of Juda, the prynces of Jerusalem, the gelded men, the prestes and all the people of the londe (which wēte thorow the two sydes of the calfe.) Those men wil I geue in to the power of their enemies, and in to the hondes of them that folowe vpon their lyues.

And their deed bodies shall be meate for the foules of the ayre, and beestes of the felde. As for Sedechias the kinge of Juda & his prynces, I will delyuer them in to the power of their enemies, and of them that be fyre to slaye them, and in to the honde of the kynge of Babilons hooste, which now is departed from you: But thorow my commaundement, (saieth the LORDE) they shal come agayne before this cite, they shall fight agaynst it, wynne it, and burne it. Moreouer I will laye the cities of Juda so waist, that no man shall dwell therin.

The XXXV. Chapter.

THe wordes which the LORDE spake vnto Jeremy, (in the reigne of Joachim the sonne of Josias kinge of Juda) are these: Go vnto yᵗ house of the Rechabites, & call them out, & bringe thē to yᵗ house of the

LORDE in to some commodious place, and geue them wyne to drynke. Then toke I Jasanias the sonne of Jeremy, the sonne of Habazania, and his brethrē and all his sonnes, and the whole housholde off the Rechabites: and brought them to the house off the LORDE, in to the closet of the children off Hanan the sonne off Igdalia the man off God: which was by the closet off the prynces, that is aboue the closet of Maasia the sonne of Sellum, which is the chefe off the tresury. And before the sonnes of the kynred of the Rechabites, I set pottes full of wyne, and cuppes, and sayde vnto them: drynke wyne. But they sayde: we drynke no wyne, For Jonadab the sonne of Rechab oure father commaunded vs, sayenge: Ye and youre sonnes shall neuer drynke wyne, buylde no houses, sowe no sede, plante no vynes, yee ye shall haue no vynyardes: but for all youre tyme ye shall dwell in tētes, yͤ ye maye lyue lōge in the lōde, wherin ye be straūgers. 29.b

B Thus haue we obeyed the cōmaundemēt of Jonadab yͤ sonne of Rechab oure father, in all yͤ he hath charged vs, and so we drynke no wyne all oure lyue longe: we, oure wyues, & sonnes & oure doughters. Nether buylde we eny house to dwell therin, we haue also amonge vs nether vynyardes, ner corne lōde to sowe: but we dwell in tentes, we obeye, & do acordinge vnto all, that Jonadab oure father commaunded vs.

But now yͤ Nabuchodonosor the kinge of Babilō came vp in to the lōde, we sayde: come, let vs go to Jerusalē, yͤ we maye escape the hooste of the Caldees ād the Assirias: & so we dwell now at Jerusalē. Then came yͤ worde of the LORDE vnto Jeremy, sayenge: Thus saieth the LORDE of hoostes the God of Israel: Go & tell whole Juda & all the inhabitours of Jerusalē: Wyll ye not be refourmed, to obeye my wordes? saieth the LORDE. The wordes which Jonadab the sonne off Rechab cōmaunded his sonnes, yͤ they shulde drynke no wyne, are fast & surely kepte: for vnto this daye they drynke no wyne: but obeye their fathers cōmaundement. But as for me, I haue stōde vp early, I haue spokē vnto you, & geuen you earnest warnynge: & yet haue ye not bene obediēt vnto me. Yee I haue sent my seruaūtes, all the prophetes vnto you, I rose vp early, & sent you worde, sayenge: O turne you, euery man from his wicked waye: amēde yor lyues, & go not after straūge goddes, to worshippe thē: yͤ ye maye cōtinue in the lōde, which I haue geuen vnto you and youre fathers, but ye wolde nether heare me, ner folowe me.

The childrē of Jonadab Rachabs sonne haue stedfastly kepte their fathers cōmaūdement, yͤ he gaue them, but this people is not obedient vnto me. And therfore thus saieth the LORDE of hoostes yͤ God of Israel: Beholde, I wil bringe vpō Juda & vpō euery one yͤ dwelleth in Jerusalē, all the trouble yͤ I haue deuysed agaynst thē. For I haue spokē vnto thē, but they wolde not folowe: I haue called vnto them, neuertheles they wolde geue me no answere. Jeremy also spake vnto the housholde off the Rechabites: Thus saieth the LORDE of hoostes the God of Israel: For so moch as ye haue obeyed yͤ cōmaundemēt of Jonadab yor father, & kepte all his preceptes, & done acordinge vnto all yͭ he hath bydden you: Therfore thus saieth the LORDE of hoostes the God of Israel: Jonadab the sonne of Rechab shal not fayle, but haue one out of his stocke, to stōde allwaye before me. Pro.1.c Esa.65.b Iere.7.b Iere.33.c

The XXXVI. Chap.

IN the fourth yeare of Joachim the sonne of Josias kynge of Juda, came yͤ worde of the LORDE vnto Jeremy, sayenge: Take a boke, & write therin all yͭ wordes, yͭ I haue spokē to the, to Israel, to Juda & to all the people, frō the tyme yͭ I begāne for to speake vnto the (in yͭ reigne of Josias) vnto this daye. That when the house of Juda heareth of the plage, which I haue deuysed for thē, they maye peraduēture turne, euery man frō his wicked waye, that I maye forgeue their offences and synnes. A Iere.30.a Iere.18.a

Then dyd Jeremy call Baruch the sonne of Nerias, & Baruch wrote in the boke at yͭ mouth of Jeremy, all the wordes of the LORDE, which he had spoken vnto him. And Jeremy commaunded Baruch sayenge: I am in preson, so that I maye not come in to the house of yͤ LORDE: therfore go thou thither, & rede the boke, that thou hast writtē at my mouth: Namely, the wordes off the LORDE, & rede thē in the LORDES house vpon the fastinge daye: that the people, whole Juda, & all they that come out of the cities, maye heare. Peraduenture they will praye mekely before the face of the LORDE, and turne, euery one from his wicked waye. For greate is the wrath and displeasure, that the LORDE hath taken agaynst this people. Iere.45.a B

So Baruch the sonne of Nerias dyd, acordinge vnto all that Jeremy the prophet cōmaūded him, readinge the wordes off the LORDE out off the boke in the LORDES house. And this was done in the fyfth yeare off Joachim yͭ sonne of Josias kinge of Juda, in Ione.3.a

Ione.3.a the ix. moneth when it was commaunded, that all the people of Jerusalem shulde fast before the LORDE, and they also that were come from the cities of Juda vnto Jerusalem.

Then red Baruch the wordes of Jeremy out of the boke within the house of the LORDE, out of ỹ treasury of Gamarias the sonne
Iere. 26.d off Saphan the scrybe, which is beside the hyer loffte off the new dore of the LORDES house: that all ỹ people might heare. Now whē Micheas the sonne off Gamarias the sonne of Saphan had herde all the wordes of the LORDE out of ỹ boke, he wēte downe to the kinges palace in to ỹ scrybes chābre for there all ỹ princes were set: Elisama the scrybe, Dalias the sonne of Semei, Elnathā the sonne off Achbor, Gamaria the sonne of Saphan, Sedechias the sonne of Hananias, with all the princes. And Micheas tolde them all the wordes, ỹ he herde Baruch rede out of the boke before the people.

Then all the princes sent Jehudi ỹ sonne of Nathanias the sonne of Salamia the sonne of Chusi, vnto Baruch, sayenge: Take in thine honde the boke, wherout thou hast red before all the people, and come. So Ba-
C ruch the sonne of Nerias toke ỹ boke in his honde, and came vnto them. And they sayde vnto him: Syt downe, and rede the boke, ỹ we maye heare also. So Baruch red, ỹ they might heare. Now when they had herde all the wordes, they were abaßhed one vpon another, and sayde vnto Baruch: We wil certifie the kinge of all these wordes. And they examined Baruch, sayenge: Tell vs, how didest thou wryte all these wordes out off his mouth? Then Baruch answered them: He spake all these wordes vnto me with his mouth, and I alone was with him, and wrote them in the boke.

Then sayde the princes vnto Baruch: Go thy waye, and hyde the with Jeremy, so that no man knowe where ye be. And they went in to the kinge to the courte. But they kepte the boke in the chambre off Elisama the scrybe, and tolde the kynge all the wordes, that he might heare. So the kynge sent Jehudi to fetch him ỹ boke, which he brought out of Elisama ỹ scrybes chambre. And Jehudi red it, that the kynge and all the princes, which were aboute him, might heare. Now the kynge sat in the wynter house, for it was in the ix. Moneth, and there was a good fyre before him. And whē Jehudi had
Acto.19.b red thre or foure leaues therof, he cut the boke in peces with a penne knyfe, and cast it in to the fyre vpō the herth, vntil the boke was all brente in the fyre vpon the herth.

Yet no man was abashed therof, or rente his clothes: nether the kynge himselffe, ner his seruauntes, though they herde all these wordes. Neuertheles Elnathan, Dalias and Gamarias, besoughte the kinge, that he wolde not burne the boke: notwithstondinge ỹ kynge wolde not heare them, but commaunded Jeramyhel the sonne off Amalech, Serias the sonne of Esriel and Selamia ỹ sonne of Abdiel, to laye hondes vpon Baruch the scrybe, and vpon Jeremy the prophet: but the LORDE kepte them out of sighte. After now that the kynge had brente the boke, and ỹ sermōs which Baruch wrote at ỹ mouth off Jeremy: The worde of the LORDE came vnto Jeremy sayenge: Take another boke, and write in it all the forsayde sermons, that were written in the first boke, which Joachim the kynge off Juda hath brente.

And tell Joachim the kynge off Juda, Thus saieth the LORDE: thou hast brente ỹ boke, and thoughtest within thy selff: Why hast thou written therin, that the kynge off Babilon shal come, and make this lōde waist so that he shall make both people and catel to be out of it? Therfore thus the LORDE saieth, of Joachim the kynge of Juda: There shal none of his generacion syt vpon the trone of David. His deed corse shalbe cast out, that the heat off the daye, and the frost of the night maye come vpon him: And I will vyset the wickednes of him, of his sede, and of his seruauntes. Moreover all the euell that I haue promised thē (though they herde me not) will I bringe vpon them, vpon ỹ inhabitours of Jerusalem, and vpon all Juda. Then toke Jeremy another boke, and gaue it Baruch the scrybe the sonne of Nerias, which wrote therin out of the mouth off Jeremy: all the sermons that were in the first boke, which Joachim the kynge off Juda dyd burne. And there were added vnto them many mo sermons, then before.

The XXXVII. Chapter.

SEdechias ỹ sonne of Josias (which was made kynge thorow Nabuchodonosor kynge of Babilon) reigned in the londe of Juda, in the steade off Jechonias the sonne of Joachim. But nether he, ner his seruauntes, ner the people in the lōde wolde obeye the wordes of ỹ LORDE, which he spake by the prophet Jeremy. Neuertheles Sedechias the kynge sent Juchal the sonne of Selamia and Sophonias the sonne of Maasia the preest to the prophet Jeremy, sa-

yenge: O praye thou vnto the LORDE oure God for vs. Now Jeremy walked fre amonge the people at that tyme, and was not put in preson as yet. Pharaos hooste also was come out of Egipte: which when the Caldees that beseged Jerusalem, perceaued, they departed from thence.

Then came the worde of the LORDE vnto Jeremy the prophet, sayēge: Thus saieth ỹ LORDE God of Jsrael, This answere shal ye geue to the kynge of Juda, that sent you vnto me for councell: Beholde, pharaos hooste which is come forth to helpe you, shall returne to Egipte in to his owne londe: But the Caldees shall come agayne, & fight agaynst this cite, wynne it, and set fyre vpon it. For thus saieth the LORDE: disceaue not yo owne myndes, thinkynge on this maner: Tush, the Caldees go now their waye from vs: No, they shall not go their waye. For though ye had slayne the whole hooste off the Caldees, that besege you, and euery one of the slayne laye in his tent, yet shulde they stonde vp, and set fyre vpon this cite. Now whē the hooste of the Caldees was brokē vp from Jerusalē for feare of the Egipcians armye, Jeremy went out of Jerusalē towarde the lōde of Ben Jamin, to do certayne busynesse there amōge ỹ people. And whē he came vnder Ben Jamyns porte, there was a porter called Jerias the sonne of Selamia ỹ zōne of Hananias, which fell vpō him & toke him, sayēge: ỹ mynde is to runne to the Caldees. Then sayde Jeremy: It is not so, I go not to the Caldees. Neuertheles Jerias wolde not beleue him, but brought Jeremy boū de before the princes. Wherfore the princes were angrie with Jeremy, causinge him to be beaten, & to be layed in preson in the house of Jonathas the scrybe. For he was the ruler of the preson. Thus was Jeremy put in to the dongeon & preson, and so laye there a longe tyme. Then Sedechias the kynge sent for him, & called him, & axed him quietly in his owne house, sayenge: thinkest thou this busynes (that now is in honde) cōmeth of the LORDE: Jeremy answerde: yee ỹ it doth: & thou (sayde he) shalt be delyuered in to the kynge of Babilons power.

Moreouer, Jeremy sayde vnto kynge Sedechias: What haue J offended agaynst ỹ, agaynst thy seruaūtes, or agaynst this people, that ye haue caused me be put in preson? Where are youre prophetes, which haue prophecied vnto you and sayde, that ỹ kynge of Babilō shulde not come agaynst you & this lōde? And therfore heare now, o my lorde the kynge: let my prayer be accepte before the, & sende me nomore in to ỹ house of Jonathas the scrybe, that J dye not there. Then Sedechias the kynge commaunded to put Jeremy in the fore entrie off the preson, and dayly to the geuen him a cake of bred, and els no dighte meate, vntill all the bred in the cite was eaten vp. Thus Jeremy remayned in ỹ fore entre off the preson.

The XXXVIII. Chapter.

Saphatias the sonne off Mathā, Gedolias the sonne of Pashur, Juchal the sonne of Selamia, & Pashur the sonne of Malchias perceaued the wordes, ỹ Jeremy had spokē vnto all the people, namely on this maner: Thus saieth the LORDE: Who so remayneth in this cite, shall perish, ether with the swearde, with honger or with pestilence: But who so falleth vnto the Caldees, shal escape, wynnynge his soule for a pray, & shal lyue. For thus saieth the LORDE This cite (no doute) must be delyuered in to ỹ power of the kīge of Babilō, & he also shal wynne it. Thē sayde the princes vnto yͤ kynge: Syr, we besech you let this man be put to death, For thus he discorageth the hōdes of the soudyers yͤ be in this cite, & the hōdes of all the people, whē he speaketh soch wordes vnto thē. This mā verely laboureth not for peace of ỹ people, but mischefe. Sedechias the kinge answered and sayde: lo, he is in yo hōdes, for ỹ kīge maye denye you nothinge. Then toke they Jeremy, and cast him in to the dongeon off Malchias the sonne off Amalech, that dwelt in the fore entre off the preson. And they let downe Jeremy wͭ cōrdes in to a dongeon, where there was no water, but myre. So Jeremy stack fast in the myre. Now when Abdemelech the Morian beynge a chamberlayne in the kynges courte, vnderstode, that they had cast Jeremy in to the dongeon: he went out off the kynges house, and spake to the kynge (which thē sat vnder the porte off Ben Jamin) these wordes: My lorde the kynge, where as these men medle with Jeremy the prophet, they do him wronge: Namely, in that they haue put him in preson, there to dye of honger, for there is no more bred in the cite. Thē the kynge commaūded Abdemelech the Morian, and sayde: Take from hēce xxx. men whom thou wilt, & drawe vp Jeremy the prophet out of the dongeon, before he dye. So Abdemelech toke the men wͭ him, & went to ỹ house of Amalech, & there vnder an almery he gat olde ragges & worne cloutes, & let thē downeby a corde, in to the dongeon to Jeremy.

And Abdemelech the Morian sayde vnto the prophet Jeremy: O put these ragges and cloutes vnder thine arme holes, betwixte thē and the coardes: ād Jeremy dyd so. So they drewe vp Jeremy with coardes and toke him out of the dongeon, and he remayned in the fore entrie of the preson. Thē Sedechias the kynge sent and caused Jeremy the prophet be called vnto him, in to the thirde entrie, that was by the house off the
C
Iere. 37. c LORDE. And the kynge sayde vnto Jeremy: I wil axe the somwhat, but hyde nothinge fro me. Thē Jeremy answerde Sedechias: Yf I be playne vnto the, thou wilt cause me suffre death: yf I geue the coūcell, thou wilt not folowe me. So the kynge swore an ooth secretly vnto Jeremy, sayenge: As truly as the LORDE lyueth, that made vs these soules, I will not slaye the, ner geue the in to the hōdes of them, that seke after thy life.

Then sayde Jeremy vnto Sedechias: Thus saieth ỹ LORDE off hoostes the God of Jsrael: Yf case be, that thou wilt go forth vnto the kynge off Babilons prynces, thou
Iere. 27. b shalt saue thy life, and this cite shall not be brēt, yee both thou and thy housholde shall escape with youre lyues. But yff thou wilt not go forth to the kynge off Babilons prynces, then shal this cite be delyuered in to the hondes of the Caldees which shal set fyre vpon it, and thou shalt not be able to escape them. And Sedechias sayde vnto Jeremy: I am afrayde for the Jewes, that are fled vnto the Caldees, lest I come in their hōdes, and so they to haue me in derision.

But Jeremy answerde: No, they shal not
D betraye the: O herken vnto the voyce off the LORDE (I beseke ỹ) which I speake vnto the, so shalt thou be well, and saue thy life. But yf thou wilt not go forth, the LORDE hath tolde me this planely: Beholde, all the women that are left in the kynge of Judaes house, shal go out to the kynge of Babilons prynces. For they thynke, ỹ thou art disceaued: and that ỹ men in whom thou dideste put thy trust, haue gotten the vnder, and set thy fete fast in the myre, and gone their waye from the. Therfore all thy wyues with their children shall fle vnto the Caldees, and thou shalt not escape their hondes, but shalt be ỹ kynge of Babilons presoner, ⁊ this cite shall be brent. Then sayde Sedechias vnto Jeremy: loke ỹ no body knowe off these wordes, and thou shalt not dye. But yf the prynces perceaue, that I haue talked with the, and come vnto the, sayenge: O speake, what sayde the kynge to the: hyde it not from vs, and we wil not put the to death. Tell vs (we praye the) what sayde ỹ kynge to the: Se then geue them this answere: I haue humbly besought the kynge, that he will let me lyen more in Jonathas house, that I dye not there: Then came all the prynces vnto Jeremy, and axed him, And he tolde them, after the maner as the kynge bad him. Then they held their peace, for they perceaued nothinge. So Jeremy abode still in the fore entrie off the preson, vntill the daye that Jerusalem was wonne.

The XXXIX. Chapter.

NOw when the cite off Jerusalē was taken (for in the ix. yeare of Sedechias kynge of Juda in the tenth Moneth, came Nabuchodonosor the kynge off Babilon and all his hooste, and beseged Jerusalem. And in the xi. yeare of Sedechias in the fourth Moneth ỹ ix. daye of ỹ Moneth, he brake in to the cite). Then all the kynge of Babilons prynces came in, ⁊ sat thē downe vnder the porte: Nergall, Sarezer, Samgarnebo, Sarsechim, Rabsaris, Nergal, Sarezer, Rabmag, with all the other prynces of the kynge of Babilon. And when Sedechias the kynge of Juda with his soudyers saw them, they fled, and departed out of ỹ cite by night thorow the kynges gardē, and thorow the porte that is betwene the two walles, and so they wente towarde the wilderneſſe.

But the Caldees hooste folowed fast after them, and toke Sedechias in the felde of Jericho, and brought him presoner to Nabuchodonosor the kynge off Babilō vnto Reblatha, that lieth in the londe off Hemath where he gaue iugdment vpon him. So the kynge of Babilon caused the children of Sedechias and all the nobles off Juda be slayne, before his face at Reblatha. And made Sedechias eyes be put out, and boūde him with chaynes, and sent him to Babilon.

Moreouer, the Caldees brēt vp the kynges palace, with ỹ other houses of the people, and brake downe the walles off Jerusalem. As for the remnaunt of the people that were in the cite, and soch as were come to helpe them (what so euer was left of the comē sorte) Nabuzaradan the chefe captayne caried them to Babilon. But Nabuzaradā the chefe captayne let the rascall people (and those that had nothinge) dwell still in the lōde off Juda, and gaue them vynyardes and corne feldes at the same tyme. Nabuchodonosor al so the kynge of Babilon gaue Nabuzaradā the chefe captayne a charge, cōcernynge Je-

remy, sayenge: take and cherish him, and make moch off him: se thou do him no harme, but intreate him after his owne desyre.

So Nabuzaradā the chefe captayne, Nabusasbā the chefe chamberlayne, Nergalsarezer the treasurer and all the kynge of Babilons lordes, sent for Jeremy, & caused him be set out off the fore entrie off the preson, and committed him vnto Godolias the sonne off Ahicam the sonne of Saphan: that he shulde carie him home, and so he dwelt amonge the people. Now whyle Jeremy laye yet bounde in the fore entrie of the preson, ꝙ worde off the LORDE came vnto him sayenge: Go, and tell Abdemelech the Morian: Thus saieth the LORDE off hooستes ꝙ God off Israel: Beholde, the cruell and sharpe plage that I haue deuysed for this cite, will I brynge vpon them, that thou shalt se it: but I wil delyuer the (sayeth the LORDE) and thou shalt not come in the hondes off those men, whom thou feareſt. For doutles I will saue the, so that thou shalt not perish with the swearde: but thy life shalbe saued, and that because thou hast put thy trust in me, saieth the LORDE.

The XL. Chap.

This is the maner, how the LORDE intreated Jeremy, when Nebuzaradan the chefe captayne had let him go fre from Rama, whither as he had led him bounde, amonge all the presoners, that were caried from Jerusalem and Juda vnto Babilon. The chefe captayne called for Jeremy, and sayde vnto him: The LORDE thy God spake mightely before off the mysery vpon this place: Now the LORDE hath sent it, and performed it, as he had promised: For ye haue synned agaynst the LORDE, and haue not bene obedient vnto his voyce, therfore commeth this plage vpon you. Beholde, I lowse the bondes from thy hōdes this daye: yf thou wilt now go with me vnto Babilon, vp thē: For I will se to the, and prouyde for the: But yf thou wilt not go with me to Babilon, then remayne here. Beholde, all the londe is at thy will: loke where thou thinkest conuenīt ꝛ good for the to abyde, there dwell. Yf thou canst not be content to dwell alone, then remayne wᵗ Godolias the sonne off Ahicā the sonne of Saphā, whom the kynge of Babilō hath made gouernoure ouer ꝙ cities of Juda, ꝛ dwell wᵗ him amonge the people, or remayne, where so euer it pleaseth ꝙ. So the chefe captayne gaue him his expēses wᵗ a reward, ꝛ let him go. Then wēte Jeremy vnto Godolias ꝙ sonne of Ahicā to Masphat, ꝛ dwelt there wᵗ him amonge the people that were left in the londe.

Now when ꝙ captaynes of the hooste of Juda (which wᵗ their felowes were scatred abrode on euery syde in ꝙ lōde) vnderstode, ꝙ the kynge of Babilō had made Godolias ꝙ sonne of Ahicā gouernoure in the lōde, ꝛ ꝙ man, wife ꝛ childe, yee ꝛ the poore men in the londe (ꝙ were not led captyue to Babilon) shulde be vnder his Jurisdictiō: They came to Godolias vnto Masphat: Namely, Jsmael the sonne of Nathanias, Johāna ꝛ Jonathas the sonnes of Carea, Sareas the sonne of Tanhometh, the sonnes of Opheus ꝙ Netophetite, Jesanias ꝙ sonne of Machati, wᵗ their cōpanyons. And Godolias the sonne of Ahicam the sonne off Saphā, swore vnto thē ꝛ their felowes on this maner: Be not afrayed to serue the Caldees, dwell in the lōde, ꝛ do the kynge of Babilon seruyce, so shal ye prospere. Beholde, I dwell at Masphat to be an officer in the Caldees behalfe, ꝛ to sātisfie soch as come to vs. Therfore gather you wyne, come and oyle, and kepe them in youre ware houses, and dwell in youre cities, that ye haue in kepinge. C 4.Re.25.c

Yee all the Jewes also ꝙ dwelt in Moab vnder ꝙ Ammonites, in Jdumea ꝛ in all ꝙ coūtrees, whē they herde, ꝙ the kinge of Babilō had made Godolias the sonne of Ahicā the sonne of Saphā, gouernoure vpō thē ꝙ were left in Juda: All the Jewes (I saye) returned out off all places where they were fled vnto: ꝛ came in to the lōde of Juda to Godolias vnto Masphat, ꝛ gathered wyne and other frutes, and that very moch.

Moreouer Johanna the sonne of Carea ꝛ all ꝙ captaynes of ꝙ hooste, ꝙ were scatred on euery syde in the londe, came to Godolias in Masphat, ꝛ sayde vnto him: knowest thou not ꝙ Baalis kinge of ye Ammonites hath sent Jsmael ꝙ sonne of Nathanias, to slaye the: But Godolias ye sonne of Ahicā beleued thē not. Thē sayde Johāna the sonne of Carea vnto Godolias in Masphat these wordes secretly: Let me go (I praye the) ꝛ I will slaye Jsmael the sonne of Nathanias, so ye no body shal knowe it. Wherfore will he kyll the, ye all the Jewes which resorte vnto the, might be scatred, ꝛ the remnaunt in Juda perishe: Thē sayde Godolias the sonne of Ahicam to Johanna the sonne of Carea: Thou shalt not do it, for they are but lies, that men saye of Jsmael. D

The XLI. Chap.

But in the seuenth Moneth it happened, ye Jsmael the sonne of Nathani as ye sonne of Elisama (one of ꝙ kynges bloude) came wᵗ thē that were greateſt A 4.Re.25.d

aboute the kynge, & ten men that were sworne with him: vnto Godolias the sonne off Ahicam to Maspha, and eate there together. And Jsmael ỹ sonne of Nathanias wt those ten men that were sworne to him, starte vp, and smote Godolias the sonne of Ahicam the sonne of Saphan wt the swearde, & slewe hym, whom the kynge off Babilō had made gouernoure off the londe. Jsmael also slewe all the Jewes that were with Godolias at Maspha, and all the Caldees that he founde there waityng vpon him.

The nexte daye after that he had slayne Godolias (the matter was yet vnknowne) there came certayne men from Sichem, frō Silo and Samaria, to the nombre off lxxx. which had shaven their beerdes, rent their clothes, & were all heuye, bringinge meatoffringes and incense in their hondes, to offre it in the house off the LORDE. B And Jsmael the sonne of Nathanias went forth of Maspha wepinge, to mete them. Now whē he met them, he sayde: Go youre waye to Godolias the sonne of Ahicam. And when they came in the myddest off the cite, Jsmael the sonne off Nathanias (with them that were sworne vnto him) slewe them, euē at the myddest off the pyt. Amonge these lxxx. mē there were ten, ỹ sayde vnto Jsmael: Oh slaye vs not, for we haue yet a greate treasure in the felde, off wheate, barley, oyle and hony. So he spared thē, and slewe them not with their brethren. Now the pyt wherin Jsmael dyd caste the deed bodies off the mē (whom he slewe because off Godolias) had kynge
3.Re.15. Asa caused to be made, for feare off Baasa the kynge off Jsrael, and the same pit dyd Jsmael fyll with slayne men. As for the rēnaunt off the people, the kynges doughters and all the people that were yet left at Maspha, vpon whom Nabusaradan the chefe
4.Re.25.c Captayne had made Godolias the sonne of Ahicam gouernoure: Jsmael the sonne off Nathanias caried them awaye presoners toward the Ammonites. But when Johāna the sonne off Carea and all they which C had bene captaynes ouer the kynges hooste with him, herde of all the wickednes that
Gen.14.c Jsmael the sonne off Nathanias had done:
2.Re.30.b they toke their companyons, and wente out for to fight with Jsmael the sōne of Nathanias, and founde him by the waters of Rabim in Gabaon. Now when all the people, whom Jsmael led captyne, sawe Johāna ỹ sonne off Carea and all the other captaynes off the hooste, they were glad. So all the people that Jsmael had caried awaye frō Maspha, were brought agayne.

And whē they returned, they came to Johanna the sonne off Carea. But Jsmael the sonne off Nathanias fled from Johāna wt eight of his sworne companyons, & went to the Ammonites. Then Johanna the sonne of Carea and all the captaynes of the hooste that were wt him, toke the remnaūt of the people, whom Jsmael the sonne of Nathanias had led awaye (When he had slayne Godolias the sonne of Ahicā) whom they also had rescued from him: fightinge men, women & children, and gelded men, whom they brought agayne from Gabaon: and went from thence, and sat them downe at Gerath Chimham, which lieth beside Bethlē, that they might go into Egipte for feare of the Caldees: of whom they were afrayed, because that Jsmael the sonne off Nathanias had slayne Godolias Ahicams sonne, whom the kynge off Babilon had made gouernoure in the londe.

The XLII. Chapter.

SO all the rulers, and Johāna the sonne off Carea, Jesanias the sonne off Osias came with all the people frō the leest vnto the most, & sayde vnto Jeremy the prophet: O heare oure peticiō, that thy mayest praye for vs vnto the LORDE ỹ God, and for the remnaunt, wherof there be very few left off many, as thou seist vs: that the LORDE thy God maye shewe vs a waye to go in, & tell vs, what we shulde do. Then Jeremy the prophete sayde vnto them: I haue herde you. Beholde, I will praye vnto God youre LORDE, as ye haue requyred me: and like what answere the LORDE geueth you, I shall certifie you therof, and kepe nothinge back frō you. And they sayde vnto Jeremy: The LORDE off treuth & faithfulnes be our recorde, that we wil do all, that the LORDE thy God commaundeth vs, whether it be good or euell. We will herken vnto the voyce off oure LORDE God, to whom we sende the that we maye prospere, when we haue folowed the voyce off the LORDE oure God.

And after ten dayes came the worde off the LORDE vnto Jeremy. Then called he Johanna the sonne of Carea, and all the captaynes of the people that were with him: & all the people from the leest to the most, & sayde vnto them: Thus saieth the LORDE God of Jsrael vnto whom ye sent me, to laye forth youre prayers before him: Yf ye wil dwell in this londe, I shall buylde you vp, & not breake you downe: I shall plante you, & not rote you out: for I am pacified, as cō-

nynge the trouble that I haue done to you. Feare not the kynge off Babilon, off whom ye stonde in awe: O be not afrayed off him, saieth the LORDE: for I will be with you, to helpe you, and delyuer you from his honde. I will pardon you, I will haue mercy vpon you, and bringe you agayne in to youre owne londe.

Neuertheles, yf ye purpose not to dwell in this londe, ner to folowe the voyce off the LORDE youre God: but will saye thus: we will not dwell here, but go in to Egipte: where we shall nether se warre, heare the noyse off batell, ner suffre honger, there will we dwell. Wherfore heare now the worde of
C the LORDE, o ye remnaunt of Juda. Thus
ca.42.a saieth the LORDE of hooستes the God of Israel: Yf ye be whole purposed to go in to Egipte, & to be there as straūgers: the swearde that ye feare, shall ouertake you in Egipte: and the honger wherof ye be here afrayed, shall hange vpon you in to Egipte, and there ye shall dye. For all they, that off set purpose vndertake to go in to Egipte, there to ease them selues off their mysery, shall perish with the swearde, with honger and pestilence: not one off them shall remayne, there shal none escape the plage, that I wil bringe vpon them.

For thus saieth the LORDE off hooستes the God off Israel: like as my wrath and indignacion is come vpon the inhabitours
D of Jerusalē, so shall my displeasure go forth vpon you also, yf ye go in to Egipte: For there ye shalbe reuyled, abhorred, brought to shame and confucion: and as for this place, ye shall neuer se it more. The LORDE forbyddeth you (o ye remnaūt of Juda) that ye shall not go in to Egipte. And forget not that I haue warned you earnestly this daye
42.a els shal ye begyle youre selues. For ye sent me vnto the LORDE youre God, and sayde: O praye thou the LORDE oure God for vs: and loke what answere the LORDE oure God geueth the, that bringe vs agayne, & we shall do thereafter. Now haue I shewed, and declared vnto you the voyce off the LORDE youre God, for the which cause he hath sent
42.c me to you. Yf ye will not folowe it, be sure, y ye shall perishe with the swearde, with honger & pestilence: euen in the same place, where youre lust was to go, and dwell.

The XLIII. Chapter.

A NOw when Jeremy had ended all y wordes of y LORDE God vnto y people, (for their sakes to whom God had sent him) Asarias the sonne of Osias, & Johāna y sonne of Carea, with all the proude personnes, sayde vnto Jeremy: Thou lyest, the LORDE oure God hath not sent y Iere.42 to speake vnto vs, that we shulde not go in to Egipte, and dwell there: But Baruch the sonne of Nerias prouoketh the agaynst vs, that he might bringe vs in to the captyuyte off the Caldees: that they might slaye vs, and carie vs awaye presoners vnto Babilon.

So Johanna the sonne of Carea, and all the captaynes of the hooste, and all the people folowed not the commaundement of the LORDE: Namely, to dwell in the londe off Juda: But Johanna the sonne of Carea & all the captaynes of the hooste, caried awaye all the remnaunt in Juda, that were come together agayne from the heithen (amōge whom they had bene scatred) to dwell Iere 41.c in the londe of Juda: Men, women, childrē, the kynges doughters: all those that Nabusaradan the chefe captayne had left with Godolias the sonne of Ahicam. They caried awaye also the prophet Jeremy, Baruch the sonne of Nerias, and so came in to Egipte: for they were not obedient vnto the commaundement of God. Thus came they to Taphnis.

And in Taphnis the worde off the LORDE happened vnto Jeremy, sayenge: Take
B greate stones in thine hōde, and hyde them in the brick wall, vnder the dore off Pharaos house in Taphnis, that all the men of Juda maye se, and saye vnto them: Thus saieth the LORDE of hooستes the God of Israel: Beholde, I will sende and call for Nabuchodonosor the kynge of Babilon my seruaunt, Iere.43. and will set his seate vpon these stones that I haue hyd, and he shall spriede his tente ouer them.

And when he commeth, he shal smyte the lōde of Egipte with slaughter, with presonment and with the swearde. He shall set fyre vpon the temples of the Egipciās goddes, and burne them vp, & take them selues presoners. Moreouer he shall araye himselff vf the lōde of Egipte, like as a shepherde putteth on his cote, and shall departe his waye from thence in peace. The pilers also of the temple of the Sonne that is in Egipte, shal he breake in peces, and burne the tempels of the Egipcians goddes.

The LXIIII. Chapter.

THis is the worde y was shewed to Je A
remy cōcerninge all y Jewes, which dwelt in Egipte: at Magdal, at Ta-

phnis, at Memphis, & in the londe of Patu
res. Thus saieth the LORDE of hooستes the
God of Israel: Ye haue sene all ỹ mysery, ỹ
I haue brought vpon Jerusalem, and vpon
all the cities of Juda: so that this daye they
are desolate, and no man dwellinge therin: &
ỹ because of the greate blasphemies, which
they committed, to prouoke me vnto anger:
In that they wente backe to do sacrifice ād
worshipe vnto straunge goddes: whom ne-
ther they, ner ye, ner yo' fathers haue knowne. Howbeit, I sent vnto them my seruaūtes
Jere.25.a 29.c all the prophetes: I rose vp early, I sent vn-
to them, and gaue them warninge: O do no
soch abhominable thinges, & thinges that I
hate. But they wolde not folowe ner herkē,
to turne from their wickednes, and to do no
more sacrifice vnto straunge goddes.

Wherfore my indignacion & wrath was
a.1. kyndled, and it brente vp the cities of Juda,
the feldes with the stretes off Jerusalem: so
that they were made waist and desolate, as
it is come to passe this daye. Now therfore
thus saieth the LORDE of hooستes the God
of Israel: Howhappeneth it, that ye do so
greate euell vnto youre owne soules, thus to
destroye the men and wemen, childrē and ba
bes of Juda: so that none of you is left, be-
cause ye prouoke me vnto wrath with the
workes of youre owne hondes: whē ye offre
vnto straunge goddes in the londe off Egip
B te, where as ye be gone to dwell: That ye
might vtterly perishe, and that ye might be
reuyled and shamfully intreated of all na-
cions. Or, haue ye now forgotten the wicked-
nes off yo' forefathers, the wickednes off ỹ
kynges of Juda and their wyues, ỹ wicked
nes that ye youre selues ād youre wyues ha-
ue done in the londe of Juda, in the cites and
in the londe off Jerusalem?

Yet are ye not sory this daye, ye feare not,
ner walke ye in my lawe and in my com-
maundementes, that I haue genē vnto you
and youre forefathers.

Therfore thus saieth the LORDE of ho-
ostes the God off Israel: I am sted fastly ad
Amo.9.b vysed and determed, to punysh you, and to
rote out all Juda. As for the remnaunt off
Jere.42.c 43.a Juda that purposly wente into Egipte, the
re to ease them off their mysery: I will take
them, and they shall all be destroyed. In ỹ
londe of Egipte shall they perishe, beynge
consumed with the swearde and with honger.
For from ỹ leest vnto ỹ most, they shal
perishe with the swearde and with honger.
Moreouer they shalbe reuyled, abhorred, sha
med, and confounded. For I will viset them
that dwell in Egipte, as I haue visited Je-
rusalem: with the swearde, with honger and
with pestilence: So that none off the rem-
naunt off Juda, which are gone to dwell in
Egipte, shall be left to come agayne in to ỹ
londe off Juda: all though they thynke to
come thither agayne, and to dwell there. For
none shal come agayne, but soch as are fled
awaye.

Then all the men which knewe that their C
wyues had offred vnto straunge goddes, &
a greate sorte off wyues that stode there, yea
and all the people that dwelt there in Egip
te in the cite of Patures, answerde Jeremy, &
sayde: As for the wordes that thou hast spo
ken vnto vs in the name of the LORDE, we
will in no wyse heare them: but what soeuer
goeth out of oure owne mouth, that will we
do: We will do sacrifice, and offre oblacions
vnto the Quene off heauen: like as we and
o' forefathers, oure kynges and oure heades
haue done in the cities off Juda, and in the
stretes and feldes of Jerusalem. For then
had we plenteousnesse off vytales, then were
we in prosperite, and no myßfortune came
vpon vs.

But sens we left of, to offre, and to do sa-
crifice vnto the Quene of heauen, we haue
had scarcenes of all thinges, and perish w'
the swearde and honger. Last of all, when
we wemē did sacrifice and offred vnto the
Quene of heauē, did we make her cakes ād
poure vnto her drinkofferinges, to do her se
rvyce, without oure hußbondes wylles?

Then sayde Jeremy vnto all the people, D
to the men, to the women and to all the fol-
ke, which had geuen him that answere: Dyd
not the LORDE remembre the sacrifices that
ye, yo' forefathers, youre kīges & rulers (w'
all the people) haue offred in the cities of Ju
da, in the stretes and londe off Jerusalem?
and hath he not considered this in his mynde? In so moch, that the LORDE might
no longer suffre the wickednes off youre
inuencions, and the abhominable thynges
which ye dyd? Is not youre londe desolate?
voyde, yee and abhorred, so that no mā dwel
leth therin eny more, as it is come to passe
this daye?

Dyd not all this happen vnto you, becau
se ye made soch sacrifice, and synned agaynst
the LORDE? Ye haue not folowed his voy
ce, to walke in his lawe, in his ordinaunces
and statutes.

Yee this is the cause, that all myssonne
happened vnto you, as it is come to passe
this daye.

Moreouer, Jeremy spake vnto all the people and to all the women: Heare the worde off the LORDE all Juda, ye that be in the londe off Egipte: Thus saieth the LORDE off hoostes the God of Israel: Ye and youre wyues haue spoken with youre owne mouth, the thinge that ye haue fulfilled in dede.

Yee thus haue ye sayde: We will not fayle, but do the thynge that pleaseth vs: we wil do sacrifice and poure out drynkoffringes to the Quene of heauen. Purposly haue ye set vp youre owne good meanynges, & hastely haue ye fulfilled youre owne intente. And therfore, heare the worde of the LORDE all Juda, ye that dwell in the londe off Egipte.

Beholde, I haue sworne by my greate name (saieth the LORDE) that my name shal not be rehearsed thorowe eny mans mouth of Juda, in all the londe of Egipte: to saye: The LORDE God lyueth, for I wil watch, to plage them, and not for their wealth. And all the men of Juda that be in the lõde of Egipte, shal perish with the swearde and with hõger, vntill they be vtterly destroyed.

Neuertheles, those that fled awaye for ye swearde, shal come agayne into the lõde of Juda (but there shal be very fewe of them) And all the remnaunt off Juda, that are gone into Egipte, there to dwell, shall knowe, whose wordes shalbe founde true; theirs or myne. Take this for a token, that I wil visit you in this place (saieth the LORDE) and that ye maye knowe, how that I (without doute) wil perfourne my purpose vpon you,) to punysh you. Beholde (saieth the LORDE I wil delyuer Pharao Ophram kynge of Egipte in to the hondes of his enemies, & seke after his life: euen as I gaue Sedechias the kynge of Juda into the hondes of Nabuchodonosor kige of Babilõ, which sought after his life.

The XLV. Chapter.

These are the wordes & Jeremy the prophet spake vnto Baruch the sonne of Nerias, after that he had writ ten these Sermõs into a boke at the mouth of Jeremy, In the fourth yeare of Joachim the sonne of Josias kynge of Juda.

Thus saieth the LORDE God of Israel vnto the, O Baruch: In so moch as thou thoughtest thus (when thou wast writinge) Wo is me, the LORDE hath geuen me payne for my trauayle: I haue weeried my self w sighinge, and shall I fynde no rest: Therfore tell him (O Jeremy) & the LORDE saieth thus: Beholde, The thige that I haue buylded, wil I breake downe agayne, and rote out the thinge, that I haue planted, yee this whole londe. And sekest thou yet promociõ? Loke not for it, and desyre it not. For I will bringe a miserable plage vpõ all flesh, saieth the LORDE. But thy life will I geue the for a pray, where so euer thou goest.

The XLVI. Chapter.

Here folowe the wordes off the LORDE to the prophet Jeremy, which he spake vnto the Gentiles. These wordes folowinge preached he to the Egipcias concernynge the hoost off Pharao Necho kynge off Egipte, when he was in Charcamis besyde the water off Euphrates: what tyme as Nabuchodonosor the kynge of Babilon slewe him, In the fourth yeare off Joachim the sonne off Josias kynge off Juda.

Ye make redy buckler and shylde, ye go forth to fight: Yee harnesse youre horses, & set youre selues vpon them: Ye set youre sallettes fast on, ye bringe forth speares, ye scoure youre sweardes, & put on youre brest plates.

But alas, how happeneth it, that I se you so afrayed: why shrecke ye backe: where fore are youre worthies slayne: Yee they runne so fast awaye, that none off them loketh behynde him. Fearfulnesse is fallen vpon euerychone off them, saieth the LORDE. The lightest off fote shall not fle awaye, and the worthies shall not escape.

Towarde the north by the water of Euphrates they shall stomble and fall. But what is he this, that swelleth vp, as it were a floude, roaringe & ragynge like the streames off water: It is Egipte that ryseth vp like the floude, and casteth out the waters with so greate noyse.

For they saye: We will go vp, and will couer the earth: we wil destroye & cities, with them that dwell therin. Get you to horse backe, roll forth & Charettes, come forth ye worthies: ye Morians, ye Libeans with youre buclers, ye Lideans with youre bowes: So shall this daye be vnto the LORDE God of hoostes, a daye of vẽgeaunce, that he maye avẽge him of his enemies. The swearde shal deuoure, it shal be satisfied and bated in their blonde: For the LORDE God off hoostes shall haue a slayne offringe towarde the North, by the water of Euphrates. Go vp (o Galaad) & bringe triacle vnto the doughter off Egipte:

But in vayne shalt thou go to surgery,
for thy wounde shall not be stopped. The
heithen shall heare off thy shame, and the
londe shalbe full of thy confucion: for one
stronge man shall stomble vpon another,
how then shulde they not fall both toge-
ther?

C These are the wordes that the LORDE
re.45.b spake to the prophet Jeremy, concernyge
hoost of Nabuchodonosor the kynge of Ba-
bilon, which was to destroye the londe off
Egipte: Preach out thorow the londe of Eg-
ipte, and cause it be proclamed at Migdal,
Memphis and Taphnis, and saye: Stonde
still, make the redie, for the swearde shal con
sume the rounde aboute.

How happeneth it that thy mightie wor
thies are fallen? why stode they not fast?
Euen because the LORDE thrust them dow-
ne. The slaughter was greate, for one fell e-
uer still vpon another. One cried vpon ano-
ther: Vp, let vs go agayne to oure owne peo
ple, and to oure owne naturall countre, from
the swearde of oure enemie.

Crie euen there: O Pharao kynge of Eg-
ipte, the tyme will bringe sedicion. As tru-
Ia.48.a ly as I lyue (saieth the kynge, whose name
11.c is the LORDE of hooستes) it shall come as
D mount of Thabor, and as Libanus yf it sto
de in the see. O thou doughter of Egipte,
make redy thy geer to flyt. For Memphis
shalbe voyde and desolate, so that nemā shal
dwell therin. The londe of Egipte is like a
goodly fayre calfe, but one shall come out of
the north to dryue her forwarde. Hir wagi-
ed souldyers that be with her, are like fat cal
ues.

They also shall fle awaye together, and
not abyde: for the daye off their slaughter
and the tyme of their visitacion shall come
vpon them.

The crie off their enemies shall make a
noyse, as the blast of a trompet. For they
shall entre in with their hooste, and come w
axes, as it were hewers downe of wod.
And they shall cut downe hir wod (saieth
the LORDE) with out eny discrecion. For
they shal be mo in nōbre then the greshop-
pers, so that no man shalbe able to tell thē.
The dowghter of Egipte shalbe confoūded.
whē she shalbe delyuered in to the hondes
off the people off the north.

E Moreouer thus saieth the LORDE of hoos
tes the God of Israel: Beholde I will vy-
set that restlesse people off Alexandria, pha
rao and Egipte, yee both their goddes and
their kynges: euen Pharao, and all them yf
litten vnto him. Nee I will delyuer them
into the hondes off those, that seke after
their lyues: Namely, into the power off
Nabuchodonosor the kynge off Babilon,
and in to the power off his seruaūtes. And
after all these thinges, it shalbe inhabited
as afore tyme, saieth the LORDE

But be not thou afrayed (o my seruaunt
Jacob) feare not thou, o Israel. For lo, I wil
helpe the from farre, and thy sede from the
londe of thy captiuyte. Jacob also shall co-
me agayne, and be in rest: he shall be rich,
and no man shall do him harme. Feare thou
not (o Jacob my seruaunt) saieth the LOR-
DE, for I am with the: and will destroye all
nacions, amonge whom I haue scatred the.
Neuertheles I will not consume the, but
chasten the and correcte the: yee and that
with discrecion: nether wil I spare the, as o
ne that were fautlesse.

The XLVII. Chapter.

THese are the wordes, that the LOR-
DE spake vnto Jeremy the prophet
agaynst the Philistines, before that
Pharao smote the cite off Gaza. Thus sa-
ieth the LORDE: Beholde, there shall waters
arise out off the north: and shall growe to a
greate floude, runnynge ouer and couerynge the londe, the cities and them that dwell
therin

And the men shall crie, and all they that
dwell in the londe, shall mourne at the noy-
se and stampynge off their stronge barded
horses, at the shakynge off their charettes,
and at the remblinge off the wheles. The
fathers shall not loke to their children, so
feable and weery shall their hondes be: at
the same tyme, when he shal be there, to des
troye the whole londe off the Philistymes.
He shall make waist both Tirus, Sidon ad
all other that are sworne vnto them.

For the LORDE will destroye all Pales-
tina, and the other Iles, that be deuyded frō
the countre. Baldnesse is come vpon Ga
za, Ascalon with hir other valleys shall kē-
pe hir peace.

How longe wilt thou slaye, O thou swear
de off the LORDE? Turne agayne in to y
sheeth, reste, and leave off. But how can it
ceasse, when the LORDE himselff hath gi-
uen it a charge agaynst Ascalon, and ray-
sed it vp agaynst the cities off the see co-
ast?

The XLVIII. Chapter.

THus saieth y LORDE off hooستes y
God of Israel against Moab: Wobe
to y cite of Nebo, for it shal be layed

waist, brought to confucion and taken. Yee
ye stroge cite of Cariatharim shalbe brought
to shame, and afrayed: Moab shall nomo-
re be had in honoure: Wicked councell shal-
be taken vpon Hesebon. Come (shall they sa-
ye) let vs rote them out, that they maye be
nomore amonge the nombre of the Gentiles,
yee that they maye nomore be thought vp-
on: Thus the swearde shall persecute ye.
A voyce shall crie from Horonaim: With
greate waistinge and destruction, is Moab
made desolate.
And this crie shalbe herde in all hir cities.
At the goinge vp vnto Laheth there shall
arise a lamentacion: and downe towarde Ho-
ronaim, there shall be herde a cruell and a
deedly crie: Get you awaye, saue yourelv-
es & be like vnto the heeth in ye wildernes.
For, because thou hast trusted in thy stron-
ge holdes and treasure, thou shalt be taken.
Chamos with his prestes and prynces shall
go awaye into captiuyte.

The destroyer shal come vpon all cities,
none shall escape. The valleys shalbe des-
troyed, and the feldes shall be layed waist: li-
ke as the LORDE hath determed.

Make a token vnto Moab, that she get
hir awaye spedely: for hir cities shalbe made
so desolate, that no man shall dwell therin.
Cursed be he that doth the worke of the LOR
DE necligently, and cursed be he that te-
peth backe his swearde from sheddynge off
bloude.

Moab hath euer bene rich and carlesse
from hir youth vp, she hath sytten and take
hir ease with hir treasure. She was neuer
yet put out off one vessell in to another (ye
is) she neuer wente awaye in to captyuyte,
therfore hir taist remayneth, and hir sauoure
is not yet chaunged.

But lo, the tyme commeth (saieth the
LORDE) that I shall sende hir trussers to
trusse her vp, to prepare and season hir ves-
sels: yee hir tankerdes rattell, and shake to-
gether. And Moab shalbe ashamed off Cha-
mos, like as Israel was ashamed off Be-
thel, wherin she put hir trust.

Wherfore do ye thinke thus: we are migh
tie, and stronge men off warre: Moab shal
be destroyed, and hir cities brente vp: hir cho
sen yonge men shall be slayne, saieth the kin
ge, whose name is the LORDE off hoostes.
The destruction off Moab commeth on a
pace, and hir fall is at honde.

All hir neghbours shall mourne for her,
and all they that knowe hir name, shal saye:
O how happeneth it, that the stronge staff
and the goodly rod is thus broken? And
thou doughter Dibo, come downe from thy
glory, and sye in powerte. For he that de-
stroyeth Moab, shall come vp to the al-
so, and breake downe thy stronge holdes.

And thou that dwellest in Aroer, gee the
to ye strete, & loke aboute the: aske them that
are fled and escaped, and saye: what thynge
is happened? O, Moab is confounded and
ouercome.

Mourne and crie, tell it out at Arnon,
that Moab is destroyed. And myserye shall
come vpon the playne londe: Namely, vpo
holon, and Jazar vpon Mephat and Dibo,
vpon Nebo and the house of Diplathaim,
vpon Cariatharim and Bethgamul, vpon
Bethmaon and Carioth, vpon Bosta and
all the cities in the lode off Moab, whether
they lye farre or neare.

The horne of Moab shal be smytte dow
ne, & hir arme broken, saieth the LORDE. Ma
ke hir dronken (for she magnified hir self abo
ue the LORDE) that men maye clappe the-
ir hondes at hir vomyte, and that she also
maye be laughed to scorne. O Israeli, shalt
thou not laugh him to scorne, when he is ta
ken amonge theues? Yee because off thy wor
des that thou hast spoken agaynst him, thou
shalt be driuen awaye. Ye Moabites
shall leaue the cities, and dwell in rockes off
stone, and become like doues, that make the-
ir nestes in holes.

As for Moabs pryde, we haue herde off
it, she is very hie mynded. I knowe hir stout
nesse, hir boostinge, hir arogācy and the pry-
de off hir stomack, saieth the LORDE. For
hir furiousnes maye nether vpholde her w
strength, ner deve. Therfore shal there mour
nynge be made for Moab, and euery mā shal
crie for Moabs sake: a lamentacion shalbe
made, to the men that stonde vpon the wall.
So will I mourne for the also (o Jazer) and
for the, O thou vynyarde off Sybma.

Thy wyne braūches shal come ouer ye see,
and the braunches off Jazer but vnto the
see: the destroyer shall breake in to thy har-
uest and grape gatheringe. Myrth and chea
re shalbe taken awaye from the cymbre fel-
de, and from the whole londe off Moab.

There shall be no swete wyne in the pres-
se, the treader shall haue no stomacke to crie,
yee there shall be none to crie vnto him:
which afore tyme were herde from hesebon
to Eleale and Joaz, which lifted vp their
voyce from Zoar vnto Horonaim, that bul-
lock off thre yeare olde. The waters also off
Nemrim shalbe dried vp.

Moreouer I will make Moab ceasse (saieth the LORDE) from the offringes and censinge that she hath made vnto hir goddes in hie places. Wherfore my herte mourneth for Moab, like a crowde playenge an heuy songe: and for the mens sake off the bricke
Esa.15.a wall my herte mourneth also, euen as a pype, that pipeth a dolefull songe: for they shalbe very fewe, and destroyed.

All heades shall be shauen, and all beerdes clipped off: all hondes bounde, and all loynes gyrded aboute with sack cloth. Vpō all the house toppes and stretes off Moab, there shalbe mournynge: For I will breake
F Moab like an vnprofitable vessell saieth the LORDE. O how fearfull is she? O how mourneth she? O how doth Moab hange downe hir heade, and is ashamed? Thus shall Moab be a laughinge stocke, and had in derision off all them, that be rounde aboute her.

Deu.28.c
Ier.49.d For thus saieth the LORDE: Beholde, the enemie shal come flyenge as an Aegle, and sprede his wynges vpon Moab. They shall clymme ouer the walles, and wynne the stronge holdes. Then the mighty mens hertes in Moab, shalbe like the herte off a woman trauelinge with childe.

Ier.49.d And Moab shalbe made so desolate, that she shal no more be a people, because she hath set vp her selfe agaynst the LORDE. Feare, pyt, and snare shall come vpō the (o Moab) saieth the LORDE. Who so escapeth the feare, shal fall in the pyt: and who so getteth
Esa.24.e out off the pyt, shall be taken in the snare.

For I will bringe a yeare off visitacion vpon Moab, saieth the LORDE. They that are able to flie, shall stonde vnder the shadowe off Hesebon. For there shall go a fyre out off Hesebon, and a flame from Sion, & shall burne vp that proude people off Moab, both before and behynde.

Wo be vnto the (o Moab) for thou people off Chamos shalt perish: Yee thy sonnes and doughters shall be led awaye captyue. Yet at the last will I bringe Moab out off captiuyte agayne, saieth the LORDE. Thus farre off the plage off Moab.

The XLIX. Chapter.

A
Eze.21.d
25.a
Amos.1.a
AS concerninge the Ammonites, thus the LORDE saieth: Hath Israel no children, or is he without an heyre? Why hath youre kynge then taken Gad in? wherfore doth his people dwell in his cities? Beholde therfore, the tyme commeth (saieth y LORDE) that I will brynge a noyse off warre into Rabath off the Ammonites. Lahel shalbe desolate, and hir cities burne vp: and the Israelites shall be lordes ouer those, that had the in possession afore, saieth the LORDE. Hesebon shall mourne, for it shal be roted out off the grounde, saieth the LORDE. The cities off Rabath shall crie out, and gyrde them selues with sack cloth: they shall mourne, and runne aboute the walles: for their kynge shall be led awaye prisoner yee his preestes and princes with him.

Wherfore trustest thou in the waterstremes, that flowre to and fro, o thou fearefull doughter: and thynkest thou art so sure (by reason off thy treasure) that no man shal come to the?

Beholde, I will brynge a feare vpon the, saieth the LORDE God off hoostes, from all those that be aboute the: so that ye shall be scatred euery man from another, and no man shall gather them together agayne, that be fled. But after that, I will bringe the Ammonites also out off captyuyte agayne.

Vpon the Edomites hath the LORDE off hoostes spoken on this maner: Is there no more wysdome in Theman? Is there no more good councell amonge his people? Is their wysdome then turned clene to naught? Get you hence, turne youre backes, creepe downe into the depe, O ye citesyns off Dedan.

For I will bringe destructiō vpon Esau, yee and the daye off his visitacion. Yff the grape gatherers came vpon the, shulde they not leaue some grapes? Yff the nighte robbers came vpon the, shulde they not take so moch, as they thought were ynough?

But I will make Esau bare, and discouer his secretes, so that he shall not be able to hyde them. His sede shalbe waisted awaye, yee his brethren and his neghbours, and he himselff shall not be left behinde.

Thou shalt leaue thy fatherlesse children behinde the, and I will kepe them and thy wydowes shall take their comforth in me. For thus hath the LORDE spoken: Beholde, they that men thought were vnmete to drinke of the cuppe, haue dronken with the first: and thynkest thou then to be free?

No, no: thou shalt nether be quyte no free, but thou must drynke also: For why, I haue sworne by my selff (saieth the LORDE) that Bosra shall become a wyldernesse, an open shame, a laughinge stocke and cursynge: and hir cities shalbe a continuall deserte.

For I am perfectly informed of the LORDE, that he hath sent a message all ready vnto the Heithen. Gather you together, and go forth agaynst them: make you ready to the battayle, for lo: I will make the but small amonge the Heithen, and litle regarded amonge men.

Thy hie stomack & thy pryde of thy hert haue deceaued the, because thou wilt dwell in the holes of stony rockes, and haue the hie mountaynes in possession. Nevertheles though thy nest were as hie as the Aegles, yet wil I cast the downe, saieth the LORDE. Moreover Idumea shall be a wilderneese: who so goeth by it, shalbe abashed, and wonder at all hir miserable plages. Like as Sodom, Gomor and the cities that laye there aboute, were turned vpsyde downe (saieth the LORDE) so shal no body dwell in Idumea, and no man shal haue his habitacion there. Beholde, like as the Lyon cometh vp from the pleasaunt medowes of Jordane vnto the grene pastures of Etha, so wil I dryue him, & make him runne agaynst her. But who is the yonge man that I will ordene therto? Who is like vnto me? What is he that will stryue with me? What shepherde maye stonde in my hondes?

Therfore heare the councell of the LORDE, that he hath taken vpon Idumea: & his purpose, that he hath deuysed vpon the citesyns of Theman: The leest of the flocke shal teare them in peces, & loke what fayre thynge they haue, they shal make it waist, & them selues also. At the noyse of their fall the earth shal quake, the crie of their voyce shalbe herde vnto the reed see. Beholde, the enemie shall come and fle vp hither, like as it were an Aegle, & sprede his wynges vpon Bosra. Then shal the hertes of the worthies in Edom be as the herte of a woman trauelinge of childe. Vpon Damascus, Hemath and Arphad shall come confucion, for they shall heare euell tydinges: they shal be tossed to and fro like the see that can not stonde still. Damascus shalbe sore a frayde, & shal fle, tremblinge shal come vpon her. Sorowe and payne shal ouer take her as a woman trauelinge of childe. But how shulde so worshipfull and glorious a cite be forsaken & heare therfore: hir yonge men shal fall in the stretes, and all hir men of warre shal be take awaye in that tyme, saieth the LORDE of hoostes. I will kyndle a fyre in the walles of Damascus, which shal consume the palace of Benadad.

As for Cedar and the kyngdome of Hasor, whom Nabuchodonosor the kynge of Babilon smote downe, the LORDE hath spoken thus vpon them: Arise, and get you vp vnto Cedar, and destroye the people towarde the easte. Their tentes and their flockes shal they take awaye, yee their hanginges and their vessell. Their Camels also shall they carie awaye with them. They shall come aboute them on euery syde with a fearfull crie.

Fle, get you soone awaye, crepe in to caues, that ye maye dwell there: O ye inhabitours of Hasor, saieth the LORDE: for Nabuchodonosor the kinge of Babilon hath holden a councel concernynge you, & concluded his deuyce agaynst you. Arise, & get you vp agaynst yonder rich & careleese people (saieth the LORDE) which haue nether gates ner dore barres, & that dwell not together. Their Camels shalbe stollen, & the droues of their catell dryuen awaye.

Moreover, these that be shauen wil I scatre towarde all the wyndes, & bringe them to destruction: yee & that thorow their owne familiers, saieth the LORDE. Hasor also shall be a dwellinge for Dragons, and an euerlastinge wilderneese: so that no body shal dwell there, and no man shal haue there his habitacion.

These are the wordes, that the LORDE spake to the prophet Jeremy concernynge Elam, in the begynnynge of the reigne of Sedechias kinge of Juda. Thus saieth the LORDE of hoostes: Beholde, I wil breake the bowe of Elam, and take awaye their strength: and vpon Elam I wil bringe the foure wyndes from the foure quarters of heauen, & wil scatre them agaynst the same foure wyndes. And there shal be no people, but some of Elam shal fle vnto them.

For I wil cause Elam be afrayed of their enemies, & of them that seke their lyues: & wil bringe vpō them the indignacion of my wrath, saieth the LORDE. And I wil persecute them with the swearde so longe til I haue brought them to naught. I wil set my stole in Elam, I wil destroye both the kinge & the princes from thence, saieth the LORDE. But in processe of tyme, I wil bringe Elam out of captiuyte agayne, saieth the LORDE.

The L. Chapter.

The wordes that the LORDE spake vnto the prophet Jeremy, concernynge Babilon, & the londe of the Caldees: Preach amonge the Gentiles, let youre voyce be herde, make a token: crie out, kepe no sylence, but saye: Babilon shal be wonne, Bel shalbe confounded, and Merodach shalbe ouercome.

Yee their goddes shal be brought to shame, and their ymages shall stonde in feare. For out of the north there shal come a people agaynst her, which shal make hir londe so waist, that no body shal dwell therin: nether man ner beast, for they shall flie and departe from thence. In those dayes & at that tyme (saieth the LORDE) the childre of Israel shall come, they & the children of Juda, wepinge & makinge haist, & shal seke the LORDE their God. They shall aske the waye to Sion, thyther shall they turne their faces, & come, and hange vpon the, in a couenaunt that neuer shal be broken.

Esd 1.a

My people hath bene a lost flocke, my shepherdes haue disceaued them, & haue made them go astraye vpon the hilles. They haue gone from the mountayne to the little hill, & forgotten their folde. All they y came vpon them, haue deuoured the: & their enemies sayde: We haue made no faute agaynst them, for they haue displeased the LORDE, yee euen the LORDE which is the bewtie of their righteousnes, & y defended their fathers. Yet shal ye flie from Babilon, & departe out of y londe of the Caldees, and ye shall be as the rammes that go before the flocke. For lo, I will wake vp an hoost of people from y northren londe, & bringe them vpon Babilon: these shal laye sege to it, & wynne it: Their arowes shal not mysse, like as a connynge archer shuteth not wronge. And the Caldees shalbe spoyled, & all they that spoyle them, shalbe satisfied, saieth the LORDE: because ye were so chearfull & glad, to treade downe myne heretage, & fulfilled youre pleasures, as the calues in the grasse: and triumphed ouer them like the bulles, when ye had gotten the victory. Youre mothers shalbe sore confounded, and they that bare you, shal come to shame. She shall be the leest set by amonge the nacions, vyode, waist, & dried vp. No man shal be able to dwell there, for the feare of y LORDE, but she shal be whole desolate. All they that go by Babilon, shall stonde still, & be abashed, & shal wondre at all hir plages.

re. 25.a
ze 36.f
B
re. 50. g
Ia. 47. a
re. 18.b
b. 49.c
C

Go forth in yo' araye agaynst Babilon rounde aboute, all ye that can hãdle bowes: shute as her, spare no arowes, for she hath synned agaynst the LORDE. Crie out: vpon her, vpon her, agaynst her roũde aboute: she shal yelde her selfe, her foundaciõs shal fall, & hir walles shall come downe, for it shalbe the vengeaunce of the LORDE. Yee vẽgeaunce shalbe taken of her, & as she hath done, so shal she be dealt withall. They shal rote out the sower from Babilon, & him y handleth the sickle in haruest. For feare of the sweardе of the enemie, euery man shall get hym to his owne people, & euery man shal flie to his owne londe. Israel is a scatred flocke, the Lyons haue dispersed them. First the kinge of the Assirians deuoured them, last of all this Nabuchodonosor kynge of Babilon hath brussed all their bones.

xo. 21.b
eu. 24.d
hel. 3.b

Therfore thus saieth the LORDE of hoostes the God of Israel: Beholde, I will visit the kinge of Babilon & his kingdome, as I haue visited the kinge of the Assirians: and will bringe Israel agayne to his pleasaunt pasture, that he maye fede vpon Charmel & Basan, and be satisfied vpon the mount of Ephraim & Galaad. In those dayes and at the same tyme (saieth the LORDE) yf the offence of Israel be sought for, there shal none be founde: Yf men enquere for the synne of Juda, there shal be none: for I will be mercifull vnto them, whom I suffre to remayne ouer.

Go downe (o thou auenger) into the enemies londe, & visit them that dwell therin: downe with them, and smyte them vpon the backes, saieth the LORDE: do accordinge to all, that I haue commaunded the. There is gone aboute the londe a crie of a slaughter & greate murthur, namely on this maner: How happeneth it, that the hammer of the whole worlde is thus broken & brussed in sonder? How chanceth it, that Babilon is become a wildernes amonge the Heithen on this maner? I my self haue layed wayte for the, & thou art taken: vnawarres art thou trapped & snared: for why, thou hast prouoked y LORDE vnto anger: The LORDE hath opened his house of ordinaunce, & brought forth the weapens of his wrath. For the thinge that is done in the londe of the Caldees, it is the LORDE of hoostes worke.

These thinges shal come vpon her at the last, they shal breake into hir prieuy chãbes, they shall leaue her as bare as stones, that be layed together vpon heapes. They shall so destroye her, y nothinge shal be left. They shal slaye all hir mightie souldyers, and put them to death. Wo be vnto the, for the daye & tyme of their visitacion is at honde. Me thinke I heare already a crie, of them that be fled & escaped out of the londe of Babilon, which shewe in Sion the vengeaunce of the LORDE oure God, the vengeaunce of his temple: Yee a voyce of them, that crie agaynst Babilon: Call vp all the archers agaynst Babilon, pytch youre tentes rounde aboute her, that none escape. Recompence

her, as she hath deserued: and accordinge as she hath done, so deale with her agayne: for she hath set vp her self agaynst the LORDE, agaynst ỹ holy one of Israel. Therfore shal hir yonge men fall downe in the stretes, & all hir men of warre shal be roted out in ỹ daye, saieth the LORDE. Beholde, I speake vnto the (o thou proude) saieth the LORDE God of hooستes: for thy daye shal come, euẽ the tyme of ỹ visitaciõ. And the proude shal stomble & fall, & no man shal helpe him vp. I wil burne vp his cities with fyre, & it shal consume all that is rounde aboute him.

Thus saieth the LORDE of hooستes: The children of Israel & Juda suffre violence together. All they that haue them in captiuyte, kepe them fast, & wil not let them go: but their auẽger & redemer is mightie, whose name is the LORDE of hooستes: he shal manteyne their cause, he shal make the londe shake, & iudge them that dwell therin, one with another. The swearde shall come vpon the Caldees (saieth the LORDE) vpon them that dwell in Babilon, vpon their prynces, & vpõ their wyse mẽ: The swearde vpon their soyth sayers, (as for thosẽ, they shall become fooles.) The swearde vpõ their worthies, so that they shal stonde in feare: The swearde vpon their horsmen and charettes, & vpon all the comon people that dwell vnder thẽ: so that they all shal become like women: The swearde vpon their treasure, so that it shal be stollen awaye: The swearde vpon their waters, so that they shalbe dried vp: For the londe worshippeth ymages, & delyteth in straunge wondrefull thinges. Therfore shal wilde beestes, Apes & Estriches dwell therin: for there shal neuer man dwell there, nether shal eny man haue his habitacion there for euermore. Like as God destroyed Sodom & Gomorre, with the cities that laye there aboute, saieth the LORDE: So shal noman dwell there also, nether shal eny mã haue there his habitacion. Beholde, there shal come a people from the north, with a greate bonde of men, & many kinges shal stonde vp from the endes of the earth: They beare bowes & buclers, cruell are they & vnmercifull.

Their voyce roareth like the raginge see, they ryde vpon horses, & come weapened to fight agaynst the: O Babilon. As soone as the kinge of Babilon heareth tell of them, his hondes shal waxe feable: Sorowe and heuynes shall come vpon him, as a woman trauelinge with childe. Beholde, like as the Lyon commeth vp from the pleasaunt medowes of Jordane vnto the grene pastures of Ethan, so wil I driue thẽ forth, and make them runne agaynst her. But whom shal I chose out, & ordene to soch thinge? For who is like me, or who wil stryue with me? or what shepherde maye stonde agaynst me? Therfore heare the councel that the LORDE hath geuen vpon Babilon, and the deuyce that he hath taken vpon the londe of the Caldees. The leest amõge the people shal teare them in peces, & loke what pleasaunt thinge they haue: they shal laye it waist. The noyse at ỹ wynnynge of Babilon shal moue the earth, & the crie shalbe herde amonge the Gẽtiles.

The LI. Chapter.

Thus hath the LORDE sayde: Beholde, I will rayse vp a perlous wynde agaynst Babilon & hir citesens, ỹ beare euell will agaynst me. I wil sende also in to Babilõ fanners, to fanne her out, & to destroye hir londe: for in the daye of hir trouble they shal be aboute her on euery syde. Moreouer, the LORDE hath sayde vnto the bowe men, & to them ỹ clymme ouer the walles in brest plates: Ye shal not spare hir yongemẽ, kyll downe all hir hooست. Thus the slayne shal fall downe in the londe of the Caldees, and the wounded in the stretes. As for Israel & Juda, they shall not be forsakẽ of their God, of the LORDE of hooستes, of the holy one of Israel: no, though they haue fylled all their londe full of synne. Flee awaye from Babilon, euery man saue his life. Let no man holde his tunge to hir wickednes, for the tyme of the LORDES vengeaunce is come, yee he shal reward her agayne. Babilon hath bene in the LORDES honde a golden cuppe, ỹ maketh all londes droncken. Of hir wyne haue all people droncken, therfore are they out of their wittes. But sodenly is Babilon fallen, and destroyed. Mourne for her, bringe plasters for hir woundes, yf she maye peraduenture be healed agayne. We wolde haue made Babilon whole (saye they) but she is not recouered. Therfore wil we let her alone, & go euery mãn to his owne countre. For hir mdgmẽt is come in to heauen, & is gone vp to the clowdes. And therfore come on, we will shewe Sion the worke of the LORDE oure God.

Make sharpe the arowes, and fyll the quyuers: for the LORDE shall rayse vp the sprete of the kynge of the Meedes, which hath allready a desyre to destroye Babilon. This shalbe the vengeaunce of the LORDES, and the vengeaunce of his temple.

Set vp tokens vpon the walles of Babilon, make youre watch stronge, set yo' watchmen in araye, yee holde prouye watches: & yet

for all that shall the LORDE go forth with the deuyce, which he hath taken vpon them that dwell in Babilon.

O thou that dwellest by the greate waters, o thou that hast so greate treasure and riches, thyne ende is come: & the rekenynge of
Amos 6.c
Iere. 22.a
thy wynnynges. The LORDE of hooستes hath sworne by himself, that he wil ouer whelme the with men like greshoppers in nombre, which with a corage shall crie Alarum
Iere. 10.b
Alarum agaynst the. Yee euen the LORDE of hooستes, that with his power made the earth, with his wißdome prepayred ẏ roũde worlde, & with his discrecion spred out the heauens. As soone as he letteth his voyce be herde, the waters in the ayre waxe fearce:
Psal. 134.b
he draweth vp the cloudes from the endes of the earth. He turneth ẏ lightenynges to rayne, he bringeth the wyndes out of their secrete places. By the reason of wyßdome, all men are become fooles. Confounded be
Esa. 44.c
Baru. 6.a
all the casters of ymages: for ẏ thinge that they make, is but discreate, & hath no breath. Vayne is it, & worthy to be laughed at: & in the tyme of visitacion it shal perish.

D Neuertheles, the porcion of Jacob is no ne soch: but he that made all thinges, whose name is the LORDE of hooستes, he is the rode of his enheritaunce. Thou breakest my weapens of warre, & yet thorow the I haue scatred the nacions & kyngdomes: Thorow the haue I scatred horse & horseman, yee the charettes, & soch as sat vpon them: Thorow the I haue scatred man & woman, olde and yonge, bacheler & mayden. Thorow the I haue scatred the shepherde & his flocke, the husbond man & his catell, the prynces & the rulers. Therfore wil I rewarde the cite of Babilon & all hir citesyns the Caldees, with all the euell which they haue done vnto Sion: Yee that ye youre selues shall se it, saieth the LORDE. Beholde, I come vpon the (thou noysome hill) saieth the LORDE, thou that destroyest all londes. I wil stretch out my honde ouer the, & cast the downe from the stony rockes: & wil make the a brente hill, so that neither corner stones, ner pinnacles, ner foundacion stones shalbe taken eny more out of the but waist & desolate shalt thou lie forevermore, saieth the LORDE.

E Set vp a toke in the londe: blowe the trompettes amonge the heithen, prouoke the nacions agaynst her, call the kyngdomes, of Ararat, Menni & Ascanes agaynst her: nombre out Taphsar agaynst her, bringe as greate a sorte of horses agaynst her, as yf they were greshoppers. Prepare agaynst them ẏ people of the Meedes wt their kynges, prynces & all their chefe rulers, yee and the whole londe that is vnder them.

The londe also shal shake & be afrayed, when the deuyce of the LORDE shall come forth agaynst Babilon: to make the londe of Babilon so waist, that no mã shal dwell any more therin. The Worthies of Babilon shal leaue the batell, & kepe them selues in stronge holdes, their strength hath fayled them, they shalbe like women. Their dwellinge places shal be brent vp, their barres shalbe broken. One purseuaunt shal mete another, yee one poste shal come by another, to bringe the kinge of Babilon tydinges: that his cite is taken in on euery syde, the foordes occupyed, the fennes brent vp, and the souldyers sore afrayed.

For thus saieth the LORDE of hooستes the God of Israel: The doughter of Babilon hath bene in hir tyme like as a threßshinge floore, but shortly shal hir haruest come. Nabuchodonosor the kinge of Babilon hath deuoured and distroyed me, he hath made me an emptie vessell. He swalowed me vp like a Dragon, and fylled his bely with my delicates: he hath cast me out, he hath takẽ myne staunce awaye, & the thinge that was done me hath he caried vnto Babilon, saieth the doughter, that dwelleth in Sion: Yee & my bloude also, vnto the Caldees, saieth Jerusalem. Therfore thus saieth the LORDE: Beholde, I wil defende thy cause, & avenge the: I will drynke vp hir see, & drye vp hir watersprynges.

Babilon shal become an heape of stones, a dwellinge place for dragons, a fearfulnes & wondringe, because no man dwelleth there. They shall roare together like lyons, yea the yonge lyons when they be angrie, so shal they bẽde them selues. In their heate I shal set drynke before thẽ, & they shalbe dronken for ioye: Then shal they slepe an euerlastinge slepe, & neuer wake, saieth the LORDE. I shal carie them downe to be slayne like shepe, like wethers & gootes. O, how was Sesah wonne! O, how was the glory of ẏ whole londe taken! how happeneth it, that Babilon is so wondred at amonge the heithẽ! The see is rysen ouer Babilon, & hath couered her with his greate wawes. Hir cities are layed waist, the londe lieth vnbuylded and voyde: it is a londe, where no man dwelleth, & where no mã traueleth thorow. Moreouer, I wil vyset Bel at Babilõ: & the thinge that he hath swalowed vp, that same shal I plucke out of his mouth. The Gentiles also shall

runne nomore vnto him, yee and the walles of Babilon shal fall.

O my people, come out of Babilon, that euery man maye saue his life, from the fearfull wrath of the LORDE. Be not fayntehertед, & feare not at euery rumoure that shalbe herde in the londe: for euery yeare bringeth new tydinges, yee straunge wickednes and lordshipe. And lo, the tyme commeth that I wil vyset the ymages of Babilō, and the whole londe shalbe confounded, yee and hir slayne shall lie in the myddest of her. Heauen and earth with all that is therin, shall reioyce ouer Babilon, when the destroyers shal come vpon her from the north, saieth ỹ LORDE.

Like as Babilō hath beaten downe and slayne many out of Israel, so shal there fall many, and be slayne in all hir kyngdome. Ye that haue escaped the swearde, haist you, stō de not still, remembre the LORDE afarre of: and thinke vpon Jerusalem, for we were ashamed to heare the blasphemies: oure faces were couered with shame, because the straunge aleauntes came in to the Sanctuary of the LORDE. Wherfore beholde (saieth the LORDE) the tyme commeth, that I wil vyset the ymages of Babilon, and thorow the whole lōde they shal mourne and fall. Though Babilon clymmed vp in to heauē, and kepte her power an hie: yet shal I sende her destroyers saieth the LORDE.

A piteous crie shall be herde from Babilon, and a greate mysery from the londe of the Caldees: when the LORDE destroyeth them, and when he driueth out the hie stomack & proude boostinge, where with they haue bene as furious, as the wawes of greate water floudes, and made greate crakes with their wordes. For the destroyers shall come vpon her (euen vpon Babilon) which shal take hir worthies, and brake their bowes: for God is disposed to avenge him self vpon them, & sufficiently to recompence thē. Yee (saieth the LORDE) I will make their prynces, their wyse men, their chefe rulers & all their worthies, dronckē: so that they shal slepe an euerlastinge slepe, and neuer wake: Thus saieth the kinge, whose name is ỹ LORDE of hoostes.

Moreouer, thus saieth the LORDE of hoostes: The thicke wall of Babilon shal be broken, and hir proude gates shalbe brente vp. And the thinge that the Gētiles and the people haue wrought with greate trauayle and labour, shal come to naught, and be consumed in the fyre.

This is the charge that Jeremy gaue vnto Sarias the sonne of Nerias, the sonne of Maasia, when he wente towarde Babilon with Sedechias the kinge of Juda, in the fourth yeare of his reigne. Now this Sarias was a peaceable prynce. Jeremy wrote in a boke, all the misery that shulde come vpon Babilon, yee and all these sermons that be written agaynst Babilon, and gaue Sarias this charge: When thou commest vnto Babilon, se that thou rede all these wordes, and saye: O LORDE, thou art determed to rote out this place, so that neither people ner catell shal dwell there eny more, but to lie waist for euer: and when thou hast redde out the boke, bynde a stone to it, and cast it in the myddest of Euphrates, and saye: Euē thus shal Babilon syncke, & be thrust downe with the burthen of trouble, that I will bringe vpon her: so that she shal neuer come vp agayne. Thus farre are ỹ preachinges of Jeremy. Apoc. 18. c

The LII. Chap.

A Sedechias was xxj. yeare olde, when he was made kynge, & he raigned xj. yeare in Jerusalem. His mothers name was Hamithal, Jeremies doughter of Lobna. He lyued wickedly before the LORDE euen as Joachim dyd. Wherfore the LORDE was angrie at Jerusalem & Juda, so longe till he had cast thē out of his presence. And Sedechias fel from the kynge of Babilon. 4. Re. 24. & 2. Par. 36. b.

But in ỹ ix. yeare of his raigne, In the tēth Moneth, the tenth daye of the Moneth it happened, that Nabuchodonosor kynge of Babilon with all his hooste came before Jerusalem, & besieged it, & made them bulworkes roundeabout it. And this besieginge of the cite endured vnto the xj yeare of kynge Sedechias. Iere. 39. a 4. Re. 25. a.

And in the fourth Moneth, the ix daye of the Moneth, there was so greate honger in the cite: that there were no more vitayles for the people of the londe. So all the souldyers brake awaye, and fled out of the cite by night, thorow the waye of the porte betwene the two walles by the kynges garden. Now ỹ Caldees had cōpassed the cite rounde aboute, yet wente these men their waye towarde the wildernesse. Iere. 38. b 39. a B

And so the Caldees folowed vpon them, and toke Sedechias the kinge in the felde of Jericho, when his hooste was runne from him. So they caried the kynge awaye presoner to Reblatha, vnto the kinge of Babilon in the londe of Hemath, where he gaue iudgment vpon him. Iere. 49. b

The kinge of Babilō also caused Sedechias

sonnes be slayne before his face, yee & put all the princes of Juda to death at Reblatha. Moreouer he put out the eyes of Sedechias, caused him be bounde with cheynes, to be caried vnto Babilon: & let him lie in preson, till he dyed.

Now ỹ tenth daye of the fyfth Moneth in the xix yeare of Nabuchodonosor kynge of Babilon, Nabusaradan the chefe captayne and the kinge of Babilons seruauntes came vnto Jerusalem, & brent vp the house of the LORDE. He brent vp also the kinges palace, all the houses & all the gorgeous buyldinges in Jerusalē. And the whole hoost of the Caldees ỹ were with the chefe captayne, brake downe all the walles of Jerusalem rounde aboute.

C As for the poore people & soch folke as yet was left in the cite, which also were fallen to the kinge of Babilon, yee & what people as yet remayned: Nabusaradan the chefe captayne caried them awaye presoners. But ỹ poore people of the countre, dyd Nabusaradan the chefe captayne leaue in the londe, to occupie the vynyardes & feldes. The Caldees also brake the brasen pilers, that were in the house of the LORDE, yee the seate and the brasen lauer that was in the house of ỹ LORDE: & caried all the metall of them vnto Babilon. They toke awaye also the Cauldrons, shouels, flesh hokes, sprinklers, spones & all the brasen vessell that was occupide in the seruyce: with the basens, colepannes, sprinklers, pottes, candilstickes, spones, and cuppes: wherof some were of golde, and some of syluer.

The chefe captayne toke also the two pilers, the lauer, the xij brasen bullockes ỹ stode vnder ỹ seate, which kinge Salomon made in the house of the LORDE: & all the vessell conteyned so moch metall, that it might not be weyed. For euery piler was xviij cubites hie, & the rope that went aboute it, was xij cubites, & foure fingers thick and rounde: Now vpon the rope were brasen knoppes, & euery knoppe was fyue cubites hie: & vpon the knoppes were whopes, & pomgranates rounde aboute of clene brasse. 2.Re.7.

After this maner were both the pilers fashioned with the pomgranates, wherof there were an hundreth and xvj, which hanged vpon the whoopes rounde aboute. The chefe captayne also toke Sarias ỹ hie preest & Sophonias that was chefe next him, and the thre kepers of the treasury. He toke out of the cite a chamberlayne which was a captayne of the souldyers, & seuen men that were the kinges seruauntes, which were founde in the cite: & Sepher a captayne that vsed to muster the men of warre: with lx men of the countre that were taken in the cite. These Nabusaradan the chefe captayne toke, & caried them to the kinge of Babilon vnto Reblatha: and the kinge of Babilon caused them to be put to death at Reblatha in the londe of Hemath. And thus Juda was lede awaye captyue, out of his owne londe.

This is the summe of the people, whom Nabuchodonosor lede awaye captyue.

In the seuenth yeare of his reigne, he caried awaye of ỹ Jewes, thre thousande and twenty. In the xviij yeare Nabuchodonosor caried awaye from Jerusalem eight hunderth & xxxij personnes. In the xxiij yere of Nabuchodonosor Nabusaradan the chefe captayne, toke awaye seuen hundreth xlv Jewes presoners. The whole summe of all the presoners, is foure thousande and vi hundreth.

In the xxxvij yeare after that Joachin the kinge of Juda was caried awaye, the xxv daye of the xij Moneth, Euilmerodach kinge of Babilon (the same yeare ỹ he regned) gaue Joachim the kinge of Juda his pardon, and let him out of preson, and spake louyngly to him: And set his trone aboue the trones of the other kinges that were with him in Babilon. He chaunged also the clothes of his preson, yee and he att with him all his life longe. And he had a cōmaundlyuynge geuen him of the kinge of Babilon, euery daye a certayne thinge alowed him, all the dayes of his life, vntill he dyed.

(*)

The ende of the prophet Jeremy.

The Lamentacions of Jeremy.

And it came to passe after Israel was brought in to captiuyte, and Jerusalem destroyed: that Jeremy the prophet sat wepinge, mournynge and makinge his mone in Jerusalem: so that w an heuy herte he sighed, & sobbed, sayenge:

The first Chapter.

ALas, how sitteth the cite so desolate, y some tyme was full of people: how is she become like a wedowe, which was the lady of all nacions? How is she brought vnder tribute, that ruled all londes?

She weepeth sore in the nighe, so that y teares runne downe hir chekes: for amonge all hir louers, there is none, that geueth her eny comforte: yee hir nerre frendes abhorre her, & are become hir enemies.

Juda is taken presoner, because she was defyled: & for seruynge so many straunge goddes, she dwelleth now amonge the Heithen. She fyndeth no rest, all they that persecuted her, toke her, and so she dwelleth amonge hir enemies.

The stretes of Sion mourne, because no man commeth more to the solempne feastes: All hir gates are desolate, hir prestes make lamentacion, hir maydens are carefull, and she herself is in greate heuynesse.

Hir enemies are fallen vpon hir heade, & haue put her to shame: because the LORDE hath chastened her for hir greate wickednes: hir children are ledde awaye captiue before their enemie.

All the bewtie of the doughter of Sion is awaye, hir princes are become like wethers, that fynde no pasture. They are dryuē awaye before their enemie, so that they haue no more power.

Now doth Jerusalem remembre the tyme of hir misery & disobedience, yee the ioye & pleasure y she hath had in tymes past: seynge hir people is brought downe thorow the power of their enemie, & there is no man for to helpe her: hir enemies stode lo tinge at her and laugh hir Sabbath dayes to scorne.

Jerusalem synned euer more & more, therfore is she come in decaye. All they that had her in honoure, despise her: for they haue sene hir fylthinesse. Yee she sigheth, and is a shamed of herselfe.

Hir slytes are defyled, she remēbred not what wolde folowe: therfore is hir fall so greate, and there is no mā to comforte her. O LORDE, cōsidre my trouble, for myne enemie hath the vpper honde.

The enemie hath put his honde to all the precious thinges that she had, yee euen before hir eyes came the Heithen in and out of the Sanctuary: whom thou (neuertheles) hast forbydden to come within thy congregacion. Deu.23.a

All hir people seke their bred with heynes, & loke what precious thinge euery man hath, that geueth he for meate, to saue his life. Consydre (O LORDE) and se, how vyle I am become. 4.Re.6.f Tren.2.c

O ye all that go fore by, beholde and se, yf there be eny sorowe like vnto myne, wherwith the LORDE hath troubled me, in the daye of his fearefull wrath.

From aboue hath he sent downe a fyre, in to my bones and chastened me: he hath layed a net for my fete, and throwne me wyde open: he hath made me desolate, so that I must euer be mournynge.

The yocke of my transgression is come at the last, with his honde hath he taken it vp, and put it aboute my neck. My strenge is gone: the LORDE hath delyuered me into those hondes, wherout I can not quyte myself.

The LORDE hath destroyed all the mighty men, that were in me. He hath proclamed a feast, to slaughter all my best mē. The LORDE hath troden downe the doughter of Juda, like as it were in a wyne presse.

Therfore do I wepe, and myne eyes gusshe out of water: for the cōforter that shulde quycken me, is farre from me. My children are dryuen awaye, for why? the enemie hath gotten the ouer honde. Iere.14.c Tren.1.e

Sion casteth out hir hōdes, and there is no man to comforte her. The LORDE hath layed the enemies rounde aboute Jacob, and Jerusalem is as it were a menstruous womā, in the myddest of them.

The LORDE is righteous, for I haue prouoked his countenaunce vnto anger. O take hede all ye people, and consydre my heuynes: My maydens and my yonge men are led awaye in to captiuyte. Dan.9.a

I called for my louers (but they begyled me:) for my prestes and counceilers, but they perished: euen while they sought for meate, to saue their lyues.

Consydre (O LORDE) how I am troubled, my wombe is disquieted, my herte turneth aboute in me, and I am full of heuynes. The

swearde hurteth me without, and within I am like vnto death.

ו They heare my mournynge, but there is none that wil comforte me. All myne enemies haue herde of my trouble, and are glad therof, because thou hast done it. But thou shalt brynge forth the tyme, when they also shal be like vnto me.

ח From the shall come all their aduersite: thou shalt plucke them awaye, euē as thou hast plucked me, because of all my wickednesse. For my sorowe is very greate, and my herte is heuy.

The II. Chapter.

א ALas, how hath ỹ LORDE darckened the doughter of Sion so sore in his wrath? As for the honoure of Israel, Iren. 4. b Par. 19. a sal 98. a he hath casten it downe from heauen: How happeneth it, that he remembred not his owne fote stole, when he was angrie?

ב The LORDE hath cast downe all the glory of Jacob without eny fauoure: All the stronge places of the doughter Juda hath he broken in his wrath, & throwne them downe to the greunde: hir kyngdome & hir princes hath he suspended.

ג In the wrath of his indignacion he hath broken all the horne of Israel: he hath withdrawē his right honde frem the enemie: yee a flame of fyre is kyndled in Jacob, & hath consumed vp all rounde aboute.

ד He hath bent his bowe like an enemie, he hath fastened his right honde as an aduersary: and euery thinge that was pleasaūt to se, he hath smyten it downe. He hath poured out his wrath like a fyre, in to the tabernacle of the doughter Sion.

ה The LORDE is become, like as it were an enemie, he hath cast downe Israel & all his places: yee all his stronge holdes hath he destroyed, and fylled the doughter of Juda wmoch sorowe and heuynesse.

ו Hir tabernacle (which was like a garden B of pleasure) hath he destroyed: hir hie solēpne feastes hath he put downe. The LORDE Iere. 7. b hath brought it so to passe, that the hie solempne feastes and Sabbathes in Sion, are clene forgottē. In his heuy displeasure hath he made the kynge & prestes to be despised.

ז The LORDE hath forsaken his owne aultar, & is wroth with his owne Sanctuary, & hath geuen the walles of their towres in to the hondes of the enemie. Their enemies made a noyse in the house of the LORDE, as it had bene in a solempne feast daye.

ח The LORDE thought to breake downe the walles of the doughter Sion, he spred out his lyne, & drewe not in his honde, till he had destroyed them. Therfore mourne the turrettes and the broken walles together.

ט Hir portes are casten downe to the grounde, hir barres are broken & smytten in sonder: hir kynge & princes are caried awaye to the Gētiles. They haue nether lawe ner prophetes, ner yet eny vision from the LORDE.

י The Senatours of the doughter Sion sit vpon the grounde in sylence, they haue strowed aßhes vpon their heades, and gyrded them selues with sackcloth. The maydens of Jerusalem hange downe their heades to the grounde.

כ Myne eyes begynne to fayle me thorow wepinge, my body is disquieted, my leuer is poured vpon the earth, for the greate hurte of my people, seynge the childrē and babes dyd swowne in the stretes of the cite.

ל Euen when they spake to their mothers: where is meate and drynke? for whyle they so sayde, they fell downe in the stretes of the cite, like as they had bene wounded, and some dyed in their mothers bosome.

מ What shal I saye of the (O thou doughter Jerusalem) to whom shall I lickē the? To whom shal I cōpare the (o thou doughter Sion) to comforte the withall? Thy hurte is like a mayne see, who maye heale the?

נ Thy prophetes haue loked out vayne & folish thinges for the, they haue not shewed the of thy wickednesse, to kepe the frem captiuyte: but haue ouerladen the, and throwne falsede scatred the abrode.

ס All they that go by the, clappe their hondes at the: hissinge and waggynge their heades vpon the doughter Jerusalem, and saye: is this the cite that men call so fayre, whereof the whole londe reioyseth?

פ All thine enemies gape vpon the, whisperinge and bytinge their teth, sayenge: let vs deuoure, for the tyme that we loked for, is come: we haue founde and sene it.

צ The LORDE hath fulfilled the thinge that he was purposed to do: and performed that he had deuysed longe agoo: he hath destroyed, and not spared. He hath caused thine aduersary to tryumphe ouer the, and set vp the horne of thine enemie.

ק Let thine hert crie vnto the LORDE, O thou cite of the doughter Sion: let thy teares rūne downe like a ryuer daye & nyght: rest not, & let not the aple of thine eye leaue of.

ר Stonde vp, and make thy prayer in the fyrst watch of the nyght, poure out thine hert like water before the LORDE: lift vp thine hondes, for the lyues of thy yonge childrē, that dye of honger in the stretes.

ר Beholde (O LORDE) & considre, why hast thou gathered me vp so clene? Shal the wo-
men then eate their owne frute, euen childrien
of a spanne longe? Shal the prestes and pro-
phetes be slayne thus in the Sanctuary of
the LORDE?

ש Yonge & olde lye behinde the stretes vpon
the grounde, my maydens & yonge men are
slayne with the sweard: whom thou in the
daye of thy wrothfull indignacion hast put
to death: Yee euen thou hast put them to de-
ath, & not spared them.

ת My neighbours that are rounde about
me, hast thou called, as it were to a feast
daye: so that in the daye of the LORDES
wrath none escaped, nether was eny left be-
hinde. Those that I had brought vp & norif-
shed, hath myne enemy destroyed.

The III. Chapter.

א I Am the mā, that (thorow the rodd of
his wrath) haue experiēce of misery.

ב He droue me forth, and led me: yee
into darckenesse, but not in to light.

ג Agaynst me only he turneth his honde, &
layeth it euer vpon me.

ד My flesh & my strynne hath he made old,
and my bones hath he brussed.

ה He hath buylded rounde about me, & clo-
sed me in with gall and trauayle.

ו He hath set me in darckenesse, as they that
be deed forever.

ז He hath so hedged me in, that I can not
get out, & hath layed heuy lynckes vpon me.

ח Though I crie & call piteously, yet hea-
reth he not my prayer.

ט He hath stopped vp my wayes with fou-
resquared stones, & made my pathes croked.

י He layeth waite for me like a Bere, and as
a lyon in a hole.

כ He hath marred my wayes, and brokē me
in peces, he hath layed me waist altogether.

ל He hath bent his bowe, and made me as
it were a marck to shute at.

מ The arowes of his quyuer hath he shot,
euen in to my reynes.

נ I am laughed to scorne of all my people,
they make songes vpon me all y daye lōge.

ס He hath fylled me with bytternesse, & ge-
uen me wormwod to drynke.

ע He hath smytten my teth in peces, & rol-
led me in the dust.

פ He hath put my soule out of rest, I forget
all good thinges.

צ I thought in my self: I am vndone, there
is no hope for me in the LORDE.

ק O remembre yet my mysery and my trou-
ble, the wormwod and the gall.

ר Yee thou shalt remēbre them, for my sou-
le melteth awaye in me.

ש Whyle I cōsidre these thinges in my hert,
I get a hope agayne.

ת Namely, that the mercies of the LORDE
are not clene gone, & that his louynge kynd-
nesse ceasseth not.

His faithfulnes is greate, and renueth it
self as the mornynge.

The LORDE is my porcion (saieth my sou-
le) ther fore wil I hope in him.

O how good is the LORDE vnto thē, that
put their trust in him, and to the soule that
seketh after him?

O how good is it with stilnesse to wate
and tarie, for the healthe of the LORDE?

O how good is it for a man, to take the
yock vpon him from his youth vp?

He sitteth alone, he holdeth him still and
dwelleth quietly by him self.

He layeth his face vpon the earth, yf (per
case) there happen to be eny hope.

He offreth his cheke to the smyter, he will
be content with repiroues.

For the LORDE wil not forsake for ever.

But though he do cast of, yet (accordinge
to y multitude of his mercies) he receaueth
to grace agayne.

For he doth not plage, & cast out the chil-
drien of men from his herte.

To treade all the presoners of the earth
vnder his fete.

To moue the indgment of man before the
most higheste.

To condemne a man in his cause: The
LORDE hath no pleasure in soch thinges.

What is he then that saieth: there shulde
somthinge be done without the LORDES cō-
maundement?

Out of the mouth of the most higheste go
eth not euell and good.

Wherfore them murmureth the lyuinge
man? let him murmoure at his owne synne.

Let vs loke well vpon oure owne waies, &
remembre oure selues, and turne agayne to y
LORDE.

Let vs lift vp oure hertes with oure hon-
des vnto the LORDE, that is in heauen.

We haue bene dyssemblers & haue offen-
ded, wilt thou therfore not be intreated?

Thou hast couered vs in thy wrath, & per-
secuted vs, thou hast slayne vs without eny
fauoure.

Thou hast hyd thy self in a clonde, that
oure prayer shulde not go thorow.

Thou hast made vs outcastes, and to be
despysed amonge the Heithen.

y All oure enemies gape vpon vs.
y Feare and snare is come vpon vs, yee despite and destruccion.
y Whole ryuers of water guß she out of myne eyes, for the greate hurte of my people.
d Myne eyes runne, and can not ceasse, for there is no rest.
d O LORDE, when wilt thou loke downe frō heauen, and consider?
d Myne eye breaketh my herte, because of all the doughters of my cite.
x Myne enemies hunted me out sharpely like a byrde, yee and that with out a cause.
x They haue put downe my life in to a pitte, and layed a stone vpon me.
x They poured water vpon my heade, then thought I: now am I vndone.
p I called vpon thy name (O LORDE) out of the depe pitte.
p Thou hast herde my voyce, & hast not turned awaye thine eares fro my sighinge and crienge.
p Thou hast enclyned y self vnto me, whē I called vpon the, & haist sayde: feare not.
ר Thou (O LORDE) hast mayntened the cause of my soule, and hast redemed my life.
ר O LORDE, thou hast sene my blasphemers, take thou my cause vpon the.
ר Thou hast well considred how they go aboute to do me harme, & that all their councels are agaynst me.
ש Thou hast herde their despytefull wordes (O LORDE) yee and all their ymaginacions agaynst me.
ש The lippes of myne enemies, & their deuyces that they take agaynst me, all the daye longe.
ש Thou seist also their sittinge downe and their ryssinge vp, they make their songes of nothinge but of me.
ת Reward them (O LORDE) accordinge to the workes of their hondes.
ת Geue them y thinge, that their owne herte is afrayed of: euen thy curse.
ת Persecute them, (O LORDE) with thy indignacion, & rote them out from vnder the heauen.

The IIII. Chapter.

א How is the golde become so dymme? how is the goodly coloure of it so sore chaunged? and the stones of y Sanctuary thus scatred in the comer of euery strete?
ב The children of Sion that were all waye in honoure, & clothed with y most precious golde: how are they now becomme like the erthen vessels which be made with the potters honde?
ג The Lamyes geue their yonge ones sucke w bare brestes: but the doughter of my people is cruel, and dwelleth in the wyldernesse like the Estriches.
ד The tonges of the suckinge children, cleue to y rose of their mouthes for very thurst. The yonge children axe bred, but there is no man, that geueth it them.
ה They that were wonte to fayre delicately, perishe in the stretes: they that afore were brought vp in purple, make now moch of donge.
ו The synne of the doughter of my people is become greater, then y wickednesse of Sodome, that sodēly was destroyed, and not taken with hondes.
ז Hir abstayners (or Nazarees) were whyter then y snowe or mylke: their coloure was fresh read as the Corall, their beutie like the Saphyre.
ח But now their faces are very black: Insomoch, that thou shuldest not knowe them in the stretes. Their skynne cleueth to their bones, It is wythered, and become like a dry stock.
ט They that be slayne with the swearde, are happier, then soch as dye of honger, and perishe awaye famishinge for the frutes of the felde.
י The wome (which of nature are piteful) haue sodden their owne children with their hondes: that they might be their meate, in y miserable destruccion of the doughter of my people.
כ The LORDE hath performed his heauy wrath: he hath poured out the furiousnes of his displeasure. He hath kindled a fyre in Sion, which hath consumed the foundacions therof.
ל Nether the kinges of the earth, ner all y inhabitours of the worlde, wolde haue beleued, that the enemie & aduersary shulde haue come in at the gates of the cite of Jerusalē.
מ Which nevertheles is come to passe for y synnes of hir prophetes, and for the wickednes of hir prestes, that haue shed innocentes blonde within her.
נ So that these blynde men wēre stomblinge in the stretes, and stayned them selues w blonde, which els wolde touche no bloudy cloth.
ס But they cried vnto euery mā: Flee the staynynge, awaye, get you hēce, touch it not. Yee (sayde they) ye must be brent, ye must dwell amonge the Gentiles, & byde no longer here.
ע The countenaunce of the LORDE hath banyshed them, & shal neuer loke more vpon

them: For they them selues nether regarded the prestes, nor pitied their elders.

Wherfore yet oure eyes fayle vs, whyle we loke for vayne helpe: seynge we be euer waitynge vpon a people, that can do vs no good.

They laye so sharpe waite for vs, that we can not go safe vpon the stretes: for oure ende is come, oure dayes are fulfilled, oure ende is here.

Oure persecuters are swifter then the Aegles of the ayre: they folowed vpon vs ouer the mountaynes, and layed wait for vs in ỹ wilderneſſe.

The very breth of oure mouth: euen the anoynted LORDE himself shalbe take in oure synnes, of whom we saye: Vnder his shadowe we shal be preserued amonge the Heithen.

And thou (O doughter Edom) that dwellest in the londe of Hus, be glad and reioyce: for the cuppe shal come vnto the also, which whē thou suppest of, thou shalt be dronckē.

Thy synne is wel punished (O thou doughter Sion) he shall not suffre the to be caried awaye eny more. But thy wickednesse (O doughter Edom) shall be vyset, and for thy synnes sake, he shal lede the into captiuyte.

The V. Chapter.

CAll to remēbraunce (O LORDE) what we haue suffred, cōsidre and se oure cōfucion. Oure enheritaunce is turned to the straungers, & oure houses to the aleauntes. We are become carefull and fatherlesse, and oure mothers are as the wydowes. We are fayne to drynke oure owne water for moneye, and oure owne wod must we bye with moneye. Oure neckes are vnder persecucion, we are weery, and haue no rest.

Afore tyme we yelded oure selues to the Egipcians, and now to the Assirians, only that we might haue bred ynough. Oure fathers (which now are gone) haue synned, & we must beare their wickednesse. Seruauntes haue the rule of vs, and no man delyuereth vs out of their hōdes. We must get oure lyuynge with the parell of oure lyues, because of the drouth of the wilderneſſe.

Oure skynne is as it had bene brent in an oven, for very sore honger. The wyues are rauesshed in Sion, & the maydens in the cities of Juda. The princes are hanged vp with the honde of the enemies, they haue not spared the olde sage men, they haue taken yonge mens lyues from them, and the boyes are hanged vp vpon trees. The elders syt no more vnder the gates, and the yonge men vse no more playenge of Musick. The ioye of oure herte is gone, oure mery quere is turned into mourninge. The garlande of oure heade is fallen: alas, that euer we synned so sore.

Therfore oure hert is full of heuyneſſe, & oure eyes dymme: because of ỹ hill of Sion that is destroyed, In so moch, that the foxes runne vpon it. But thou (O LORDE) that remayneſt for euermore, and thy seate worlde with out ende: Wherfore wilt thou still forget vs, and forsake vs so longe? O LORDE: Turne thou vs vnto the, & so shal we be turned. Renue & daies as in olde tyme, for thou hast now banished vs longe ynough, and be ne sore displeased at vs. Iere. 31. e

The ende of the Lamentacions of Jeremy.

The Prophet Baruch.

What Baruch conteyneth.

Chap. I. Baruch readeth the boke before the kynge and all the people, which sende money to Jerusalem.

Chap. II. They knowlege, that they haue deserued punyshyment: God promyseth them forgeueneſſe.

Chap. III. They praye hartely beinge in preson, and he exorteth them to amende.

Chap. IIII. A sermon to the people, with an exortacion to pacience.

Chap. V. He conforteth them, and sheweth the vocacion of the Heithen

Chap. VI. A copie of the epistole, that Jeremy sent to the Jewes, which were led awaye presoners vnto Babilon.

These are the wordes of the boke, that Baruch the sonne of Nerias the sonne of Maasia, the sonne of Sedechias, the sonne of Sedei, the sonne of Helchia, wrote at Babilon in the fifth yeare the seuēth daye of the moneth: what tyme as the Caldees wanne Jerusalem and brent it. 4. Re. 2

The first Chapter.

ND Baruch dyd rede the wordes of this boke, that Jechonias the sonne of Joachim kynge of Juda might heare: and in the presence of all the people, that were come to heare the boke: yee and before all the noble kinges sonnes, before ỹ lordes of the councell and elders: and before the whole people, from ỹ lowest vnto the hyest: before all them that dwelt at Babilon, by ỹ water of Sodi. Which when they herde it, wepte, fasted, and prayed before the LORDE.

B They made a collection also of money, accordinge to euery mans power, and sent it to Jerusalem vnto Joachim the sonne of Helchia the sonne of Salon preist, with ỹ other prestes: and to all the people which were w̄ him at Jerusalē, what tyme as they had gotten the ornamentes of the temple of ỹ LORDE (that were taken awaye out of the temple) that they might bringe them agayne into the londe of Juda, the x. daye of the moneth Siban: namely, syluer vessel, (which Sedechias the sonne of Josias kinge of Juda had made.) After that Nabuchodonosor kinge of Babilon had take Jechonias, with all his princes, lordes, and all the people, and led them captyue from Jerusalem vnto Babilon.

C And they sayde: Beholde, we haue sent you money, to bye you burntofferynges and incense withall: make you vnleuended bred, & offre for synne vpon the aulter of the LORDE oure God. And praye for the prosperite of Nabuchodonosor kinge of Babilon, and of Balthasar his sonne: ỹ their dayes maye be vpon earth, as the dayes of heauen: that God also maye geue vs strength, and lighten oure eyes: that we maye lyue vnder the defence of Nabuchodonosor kinge of Babilon, and vnder the proteccion of Balthasar his sonne: that we maye longe do them seruyce, and fynde fauoure in their sight. Praye for vs also vnto the LORDE oure God, for we haue synned agaynst the LORDE oure God, and vnto this daye is not his wrath turned yet awaye from vs. And se that ye rede this boke (which we haue sent vnto you to be rehearced in the temple of the LORDE) vpon the hye dayes, and at tyme conuenient.

D Thus shal ye saye: The LORDE ỹ God is righteous, but we are worthy of cōfucion & shame: like as it is come to passe this daye, vnto all Juda, & to euery one ỹ dwelleth at Jerusalem: to ỹ kinges, princes, prestes, prophetes & to oure fathers. We haue synned before the LORDE oure God, we haue not put oure trust in him, ner geuen him credence: we haue not obeyed him, we haue not herkened vnto the voyce of the LORDE oure God, to walke in the commaundementes that he gaue vs. Sens the daye that he brought oure forefathers out of the londe of Egipte vnto this present daye, we haue bene euer a mysbeleuynge and an vnfaithful people vnto ỹ LORDE oure God: destroyenge oure selues vtterly, and shrenckinge backe, that we shulde not heare his voyce.

Wherfore there are come vpon vs greate plages & dyuerse curses, like as the LORDE hath vysed by Moses his seruaūt: which brought oure forefathers out of the lōde of Egipte, to geue vs a lōde, that floweth with mylcke and hony, like as it is to se this daye. Nerthelesse, we haue not herkened vnto the voyce of the LORDE oure God, accordinge to all the wordes of the prophetes, whom he sent vnto vs and to oure rulers: but euery man folowed his owne mynde and wicked ymaginacion: to offre vnto straūge goddes, and to do euel in the sight of the LORDE oure God.

The II. Chapter.

WHerfore the LORDE oure God hath performed his deuyce, wherof he certified vs, and oure heades that ruled in Jerusalē: yee and oure kynges, oure princes, with all Israel and Juda. And soch plages hath ỹ lorde brought vpō vs, as neuer came to passe vnder the heauē: like as it is fulfilled in Hierusalem, accordinge as it is written in the lawe of Moses: that a man shulde eate ỹ flesh of his owne sonne, & the flesh of his owne doughter. Moreouer, he hath deliuered them in to the hondes of all the kinges, ỹ are rounde aboute vs (to be confounded and desolate) & scatred thē abrode in all londes & naciōs. Thus are we brought benethe & not above, for we haue synned agaīst the LORDE ỹ God, & not bene obedient vnto his voyce. Therfore ỹ LORDE ỹ God is righteous, & we with ỹ fathers (as reason is) are brought to opē shame, as it is to se this daye. And as for these plages ỹ are come vpon vs allready, ỹ LORDE had deuyced thē for vs: yet wolde we not praye vnto ỹ LORDE oure God, ỹ we might euery mā turne frō his vngodly wayes. So ỹ LORDE hath caused soch plages to come vpon vs, for he is righteous in all his workes, which he hath cōmaunded vs: which we also haue not done, ner harkened vnto his voyce, for to walke in ỹ cōmaundemētes of ỹ LORDE, ỹ he had geuē vnto vs.

And now o LORDE God of Israel, thou that hast brought thy people out of the londe of Egipte with a mightie honde, with tokens and wõdres, with thy greate power ād outstretched arme: and hast gotten thy selff a name, as it is come to passe this daye: O LORDE oure God, we haue synned, we haue done wickedly, we haue behaued oure selues vngodly in all thy righteousnesses. Turne thy wrath frō vs (we beseke the) for we are but a few left amonge the heithen, where thou hast scatred vs. Heare o² prayers (o LORDE) ꝛ oure peticiōs, brynge vs out of captiuyte, for thine owne sake: get vs fauoure in the sighe of thē, which haue led vs awaye: ꝙ all lōdes maye knowe, that thou art the LORDE oure God, and that Israel and his generacion calleth vpon thy name.

O LORDE, loke downe frō thy holy house vpon vs: enclyne thine eare, ꝛ heare vs. For the deed, ꝙ be gone downe to their graues, ꝛ whose soules are out of their bodies, ascribe vnto the LORDE nether prayse ner rigteousmakynge: but the soule that is vexed for the multitude of hir synnes, which goeth on heuely and weakely, whose eyes begynne to fayle: yee soch a soule ascrybeth prayse and righteousnesse vnto the LORDE. O LORDE, we poure out oure prayers before the, and requyre mercy in thy sight, O LORDE oure God: not for eny godlynesse off oure forefathers, but because thou hast sent out thy wrath ꝛ indignacion vpon vs: acordinge as thou dydest threaten vs, by thy seruaūtes the prophetes, sayenge:

Thus sayeth the LORDE: Bowe downe youre shulders and neckes, and serue the kynge of Babilon, so shal ye remayne still in the londe, that I gaue vnto youre fathers. Yff ye will not do this, ner heare the voyce of ꝙ LORDE youre God, to serue the kynge of Babilon: I shall destroye you in the cities of Juda, within Jerusalem and without. I will also take from you the voyce off myrth and the voyce of ioye, the voyce of the brydegrome and the voyce of the bryde, ād there shal no man dwell more in the londe. But they wolde not herken vnto thy voyce, to do the kynge of Babilon seruyce: and therfore hast thou performed the wordes, that thou spakest by thy seruauntes the prophetes: namely, that the bones of oure kynges and the bones of oure fathers shulde be trāslated out of their place.

And lo, now are they layde out in the heate of ꝙ Sonne, ꝛ in the colde of ꝙ night, ād deed in greate mysery: w² hunger, w² swearde, w² pestilence ꝛ are clene cast forth. As for the tēple wherin thy name was called vpon thou hast layde it waist, as it is to se this daye: ꝛ ꝙ for the wickednes of the house of Israel ꝛ the house of Juda. O LORDE o² God, thou hast intreated vs after all thy goodnes ꝛ acordinge to all ꝙ greate louinge mercy of thyne, like as thou spakest by thy seruaunte Moses, in the daye when thou didest cōmaūde him, to wryte thy lawe before the childre of Israel, sayenge: Yf ye will not herkē vnto my voyce, thē shal this greate multitude be turned in to a very smal people, for I wil scatre thē abrode. Not withstōdinge I am sure, that this folke will not heare me: for it is an hardnecked people. But in ꝙ lōde of their captiuyte, they shall remembre them selues, ꝛ lerne to knowe, ꝙ I am the LORDE their God: when I geue thē an herte to vnderstōde, ꝛ eares to heare. Then shal they prayse me in the lōde of their captiuyte, ꝛ thynke vpon my name. Then shall they turne them frō their harde backes, ꝛ from their vngodlynes: Then shal they remembre the thynges, ꝙ happened vnto their forefathers, which synned agaynst me. So will I bringe them agayne in to the londe, which I promised w² an ooth vnto their fathers: Abrahā, Isaac ꝛ Jacob: ꝛ they shal be lordes of it, yee I wil increace thē, and not minysh thē. And I wil make another couenaūt with them: soch one as shal endure for euer: namely, ꝙ I will be their God, and they shalbe my people: and I wil nomore dryue my people the children off Israel, out of the londe ꝙ I haue genē thē.

Heb. 8.c
zach 8.b
Apoc. 21.b

The III. Chapter.

AND now o LORDE allmightie, thou God of Israel: o² soule ꝙ is in trouble, ꝛ o² spriete ꝙ is vexed, crieth vnto the: heare vs (o LORDE) ꝛ haue pite vpon vs, for thou art a mercifull God: be gracious vnto vs, for we haue synned before ꝙ. Thou endurest for ever, shulde we thē vtterly perishe: O LORDE almightie, thou God of Israel: heare now ꝙ prayer of ꝙ deed Israelites ꝛ of their childrē, which haue synned before ꝙ, ꝛ not herkened vnto the voyce of the LORDE their God, for the which cause these plages hange now vpō vs. O LORDE, remēbre not ꝙ wickednes of o² forefathers, but thinke vpō thy power ꝛ name now at this tyme: for thou art ꝙ LORDE o² God, ꝛ ꝙ (o LORDE) wil we prayse. For thou hast put ꝙ feare i o² hartes, to ꝙ intēt ꝙ we shulde call vpon ꝙ name, ꝛ prayse ꝙ in oure captiuyte: and ꝙ we might turne frem the wickednesse of oure forefathers, ꝙ synned before the.

Ephe. 2.a
Dani. 3.c
Ierre. 2.c
3.c. 5.c
Nu. 14.a
Psal. 79.a

The first Chapter.

ND Baruch dyd rede the wordes of this boke, that Jechonias the sonne of Joachim kynge of Juda might heare: and in the presence of all the people, that were come to heare the boke: yee and before all the noble kinges sonnes, before ỹ lordes of the councell and elders: and before the whole people, from ỹ lowest vnto the hyest: before all them that dwelt at Babilon, by ỹ water of Sodi. Which when they herde it, wepte, fasted, and prayed before the LORDE.

B They made a collection also of money, accordinge to euery mans power, and sent it to Jerusalem vnto Joachim the sonne of Helchia the sonne of Salon preist, with ỹ other prestes: and to all the people which were w̄ him at Jerusalē, what tyme as they had gotten the ornamentes of the temple of ỹ LORDE (that were taken awaye out of the temple) that they might bringe them agayne into the londe of Juda, the x. daye of the moneth Siban: namely, syluer vessel, (which Sedechias the sonne of Josias kinge of Juda had made.) After that Nabuchodonosor kinge of Babilon had takē Jechonias, with all his princes, lordes, and all the people, and led them captyue from Jerusalem vnto Babilon.

C And they sayde: Beholde, we haue sent you money, to bye you burntofferynges and incense withall: make you vnleuended bred, & offre for synne vpon the aulter of the LORDE oure God. And praye for the prosperite of Nabuchodonosor kinge of Babilon, and of Balthasar his sonne: ỹ their dayes maye be vpon earth, as the dayes of heauen: that God also maye geue vs strength, and lighten oure eyes: that we maye lyue vnder the defence of Nabuchodonosor kinge of Babilon, and vnder the protection of Balthasar his sonne: that we maye longe do them seruyce, and fynde fauoure in their sight. Praye for vs also vnto the LORDE oure God, for we haue synned agaynst the LORDE oure God, and vnto this daye is not his wrath turned yet awaye from vs. And se that ye rede this boke (which we haue sent vnto you to be rehearced in the temple of the LORDE) vpon the hye dayes, and at tyme conuenient.

D Thus shal ye saye: The LORDE & God is rightuous, but we are worthy of cōfucion & shame: like as it is come to passe this daye, vnto all Juda, & to euery one ỹ dwelleth at Jerusalem: to & kinges, princes, prestes, prophetes & to oure fathers. We haue synned before the LORDE oure God, we haue not put oure trust in him, ner geuen him credence: we haue not obeyed him, we haue not herkened vnto the voyce of the LORDE oure God, to walke in the commaundementes that he gaue vs. Sens the daye that he brought oure forefathers out of the londe of Egipte vnto this present daye, we haue bene euer a mysbeleuynge and an vnfaithful people vnto ỹ LORDE oure God: destroyenge oure selues vtterly, and shrenckinge backe, that we shulde not heare his voyce.

Wherfore there are come vpon vs greate plages & dyuerse curses, like as the LORDE hath vysed by Moses his seruaūt: which brought oure forefathers out of the lōde of Egipte, to geue vs a lōde, that floweth with mylcke and hony, like as it is to se this daye. Nerthelesse, we haue not herkened vnto the voyce of the LORDE oure God, accordinge to all the wordes of the prophetes, whom he sent vnto vs and to oure rulers: but euery man followed his owne mynde and wicked ymagination: to offre vnto straūge goddes, and to do euel in the sight of the LORDE oure God.

The II. Chapter.

FOr the which cause the LORDE oure God hath performed his dewte, wherof he certified vs, and oure heades that ruled in Jerusalē: yee and oure kynges, oure princes, with all Israel and Juda. And soch plages hath ỹ lorde brought vpō vs, as neuer came to passe vnder the heauē: like as it is fulfilled in Hierusalem, accordinge as it is written in the lawe of Moses: that a man shulde eate ỹ flesh of his owne sonne, & the flesh of his owne doughter. Moreouer, he hath delyuered them into the hondes of all the kinges, ỹ are rounde aboute vs (to be confounded and desolate) & scatred thē abrode in all londes & nacions. Thus are we brought beneth & not aboue, for we haue synned agaīst the LORDE & God, & not bene obedient vnto his voyce. Therfore ỹ LORDE & God is right vnto vs, & we with & fathers (as reason is) are brought to opē shame, as it is to se this daye. And as for these plages ỹ are come vpon vs allready, ỹ LORDE had denyced thē for ye yet wolde we not praye vnto ỹ LORDE oure God, ỹ we might euery mā turne frō his vngodly wayes. So ỹ LORDE hath caused soch plages to come vpon vs, for he is rightuous in all his workes, which he hath cōmaunded vs: which we also haue not done, ner harkened vnto his voyce, for to walke in ỹ cōmaundemētes of ỹ LORDE, ỹ he had geuē vnto vs.

cu. 14. c

re. 29. b Tim. 2. a

Deut. 28. b in. 9. a

And now o LORDE God of Israel, thou that hast brought thy people out of the londe of Egipte with a mightie honde, with tokens and wōdres, with thy greate power ād outstretched arme: and hast gotten thy selff a name, as it is come to passe this daye: O LORDE oure God, we haue synned, we haue done wickedly, we haue behaued oure selues vngodly in all thy righteousnesses. Turne thy wrath frō vs (we beseke the) for we are but a few left amonge the Heithen, where thou hast scatred vs. Heare o³ prayers (o LORDE) ⁊ oure peticiōs, brynge vs out of captiuyte for thine owne sake: get vs fauoure in the sight of thē, which haue led vs awaye: ꝙ all lōdes maye knowe, that thou art the LORDE oure God, and that Israel and his generacion calleth vpon thy name.

O LORDE, loke downe frō thy holy house vpon vs: enclyne thine eare, ⁊ heare vs. For the deed, ꝙ be gone downe to their graues, ⁊ whose soules are out of their bodies, ascribe vnto the LORDE nether prayse ner rigteousmakynge: but the soule that is vexed for the multitude of hir synnes, which goeth on heuely and weakely, whose eyes begynne to fayle: yee soch a soule ascrybeth prayse and righteousnesse vnto the LORDE. O LORDE, we poure out oure prayers before the, and requyre mercy in thy sight, O LORDE oure God: not for eny godlynesse off oure forefathers, but because thou hast sent out thy wrath ⁊ indignacion vpon vs: acordinge as thou dydest threaten vs, by thy seruaūtes the prophetes, sayenge:

Thus sayeth the LORDE: Bowe downe youre shulders and neckes, and serue the kynge of Babilon, so shal ye remayne still in the londe, that I gaue vnto youre fathers. Yff ye will not do this, ner heare the voyce of ꝙ LORDE youre God, to serue the kynge of Babilon: I shall destroye you in the cities of Juda, within Jerusalem and without. I will also take from you the voyce off myrth and the voyce of ioye, the voyce of the brydegrome and the voyce of the bryde, ād there shal no man dwell more in the londe. But they wolde not herken vnto thy voyce, to do the kynge of Babilon seruyce: and therfore hast thou performed the wordes, that thou spakest by thy seruauntes the prophetes: namely, that the bones of oure kynges and the bones of oure fathers shulde be trāslated out of their place.

And lo, now are they layde out in the heate of ꝙ Sonne, ⁊ in the celde of ꝙ night, ād dead in greate mysery: w⁵ hunger, w⁵ swearde, w⁵ pestilence ⁊ are clene cast forth. As for the tēple wherin thy name was called vpon thou hast layde it waist, as it is to se this daye: ⁊ ꝙ for the wickednes of the house of Israel ⁊ the house of Juda. O LORDE o² God, thou hast intreated vs after all thy goodnes ⁊ acordinge to all ꝙ greate louinge mercy of thyne, like as thou spakest by thy seruaunte Moses, in the daye when thou didest cōmaūde him, to wryte thy lawe before the childre of Israel, sayenge: Yf ye will not herkē vnto my voyce, thē shal this greate multitude be turned in to a very smal people, for I wil scatre thē abrode. Not withstōdinge I am sure, that this folke will not heare me: for it is an hardnecked people. But in ꝙ lōde of their captiuyte, they shall remembre them selues, ⁊ lerne to knowe, ꝙ I am the LORDE their God: when I geue thē an herte to vnderstōde, ⁊ eares to heare. Then shal they prayse me in the lōde of their captiuyte, ⁊ thynke vpon my name. Then shall they turne them frō their harde backes, ⁊ from their vngodlynes: Then shal they remembre the thynges, ꝙ happened vnto their forefathers, which synned agaynst me. So will I bringe them agayne in to the londe, which I promised w⁵ an ooth vnto their fathers: Abrahā, Isaac ⁊ Jacob: ⁊ they shal be lordes of it, yee I wil increace thē, and not minysh thē. And I wil make another couenaūt with them: soch one as shal endure for euer: namely, ꝙ I will be their God, and they shalbe my people: and I wil nomore dryue my people the children off Israel, out of the londe ꝙ I haue genē thē.

Deu. 4.d 28.d

Heb. 8.c zach. 8.b Apoc. 21.d

The III. Chapter.

AND now o LORDE allmightie, thou God of Israel: o² soule ꝙ is in trouble, ⁊ o² spriete ꝙ is vexed, crieth vnto the: heare vs (o LORDE) ⁊ haue pite vpon vs, for thou art a mercifull God: be gracious vnto vs, for we haue synned before ꝙ. Thou endurest for ever, shulde we thē vtterly perishe: O LORDE almightie, thou God of Israel: Heare now ꝙ prayer of ꝙ deed Israelites ⁊ of their childrē, which haue synned before ꝙ, ⁊ not herkened vnto the voyce of the LORDE their God, for the which cause these plages hange now vpō vs. O LORDE, remēbre not ꝙ wickednes of o² forefathers, but thinke vpō thy power ⁊ name now at this tyme: for thou art ꝙ LORDE o² God, ⁊ ꝙ (o LORDE) wil we prayse. For thou hast put ꝙ feare o² hartes, to ꝙ intēt ꝙ we shulde call vpon ꝙ name, ⁊ prayse ꝙ in oure captiuyte: and ꝙ we might turne frem the wickednesse of oure forefathers, ꝙ synned before the.

Ephe. 2.a

Dani. 3.c Iere. 2.c 3.c. 5.c

Nu. 14.a Psal. 79.a

B Beholde, we are yet this daye in oure captiuyte, where as thou hast scatred vs, to be
Psal.78.a an abhominacion, curse, and synne: like as it hath happened vnto oure fathers also, because of all their wickednesse and departynge from the.

O Israel, heare the commaundementes of life: ponder them well with thine eares, that thou mayest lerne wysdome. But how happeneth it Israel, that thou art in thyne enemies lode: thou art waxen olde in a straūge countre, and defyled with the deed. Why
Iere.2.b art thou become like them, that go downe to their graues? Euē because thou hast forsaken the well of wysdome. For yf thou haddest walked in the waye of God, truly thou shuldest haue remayned still safe ī thine owne londe.

Pro.1 a 3.a O lerne then where discrecion is, where vertu is, where vnderstōdinge is: that thou
Psal.18.b mayest knowe also frō whence cōmeth longe
118.f life, a necessary lyuynge, the light of the eyes & quyetnes. Who euer foūde out his place? or who came euer in to his treasures?

C Where are yͤ princes of the Heithen become, and soch as ruled the beestes vpon the earth? They that had their pastyme with the foules of the ayre, they that hoorded vp syluer and golde (wherin men trust so moch) and made no ende of their gatheringe? What is worth of them, that coyned siluer, and were so carefull, and coude not bringe their workes to passe? They be roted out, and gone downe to hell, and other men are come vp in their steade? Yonge men haue sene light, and dwelt vpon earth: but the waye of reformacion haue they not knowne, ner vnderstonde the pathes therof: nether haue their children receaued it, yee right farre is it frō thē. It hath not bene herde of in the lōde of Canaan, nether hath it bene sene at Theman.

D The Agarenes sought after wisdome, but that which is earthly, like as the marchauntes of the lōde do. They of Theman are connynge also, & they laboure for wisdome & vnderstondinge: but yͤ waye of true wisdome they knowe not, nether do they thynke vpon the pathes therof. O Israel, how greate is the house of God? and how large is the place of his possession? Greate is he, and hath
Deu.4.f none ende: hye and vnmeasurable. What is
Iere.23.d become of those famouse giauntes, that were
Psa.144.a so greate of bodyes, and so worthy men of warre? Those had not the LORDE chosen, nether haue they founde the waye of reformacion, therfore were they destroyed; and for so moch as they had no wisdome, they perished because of their foolishnesse.

Who hath gone vp in to heauen, to take wisdome there, & brought her downe frō the cloudes? Who hath gone ouer the see to fynde her, & hath chosen her aboue golde, and so brought her hither? No man knoweth the waye of wisdome, nether is there eny yͤ can seke out hir pathes. But he that woteth all thynges, knoweth her, & he hath foūde her out with his foreknowlege. This same is he which prepared the earth at the begynnynge, & fylled it with all maner of foules & beastes. When he sendeth out the light, it goeth & whē he calleth it agayne, it obeyeth him with feare. The starres kepe their watch, & geue their light, yee and yͤ gladly. When he calleth them, they saye: here we be. And so with chearfulnes they shewe light vnto him yͤ made thē. This is oure God, ād there shall none other be cōpared vnto him: Jt is he, yͤ hath founde out all wisdome, and hath geuen her vnto Jacob his seruaunt, & to Israel his beloued. Afterwarde dyd he shewe himself vpon earth, and dwelt amonge men.

The IIII. Chapter.

THis is the boke off the commaundemētes of God, and the lawe yͤ endureth for ever. All they yͤ kepe it, shall come to life: but soch as forsake it, shall come to death. Turne the o Jacob, and take holde of it: walke by this waye, thorow his brightnesse and shyne. Geue not thyne honoure vnto another, and thy worshipe to a straunge people. O Israel, how happie are we, seīge that God hath shewed vs soch thynges as are pleasaūt vnto him? Be of good cheare, thou people of God, o thou awnciēt Jsrael. Now are ye solde amonge the Heithen, howbeit not for youre vtter destruccion: but because ye prouoked God the LORDE to wrath and displeasure, therfore were ye delyuered vnto youre enemies: For ye displeased the euerlastinge God that made you, offeringe vnto deuels and not God. Ye haue forgotten him that brought you vp, ād youre nurshynge ye greued, o Jerusalem.

When she sawe that the wrath off God was commynge vpon you: she sayde: Harke o ye that dwell aboute Sion, for God hath brought me in to greate heynesse: ād why? Jse the captyuyte of my people, of my sonnes and doughters, which the euerlastinge God will bringe vpon them. With ioye dyd Jnourish them, but now must Jleaue them with wepynge and sorow.

Let no man reioyce ouer me wyddowe ād
forsaken: which for the synnes off my chil-
dren, am desolate of euery man. For why,
they departed from the lawe of God: they
wolde not knowe his righteousnes, ner wal
ke in the waye off his cōmaundementes: and
as for the pathes off the treuth and godly-
nesse, they had no lust to go in them.

O ye dwellers aboute Sion: come, and let
vs call to remembraunce the captiuyte, that
the euerlastinge God hath brought vpon
my sonnes and my doughters. He hath
brought a people vpon them from farre, an
vnmerceous people, and of a straunge lāgua
ge: which nether regarde the olde, ner pyte
the yonge,

These haue caried awaye the deare belo-
ued of my wyddowes, leauynge me alone,
both desolate and childlesse. But alas, what
can I helpe you? Now he y hath brought
these plages vpon you, delyuer you also frō
the hondes of youre enemies.

Go youre waye (O my children) go youre
waye: for I am desolate and forsaken. I ha-
ue put of the clothinge of peace, and put v-
pon me the sackcloth off prayer, and for my
tyme I will call vpon the most hyest. Be off
good cheare, o my children: crie vnto the LOR
DE, and he shal delyuer you from the power
of the princes, youre enemies.

For verely, I haue euer a good hope off
youre prosperous health: yee a very gladnes
is come vpon me from the holy one, becau-
se of the mercy that ye shall haue off oure
euerlastinge Sauioure.

With mournynge and wepinge dyd I let
you go fro me, but with ioye and perpetuall
gladnesse, shall the LORDE brynge you agay
ne vnto me. Like as the neghbours of Sion
sawe youre captyuite from God, Euē so shal
they also se shortly youre health in God,
which shal come on you with greate honou-
re and euerlastinge worshipe.

O my children, suffre paciētly the wrath
that shal come vpon you, For the enemie
hath persecuted the, but shortly thou shalt
se his destruccion, and shalt treade vpon his
necke. My derlinges haue gone rough har-
de wayes, for they are led awaye as a flocke
that is scatred abrode with the enemies.
But be of good cōforte (o my children) & crie
vnto the LORDE: For he that led you awaye,
hath you yet in remembraūce: and like as ye
haue bene mynded to swarue from yo' God,
so shal ye now endeuoure youre selues x. ty-
mes more, to turne agayne, and to seke him.
For he that hath brought these plages vpō
you, shal brynge you euerlastinge ioye agay
ne with youre health. Take a good herte vn
to the, o Jerusalē: for he which gaue y that
name, exorteth the so to do.

The wicked doers that now put the to Iere. 50. a
trouble, shall perish: and soch as haue reioy- b. c
sed at thy fall, shalbe punyshed. The cities
whom thy children serue, and that haue ca-
ried awaye thy sonnes, shal be correcte. For
like as they be now glad of y decaye, so shal
they mourne in their owne destruccion. The
ioye off their multitude shalbe taken awaye
ād their cheare shalbe turned to sorowe. For
a fyre shal fall vpon them from the euerlas-
tinge God, longe to endure: and it shalbe in-
habited of deuels for a greate season.

The V. Chapter.

O Jerusalem, loke aboute the towarde A
the east, and beholde the ioye, that
commeth vnto the from God. For
lo, thy sonnes, (whom thou hast forsake, and
that were scatred abrode) come gathered to-
gether from the east and west, reioysinge in
the worde of the holy one, vnto the honoure
off God.

Put of thy mournynge clothes (o Jerusa
lem) and thy sorow, and decke the with the
worshipe and honoure, that commeth vnto
the from God, with euerlastinge glory. God
shal put the cloake off righteousnesse vpon
the, and set a crowne off euerlastinge wors hi
pe vpon thine heade: for vpon the will God
declare his brightnes, that is vnder the hea-
uen: Yee an euerlastinge name shalbe geuen
the of God, with peace of righteousnesse, & y
honoure of Gods feare.

Arise o Jerusalem, stōde vpon hye: loke a- B
boute the towarde the east, and beholde
thy children gathered from the east vnto the
west: which reioyce in the holy worde, hauyn
ge God in remembraunce. They departed
from the on fote, and were led awaye of the-
ir enemies: but now shal the LORDE bringe
them caried with honoure, as children off y
kyngdome. For God is purposed to brynge
downe all stoute mountaynes, yee and all hye
rockes, to fyll the valleys, & so to make them
eauen with the grounde: y Jsrael maye be
diligēt to lyue vnto y honoure of God. The
woddes & all pleasaūt trees shal ouershado
we Jsrael, at the cōmaundement of God.
For hyther shal God brynge Jsrael with ioy
full myrth, and in the light of his magesty:
with the mercy and righteousnesse, that cō-
meth of himselff.

A copie off the epistle, that Jeremy the prophet did sende vnto the Jewes, which were led awaye presoners by the kynge of Babilō. Wherin he certifieth them of the thinge, that was cōmaunded him of God.

The VI. Chapter.

A Ier. 25. a. b

BEcause of the symnes that ye haue done agaynst God, ye shal be led awaye captyue vnto Babilon, euen off Nabuchodonosor the kynge of Babilon. So when ye be come in to Babilon, ye shall remayne there many yeares, and for a longe season: namely, vij. generacions: & after that wil I bringe you awaye peaceably from thēce. Now shal ye se in Babilō, goddes of golde, of syluer, of wodd and of stone: borne vpon mens shulders, to cast out a fearfulnes before the heithen. But loke that ye do not as the other: be not ye afrayed, and let not the feare of them ouercome you.

Therfore, when ye se the multitude of people worshippinge them behinde & before, saye ye in youre hertes: O LORDE, it is thou, that oughtest only to be worshipped: Myne angel also shal be with you, and I myself wil care for youre soules. As for the tymbre of those goddes, y carpēter hath polisshed them: yee gylted be they, & layed ouer with syluer, yet are they but vayne thinges, & can not speake. Like as a wench y loueth peramours is trymly deckte, euen so are these made & hanged w golde. Crownes of golde verely haue their goddes vpon their heades: so the prestes them selues take the golde and syluer from them, & put it to their owne vses: yee they geue of the same vnto harlottes, ād trymme their whores withall: Agayne, they take it from the whores, and decke their goddes therwith. Yet can not these goddes delyuer them selues from rust and mothes. Whē they haue couered them with clothynge off purple, they wype their faces for the dust of the temple, wherof their is moch amōge thē. One hath a sceptre in his honde, as though he were iudge of the countre: yet can he not slaye soch as offende him. Another hath a swearde or an axe in his honde, for all that, is he nether able to defende him selfe from batayll, ner fro murtherers.

B Deu. 6. c

Ier. 10. a

C By this ye maye vnderstonde, that they be no goddes: therfore se y ye nether worshipe them, ner feare them. For like as a vessel y a man vseth, is nothinge worth when it is broken, euen so is it with their goddes. When they be set vp in the temple, their eyes be full of dust, throw the fete of those that come in. And like as y dores are shut inwarde aboute vpō him, y hath offended the kinge: Or as it were a deed body kepte beyonde the graue: Euen so the prestes kepte the dores with barres and lockes, lest their goddes be spoyled with robbers. They set vp candels before thē (yee verely and y many) wher of they can not se one, but euen as blockes, so stonde they in the temple. It is sayde, y the serpentes and wormes, which come off the earth, gnawe out their hertes, eatinge them & their clothes also, and yet they fele it not. Their faces are blacke, throwthe smoke y is in the temple. The oules, swalowes & bydes fle vpon them, yee and the cattes renne ouer their heades.

By this ye maye be sure, that they are no goddes, therfore feare them not. The golde that they haue, is to make them beutifull for all that, excepte some body dight off their rust, they wil geue no shyne: and when they were cast into a fourme, they felt it not. They are bought for money, and haue no breth off life within them. They must be borne vpon mens shulders, as those that haue no fete: wherby they declare vnto men, that they be nothynge worth. Confounded be they then, that worshipe them. For y they falleth to grounde, they can not ryse vp agayne of thē selues: Yee though one helpe them vp and set them right, yet are they not able to stonde alone: but must haue proppes set vnder them, like deed men. As for the thinge that is offred vnto them, their prestes sell it, ād abuse it: yee the prestes wyues take therof, but vnto the sicke and poore they geue nothinge of it, the women with childe & the menstruous laye hondes of their offerynges. By this ye maye be sure, that they are not goddes, therfore be not ye afrayde of them. From whence cōmeth it thē, that they be called goddes? The women syt before the goddes of syluer, golde and wodde, and the prestes syt within their temples, hauynge open clothes, whose heades and beerdes are shaven, and haue nothinge vpon their heades: roaringe and crienge vpon their goddes, as men do at the feast, when one is deed.

The prestes also take awaye the garmentes of the ymages, and decke their wyues & children withall. Whether it be good or euel y eny man do vnto them, they are not able to recompence it: they can nether set vp a kynge, ner put him downe. In like maner they maye nether geue riches, ner rewarde euell. Though a man make a vowe vnto them, & kepe it not, they wil not requyre it. They can

not restore a blynde mā to his sight, ner helpe eny mā at his nede. They cā shewe no mercy to the wyddowe, ner do good to ỹ fatherles. Their goddes of wodd, stone, golde ⁊ sylver, are but euen as other stones, ỹ be hewē of ỹ mountayne. They ỹ worshipe thē, shal be cōfounded. How shulde they then be taken for goddes? yee how darre men call thē goddes? And though the caldees worshiped thē not, hearinge ỹ they were but domme ⁊ coude not speake: Yet they them selues offre vnto Bel, and wolde fayne haue him to speake: as who saye, they coude fele, ỹ maye not moue. But when these mē come to vnderstōdinge, they shall forsake them, for their goddes haue no felinge. A greate sorte off women gyrded with coardes, syt in the stretes, ⁊ burne olyue beries. Now ỹ one off them be conveyed awaye, ⁊ lye w' eny soch as come by: she casteth hir neghburesse in the teth, because she was not so worthely reputed, ner hir coorde broken. What so euer is done for them, it is but in vayne ād lost: How maye it thē be thought or sayde, ỹ they are goddes? Carpenters ⁊ goldsmythes make thē, nether be they eny other thinge, but euen what the worke men wil make of them. Yee the goldsmithes them selues that make thē, are of no longe cōtynuaunce: How shulde then the thinges that are made of them, be goddes? Vayne therfore are the thinges (yee very shame is it) that they leaue behinde thē for their posterite. For as soone as there cōmeth eny warre or plage vpon thē, then the prestes ymagyn, where they maye hyde thē selues with thē. How can men thynke then, that they be goddes, which nether maye defende them selues from warre, ner delyuer thē fro myssfortune? For seynge they be but of wodd, of stone, of sylver and of golde: all people ⁊ kynges shal knowe hereafter, that they be but vayne thinges: yee it shalbe openly declared, that they be no goddes: but euen the very workes off mēs hōdes, ⁊ that God hath nothinge to do with thē. They can set no kynge in the londe ner geue rayne vnto men. They can geue no sentence of a matter, nether defende the londe fro wronge: For they are not able to do so moch as a crowe, that flyeth betwixte heuen and earth

G Whē there happeneth a fyre into the house of those goddes of wodde, of sylver and of golde, the prestes wil escape ⁊ saue thē selues, but the goddes burne as the balkes therin They can not withstōde eny kynge or batell: how maye it then be thought or graunted, that they be goddes? Moreouer, these goddes of wodde, of stone, of golde ⁊ sylver maye nether defende thē selues from theues ner robbers: yee ỹ very wicked are stronger thē they. These stripe them out off their apparell, that they be clothed withall, these take their golde ⁊ sylver fro thē, and so get thē awaye: yet cā they not helpe thē selues. Therfore it is moch better for a man, to be a kinge ⁊ so to shewe his power: or els a profitable vessel in a house, wherin he ỹ oweth it, might haue pleasure: yee or to be a dore in a house, to kepe soch thinges safe as be therin: thē to be soch a vayne god. The Sōne, the Mone ⁊ all the starres when they geue their shyne ⁊ light, are obedient, ⁊ do men good: When the lightenynge glistreth, all is cleare: The wynde bloweth in euery countre, ⁊ whē God cōmaundeth the cloudes to go rounde about the whole worlde, they do as they are bydden: when the fyre is sent downe fro aboue ⁊ cōmaunded, it burneth vp hilles ād woddes: But as for those goddes, they are not like one off these thynges, nether in beuty ner strēgth. Wherfore mē shulde not thynke, ner saye that they be goddes, seynge they cā ner ther geue sentence in iudgment, ner do men good. For so moch now as ye are sure, that they be no goddes, then feare them not: For they can nether speake euell ner good of kynges. They cā shewe no tokens in heauē for ỹ heithen, nether shyne as the Sōne, ner geue light as the Mone: yee ỹ vnreasonable beastes are better then they: for they can get thē vnder the rose, and do them selues good: So can ye be certified by no maner off meanes, that they be goddes: therfore feare thē not. For like as a frayboggarde in a garden off Cucumbers kepeth nothinge, euen so are their goddes of wod, of sylver ⁊ golde: and like as a whyte thorne in an orcharde, that euery bryde sytteth vpon: yee like as a deed body that is cast in the darcke, Euen so is it with those goddes of wodde, sylver and golde. By the purple and scarlet which they haue vpon thē, ād soone faydeth awaye, ye maye vnderstonde, that they be no goddes: yee they them selues shal be cōsumed at the last, which shal be a greate cōfucion of the londe. Blessed is the godly man, ỹ hath no ymages ⁊ worshippeth none, for he shalbe farre from reprose.

The ende of the prophet Baruch which is not in the Canon of the hebrue.

The Prophet Ezechiel.

What Ezechiel conteyneth.

Chap. I. The vision of the iiij. beestes and wheles.
Chap. II. The sendinge out of the prophet.
Chap. III. The office of a prophet.
Chap. IIII. A prophecy of the sege of Jerusalem.
Chap. V. With what plages God punished Jerusalem.
Chap. VI. punishment for Idolatry.
Chap. VII. The longe captiuyte of the people and causes therof.
Chap. VIII. Ezechiel seyth greate abhominacion thorow the hole in the wall.
Chap. IX. The slaughter of the people. Soch as have the signe of ת Thau, are saued.
Chap. X. The visiō of the iiii. beestes agayne.
Chap. XI. The vision of the xxv. men.
Chap. XII. A prophecy of the captiuyte of Juda.
Chap. XIII. A sermon agaynst false prophetes
Chap. XIIII. punyshment for wylfulnesse and presumptiō of synne God letteth soch people be disceaued.
Chap. XV. Agaynst Jerusalem that vnfrutfull vyne.
Chap. XVI. A maruelous goodly descripcion of the Idolatry of Jerusalem, for the which he calleth them whores.
Chap. XVII. A prophecy of the destruccion off Jerusalem. A promyse of Christ.
Chap. XVIII. Euery man shall beare his owne synne, and not anothers.

Chap. XIX. The captiuyte off the kynges of Juda. The crueltie of kinges and princes.
Chap. XX. The greate vnthankfulnesse of the people. Agayne, the merciful longe sufferaunce of God.
Chap. XXI. The swearde, prophecy & vengeaunce vpon Israel and the Ammonites, by the kynge of Babilon.
Chap. XXII. The synnes, wherfore Jerusalē was punished: both the propheres, preachers and comon people.
Chap. XXIII. The Idolatry or whordome of Samaria and Jerusalem.
Chap. XXIIII. The destruccion off Jerusalem and captiuyte of the people signified by the pot.
Chap. XXV. Agaynst Ammon, Moab, Edom and the Palestynes.
Chap. XXVI. He mourneth vpon the citie Tyre (other wyse called Sor) for the destruccion that was to come vpon her.
Chap. XXVII. XXVIII. Agaynst the prince of Tyre, and agaynst Sidon.
Chap. XXIX. XXX. XXXI. XXXII. Plages vpon Egipte and the kynges therof.
Chap. XXXIII. The office off a preacher. The worde of God must be folowed in very dede and not only in mouth.
Chap. XXXIIII. Agaynst euell shepherdes. Christ the only true shepherde is promised.
Chap. XXXV. Agaynst the mount Seir, that is, agaynst the Edomites.
Chap. XXXVI. A promyse of the delyueraunce of Israel.
Chap. XXXVII. A consolacion for the Israelites, and a figure of the generall resurrection signified by the drye bones.
Chap. XXXVIII. XXXIX. Of Gog and Magog, with their destruccion.
Chap. XL. From this chapter vnto the ende, the prophet seith in a vision the buyldinge agayne of Jerusalē, & the temple: Whereby is descryued the mystery off the church of christ, and salvacion of the faithfull in

The first Chapter.

IT chaūsed, in the xxx. yeare the fifth daye off the fourth Moneth, that I was amonge the presoners by the ryuer off Cobar: where the heauens opened, & I sawe a vision of God. Now the fifth daye off the Moneth made out the fyfth yeare off kynge Joachims captiuyte. At the same tyme came ye worde off the LORDE vnto Ezechiel the sonne off Buzi preist, in the londe off the Caldees by the water of Cobar, where the honde off the LORDE came vpō him. And I loked: & beholde, a stormy wynde came out off the north with a greate cloude full of fyre, which w^t his glistre lightened allrounde aboute.

And in ye myddest off the fyre it was all cleare, and as it were the lickneſſe of foure beastes, which were fashioned like a man: sauynge, that euery one had foure faces and foure wynges.

Their legges were straight, but their fete were like bullockes fete, and they glistred, as it had bene fayre scoured metall. Vnder their wynges vpon all the foure corners, they had mens hondes. Their faces and their wynges were towarde the foure corners: yet were the wynges so, that one euer touched another. When they wente, they turned them not aboute: but ech one wente straight forwarde.

Vpon the right side off these foure, their faces were like the face off a man and the face off a Lyon: But vpon the left side, they had the face off an oxe and the face off an Aegle.

Their faces also and their wynges were spred out aboue: so that two wynges off one touched euer two wynges off another, and with the other two they couered their bodie. Euery one when it wente, it wente straight forwarde.

Where as the spirite led them, thither they wente, and turned not aboute in their goynge.

The fashion and countenaūce of the beestes was like hote coales off fyre, euen as though burnynge cresshettes had bene amonge the beestes: and the fyre gaue a glistre, and out off the fyre there wente lightninge. Whē ye beestes wēte forwarde & backwarde, one wolde haue thought it had lightened. Now whē I had well considered the beestes, I sawe a worke off wheles vpon the earth with foure faces also like the beestes.

The fashion & worke of the wheles was like the see. The foure wheles were ioyned D
and made (to loke vpon) as it had bene one whele in another. When one wente forwarde, they wente all foure, and turned thē not aboute i their goinge. They were large, greate and horrible to loke vpon.

Their bodies were full off eyes rounde aboute them all foure. Whē the beestes wēte, the wheles wente also with them: And when the beestes lift them selues vp from ye earth, the wheles were lift vp also. Whyther so euer the spirite wente, thither wente they also, & ye wheles were lift vp & folowed thē. for ye spirite of life was in the wheles. When ye beestes wēte forth, stode still, or lift them selues vp from the earth: then the wheles also wente, stode still, & were lift vp, for ye breth off life was in the wheles.

Aboue ouer ye heades of the beestes there E
was a firmament, which was fashioned as it had bene off the most pure Christall, & that was spred out aboue vpon their heades: vnder the same firmament were their wynges layed abrode, one towarde another, and two wynges couered the body of euery beest. And when thy wente forth, I herde the noyse off their wynges, like the noyse of greate waters, as it had bene the voyce off the greate God, and a russhinge together as it were off an hoost off men. And when they stode still, they let downe their wynges. Now when they stode still, and had letten downe their wynges, it thondred in the firmament, that was aboue their heades.

Aboue the firmament that was ouer their heades, there was the fashion off a seate, as it had bene made off Saphir. Apon the seate there sat one like a mā. I behelde him, and he was like a cleare light, as it had bene all of fyre with in from his loynes vpwarde.

And beneth when I loked vpon him vnder ye loynes, me thought he was like a shynynge fyre, that geueth light on euery syde. Yee the shyne and glistre ye lightened roun

de aboute, was like a raynbowe, which in a raynie daye apeareth in the cloudes. Euē so was the similitude, wherin the glory off the LORDE apeared. Whē I sawe it, I fell vpon my face, and herkened vnto the voyce off him, that spake.

The II. Chapter.

A Then sayde he vnto me: Stonde vp vpon thy fete (O thou sonne of mā) and I will talke with the. And as he was commonynge with me, the spriete came in to me, and set me vp vpon my fete: so that I marcked the thinge, that he sayde vnto me. And he sayde: Beholde, thou sonne off man: I will sende the to the children off Israel, to those runnagates and obstinate people: for they haue takē parte agaynst me, and are runne awaye fro me: both they, and their forefathers, vnto this daye.

Exe. 3. d

Exo. 32. a

Yee I will sende ỹ vnto a people ỹ haue rough vysages and stiff stomackes: vnto whom thou shalt saye on this maner: This the LORDE God himselff hath spoken, ỹ whether they be obedient or no (for it is a frauwarde housholde) they maye knowe yet that there hath bene a prophet amonge them.

B Therfore (thou sonne off man) feare thē not, nether be afrayed off their wordes: for they shall rebell agaynst the, and despise ỹ. Yee thou shalt dwell amonge scorpions: but feare not their wordes, be not abashed at their lokes, for it is a frauwerde housholde.

Iere. 1. c

Se that thou speake my wordes vnto them, whether they be obediēt or not, for they are obstinate. Therfore (thou sonne of man) obeye thou all thinges, that I saye vnto ỹ, and be not thou stiffnecked, like as they are a stiffnecked housholde. Open thy mouth, and eate that I gene the.

So as I was lokynge vp, beholde, there was sent vnto me an hande, wherin was a closed boke: and the hande opened it before me, and it was written within and without, full off carefull mourninges: alas, and wo.

Apo. 5. a

The III. Chapter.

A Then sayde he vnto me: thou sonne of mā, eate that, what so euer it be: Yee eate that closed boke, and go thy waye, and speake vnto the children off Israel. So I opened my mouth, and he gaue me the boke for to eate, and sayde vnto me:

Iere. 15. c
4. Esr. 14. c
Apo. 10. b

Thou sonne of man, thy bely shal eate, and thy bowels shalbe fylled with ỹ boke, that I gene the. Then dyd I eate the boke, and it was in my mouth sweter then hony.

And he sayde vnto me: thou sonne of mā, get the soone vnto the house off Israel, and shewe thē ỹ wordes, that I cōmaunde the: for I sende the not to a people that hath a straūge, vnknowne or harde speache, but vnto the house off Israel: Not to many nacions, which haue diuerse speaches and harde languages, whose wordes thou vnderstōdest not: Neuertheles, yf I sent the to those people, they wolde folowe the: But the house off Israel wil not folowe ỹ, for they wil not folowe me: Yee all the house off Israel haue stiff foreheades and harde hertes. Beholde therfore, I will make thy face preuayle agaynst their faces, and harden thy foreheade agaynst their foreheades: so that thy forehead shall be harder then an Adamāt or flynt stone: that thou mayest feare them ỹ lesse, and be lesse afrayed off them, for they are a frauwerde housholde.

He sayde moreuer vnto me: thou sonne off man, take diligent hede with thine eares, to ỹ wordes that I speake vnto the, fasten them in thine herte: and go to the presoners off thy people, speake vnto them, and saye on this maner:

Thus the LORDE God hath spoke: Whether ye heare, or heare not. With that, the spriete toke me vp. And I herde the noyse of a greate russhinge and remouynge off the most blissed glory off the LORDE out off his place.

I herde also the noyse off the wynges off the beestes, that russhed one agaynst another, yee and the ratlynge off the wheles, that were by them, which russhinge & noyse was very greate.

Now when the spriete toke me vp, and caried me awaye, I wente with an hevy and a sorouefull mynde, but the honde off the LORDE comforted me right soone.

And so in the begynnynge off the Meneth Abib, I came to the presoners, that dwelt by the water off Cobar, and remayned in that place, where they were: and so continued I amonge them seuen dayes, beinge very sory.

And when the seuen dayes were expyred, the LORDE sayde vnto me: Thou sonne off man, I haue made the a watch man vnto the house of Israel: therfore take good hede to the wordes, and gene them warnynge at my commaundement.

Yff I saye vnto the, concernynge the vngodly mā, that (without doute) he must dye, and thou geuest him not warnynge, ner speakest vnto him, that he maye turne from his euell waye, and so to lyue: Then shall the same vngodly man dye in his owne vnrighteousnes: but his blonde will I requyre off thyne honde. Neuertheles, yff thou geue warnynge vnto the wicked, and he yet forsake not his vngodlynesse: then shall he dye in his owne wickednesse, but thou hast discharged thy soule.

Now yf a righteous mā go frō his righteousnesse, and do the thinge that is euell: I will laye a stomblinge blocke before him, and he shall dye, because thou hast not geuen him warninge: Nee dye shall he in his owne synne, so that the vertue, which he did before, shall not be thought vpon: but his blonde will I requyre of thine honde.

Neuertheles, yf thou exhortest the righteous, that he synne not, and so ỹ righteous do not synne: Then shall he lyue, because he hath receaued thy warnynge, and thou hast discharged thy soule. And there came the hōde off the LORDE vpon me, and he sayde vnto me: Stonde vp, and go in to the felde, ỹ I maye there talke with the.

So when I had rysen vp, and gone forth into the felde: Beholde, the glory off the LORDE stode there, like as I sawe it afore, by the water off Cobar.

Then fell I downe vpon my face, and ỹ spreta came in to me, which set me vp vpon my fete, and sayde thus vnto me: Go thy waye, and sparre thy selff in thyne house. Beholde (O thou sonne off man) there shall chaynes be brought for the, to bynde the wt all, so that thou shalt not escape out off thē. And I will make thy tunge cleue so the rofe off thy mouth, that thou shalt be domme, and not be as a chider with them: for it is an obstinate housholde.

But when I speake vnto the, then open thy mouth, and saye: Thus saieth the LORDE God: who so heareth, let him heare: who so will not, let him leaue: for it is a frauwarde housholde.

The IIII. Chapter.

Thou sonne off man: take a tyle stone, and laye it before the, and describe vpon it the cite off Jerusalem: how it is besieged, how bulwerkes and strōge diches are grauen on euery syde off it: describe also tentes, and an hoost off men rounde aboute it.

Moreouer, take an yron panne, and set it betwirte the & ỹ cite in steade off an yron wall, Then set thy face towarde it, besege it, and laye ordinaunce agaynst it, to wynne it. This shal be a token vnto the house off Israel. But thou shalt slepe vpon thy left syde, and laye the synne of the house off Israel vpon the.

Certayne dayes apoynted, thou shalt slepe vpon that syde, and beare their synnes. Dan.9.d
Neuertheles I will apoynte the a tyme (to put off their synnes) and the nombre off the daies: Three hundreth & xc. dayes must thou beare the wickednesse off the house of Israel. When thou hast fulfilled these dayes, lye downe agayne, and slepe vpon thy right syde xl. dayes, and beare the synnes off the house of Juda.

A daye for a yeare, a daye (I saye) for a yeare, will I euer laye vpon the. Therfore set now thy face agaynst that beseged Jerusalem, and discouer thine arme, that thou mayest prophecie agaynst it. Nu.14.e B

Beholde, I will laye chaynes vpon the, that thou shalt not turne the from one syde to another, till thou hast ended the dayes of thy sege.

Wherfore, take vnto the wheate, barly beanes, growell sode, milium and fitches: and put these together in a vessell, and make the loaues of bred therof, accordinge to the nombre of the dayes that thou must lye vpon ỹ syde: that thou mayest haue bred to eate, for three hundreth and xc. dayes.

And the meate that thou eatest, shall haue a certayne waighe apoynted: Namely, twentie sycles euery daye. This apoynted meate shalt thou eate daylie, from the begynnynge to the ende.

Thou shalt drynke also a certayne measure off water: Namely, the sixte parte of an hin shalt thou drynke daylie from the begynnynge to the ende. Barly cakes shalt thou eate, yet shalt thou first strake thē ouer with mās donge, ỹ they maye se it. And C
with that, sayde the LORDE: Euen thus Osee.9.a
shal the children of Israel eate their defyled bred in the myddest off the Gentiles, amonge whom I will scatre them.

Then sayde I: Oh LORDE God, Beholde, my soule was yet neuer stayned: for frō my youth vp vnto this houre, I dyd neuer eate of a deed carcase, or of that which was slayne of wilde beestes, nether came there euer eny vnclene flesh in my mouth.

Where vnto he answered me, and sayde

Well than, I will graunte the to take cowes donge, for the donge off a man, and to strake the bred ouer with all, before thē.

And he sayde vnto me: Beholde thou sonne off man, I will myniſhe all the prouyſion of bred in Jerusalem, ſo that they ſhall weye their bred, and eate it with ſcarceneſſe. But as for water, they ſhall haue a very litle measure therоff, to drynke. And when they haue nomore bred ner water, one ſhal be deſtroyed with another, and famiſh awaye for their wickednesſe.

Eze. 5. d
Eze. 14. d
Re. 25. a

The V. Chapter.

TAke the then a ſharpe knyfe (O thou sonne of man) namely, a raſoure. Take that, and ſhaue the hayre off thy heade and beerd: Then take the ſcoales and the waight, and deuyde the hayre a ſunder. And burne the thirde parte therof in the fyre in the myddeſt off the cite, and cut the other thirde parte in peces with a knyfe. As for the thirde parte that remayneth, caſt it in the wynde, and then ſhewe the bare knyfe.

Ezec. 2. d

Yet afterwarde take a litle off the ſame, & bynde it in they cote lappe. Then take a curteſy of it, and caſt it in the myddeſt of ỹ fyre, and burne it in the fyre. Out of the ſame fyre ſhall there go a flame, vpon the whole house of Jſrael.

Moreouer, thus ſayde the LORDE God: This ſame is Jerusalem. I ſet her in the middeſt of the Heithen and nacions, that are rounde aboute her, but ſhe hath deſpiſed my iudgmētes more then ỹ Gentiles thē ſelues, and broken my cōmaundementes more then the nacions, that lye rounde aboute her: For they haue caſt out myne ordinaunces, and not walked in my lawes. Therfore, thus ſaieth the LORDE God: For ſo moch as ye w^t youre wickednesſe farre exceade the Heithē, that dwell rounde aboute you: (For ye haue not walked in my lawes, nether haue ye kepte myne ordinaūces) Therfore thus ſaieth ỹ LORDE God:

Leui. 18. d

I will alſo come vpon the, for in the myddeſt of the will I ſyt in iugdmēt, in the ſight of the Heithen, and will handle the of ſoch a faſhion, as I never dyd before, and as I ner wil do from that tyme forth, and that because of all thy abhominacions. For in the the fathers ſhal be fayne to eate their owne ſonnes, and the ſonnes their owne fathers. Soch a courte will I kepe in the, and the wholeremnaunt will I ſcatre in to all the wyndes.

Deu. 28. e
Tren. 4. b
4. Reg. 6. f

Wherfore, as truly as I lyue (ſaieth the LORDE God) ſeynge thou haſt defyled my Sanctuary, with all maner off abhominacions and with all thy ſhameful offences, For this cauſe will I alſo deſtroye the. Myne eye ſhall not ouerſee the, nether will I ſpare the.

One thirde parte within the, ſhall die of the peſtilence and of honger: Another thirde parte ſhall be ſlayne downe rounde aboute the, with the ſwearde: The other thirde parte that remayneth, will I ſcatre abrode towarde all the wyndes, and drawe out the ſwearde after them. Thus will I perfourme my indignacion and ſet my wrath agayne them, and eaſe my ſelf. So that when I haue fulfilled myne anger agaynſt them, they ſhall knowe, that I am the LORDE, which in a feruent gelouſy haue ſpoken it.

Moreouer I will make the waiſte and abhorred, before all the Heithen that dwell aboute the, and in the ſight off all them, that go by the: ſo that when I punyſh the in my wrath, in myne anger, and with the plages off my whote diſpleaſure: thou ſhalt be a very abhominacion, ſhame, a gaſinge and wondringe ſtocke, amonge the Heithen that lye aboute the.

(Euen I the LORDE haue ſpoken it, and it ſhall come to paſſe, when I ſhute amonge them the perlous dartes of honger, which ſhalbe but death: Yee therfore ſhall I ſhute them, becauſe I will deſtroye you. I will encreaſe hunger, and myniſh all the prouyſion off bred amonge you.

Plages and myſery will I ſende you, yee and wilde beeſtes alſo to deſtroye you. Peſtilence and bloudſheddinge ſhall come vpon you, and the ſwearde wil I bringe ouer you. (Euen I the LORDE, haue ſayde it.

The VI. Chapter.

THe worde of the LORDE came vnto me, ſayenge: Thou ſonne off man, turne thy face to the mountaynes of Jſrael, that thou mayeſt prophecie vnto them, and ſaye: Heare the worde of the LORDE God, o ye mountaynes off Jſrael: Thus hath the LORDE God ſpoken to the mountaynes, hilles, valleys and dales:

Beholde, I will bringe a ſwearde ouer you, and deſtroye youre hie places: I will caſt downe youre aulters, and breake downe youre temples. Youre ſlayne men will I laye before youre goddes, and the dead carcaſes off the children off Jſrael will I caſt before their ymages, youre bones will

I strowe rounde aboute youre aulters, and dwellinge places.

The cities shalbe desolate, ỹ hill chapels leyed waist: youre aulters destroyed, & broten: youre goddes cast downe, and taken awaye, yͤ tẽpels layde eauẽ with the grouñde, youre owne workes clene roted out. Youre slayne men shall lie amonge you, that ye maye lerne to knowe, how ỹ I am the LORDE. Those ỹ amõge you haue escaped the sweard, will I leaue amonge the Gentiles, for I will scatre you amonge the nacions. And they that escape from you, shall thinke vpon me amonge the heithen, where they shalbe in captiuyte.

As for that whorish and vnfaithfull hert of theirs, wherwith they runne awaye fro me, I will breake it: yee & put out those eyes off theirs, that committe fornicacion with their Idols.

Then shall they be ashamed, and displeased with their selues, for the wickednesses ād abhominacions, which they haue done: and shall lerne to knowe, how that it is not in vayne, that I the LORDE spake, to bringe soch misery vpon them.

The LORDE sayde moreover vnto me: C Smyte thine hondes together, and stampe with thy fete, and saye: Wo worth all the abhominacions and wickednesses of the house of Israel, for because of thẽ, they shal perish with the sweard, with hõger and with pestilence. Who so is farre of, shall dye off the pestilence: he that is nye at hande, shall perish with the sweard: and ỹ other that are beseged, shall dye of honger.

Thus wil I satisfie my wrothfull displeasure vpon them. And so shall ye lerne to knowe, that I am the LORDE, whẽ youre slayne men lye amõge youre goddes, and aboute youre aulters: vpon all hie hilles and toppes off mountaynes, amõge all grene trees, amonge all thicke okes: euen in the places, where they dyd sacrifice to all their Idols. I will stretch myne hõnde out vpon them, & will make the londe waist: So that it shall lye desolate and voyde, from the wildernesse off Deblat forth, thorow all their habitacions: to lerne them for to knowe, that I am the LORDE.

The VII. Chapter.

A THe worde off the LORDE came vnto me, on this maner: The I call, O thou sonne off man. Thus saieth the LORDE God vnto the londe off Israel: The ende commeth, yee verely the ende commeth vpon all the foure corners off the earth.

But now shall the ende come vpon the: for I will sende my wrath vpõ the, and wil punysh the: accordinge to thy wayes, and reward the after all thy abhominacions. Myne eye shall not oversee the, nether will I spare the: but reward the, accordinge to thy waies, and declare thy abhominacions. Then shall ye knowe, that I am the LORDE. Eze.7.b 9.c

Thus saieth the LORDE God: Beholde, one mysery and plage shall come after another: the ende is here. The ende (I saye) that waiteth for the, is come already, yͤ houre is come agaynst the, that dwellest in the londe.

The tyme is at honde, the daye of sedicion is hard by, & no glad tidinges vpõ the mõtaynes. Therfore, I will shortly poure out my sore displeasure ouer the, and fulfill my wrath vpon the. I will iudge the after thy waies, and recompence the all thy abhominacions. B

Myne eye shal not oversee the, nether wil I spare the: but reward the after thy waies, and shewe thy abhominacions: to lerne you for to knowe, how ỹ I am the LORDE, yͤ smyteth. Beholde, the daye is here, the daye is come, the houre is runne out, the rodde florisheth, wylfulnesse wareth grene, malicious violẽce is growne vp, and the vngodly waxen to a staff. Yet shall there no complaynte be made for them, ner for the trouble that shall come of these thinges. Eze.7.b 9.c

The tyme cõmeth, the daye draweth nye: Who so byeth, let him not reioyce: he that selleth, let him not be sory: for why, Trouble shall come in the myddest off all rest: so that the seller shall not come agayne to the byer, for nether off them both shall lyue. For the vision shal come so greatly ouer all, ỹ it shal not be hyndered: No mã also wͤ his wickednesse shall be able to saue his owne life. 1.Cor.7. 2.Tess.5. Iere.15.b C

The trompettes shall ye blowe, and make you all ready, but no man shall go to the batell, for I am wroth with all the whole multitude.

The sweard shalbe without, pestilence and honger within: so that who so is in the felde, shalbe slayne with the sweard: and he that is in the cite, shall perish with honger and pestilence. Deu.32.d

And soch as escape and flie from amonge them, shal be vpon the hilles, like as the dones in the felde: euery one shalbe afrayed, because off his owne wickednesse.

Esa 15.e All hondes shalbe letten downe, and all knees shalbe weake as the water: they shall gyrde them selues with sack cloth, feare shal fall vpon them. Their faces shall be confoũded, and their heades balde: their syluer shall lye in the stretes, and their golde shalbe despised: Yee their syluer and golde maye not delyuer them, in the daye of the fearfull wrath of the LORDE.

Soph.1.c
Ecc.5.b

D They shall not satisfie their hongrie soules, nether fyll their emptie belies therwith: For it is become their owne decaye thorow their wickednesse: because they made therof, not only costly Jeweles for their pompe and pryde, but also abhominable ymages and dols. For this cause will I make them to be abhorred. Moreouer, I will geue it into ỹ hondes off the straungers to be spoyled: and to ỹ wicked, for to be robbed, and they shall destroye it.

Osee.8.a

My face wil I turne from thẽ, my Treasury shall be defyled: for the theues shall go into it, and suspende it. I wil make clene rydaunse, for the londe is whole defyled with vnrighteous iudgment of innocent bloude, & the cite is full off abhominacions.

E Wherfore, I will bringe the most cruell tyrauntes from amonge the Heithen, to take their houses in possession. I will make the pompe off the proude to ceasse, ād they shal take in their Sanctuary. When this trouble cõmeth, they shal seke peace, but they shal haue none. One myschefe and sorowe shal folowe another, and one rumoure shal come after another: Then shall they seke visions in vayne at their prophetes. The lawe shal be gone from the prestes, and wyßdome from the elders. The kynge shall mourne, the princes shalbe clothed with heuynesse, and ỹ hõdes off the people in the londe shall tremble for feare. I will do vnto them after their owne waies, & accordinge to their owne iudgmentes will I iudge them: to lerne them for to knowe, that I am the LORDE.

Ezech.38.c

The VIII. Chapter.

A IT happened, that in the sixte yeare, the fifth daye of the sixte Moneth I sat in my house, and the LORDES off the councell off Juda with me: and the honde off the LORDE God fell euen there vpõ me.

And as I loked vp, I sawe as it were a lickenesse off fyre from his loynes downwarde, and from his loynes vpwarde it shyned

Eze.1.b
11.d

marueloꝰ cleare.

This symilitude stretched out an honde, and toke me by the hayre lockes off my heade, and the spirite lift me vp betwixte heauen and earth: and God brought me in a vision to Jerusalem, in to the courte off the inwarde porte that lieth towarde the north: there stode an ymage, with whom he that hath all thinges in his power, was very wroth.

And beholde, the glory off the God off Israel was in the same place: euẽ as I had sene it afore in the felde. And he sayde vnto me: Thou sonne off man, O lift vp thine eyes, and loke towarde the north. Then lift I vp myne eyes towarde the north, and beholde: Beside the porte northwarde, there was an aulter made vnto the ymage off prouocacion in the very entringe in.

And he sayde furthermore vnto me: Thou sonne off man, Seist thou what these do? Seist thou the greate abhominacions that the house off Israel commytte in this place? which ought not to be done in my sanctuary?

But turne the aboute, and thou shalt se yet greater abhominacions. And with that brought he me to the courte gate: and whẽ I loked, beholde, there was an hole in the wall.

Then sayde he vnto me: Thou sonne off man, dygge thorow the wall. And when I dygged thorow the wall, beholde, there was a dore. And he sayde vnto me: go thy way in, & loke what wicked abhominacions they do there.

So I wente in, and sawe: and beholde, there were all maner ymages off wormes & beastes, all Idols and abhominacions of ỹ house off Israel paynted euerychone rounde aboute the wall.

There stode also before the ymages lxx. lordes of the councell off the house off Israel: and in the myddest off them stode Jaasanias the sonne off Saphan: And euery one off them had a censoure in his honde, & out off the incense, there wente a smoke, as it had bene a cloude.

Then sayde he vnto me: Thou sonne off man, hast thou sene what the Senatours off the house off Israel do secretly, euery one in his chambre? For they saye: Tush, the LORDE seth vs not, the LORDE regardeth not the worlde. And he sayde vnto me: Turne the yet agayne, and thou shalt se the greate abhominacions that they do.

And with that, he brought me to the dore off the porte off the LORDES house, eastwarde the north. And beholde, there sat

women mournynge for Thamus. Then sayde he vnto me: hast thou sene this, thou sonne of man? Turne ye aboute, and thou shalt se yet greater abhominacions. And so he brought me in to the inwarde courte of the LORDES house: and beholde, at the porte of the LORDES house, betwixte the fore entrie and the aulter, there were fyue and twenty men, that turned their backes vpon the Temple of the LORDE, and their faces towarde the easte, and these worshipped the Sonne.

And he sayde vnto me: hast thou sene this, thou sonne of man? Thinketh the house of Israel, that it is but a trifle, to do these abhominacions here? Shulde they fyll the londe full of wickednesse, and vndertake to prouoke me vnto anger? Nee and purposly to cast vp their noses vpon me? Therfore wil I also do some thinge in my wrothfull displeasure, so that myne eye shall not ouersee them, neither wil I spare them. Nee and though they crie in myne eares with loude voyce, yet wil I not heare them.

The IX. Chapter.

HE cried also with a loude voyce in myne eares, sayenge: Come here ye rulers of the cite, euery man with his weapened honde to the slaughter. Then came there sixe men out of the strete of the vpper porte towarde the north, and euery man a weapen in his honde to the slaughter. There was one amongst them, that had on him a lynninge rayment, and a wryters yncke horne by his syde.

These went in, and stode beside the brasen aulter: for the glory of the LORDE was gone awaye from the Cherub, and was come downe to the threshold of the house, and he called the man, that had the lynnynge rayment vpon him, and the writers yncke horne by his syde, and the LORDE sayde vnto him: Go thy waye thorow the cite of Jerusalem, and set this marck ת Thau vpō the foreheades of them, that mourne, and are sory for all the abhominacions, that be done therin. And to the other, he sayde that I might heare: Go ye after him thorow the cite, slaye, ouersee none, spare none: Kyll, and destroye both olde men and yonge, maydens, children, and wyues.

But as for those, that haue this marck ת Thau vpō them: se that ye touch them not, and begynne at my Sanctuary. Then they begāne at the elders, which were in the Temple, for he had sayde vnto them: When ye haue defyled the Temple, and fylled the courte with the slayne, then go youre waye forth. So they wēte out and slewe downe thorow the cite. Now when they had done slaughter, and I yet escaped: I fell downe vpon my face, and cried, sayenge: O LORDE, wilt thou then destroye all the residue of Israel, in thy sore displeasure, that thou hast poured vpō Jerusalem?

Then sayde he vnto me: The wickednesse of the house of Israel and Juda is very greate: so that the lōde is full of bloude, and the cite full of vnfaithfulnesse: For they saye: Tush, the LORDE regardeth not the earth, he seyth vs not. Therfore will I vpon them, myne eye shall not ouersee them, nether will I spare them, but will recompence their wickednesse vpon their heades. Iob 22.b Esa. 29.c Ecci. 23.c Ezec. 7.c

And beholde, the mā that had the lynnynge rayment vpon him, and the writers, yncke horne by his syde: tolde all the matter how it happened, and sayde: LORDE, as thou hast commaunded me, so haue I done.

The X. Chapter.

AND as I loked, beholde, In the firmament that was aboue the Cherubins there apeared the similitude of a stole of Saphir vpō them: Then sayde he that sat therin, to him that had the lynnynge rayment vpon him: Crepe in betwene the wheles that are vnder the Cherubins, and take thine honde full of hote coales out from betwene the Cherubins, and cast them ouer the cite. And he crepte in, that I might se. Eze. 9 a

Now the Cherubins stode vpō the right syde of the house, when the man wēte in, and the cloude fylled the ynnermer courte. But the glory of the LORDE remoued from the Cherubins, and came vpon the threshold of the house: so that the Temple was full of cloudes, and the courte was full of the shyne of the LORDES glory. Nee and the sounde of the Cherubins wynges was herde in to the forecourte, like as it had bene the voyce of the almightie God, when he speaketh. Now when he had bydden the man that was clothed in lynnynge, to go and take the hote coales from the myddest of the wheles, which were vnder the Cherubins: he wente and stode beside the wheles. Then the one Cherub reached forth this honde from vnder the Cherubins, vnto the fyre that was betwene the Cherubins, and toke therof, and gaue it vnto him (that had on the lynnynge rayment) in his honde: which toke it, and wente out. And vnder the wynges of the Cherubins, there apeared the licknes of a mās hōde: I sawe also foure wheles beside the Che 2. Par. 7 a

rubins, so that by every Cherub there stode a whele. And the wheles were (to loke vpon) after ỹ fashion of ỹ precious stone of Tharsis: Yet (vnto the sight) were they fashioned alike, as yf one whele had bene in another.

When they wente forth, they wēte all iiij together, not turnynge aboute in their goinge: But where the first wente, thither wente they after also, so that they turned not aboute in their goinge. Their whole bodies, their backes, their hōdes & wynges, yee & the wheles also, were all full of eyes rounde aboute them all foure. And I herde him call ỹ wheles, Galgal (that is) a rounde boull. Euery one of them had foure faces: so that the one face was the face of a Cherub, the seconde of a man, the thirde of a lyon, the fourth of an Aegle, & they were lifted vp aboue. This is the beest, that I sawe at the water of Cobar. Now when the Cherubins wente, the wheles wente with them: & when the Cherubins shoke their wynges to lift them selues vpwarde, the wheles remayned not behynde, but were with them also. Shortly, when they stode, these stode also: And when they were lift vp, ỹ wheles were lift vp also with thē, for the sprete of life was in the wheles.

Then the glory of the LORDE was lift vp from the thresholde of the temple, and remayned vpon the Cherubins: And the Cherubins flackred with their wynges, and lift thē selues vp from the earth: so that I sawe when they went, and the wheles with them. And they stode at the east syde of the porte that is in the house of the LORDE. So the glory of the LORDE was vpon them. This is the beest that I sawe vnder the God of Israel, by the water of Cobar. And I perceaued, that it was the Cherubins. Euery one had foure faces, & euery one foure wynges, & vnder their wynges, as it were mēs hondes. Now the figure of their faces was, euen as I had sene them, by the water of Cobar, & so was the countenaunce of thē: Euery one in his goinge wente straight forwarde.

The XI. Chapter.

MOreouer, the sprete of the LORDE lift me vp, & brought me vnto ỹ east porte of the LORDES house. And beholde, there were xxv men vnder the dore: amōge whom I sawe Jaasanias the sonne of Asur, & Pheltias the sonne of Banias, the rulers of the people. Then sayde the LORDE vnto me: Thou sonne of man: These men ymagin myschefe, and a wicked councel take they in this cite, sayenge: Tush, there is no destruccion at honde, let vs buylde houses: This Jerusalem is the cauldron, & we be the flesh. Therfore shalt thou prophecie vnto them, yee prophecie shalt thou vnto them, O sonne of man. And with that, fell the sprete of the LORDE vpon me, and sayde vnto me: Speake, thus saieth the LORDE: On this maner haue yee spokē (O ye house of Israel) and I knowe the ymaginacions of youre hertes. Many one haue ye murthured in this cite, & filled the stretes full of the slayne.

Therfore, thus saieth the LORDE God: The slayne men that ye haue layed on the grounde in this cite, are the flesh, & this cite is the cauldron: But I wil bringe you out of it: ye haue drawē out ỹ swearde, euē so wil I also bringe a swearde ouer you, saieth ỹ LORDE God. I will dryue you out of this cite and delyuer you in to youre enemies honde, & wil condemne you. Ye shal be slayne in all the coastes of Israel, I wil be avenged of you: to lerne you for to knowe, that I am the LORDE. This cite shal not be youre cauldron, nether shal ye be the flesh therin: but in the coastes of Israel wil I punysh you, that ye maye knowe, that I am the LORDE: in whose commaundementes ye haue not walked, ner kepte his lawes: but haue done after the customes of the heithen, that lie rounde aboute you.

Now when I preached, Pheltias the sonne of Banias dyed. Then fell I downe vpō my face, & cried with a loude voyce: O LORDE God, wilt thou then vterly destroye all the remnaunt in Israel: And so the worde of the LORDE came to me on this maner: Thou sonne of man: Thy brethren, thy kynsfolke, & ỹ whole house of Juda, which dwell at Jerusalem, saye: They be gone farre from the LORDE, but the londe is geuen vs in possession. Therfore tell them, thus saieth the LORDE God: I wil sende you farre of amōge the Gentiles, & scatre you amonge the nacions, & I wil halowe you but a litle, in the londes where ye shall come. Tell them also, thus saieth the LORDE God: I wil gather you agayne out of the nacions, & bringe you from the countrees where ye be scatred, & will geue you the londe of Israel agayne: & thither shal ye come. And as for all impedimentes, & all youre abhominacions: I will take them awaye.

And I wil geue you one herte, & wil plante a new sprete within yo bowels. That stony herte wil I take out of youre body, & geue you a fleshy herte: that ye maye walke in my commaundementes, and kepe myne ordinaunces, & do them: that ye maye be my peo-

ple, and I youre God. But loke whose herres are disposed to folowe their abhominacions and wicked lyuynges: Those mens dedes will I bringe vpon their owne heades, saieth the LORDE God. After this dyd the Cherubins lift vp their winges, and the wheles wente with them, and the glory of the
c LORDE was vpon them. So the glory of the LORDE wente vp from the myddest of
b the cite, & stode vpon the mount of the cite toward the east. But the wynde toke me vp, & in a vision (which came by the sprete of God) it brought me agayne in to Caldea amonge the presoners. Then the vision that I had sene, vanyshed awaye fro me. So I spake vnto the presoners, all the wordes of the LORDE, which he had shewed me.

The XII. Chapter.

The worde of the LORDE came vnto me, sayenge: Thou sonne of mā, thou dwellest in the myddest of a frauwerde housholde: which haue eyes to se, & yet se not: eares haue they to heare, and yet heare they not, for they are an obstinate housholde. Therfore (O thou sonne of man) make thy gere redy to flit, and go forth by fayre daye light, y they maye se. Yee euē in their sight shalt thou go from thy place to another place: yf peraduenture they wil considre, y they be an vnobedient housholde. Thy gere that thou hast made redy to flit withall, shalt thou beare out by fayre daye light, that they maie se: & thou y selfe shalt go forth also at euē in their sight, as a mā doth whē he flitteth.

Dygge thorow the wall, that they maye se, and beare thorow it the same thinge, that thou tokest vp in their sight. As for thy selfe, thou shalt go forth in the darcke. Hyde thy face that thou se not y earth, for I haue made the a shewtokē vnto the house of Israel.
B Now as y LORDE cōmaunded me, so I dyd: y gere that I had made redy, brought I out by daye. At euen I brake downe an hole thorow the wall with my honde: & when it was darcke, I toke the gere vpō my shulders, and bare them out in their sight.

And in the mornynge, came the worde of the LORDE vnto me, sayenge: Thou sonne of man, yf Israel, y frauwerde housholde axe the, and saye: what dost thou there? Then tell them: Thus saieth the LORDE God: This punyshment toucheth the chefe rulers at Jerusalem, and all the house of Israel, that dwell amonge them: Tell them: I am youre shewtoken: like as I haue done, so shall it happen vnto you: Flyt shal ye also, and go
a.b into captiuyte. The chefest that is amonge you, shall lade his shulders in the darcke, and get him awaye. He shal breake downe the wall, to carie stuff there thorow: he shal couer his face, that he se not the grounde, with his eyes.

My lyne will I sprede out vpon him, and C
catch him in my net, and carie him to Babi- Eze.17.c
lon, in the lōde of the Caldees: which he shal 12.a
not se, & yet shal he dye there. As for all his helpers, and all his hoostes that be aboute him: I will scatre them towarde all the wyndes, and drawe out a swearde after them.
So when I haue scatred them amonge the Eze.15.b
heithen, and strowed them in the londes: b.22
they shal knowe, that I am y LORDE. But, I will leaue a litle nombre of them, from the swearde, hunger & pestilence: to tell all their abhominacions amonge the heithen, where they come: that they maye knowe, how that I am the LORDE.

Moreouer, the worde of the LORDE came vnto me sayenge: Thou sonne of man: with a fearfull trēblinge shalt thou eate thy bred, with carefulnesse & sorowe shalt thou drynke thy water. And vnto the people of the londe, speake thou on this maner: Thus saieth the LORDE God, to them that dwell in Jerusalem, and to the londe of Israel: Ye shall eate youre bred with sorowe, and drynke youre water with heynesse: yee the londe with the fulnesse therof shalbe layde waist, for y wickednesse of them that dwell therin. And the cities that now be well occupied, shal be voyde, and the londe desolate: that ye maye knowe, how that I am the LORDE.

Yet came the worde of the LORDE vnto D
me agayne, sayenge: Thou sonne of man, what maner of byworde is that, which ye vse Ro.1.a
in the londe of Israel, sayenge: Tush, seynge that the daies are so slacke in commynge, 2.Pet.3.b
all the visiōs are of none effecte: Tell them therfore, thus saieth the LORDE God: I wil make that byworde to ceasse, so that it shall nemore be comonly vsed in Israel.

But saye this vnto them: The daies are at honde, that euery thinge which hath bene prophecied, shalbe fulfilled. There shall no vision be in vayne, nether eny prophecie fayle amonge the children of Israel: For it
D is I the LORDE, that speake it: and what so euer I y LORDE speake, it shal be performed, and not be slacke in commynge.

Yee euen in youre dayes (O ye frauwarde housholde) will I deuyse some thinge, & bringe it to passe, saieth the LORDE God. And the worde of the LORDE came vnto me sayenge: Beholde, thou sonne of man: The

house of Israel saye in this maner: Tush, as for the vision that he hath sene, it will be many a daye or it come to passe: Is it farre off yet, the thinge that he prophecieth. Therfore saye vnto them: Thus saieth the LORDE God: All my wordes shal nomore be slacke: Loke what I speake, that same shal come to passe, saieth the LORDE.

The XIII. Chapter.

A The worde of the LORDE came vnto me, sayinge: Thou sonne of man, Speake prophecie agaynst those prophetes, that preach in Israel: and saye thou vnto them that prophecie out of their owne hertes: Heare the worde of the LORDE, thus saieth the LORDE God: Wo be vnto those folish prophetes, that folowe their owne spirite, and speake, where they se nothinge. O Israel, thy prophetes are like the foxes vpon the drie felde: For they stonde not in the gappes, nether make they an hedge for the house of Israel, that men might abyde the parell in the daye of the LORDE. Vayne thinges they se, and tell lies, to mayntene their preachinges withall. The LORDE (saye they) hath spoken it, when in very dede the LORDE hath not sent them. Vayne visions haue ye sene, and spoken false prophecies, when ye saye: the LORDE hath spoken it, where as I neuer sayde it.

B Therfore, thus saieth the LORDE God: Because youre wordes be vayne, and ye seke out lies: Beholde, I wil vpon you, saieth the LORDE. Myne hondes shal come vpon the prophetes, that loke out vayne thinges, and preach lies: they shal not be in the councell of my people, ner written in the boke of the house of Israel, nether shal they come in the londe of Israel: that ye maye knowe, how that I am the LORDE God. And that for this cause: they haue disceaued my people, and tolde them of peace, where no peace was. One setteth vp a wall, and they dawbe it with lowse claye. Therfore tell them which dawbe it with vntempered morter, that it shall fall. For there shal come a greate shuwer of rayne, greate stones shall fall vpon it, and a sore storme of wynde shal breake it, so shal the wall come downe. Shal it not then be sayde vnto you: where is now the morter, that ye dawbed it withall?

C Therfore thus saieth the LORDE God: I will breake out in my wroth full displeasure with a stormy wynde, so that in myne anger there shal come a mightie shuwer of rayne, and hale stones in my wrath, to destroye withall.

As for the wall, that ye haue dawbed with vntempered morter, I wil breake it downe, and make it euen with the grounde: so that the foundacion therof shal remoue, and it shal fall yee and ye youre selues shall perish in the middest therof: to lerue you for to knowe, that I am the LORDE. Thus wil I perfourme my wrath vpon this wall, and vpon them that haue dawbed it with vntempered morter, and then will I saye vnto you: The wall is gone, and the dawbers are awaye. These are the prophetes of Israel, which prophecie vnto the cite of Jerusalem, and loke out visions of peace for them, where as no peace is, saieth the LORDE God. Wherfore (o thou sonne of man) set thy face agaynst the doughters of thy people, which prophecie out of their owne hertes: and speake thou prophecie agaynst them, and saye: Thus saieth the LORDE God: Wo vnto you, that sowe pilowes vnder all armholes, and bolsters vnder the heades both of yonge and olde, to catch soules withall. For when ye haue gotten the soules of my people in youre captiuyte, ye promyse them life, and dishonoure me to my people, for an hand full of barly, and for a pece of bred: when ye kyll the soules of them that dye not, and promyse life to them, that lyue not: Thus ye dissemble with my people, which beleueth your lies.

Wherfore thus saieth the LORDE God: Beholde, I wil also vpo the pillowes, wherwith ye catch the soules in flyenge: them will I take from youre armes, and let the soules go, that ye catch in flyenge. Youre bolsters also wil I teare in peces, and delyuer my people out of youre honde: so that they shal come no more in youre hodes to be spoyled, and ye shal knowe, that I am the LORDE. Seinge that with youre lyes ye discomforte the herte of the righteous, whom I haue not discomforted agayne: For so moch as ye corage the honde of the wicked, so that he maye not turne from his wicked waye, and lyue: therfore shal ye spie out nomore vanyte, ner prophecie youre owne gessinges: for I wil delyuer my people out of youre honde, that ye maye knowe, how that I am the LORDE.

The XIIII. Chapter.

There resorted vnto me certayne of the elders of Israel, and sat downe by me. Then came the worde of the LORDE vnto me, sayenge: Thou sonne of man, these men beare their Idols in their hertes, and go purposly vpon the stomblinge block of their owne wickednesse: how darre they then aske councell at me? Therfore speake vnto them, and saye: thus saieth the LORDE God: Euery man of the house of Israel that beareth his Idols in his herte, purposynge to stomble in

his owne wickednesse, and commeth to a prophet, to enquere eny thinge at me by him: vnto that man wil I the LORDE myself geue answere, accordinge to the multitude of his Idols: that the house of Israel maye be snarred in their owne hertes, because they be clene gone from me, for their Idols sakes.

Wherfore, tell the house of Israel: thus saieth the LORDE God: Be conuerted, forsake youre Idols, and turne youre faces from all yͤ abhominacions. For euery man (whether he be of the house of Israel, or a straunger, that sogeourneth in Israel) which departeth from me, and carieth Idols in his herte, purposinge to go still stomblinge in his owne wickednesse, and commeth to a prophet, for to aske councell at me thorow him: vnto ỹ man wil I the LORDE geue answere, by myne owne self.

I wil set my face agaynst that man, and wil make him to be an example for other, yee and a comon byworde: and wil rote him out of my people, that he maye knowe, how ỹ I am the LORDE. And yf that prophet be disceaued, when he telleth him a worde: then I the LORDE myself haue disceaued that prophet, and wil stretch forth myne honde vpon him, to rote him out of my people of Israel: and they both shall be punyshed for their wickednesse.

Accordinge to ỹ synne of him that axeth, shal the synne of the prophet be: that ỹ house of Israel be led nomore fro me thorow erroure, and be nomore defyled in their wickednesse: but that they maye be my people, and I their God, saieth the LORDE God. And the worde of the LORDE came vnto me, sayenge: Thou sonne of man, when the londe synneth agaynst me, and goeth forth in wickednesse: I will stretch out myne hõde vpon it, and destroye all the prouysion of their bred, and sende derth vpon them, to destroye man ⁊ beest in the londe. And though Noe, Daniel and Job these three men were amonge them, yet shal they in their righteousnesse delyuer but their owne soules, saieth the LORDE God.

Yf I bringe noysome beestes in to the londe, to waist it vp, and it be so desolate, that no man maye go therin for beestes: yf these three men also were in the londe, as truly as I lyue (saieth the LORDE God) they shal saue nether sonnes ner doughters, but be only delyuered them selues: and as for the londe, it shal be waist.

Or, yf I bringe a swearde in to the londe, and charge it to go thorow the londe: so that I slaye downe man and beest in it, and yf these three men were therin: As truly as I lyue (saieth the LORDE God) they shal delyuer nether sonnes ner doughters, but only be saued them selues.

Yf I sende a pestilence in to the londe, and poure out my sore indignacion vpon it in blonde, so that I rote out of it both man and beest, and yf Noe, Daniel and Job were therin: As truly as I lyue (saieth the LORDE God) they shal delyuer nether sonnes ner doughters, but saue their owne soules in their righteousnesse.

Moreouer, thus saieth the LORDE God: Though I sende my foure trublous plages vpon Jerusalem: the swearde, honger, perlous beestes and pestilence, to destroye man and beest out of it: yet shal there a remnaunt be saued therin, which shal bringe forth their sonnes and doughters. Beholde, they shal come forth vnto you, and ye shall se their waye, and what they take in honde, ⁊ ye shal be cõforted, as touchinge all the plages that I haue brought vpon Jerusalem.

They shall comforte you, when ye se their waye and workes: and ye shal knowe, how ỹ it is not without a cause, that I haue done so agaynst Jerusalem, as I dyd, saieth the LORDE God.

The XV. Chapter.

The worde of the LORDE came vnto me, sayenge: Thou sonne of man: What commeth of the vyne amonge all other trees: and of the wyne stocke, amõge all other tymbre of the groaue: Do mẽ take wodd of it, to make eny worke withall: Or maye there a nale be made of it, to hange eny thinge vpon: Beholde, it is cast in the fyre to be brent, the fyre consumeth both the endes of it, the myddest is brent to asshes. Is it mete then for eny worke: No.

Seinge then, that it was mete for no worke, beinge whole: moch lesse maye there eny thinge be made of it, when the fyre hath consumed and brent it. And therfore thus saieth the LORDE God: Like as I cast the vyne in to the fyre for to be brent, as other trees of the wod: Euen so wil I do with them that dwell in Jerusalem, and set my face agaynst them: they shall go out from the fyre, and yet the fyre shall consume them. Then shal ye knowe, that I am the LORDE, when I set my face agaynst them, and make the londe waist: because they haue so sore offended, saieth the LORDE God.

The XVI. Chapter.

A AGayne, the worde of LORDE spake vnto me, sayenge: Thou sonne of man, shewe the cite of Jerusalem their abhominacions, and saye: thus saieth the LORDE God vnto Jerusalem: Thy progeny and kynred came out of the londe of Canaan, thy father was an Amorite, thy mother a Cethite. In ý daye of thy byrth when thou wast borne, ý stringe of thy nauel was not cut of: thou wast not bathed in water to make the clene: Thou wast nether rubbed w̄ salt, ner swedled in cloutes: No man regarded the so moch, as to do eny of these thinges for ý, or to shewe the soch fauoure, but thou wast vterly cast out vpon ý felde, yee despised wast thou in the daye of thy byrth.

Then came I by the, and sawe the troden downe in thine owne bloude, & sayde vnto the: thou shalt be pourged from thine owne bloude, frō thine owne bloude (I saye) shalt thou be clensed. So I planted the, as the blossome of thy felde: thou art growen vp, & wax̄ greate: thou hast gotten a maruelous pleasaunt beutie, thy brestes are come vp, thy hayre is goodly growen, where as thou wast naked and bare afore. Esa.3.a Iere.11.c

B Now when I wente by ý, & loked vpon the: beholde, thy tyme was come, yee eue̅ the tyme to wowe the. Then spred I my clothes ouer the, to couer thy dishonestie: Yee I made an ooth vnto the, & maried my self with the (saieth the LORDE God) & so thou becamest myne owne. Then waßhed I the with water, & pourged thy bloude from the. I anoynted the with oyle, I gaue the chaunge of raymentes, I made the shues of Taxus lether: I gyrthed ý aboute w̄ white sylcke, I clothed the with kerchues, I decked the w̄ costly apparell, I put rynges vpon thy fyngers: a chayne aboute thy necke, spāges vpō thy foreheade, eare rynges vpon thyne eares, & set a beutifull crowne vpon thine heade. Thus wast thou deckte with syluer & golde, & thy rayment was of fyne white sylke, of nedle worke & of dyuerse colours. Iere.3.a Ose.2.c

Thou dideste eate nothinge but symnels, honny & oyle: maruelous goodly wast thou & beutifull, yee euen a very Quene wast thou: In so moch, that thy beuty was spoken of amonge the Heithen, for thou wast excellēt in my beuty, which I put vpō the, saieth the LORDE God. But thou hast put confidēce in thine owne beuty, & played the harlot, when thou haddest gotten the a name. Thou hast committed whordome, with all that wente by the, & hast fulfilled their desyres: Yet thou hast taken thy garmētes of dyuerse colours, & decke thine aulters therwith, where vpon thou mighteste fulfill thine whordome, of soch a fashion, as neuer was done, ner shalbe. The goodly ornamētes & Jewels which I gaue the of myne owne golde and syluer, hast thou take, & made the mēs ymages of, and committed whordome withall.

Thy garmentes of dyuerse colours hast thou taken, and decke them therwith: myne oyle & incense hast thou set before them. My meate which I gaue the, as symnels, oyle & hony: (to fede the withall) that hast thou set before them, for a swete sauoure. And it came also to passe, saieth the LORDE God. Thou hast take thine owne sonnes & doughters, whom thou haddest begotten vnto me, and these hast thou offred vp vnto them, to be their meate. Is this but a small whordome of thine (thinkest thou) that thou slewest my children, and geuest them ouer, to be offred vnto them? And yet in all thy abhominacions and whordome, thou hast not remembred the dayes of thy youth, how naked and bare thou wast at that tyme, & troden downe in thine owne bloude. After all these thy wickednesses (wo wo vnto the, saieth ý LORDE) thou hast buylded thy stewes and bordel houses in euery place: yee at the heade of euery strete hast thou buylded the an aulter. Thou hast made thy beuty to be abhorred, thou hast layed out thy legges to euery one that came by, and multiplied thine whordome. Thou hast committed fornication with the Egipcians thy neghbours, which haue moch flesh: & thus hast thou vsed thine whordome, to anger me.

Beholde, I will stretch out myne honde ouer the, and wil mynish thy stoare of foode, and delyuer the ouer in to the willes of the Philistynes thine enemies, which are ashamed of thy abhominable waye. Thou hast played the whore also with the Assirians, which might not satisfie the: Yee thou hast played the harlot, & not had ynough. Thou hast thou still cōmitted thy fornicacion from the londe of Canaan vnto the Caldees, and yet thy lust not satisfied. How shulde I circumcide thine herte (saieth the LORDE God) seinge thou doest all these thinges, thou impudent whore: buyldinge thy stewes at the heade of euery strete, and thy brodel houses in all places? Thou hast not bene as an other whore, ý maketh booste of hir wynnynge: but as a wife ý breaketh wedlocke, & taketh other in steade of hir hußbōde. Giftes are geuen to all other whores, but thou geuest rewardes vnto all thy louers: & offrest

them gyftes, to come vnto the out of all places, & to committe fornicacio with the. It is come to passe with the in thy whordomes, contrary to the vse of other women: yee there hath no soch fornicacion bene committed after the, seinge that thou profrest gyftes vnto other, & no rewarde is geuen the: this is a contrary thinge. Therfore heare the worde of the LORDE, o thou harlot: Thus saieth the LORDE God: For so moch as thou hast spēt thy moneye, & discouered thy shame, thorow thy whordome with all thy louers, and with all the Idols of thy abhominacions in the blonde of thy children, whom thou hast geuen them: Beholde therfore, I wil gather together all thy louers, vnto whom thou hast made thy self comon: yee & all them whom thou fauourest, and euery one that thou hatest: and will discouer thy shame before thē, that they all maye se thy fylthines.

Moreouer, I wil iudge the as a breaker of wedlocke and a murthurer, and recompence the thine owne blonde in wrath and gelousy. I wil geue the ouer into their power, that shal breake downe thy stewes, and destroye thy brodel houses: they shal stripe the out of thy clothes, all thy fayre & beutifull Jewels shal they take from the, and so let the syt naked & bare: Yee they shal bringe the comon people vpon the, which shal stone the, & slaye the downe with their swerdes. They shall burne vp thy houses, and punysh the in the sight of many womē. Thus wil I make thy whordome to ceasse, so that thou shalt geue out no mo rewardes.

Shulde I make my wrath to be still, take my gelousy from the, be content, and no more to be displeased: seinge thou remembrest not the dayes of thy youth, but hast prouoked me to wrath in all these thinges: Beholde therfore, I wil bringe thine owne wayes vpon thine heade, saieth the LORDE God: how be it, I neuer dyd vnto the, accordinge to thy wickednesse and all thy abhominacions. Beholde, all they y vse comon prouerbes, shall vse this prouerbe also agaynst the: Soch a mother, soch a doughter.

Thou art euen thy mothers owne doughter, that hath cast of hir houßbonde and hir children: Yee thou art the sister of thy sisters, which forsoke their huß bōdes and their children. Youre mother is a Cethite, and youre father an Amorite. Thine eldest sister is Samaria, she and hir doughters that dwel vpō thy left honde.

But thy yongest sister that dwelleth on y right hōde, is Sodoma and hir doughters. Yet hast thou not walked after their wayes, ner done after their abhominacions: But in all thy wayes thou hast bene more corrupte then they.

As truly as I lyue, saieth the LORDE God: Sodoma thy sister with hir doughters, hath not done so euel, as thou and thy doughters. Beholde, the synnes of thy sister Sodoma were these: Pryde, fulnesse of meate, abundaunce and Idilnesse: these thinges had she and hir doughters. Besydes that, they reached not their honde to the poore and nedy, but were proude, and dyd abhominable thinges before me: therfore I toke them awaye, when I had sene it. Neither hath Samaria done half of thy synnes, yee thou hast exceaded them in wickednesse: In so moch that in comparison of all the abhominacions which thou hast done, thou hast made thy sisters good women. Therfore beare thine owne shame, thou that in synne hast ouercome thy sisters: seinge thou hast done so abhominably, that they were better then thou. Be ashamed therfore (I saye) and beare thine owne confucion, thou that makest thy sisters good women. Gene. 18. Gene. 19. Iere. 3. c

As for their captiuyte, namely the captiuyte of Sodoma and hir dougters: the captiuyte of Samaria and hir doughters: I wil bringe them agayne, so will I also bringe agayne thy captiuyte amōge them: that thou mayest take thine owne confucion vpon the, and be ashamed of all that thou hast done, and to comforte them. §

Thus thy sisters (namely) Sodoma and hir doughters: Samaria and hir doughters with y selfe & thy doughters, shalbe brought agayne to youre olde estate. Whē thou wast in thy pryde, and before thy wickednesse came to light: thou woldest not heare speake of thy sister Sodoma, vntill the tyme that the Sirians with all their townes, and the Philistynes with all that lye rounde abōte them, brought the to shame and confucion: that thou mightest beare thine owne fylthynes and abhominacion, saieth the LORDE.

For thus saieth the LORDE God: I shulde (by right) deale with the, as thou hast done. Thou hast despysed the ooth, and broken the couenaunte. Neuertheles, I wil remembre the couenaunt, that I made with the in thy youth, in so moch that it shall be an euerlastinge couenaunt: So that thou also remembre thy wayes, and be ashamed of thē: then shalt thou receaue of me thy elder and yonger sisters, whom I wil make thy dough

c.31.e b.8.b ters, and that beside thy couenaunt. And so I wil renue my couenaunt with the, ye thou mayest knowe, that I am the LORDE: that thou mayest thincke vpō it, be ashamed, and excuse thine owne confucion nomore: when I haue forgeuen the, all that thou hast done, saieth the LORDE God.

The XVII. Chapter.

A THe worde of the LORDE came vnto me, sayenge: Thou sonne of man: put forth a darcke speakynge and a parable, vnto the house of Israel, and saye: Thus saieth the LORDE God: There came a greate Aegle with greate wynges, yee wt mightie longe wynges, and full of fethers of dyuerse colours, vpon the mount of Libanus, and toke a braunch from a Cedre tre, and brake of the toppe of his twygge, and caried it into the londe of Canaan, and set it in a cite of marchauntes. He toke also a braunch of the londe, and planted it in a frutefull grounde, he brought it vnto greate waters, & set it as a willye tre therby. Then dyd it growe, and was a greate wyne stocke, but lowe by the grounde: thus there came of it a vyne, and it brought forth blossomes, & spred out braunches.

But there was another Aegle, a greate one, which had greate wynges and many fethers: and beholde, ye rotes of this vyne had an hūger after him, and spred out his braunches towarde him, to water his frutes: Nevertheles it was plāted vpon a good grounde beside greate waters: so that (by reason) it shulde haue brought out braunches and B frute, and haue bene a goodly vyne. Speake thou therfore, thus saieth the LORDE God: Shal this vyne prospere? shal not his rotes be pluckte out, his frute broken of, his grene braunches wythered and fade awaye? yee without ether stronge arme or many people, shal it be plucked vp by the rotes. Beholde, it was planted: shall it prospere therfore? Shall it not be dryed vp and withered, yee euen in the shutinge out of his blossomes, as soone as ye east wynde bloweth?

Moreouer, the worde of the LORDE came vnto me sayenge: Speake to that frauwarde housholde: knowe ye not, what these thinges do signifie? Tell them: Beholde, the kinge of Babilon came to Jerusalem, and toke the kinge & his prynces, and ledde them to Babilon.

He toke of the kinges sede, and made a couenaunt with him, and toke an ooth of him: The prynces of the londe toke he with him also, that the londe might be holden in subiection, and not to rebelle, but kepe the couenaunt, and fulfill it. But he fell from him, & sent his Embassitours into Egipte, that he might haue horses & moch people. Shulde that prospere? Shulde he be kepte safe, that doth soch thinges? Or shulde he escape, that breaketh his couenaunt?

As truly as I lyue, saieth the LORDE God: He shal dye at Babilon, in ye place where the kinge dwelleth, that made him kinge whose ooth he hath despised, and whose couenaunt he hat broken. Nether shall pharao with his greate hoost and multitude of people, maynteyne him in the warre: when they cast vp diches, and set vp bulwerkes to destroye moch people. Forseinge he hath despysed the ooth, and broken the couenaunt (whereas he yet gaue his honde therupon) and done all these thinges, he shall not escape.

Therfore thus saieth the LORDE God: As truly as I lyue, I will bringe myne ooth that he hath despysed, and my couenaunt that he hath broken, vpon his owne heade. I wil cast my net aboute him, and catch him in my yarne. To Babilon will I cary him, there will I punysh him, because of the greate offence that he made me. As for those yt fle from him out of ye hoost, they shalbe slayne with the sweard. The residue shalbe scatred towarde all the wyndes: and ye shal knowe, that I the LORDE haue spoken it.

Thus saieth the LORDE God: I will also take a braunch from an hie Cedre tre, and will set it, and take the vppermost twygge, that yet is but tendre, and plante it vpon an hie hill: Namely, vpon the hie hill of Sion will I plante it: that it maye bringe forth twygges, and geue frute, and be a greate Cedre tre: so that all maner of foules maye byde in it, and make their nestes vnder the shadowe of his braunches.

And all the trees of the felde shall knowe, that I the LORDE haue brought downe the hie tre, and set the lowe tre vp: that I haue dryed vp the grene tre, and made the drye tre to florish: Euen I the LORDE ye spake it, haue also brought it to passe.

The XVIII. Chapter.

THe worde of the LORDE came vnto me, on this maner: what meane ye by this comon prouerbe, that ye vse in the londe of Israel, sayenge: The fathers haue eaten soure grapes, and the childrēs teth are set on edge? As truly as I lyue, saieth ye LORDE God, ye shal vse this bywordē nomore in Israel.

Beholde, all soules are myne. Like as the
father is myne, so is ỹ sonne myne also. The
soule that synneth, shal dye. Yf a man be god
ly, and do the thinge that is equall & right,
(he eateth not vpon the hilles: he lifteth not
his eyes vp to the Idols of Israel: he defy-
leth not his neghbours wife: he medleth w̄
no menstruous woman: he greueth no body:
he geueth his detter his pledge agayne: he
taketh none other mans good by violēce: he
parteth his mete with the hongrie: he clo-
theth the naked: he lendeth nothinge vpon
vsury: he taketh nothinge ouer: he withdra-
weth his honde from doinge wronge: he hād
leth faithfully betwixte man & man: he wal-
beth in my commaundementes, & kepeth my
lawes, & performeth thē faithfully:) This
is a rightuous mā, he shal surely lyue, saieth
the LORDE God.

Yf he now get a sonne, that is a murthu-
rer, a shedder of blonde: yf he do one of these
thinges (though he do not all) he eateth v-
pon the hilles: he defyleth his neghbours
wife: he greueth the poore and nedy: he rob-
beth and spoyleth: he geueth not the detter
his pledge agayne: he lifteth vp his eyes vn
to Idols, & medleth with abhominable thin-
ges: he lendeth vpon vsury, and taketh mo-
re ouer. Shal this man lyue? He shal not ly-
ne. Seinge he hath done all these abhomina
cions, he shall dye: his blonde shalbe vpon
him.

Now yf this man get a sonne also, that
seithall this fathers synnes, which he hath
done: and feareth, nether doth soch like: Na-
mely, he eateth not vpon the mountaynes: he
lifteth not his eyes vp to the Idols of Is-
rael: he defyleth not his neghbours wife: he
vexeth no man: he kepeth no mans pledge:
he nether spoyleth, ner robbeth eny man: he
dealeth his meate with the hungrie: he clo-
theth the naked: he oppresseth not the poo-
re: he receaueth no vsury, ner eny thinge o-
uer: he kepeth my lawes, and walketh in my
commaundementes: This man shal not dye
in his fathers synne, but shall lyue without
fayle. As for his father: because he oppres-
sed and spoyled his brother, and dyd wycked
ly amonge his people: lo, he is deed in his ow
ne synne. And yet saye ye: Wherfore thē shul
de not this sonne beare his fathers synne?
Therfore: because the sonne hath done equy
te and right, hath kepte all my commaunde-
mentes, and done them: therfore, shall he ly-
ue in dede.

The same soule ỹ synneth, shall dye. The
sonne shal not beare the fathers offence, ne-
nether shal the father beare the sonnes offen-
ce. The rightuousnes of the rightuous shall
be vpon himself, and the wickednes of the
wicked shal be vpon him self also. But yf ỹ
vngodly will turne awaye, from all his syn-
nes that he hath done, and kepe all my com-
maundemētes, and do the thinge ỹ is equall
& right: doutles he shall lyue, and not dye. As
for all his synnes that he dyd before, they
shall not be thought vpon: but in his righ-
tuousnes that he hath done, he shall lyue. For
haue I eny pleasure in the death of a syn-
ner, saieth the LORDE God? but rather that
he conuerte, and lyue?

Agayne: yf the rightuous turne awaye
from his rightuousnes, and do iniquyte, acor
dinge to all the abhominacions, that ỹ wic-
ked mā doth: shal he lyue? All the rightuous-
nes that he hath done, shall not be thought
vpō: but in the sawte that he hath offended
withall, and in the synne that he hath done,
he shal dye.

And yet ye saye: Tush, the waye of ỹ LOR
DE is not indifferēt. Heare therfore ye hou-
se of Israel: Is not my waye right? Or, are
not youre wayes rather wicked? When a
rightuous mā turneth awaye from his righ
tuousnesse, and medleth with vngodlynes:
he must dye therin: Yee for the vnrightuous-
nes that he hath done, must he dye. Agayne:
when the wicked man turneth awaye from
his wickednesse, that he hath done, and doth
the thinge which is equall and right: he shal
saue his soule alyue. For in so moch as he re-
membreth himself, and turneth him from all
the vngodlynes, that he hath vsed, he shall
lyue, and not dye.

And yet saieth the house of Israel: Tush,
the waye of the LORDE is not equall. Are
my wayes vnright, o ye house of Israel? Are
not youre wayes rather vnequall? As for
me, I wil iudge euery man, acordinge to his
wayes, O ye house of Israel, saieth the LOR
DE God. Wherfore, be converted, and turne
you clene from all youre wickednesse, so shal
there no synne do you harme. Cast awaye frō
you all youre vngodlynesse, that ye haue do-
ne: make you new hertes and a new spirite.
Wherfore wil ye dye, O ye house of Israel?
seynge I haue no pleasure in ỹ death of him
that dyeth, saieth the LORDE God. Turne
you then, and ye shal lyue.

The XIX. Chapter.

BVt mourne thou for the princes off
Israel, & saye: Wherfore laye thy mo
ther that lyoness, amōge the lyons?
& norished hir yonge ones amōge the lyons

c.31.e
b.8.b

ters, and that beside thy couenaunt. And so I wil renue my couenaunt with the, ye thou mayest knowe, that I am the LORDE: that thou mayest thincke vpō it, be ashamed, and excuse thine owne confucion nomore: when I haue forgeuen the, all that thou hast done, saieth the LORDE God.

The XVII. Chapter.

A

THe worde of the LORDE came vnto me, sayenge: Thou sonne of man: put forth a darcke speakynge and a parable, vnto the house of Israel, and saye: Thus saieth the LORDE God: There came a greate Aegle with greate wynges, yee w mightie longe wynges, and full of fethers of dyuerse colours, vpon the mount of Libanus, and toke a braunch from a Cedre tre, and brake of the toppe of his twygge, and caried it into the londe of Canaan, and set it in a cite of marchauntes. He toke also a braunch of the londe, and planted it in a frutefull grounde, he brought it vnto greate waters, & set it as a willye tre therby. Then dyd it growe, and was a greate wyne stocke, but lowe by the grounde: thus there came of it a vyne, and it brought forth blossomes, & spred out braunches.

ze.34.a
an.7.a

But there was another Aegle, a greate one, which had greate wynges and many fethers: and beholde, ye rotes of this vyne had an hūger after him, and spred out his braunches towarde him, to water his frutes: Nevertheles it was plāted vpon a good grounde beside greate waters: so that (by reason) it shulde haue brought out braunches and

B

frute, and haue bene a goodly vyne. Speake thou therfore, thus saieth the LORDE God: Shal this vyne prospere? shal not his rotes be pluckte out, his frute broken of, his grene braunches wythereed and fade awaye? yee without ether stronge arme or many people, shal it be plucked vp by the rotes. Beholde, it was planted: shall it prospere therfore? Shall it not be dryed vp and withered, yee euen in the shutinge out of his blossomes, as soone as ye east wynde bloweth?

Moreouer, the worde of the LORDE came vnto me sayenge: Speake to that frauwarde housholde: knowe ye not, what these thinges do signifie? Tell them: Beholde, the kinge of Babilon came to Jerusalem, and toke the kinge & his prynces, and ledde them to Babilon.

2.Re.24.c

He toke of the kinges sede, and made a couenaunt with him, and toke an ooth of him: The prynces of the londe toke he with him also, that the londe might be holden in subiection, and not to rebelle, but kepe the couenaunt, and fulfill it. But he fell from him, & sent his Embassitours into Egipte, that he might haue horses & moch people. Shulde that prospere? Shulde he be kepte safe, that doth soch thinges? Or shulde he escape, that breaketh his couenaunt?

As truly as I lyue, saieth the LORDE God: He shal dye at Babilon, in ye place where the kinge dwelleth, that made him kinge whose ooth he hath despised, and whose couenaunt he hat broken. Nether shall Pharao with his greate hooste and multitude of people, maynteyne him in the warre: when they cast vp diches, and set vp bulworkes to destroye moch people. For seinge he hath despysed the ooth, and broken the couenaunt (whereas he yet gaue his honde therupon) and done all these thinges, he shall not escape.

Therfore thus saieth the LORDE God: As truly as I lyue, I will bringe myne ooth that he hath despysed, and my couenaunt that he hath broken, vpon his owne heade. I wil cast my net aboute him, and catch him in my yarne. To Babilon will I cary him, there will I punysh him, because of the greate offence that he made me. As for those y fle from him out of ye hooste, they shalbe slayne with the swearde. The residue shalbe scatred towarde all the wyndes: and ye shal knowe, that I the LORDE haue spoken it.

Thus saieth the LORDE God: I will also take a braunch from an hie Cedre tre, and will set it, and take the vppermost twygge, that yet is but tendre, and plante it vpon an hie hill: Namely, vpon the hie hill of Sion will I plante it: that it maye bringe forth twygges, and geue frute, and be a greate Cedre tre: so that all maner of foules maye byde in it, and make their nestes vnder the shadowe of his braunches.

And all the trees of the felde shall knowe, that I the LORDE haue brought downe the hie tre, and set the lowe tre vp: that I haue dryed vp the grene tre, and made the drye tre to florish: Euen I the LORDE ye spake it, haue also brought it to passe.

The XVIII. Chapter.

THe worde of the LORDE came vnto me, on this maner: what meane ye by this comon prouerbe, that ye vse in the londe of Israel, sayenge: The fathers haue eaten soure grapes, and the childrēs teth are set on edge? As truly as I lyue, saieth ye LORDE God, ye shal vse this bywordе nomore in Israel.

Beholde, all soules are myne. Like as the
father is myne, so is ỹ sonne myne also. The
soule that synneth, shal dye. Yf a man be god
ly, and do the thinge that is equall & right,
(he eateth not vpon the hilles: he lifteth not
his eyes vp to the Idols of Israel: he defy-
leth not his neghbours wife: he medleth w
no menstruous woman: he greueth no body:
he geueth his detter his pledge agayne: he
taketh none other mans good by violēce: he
parteth his mete with the hongrie: he clo-
theth the naked: he lendeth nothinge vpon
vsury: he taketh nothinge ouer: he withdra-
weth his honde from doinge wronge: he hād
leth faithfully betwixte man & man: he wal-
beth in my commaundementes, & kepeth my
lawes, & performeth thē faithfully:) This
is a rightuous mā, he shal surely lyue, saieth
the LORDE God.

Yf he now get a sonne, that is a murthu-
rer, a shedder of bloude: yf he do one of these
thinges (though he do not all) he eateth v-
pon the hilles: he defyleth his neghbours
wife: he greueth the poore and nedy: he rob-
beth and spoyleth: he geueth not the detter
his pledge agayne: he lifteth vp his eyes vn
to Idols, & medleth with abhominable thin-
ges: he lendeth vpon vsury, and taketh mo-
re ouer. Shal this man lyue? He shal not ly-
ue. Seinge he hath done all these abhomina
cions, he shall dye: his bloude shalbe vpon
him.

Now yf this man get a sonne also, that
seithall this fathers synnes, which he hath
done: and feareth, nether doth soch like: Na-
mely, he eateth not vpon the mountaynes: he
lifteth not his eyes vp to the Idols of Is-
rael: he defyleth not his neghbours wife: he
vexeth no man: he kepeth no mans pledge:
he nether spoyleth, ner robbeth eny man: he
dealeth his meate with the hungrie: he clo-
theth the naked: he oppresseth not the poo-
re: he receaueth no vsury, ner eny thinge o-
uer: he kepeth my lawes, and walketh in my
commaundementes: This man shal not dye
in his fathers synne, but shall lyue without
fayle. As for his father: because he oppres-
sed and spoyled his brother, and dyd wycked
ly amonge his people: lo, he is deed in his ow
ne synne. And yet saye ye: Wherfore thē shul
de not this sonne beare his fathers synne?
Therfore: because the sonne hath done equy
te and right, hath kepte all my commaunde-
mentes, and done them: therfore, shall he ly-
ue in dede.

The same soule ỹ synneth, shall dye. The
sonne shal not beare the fathers offence, ne-
nether shal the father beare the sonnes offen
ce. The rightuousnes of the rightuous shall
be vpon himself, and the wickednes of the
wicked shal be vpon him self also. But yf ỹ
vngodly will turne awaye, from all his syn-
nes that he hath done, and kepe all my com-
maundemētes, and do the thinge ỹ is equall
& right: doutles he shal lyue, and not dye. As
for all his synnes that he dyd before, they
shall not be thought vpon: but in his righ-
tuousnes that he hath done, he shal lyue. For
haue I eny pleasure in the death of a syn-
ner, saieth the LORDE God? but rather that
he conuerte, and lyue?

Agayne: yf the rightuous turne awaye
from his rightuousnes, and do iniquyte, acor
dinge to all the abhominacions, that ỹ wic-
ked mā doth: shal he lyue? All the rightuous-
nes that he hath done, shall not be thought
vpō: but in the fawte that he hath offended
withall, and in the synne that he hath done,
he shal dye.

And yet ye saye: Tush, the waye of ỹ LOR
DE is not indifferēt. Heare therfore ye hou-
se of Israel: Is not my waye right? Or, are
not youre wayes rather wicked? When a
rightuous mā turneth awaye from his righ
tuousnesse, and medleth with vngodlynes:
he must dye therin: Yee for the vnrightuous-
nes that he hath done, must he dye. Agayne:
when the wicked man turneth awaye from
his wickednesse, that he hath done, and doth
the thinge which is equall and right: he shal
saue his soule alyue. For in so moch as he re-
membreth himself, and turneth him from all
the vngodlynes, that he hath vsed, he shall
lyue, and not dye.

And yet saieth the house of Israel: Tush,
the waye of the LORDE is not equall. Are
my wayes vnright, o ye house of Israel? Are
not youre wayes rather vnequall? As for
me, I wil iudge euery man, acordinge to his
wayes, O ye house of Israel, saieth the LOR
DE God. Wherfore, be converted, and turne
you clene from all youre wickednesse, so shal
there no synne do you harme. Cast awaye frō
you all youre vngodlynesse, that ye haue do-
ne: make you new hertes and a new spirite.
Wherfore wil ye dye, O ye house of Israel?
seynge I haue no pleasure in ỹ death of him
that dyeth, saieth the LORDE God. Turne
you then, and ye shal lyue.

The XIX. Chapter.

BVt mourne thou for the princes off
Israel, & saye: Wherfore laye thy mo
ther that lyonesse, amōge the lyons?
& norished hir yonge ones amōge the lyons

whelpes: One of hir whelpes she brought vp, & it became a lyon: it lerned to spoyle, and to deuoure folke. The Heithen herde of him, & toke him in their nettes, & brought him in chaynes vnto the londe of Egipte.

Now when the damme sawe, that all hir hope & comforth was awaye, she toke another of hir whelpes, and made a lyon of him: which wente amonge the lyons, & became a fearce lyon: lerned to spoyle and to deuoure folcke: he destroyed their palaces, and made their cities waist: In so moch that the whole londe and euery thinge therin, were vtterly desolate, thorow the very voyce of his roaringe.

Then came the Heithen together on euery syde out of all countrees agaynst him, layed their nettes for him, and toke him in
xe. 25. a c 39. c a their pytte. So they bounde him with chaynes, and brought him to the kinge of Babilon: which put him in preson, that his voyce shulde no more be herde vpon the mountaynes of Israel. As for thy mother, she is like a
B vyne in thy blonde, planted by the water syde: hir frutes and braunches are growen out of many waters: hir stalkes were so stronge, that men might haue made staues therof for officers: she grew so hie in hir stalkes.

So when men sawe that she exceaded y heith and multitude of hir braunches, she was roted out in displeasure, and cast downe to the grounde. The East wynde dryed vp hir frute, hir stronge stalkes were broken of, wythered and brent in the fyre. But now she is planted in the wilderneſſe, in a drye and thurstie grounde. And there is a fyre gone out of hir stalkes, which hath bret vp hir braunches and hir frute: so that she hath no mo stronge stalkes, to be staues for officers. This is a piteous and miserable thinge.

The XX. Chapter.

A c. 14. a AN in the vij yeare the x daye of the v Moneth, it happened, that certayne of the elders of Israel came vnto me for to axe counsell at the LORDE, and sat them downe by me. Then came the worde of the LORDE vnto me on this maner: Thou sonne of man: Speake to the elders of Israel, and saye vnto them: Thus saieth the LORDE God: Are ye come hither to axe enythinge at me? As truly as I lyue (saieth the LORDE,) I will geue you no answere. Wilt thou not reprooue them (thou sonne of man) wilt thou not reprooue them? Shewe them the abhominacions of their forefathers, & tell the: o. 3. b Thus saieth the LORDE God: In the daye when I chose Israel, and lift vp myne honde vpon the sede of the house of Jacob, & shewed my self vnto them in the londe of Egipte: Yee when I lifte vp myne honde ouer the, and sayde: I am the LORDE youre God, euen in the daye that I lift vp myne honde ouer them, to bringe them out of the londe of Egipte: in to a londe that I had prouyded for them, which floweth with mylcke and hony, and is a pleasaunt lode amonge all other: Then sayde I vnto them: Caste awaye euery man the abhominacions that he hath before him, and defyle not youre selues with the Idols of Egipte, for I am the LORDE youre God.

But they rebelled agaynst me, and wolde not folowe me: to caste awaye euery man the abhominacions of his eyes, and to forsake the Idols of Egipte. Then I made me to poure my indignacion ouer them, and to satisfie my wrath vpon them: yee euen in the myddest of the londe of Egipte. But I wolde not do it, for my names sake: that it shulde not be vnhalowed before the Heithen, amonge whom they dwelt, and amonge whom I shewed my self vnto them, that I wolde bringe them out of the londe of Egipte. Now when I had caried them out of the londe of Egipte, and brought them in to the wilderneſſe: I gaue them my commaundementes, & shewed the my lawes: which who so kepeth shall lyue in them. I gaue them also my holy dayes, to be a token betwixte me and them, and therby to knowe, that I am the LORDE, which haloweth them. And yet the house of Israel rebelled agaynst me in the wilderneſſe, they wolde not walke in my commaundementes, they haue caste awaye my lawes: (which who so kepeth shulde lyue in them,) and my Sabbath daies haue they greatly vnhalowed.

The I made me to poure out my indignacion vpon them, & to consume them in the wilderneſſe. Yet I wolde not do it, for my names sake: lest it shulde be dishonoured before the Heithe, from the which I had caried them awaye. But I swore vnto them in the wilderneſſe, that I wolde not bringe them in to the londe, which I gaue them: a londe that floweth with mylcke & hony, & is a pleasure of all londes: & y because they refused my lawes, & walked not in my comaundemetes, but had vnhalowed my Sabbathes, for their herte was gone after their Idols. Neuertheles myne eye spared the, so y I wolde not vtterly slaye the, & consume the in the wilderneſſe. Moreouer, I sayde vnto their sonnes in y wilderneſſe: walke not in the statutes of yo

forefathers, kepe not their ordinaunces, and defyle not youre selues with their Idols, for I am the LORDE youre God. But walke in my statutes, kepe my lawes & do them, halowe my Sabbathes: for they are a token betwitte me & you, that ye maye knowe, how y I am the LORDE. Notwithstōdinge, their sonnes rebelled againste me also: they walked not in my statutes, they kepte not my lawes to fulfill them (which he that doth shall lyue in them) nether halowed they my Sabbath dayes. Thē I made me agayne to poure out my indignacion ouer them, and to satisfie my wrath vpon them in the wildernesse. Nevertheles I withdrewe my honde for my names sake, lest it shulde be vnhalowed amonge the Heithē, before whom I had brought them forth. I lift vp myne honde ouer them also in the wilderneſſe, that I wolde scatre them amonge the Heithen, and strowe them amonge the nacions: because they had not kepte my lawes, but cast asyde my commaundementes, vnhalowed my Sabbathes, and lift vp their eyes to their fathers Idols. Wherfore I gaue them also commaundementes not good, & lawes thorow the which they shulde not lyue, & I vnhalowed them in their owne giftes: (when I appoynted for myself all their first borne) to make them desolate: that they might knowe, how that I am the LORDE.

Therfore (O thou sonne of man) tell the house of Israel, thus saieth the LORDE God: Beside all this, youre forefathers haue yet blaſphemed me more, and greatly offended againſt me: For after I had brought them in to the londe, y I promysed to geue them, when they sawe euery hie hill & all the thicke trees: they made there their offringes, and prouoked me with their oblacions, makinge swete sauoures there, & poured out their drinke offeringes. Then I axed them: what haue ye to do with all, that ye go thither? And therfore is it called the hie place vnto this daye. Wherfore, speake vnto the house of Israel: Thus saieth the LORDE God: Ye are euen as vnclene as youre forefathers, & committe whordome also with their abhominacions. In all youre Idols, where vnto ye bringe youre oblacions, & to whose honoure ye burne youre children: ye defyle youre selues, euen vnto this daye: how darre ye thē come, and axe eny question at me? O ye house holde of Israel: As truly as I lyue (saieth the LORDE God) ye get no answere of me: & as for the thinge that ye go aboute, it shal not come to passe, where as ye saye: we wil be as the Heithen, & do as other people in the londe, wod & stone wil we worshipe.

As truly as I lyue (saieth the LORDE God) I myself, wil rule you with a mightie honde, with a stretched out arme, and with indignacion poured out ouer you: & wil bringe you out of the nacions and londes, wherin ye are scatred: and gather you together with a mightie hōde, with a stretched out arme & wt indignacion poured out vpon you: & wil bringe you into the wildernesse of the people, & there I will reason with you face to face. Like as I punished yo^r forefathers in the wildernesse, so wil I punish you also, saieth the LORDE God. I wil bringe you vnder my iurisdiction, and vnder the bonde of the couenaunt. The forsakers also and the transgressours wil I take from amonge you, & bringe them out of the londe of youre habitacion: as for the londe of Israel, they shall not come in it: that they maye knowe, how that I am the LORDE. E

Go now then (saieth the LORDE God) ye house of Israel, cast awaye, and destroye euery man his Idols: then shal ye heare me, and nomore blaspeme my holy name with youre offrynges and Idols. But vpon my holy hill, enē vpon the hie hill of Israel shal all the house of Israel and all that is in the londe, worshipe me: and in the same place will I fauoure them, and there will I requyre youre heaue offringes, and the firstlinges of youre oblacions, with all youre holy thinges. Esa. 2. c 30. d Ezec. 14. Deu. 12. 14. b

I wil accepte youre swete sauoure, when I bringe you from the nacions, and gather you together out of the londes, wherin ye be scatred: that I maye be halowed in you before the Heithen, and that ye maye knowe, that I am the LORDE, which haue brought you in to the londe of Israel: yee in to the same lōde, that I swore to geue vnto youre fore fathers. There shal ye call to remembraunce youre owne wayes and all youre ymaginacions, wherin ye haue bene defyled: and ye shal be displeased with youre owne selues, for all youre wickednes, that ye haue done. And ye shal knowe, that I am the LORDE: when I entreate you after myname, not after yo^r wicked wayes, ner accordinge to youre corrupte workes: O ye house of Israel, saieth the LORDE. S Iere. 3. a 18. a 31. c

Moreouer, the worde of y LORDE came vnto me, sayenge: Thou sonne of mā, set thy face towarde the south, & speake to the south wynde, and saye to the wodde towarde the souht: heare the worde of the LORDE, thus

saieth the LORDE God: Beholde, I wil kyndle a fyre in the, & shal cõsume the grene trees w^t the drye. No man shal be able to quench his flame, but all that loketh from the south to the north, shal be brent therin: & all flesh shal se, that I the LORDE haue kyndled it, so that no man maye quench it. Then sayde I:
e. 20.b O LORDE, they wil saye of me: Tush, they are but fables, that he telleth.

The XXI. Chapter.

A THe worde of the LORDE came to me, sayenge: Thou sonne of man, set thy face towarde Jerusalem, speake agaynst the Sanctuary, & prophecie agaynst the londe of Israel, saye to the lõde of Israel: Thus saieth the LORDE God: Beholde, I wil vpon the, & wil drawe my swearde out of y sheth, & rote out of y both the righteous & the wicked. Seinge then that I will rote out of the both the righteous & wicked, therfore shal my swearde go out of his sheth, agaynst all flesh from the north to the south: that all flesh maye knowe, how that I the LORDE haue drawen my swearde out of the sheth, & it shal not be put in agayne.

Mourne therfore (o thou sonne of man) y thy loynes crack withall, yee mourne bytterly for them: And yf they saye, wherfore mournest thou? Then tell them: for the tydinges that commeth, at the which all hertes shall melt, all hondes shal be letten downe, all stomackes shal faynte, and all knees shall waxe feble. Beholde, it commeth & shal be fulfilled, saieth the LORDE God.

B Agayne, the worde of the LORDE came vnto me, sayenge: Thou sonne of man, prophecie, and speake: Thus saieth the LORDE God: speake, the swearde is sharpened & wel scoured. Sharpened is it for the slaughter, &
10.a scoured y it maye be bright. O, the destroyenge staff of my sonne, shal bringe downe all wodde. He hath put his swearde to y dightinge, y good holde maye be take of it. This swearde is sharpened & dight, y it maye be geuen in to the honde of the manslayer.

Crie (o thou sonne of man) and howle, for this swearde shal smyte my people, & all the rulers in Israel, which with my people shall be slayne downe to the grounde thorow this swearde. Smyte thou vpõ thy thee, for, wherfore shulde not the plage & staff of iudgmẽt come? Prophecy thou sonne of man, & smyte thine hõdes togetther: make the swearde two edged, yee make it thre edged, y manslayers swearde, that swearde of the greate slaughter, which shal smyte them, euen in their preuy chambres: to make them abasshed & fayn te at the hertes, & in all gates to make some of them fall. O how bright and sharpe is it, how wel dight & mete for y slaughter? Get the to some place alone, ether vpon the right honde or on the leste, whither so ever thy face turneth. I wil smyte my hondes together also, and satisfie my worthy full indignacion: Euen I the LORDE haue sayde it.

The worde of the LORDE came yet vnto me agayne, sayenge: Thou sonne of man, make the two stretes, that the swearde of y kinge of Babilõ maye come. Both these stretes shall go out of one londe. He shal set him vp a place, at the heade of the strete shal he chose him out a corner. Make y a strete, that the swearde maye come towarde Rabath of the Ammonites, and to the stronge cite of Jerusalem. For the kinge of Babilon shall stonde in the turnynge of the waye, at the heade of the two stretes: to axe councell at the soythsayers, castinge the lottes with his arowes, to axe councell at the Idols, and to loke in the lyuer. But the soythsayenge shall poynte to the right syde vpon Jerusalem, that he maye set men of warre, to smyte it with a greate noyse, to crie out Alarum, to set batellrammes agaynst the gates, to graue vp dyches, & to make bulwerkes.

Neuertheles, as for y soythsayenge, they shall holde it but for vanite, euen as though a ieste were tolde them: Yee and they themselues remembre their wickednesse, so that by right they must be take and wonne. Therfore saieth the LORDE God: For so moch as ye youre selues shewe youre offence, and haue opened youre wickednesse, so that in all youre workes men maye se youre synnes: Yee in so moch (I saye) that ye youre selues haue made mencion therof, ye shalbe taken by violence.

O thou shamefull wicked gyde of Israel, whose daye is come: euen the tyme that wickednesse shall haue an ende: Thus saieth the LORDE God: take awaye the myter, and put of the crowne, and so is it awaye: the humble is exalted, and the pronde brought lowe. Punysh, punysh, yee punysh them will I, and destroye them: and that shall not be fulfilled, vntill he come, to whom the iudgment belongeth, and to whom I haue geue it. And thou (o sonne of man) prophecy, & speake: Thus saieth the LORDE God to the children of Ammon, & to their blasphemy, speake thou: The swearde, the swearde, is drawen forth alredy to the slaughter, & scoured that it glistreth (because thou hast loked the vanities, & prophecied lyes) y it maye come

vpon thy necke, like as vpō the other vngodly, which be slayne: whose daye came, when their wickednesse was full.

Though it were put vp agayne into the sheath, yet will I punysh the, in the londe where thou wast norished & borne, and pour my indignacion vpon the, and will blowe vpon the in the fyre of my wrath, and delyuer the vnto cruell people, which are lerned to destroye. Thou shalt fede the fyre, and yͤ blonde shall be shed in the londe, that thou mayest be put out of remembraunce. Euen I the LORDE haue spoken it.

The XXII. Chapter.

MOreouer, the worde of yͤ LORDE came vnto me, & sayde: Thou sonne of man, wilt thou not reprone this blondthurstie cite? Shewe thē their abhominaciōs, & tell them: Thus saieth the LORDE God: O thou cite, yͤ sheddest blonde in yͤ myddest of the, yͤ thy tyme maye come also: and makest the Idols to defyle the withall. Thou hast made thy self gilty, in yͤ blonde yͤ thou hast shed: & defyled yͤ i yͤ ydols, which thou hast made. Thou hast caused thy daies to drawe nye, & made the tyme of thy yeares to come. Therfore will I make yͤ to be confounded amōge the Heithē, & to be despised in all the lōdes, whether they be nye or farre frō the: they shal laugh yͤ to scorne, thou yͤ hast gotten the soo foule a name, & art full off myschefe. Behelde, the rulers of Israel haue brought euery man his power, to shed blonde in the. In the haue they despised father & mother, in the haue they oppressed the straūger, in the haue they vexed the wyddowe & the fatherlesse. Thou hast despysed my Sāctuary, and vnhalowed my Sabbath. Murtherers are there in the, that shed blonde, & eate vpon the hilles, and in the they vse vnhappynesse.

In yͤ haue they discouered their fathers shame, in the haue they vexed wemen in the vnsickneesse. Euery mā hath dealte shamefully with his neghbours wife, & abhominably defyled his doughter in lawe. In the hath euery man forced his owne sister, euen his fathers doughter. Yee gyftes haue bene receaued in the, to shed blonde. Thou hast taken vsury & encreace, thou hast oppressed thy neghbours by extorcion, and forgotten me, saieth the LORDE God. Behelde, I haue smytten my hondes vpō thy couetousnesse, that thou hast vsed, and vpon the blonde which hath bene shed in the. Is thy herte able to endure it, or maye thy hondes defende themselues, in the tyme that I shall bringe vpon the? Euen I the LORDE that speake it, will bringe it also to passe. Eze. 13. c 15. b

I will scatre the amonge the Heithen, & strowe the aboute in the lōdes, and wil cause thy fylthynesse to ceasse out off the: yee and I will haue the in possession in the sight of the Heithen, that thou mayest knowe, that I am the LORDE.

And the worde off the LORDE came vnto me, sayenge: Thou sonne of man, the house of Israel is turned to drosse. All they that shulde be brasse, tynne, yrō & leade, are in the fyre become drosse. Ther fore, thus saieth the LORDE God: For so moch as ye all are turned in to drosse, beholde: I will bringe you together vnto Jerusalem, like as syluer, brasse, yron, tynne and leade are put together in the fornace, and the fyre blowen there vnder to melt them: Euen so will I gather you, put you in together, and melt you in my wrath and indignacion. I will bringe you together, and kyndle the fyre of my cruell displeasure vnder you, that ye maye be melted therin. Esa. 1. c C

Like as the syluer is melted in the fyre, so shall ye also be melted therin: that ye maye knowe, how that I the LORDE haue poured my wrath vpon you.

And the worde off the LORDE came vnto me, sayēge: Thou sonne of mā, tell her: Thou art an vnclene londe, which is not rayned vpon in the daye off the cruell wrath: thy prophetes that are in the, are sworne together to deuoure soules, like as a roaringe Lyon, that lyueth by his pray. They receaue riches and good, and make many wyddowes in yͤ. Thy prestes breake my lawe, and defyle my Sanctuary. They put no dyfference betwene the holy and vnholy, nether discerne betwene the clene and vnclene: they turne their eyes fro my Sabbathes, and I am vnhalowed amonge them. Mich. 3. D Leui. 10. Thy rulers in the are like rauyshinge wolues, to shed blonde, and to destroye soules, for their owne covetous lucre. As for thy prophetts, they dawbe with vntempered claye, they se vanities, and prophecie lies vnto them, sayenge: the LORDE God sayeth so, where as the LORDE hath not spoken. The people in the londe vseth wicked extorciō and robbery. They vexe the poore and nedy: and oppresse the straunger agaynst right. And I sought in the londe for a man, that wolde make vp the hedge, and set him self in the gappe before me in the lōdes behalfe, yͤ I shulde not vtterly destroye it: but I coude fynde none. Therfore wil I pou Mich. 3. d Soph. 3. Eze. 13. b Exo. 22. b

re out my cruell displeasure vpon them, and burne them in the fyre of my wrath: their owne wayes will I recompence vpō their heades, saieth the LORDE God.

The XXIII. Chapter.

A THe worde off the LORDE came vnto me, sayenge: Thou sonne of man, there were two womē, that had one mother: These (when they were yonge) beganne to playe the harlottes in Egipte. There were their brestes brussed, and the pappes off their maydenheade destroyed. The eldest of them was called Oola, and hir yongest sister Ooliba. These two were myne, and bare sonnes and doughters. Their names were, Samaria, and that was Oola: and Jerusalem, that was Ooliba. As for Oola, she beganne to go a whorynge, when I had takē her to me. She was set on fyre vpon hir louers the Assirians, which had to do with her: euen the prynces and lordes, that were deckte in costly araye: fayre yonge men, lusty ryders of horses.

Ezech.20.a

3.Re.15.d

Thus thorow hir whordome, she cleued vnto all the yonge men off Assiria: yee she was madde vpon them, and defyled herselff with all their Idols. Nether ceassed she frō the fornicaciō, that she vsed with the Egipcians: for in hir youth they laye w' her, they brussed the brestes of hir maydenheade, and poured their wordome vpon her. Wherfore, I delyuered her in to ỹ hōdes of hir louers, euen the Assirians, whom she so loued. The se discouered hir shame, toke hir sonnes and doughters, and slewe her with the swearde: An euell name gat she of all people, ād they punyshed her.

4.Re.17.c

Ezech.16.b

B Hir sister Ooliba sawe this, ād destroyed herself w' inordinate loue, more then she, ỹ exceaded hir sister in whordome: she loued ỹ Assirians (which also laye w' her) namely, the prynces ỹ greate lordes, that were clothed w' all maner of gorgious apparell, all lusty horsmen and fayre yonge personnes. Then I sawe, that they both were defyled alike. But she increased still in whordome: for when she sawe men paynted vpon the wall, the ymages off the Caldees set forth with fresh colours, with fayre gyrdles about them, and goodly bonettes vpon their heades, lokynge all like prynces (after ỹ maner of the Babiloniās and Caldees in their owne londe, where they be borne) Immediatly, as soone as she sawe them, she brent in loue vpon them, and sent messāgers for them in to the londe of the Caldees.

Ierem.3.b

4.Re.16.b

Now when the Babiloniās came to her, they laye with her, and defyled her with their whordome, and so was she poluted with them. And when hir lust was abated from them, hir whordome and shame was discouered ỹ sene: then my herte forsoke her, like as my herte was gone from hir sister also. Nevertheles she vsed hir whordome euer the longer the more, and remembred the dayes off hir youth, wherin she had played the harlot in the londe off Egipte: she brent in lust vpon them, whose flesh was like ỹ flesh of Asses, and their sede like the sede off horses. Thus thou hast renued the fylthynesse of thy youth, when thy louers bressed ỹ pappes, and marred thy brestes in Egipte.

Therfore (o Ooliba) thus saieth ỹ LORDE God. I will rayse vp thy louers (with whom thou hast satisfied thy lust) agaynst the, and gather them together rounde aboute the: Namely, the Babilonians, and all the Caldees: Pecod, Schoa and Coa, with all the Assirians: all yonge and fayre louers: prynces and lordes, knyghtes and gentlemen, which be all good horsmen: These shall come vpon the with horses, charettes, ỹ a greate multitude of people: which shal be harnessed aboute the on euery syde, w' brestplates, sheldes and helmettes. I will punysh ỹ before them, yee they thē selues shal punysh the, acordinge to their owne iudgmēt. I will put my gelousy vpon the, so that they shall deale cruelly with the. They shal cut of thy nose and thine eares, and the remnaunt shall fall thorow the swearde. They shall cary awaye thy sonnes and doughters, ỹ therof due shalbe brent in the fyre. Thy shal stripe the out of thy clothes, ỹ cary thy costly Jewels awaye with them.

Thus will I make an ende off thy fylthynesse ỹ whordome, which thou hast brought out of the lōde of Egipte: so that thou shalt turne thine eyes nomore after them, ỹ cast thy mynde nomore vpon Egipte. For thus saieth the LORDE: Beholde, I will deliuer ỹ in to the hōdes of them, whom thou hatest, yee euen in to the hondes of them, with whō thou hast fulfylled thy lust, which shall deale cruelly with ỹ: All thy labour shal they take with them, and leaue the naked and bare, and thus the shame of thy filthy whordome shal come to light. All these thinges shal happen vnto the, because of thy whordome, which thou hast vsed amonge the Gentiles, with whose Idols thou hast defyled ỹ self. Thou hast walked in the waye of thy sister, therfore will I geue the hir cuppe in thy hande.

Thus saieth the LORDE God: Thou shalt drynke off thy sisters cuppe, how depe & farre so euer it be to the botome. Thou shalt be laughed to scorne, and had as greatly in derision, as is possible. Thou shalt be full off dronckennes and sorowe, for the cuppe of ỹ sister Samaria is a cuppe of destruccion & waistinge: the same shalt thou drynke, and suppe it out euē to ỹ dregges, yee thou shalt eate vp the broken peces off it, and so teare thine owne brestes: For euen I haue spoken it, saieth the LORDE God.

Therfore thus saieth ỹ LORDE God: For so moch as thou hast forgottē me, & cast me
E aſyde, so beare now thine owne fylthinesse & whordome. The LORDE sayde moreouer vnto me: Thou sonne of mā, wilt thou not reproue Ola & Oliba: Shewe thē their abhominacions: namely, ỹ they haue brokē their wedlocke, & stayned their hōdes w' blonde: yee euen w' their Idols haue they committed aduoutry, & offred them their owne children (to be deuoured) whō they had borne vnto me. Yee & this haue they done vnto me also: they haue defyled my Sānctuary in that same daye, & haue vnhalowed my Sabbath. For when they had slayne their childrē for their Idols, they came the same daye in to my Sanctuary, to defyle it. Lo, this haue they done in my house. Beside all this, thou hast sent ỹ messaungers for men out of farre coūtrees: and whē they came, thou hast bathed, trymmed and set forth thy selff off the best fashion: thou satteſt vpō a goodly bed, & a table spred before the: wherupon thou hast set myne incense and myne oyle.

G Then was there greate cheare w' her, & the men ỹ were sent frō farre coūtrees ouer the deserte: vnto these they gaue bracelettes vpon their hondes, & set glorious crownes vpon their heades. Then thought I: no doute, these wil vse their harlotry also w' yōder olde whore. And they wente in to her, as vnto a comon harlot: Euen so wente they also to Ola & Oliba, those filthy women.

O ye all that loue vertue and righteousnes, iudge thē, punysh them: as aduoutrers and murtherers ought to be iudged and punyshed. For they are breakers off wedlocke, and the blonde is in their hondes. Wherfore thus saieth the LORDE God: bringe a greate multitude off people vpon them, and make them be scatred and spoyled: these shal stone them, and gorre them with their swerdes. They shal slaye their sonnes and doughters and burne vp their houses with fyre.

Thus will I destroye all soch fylthynes out off the londe: that all women may lerne, not to do after youre vnclēnesse. And so they shall laye youre fylthinesse vpon youre owne selues, and ye shalbe punyshed for the synnes, that ye haue committed with youre Idols: & ye shall knowe, that I am the LORDE.

The XXIIII. Chapter.

A In the ix. yeare, in the x. Moneth, the x. daye off the Moneth, came the worde off the LORDE vnto me, sayenge: O thou sonne off man, wryte vp the name off this daye, yee euē ỹ houre of this present daye: when the kynge of Babilon set himself agaynst Jerusalē. Shewe ỹ obstinate housholde a parable, & speake vnto thē: Thus sayet the LORDE God: Get the a pot, set it on, & poure water in to it: put all the peces together in it, all the good peces: the loyne and the shulder, & fyll it with the best bones. Take one off the best shepe, & an heape off bones withall: let it boyle well, & let the bones seyth well therin. Eze. 17. a / Eze 11. b

With that, sayde the LORDE God on this maner: Wo be vnto the bloudy cite of ỹ pot, Nau. 3. c / Aba. 2. a
wherupon the rustynesse hāgeth, and is not yet scoured awaye. Take out the peces that are in it, one after another: there nede no lottes be cast therfore, for the blonde is yet in it
B Vpon a playne drye stone hath she poured it, and not vpon the grounde, that it might be couered with dyst. And therfore haue I letten her poure hir blonde vpon a playne drye stony rocke, because it shulde not be hid, and that I might bringe my wrothfull indignacion and vengeaunce vpon her.

Wherfore, thus saieth ỹ LORDE God: O, wo be vnto that bloudthurstie cite, for whō I wil prepare a heape off wodde: beare thou ỹ bones together, kyndle thou the fyre, seeth the flesh, let all be well soddē, that the bones maye be suckte out. Moreouer, set the pot empty vpon the coales, that it maye be warme and the metall hote: that the fylth and rustynesse maye be consumed. But it will not go off, there is so moch off it: the rustinesse must be brent out. Thy filthinesse is abhominable, for I wolde haue clensed the, but thou woldest not be clensed. Thou canst not be pourged from thine vnclennesse, till I haue poured my wrothfull indignacion vpon the. Euen I the LORDE haue so deuysed: Yee it is come therto allredy, that I will do it. I will not go backe, I will not spare, I wil not be intreated: but acordinge to thy wayes & ymaginacions, thou shalt be punyshed, saieth the LORDE God.

C And the worde off the LORDE came vnto me, sayenge: Thou sonne off man, beholde, I will take awaye the pleasure off thine eyes w' a plage: yet shalt thou nether mourne ner wepe, ner water thy chekes therfore: thou mayest mourne by thy selff alone, but vse no deadly lamentacion. Holde on thy bonet, and put on thy shues vpon thy fete, couer not thy face, and eate no mourners bred. So I spake vnto the people bytymes in the mornynge, and at euen my wyfe dyed: then vpon the nexte morow, I dyd as I was cõmaunded. And y people sayde vnto me: wilt thou not tell vs, what that signifieth, which thou doest? I answered them, the worde off the LORDE came vnto me, sayenge: Tell the house of Israel, thus saieth y LODDE God: beholde, I wil suspende my Sanctuary: euẽ the glory of youre power, the pleasure of yo' eyes, and the thinge that ye loue: youre sonnes and doughters whom ye haue left, shal fall thorow the swerde.

D Like as I haue done, so shall ye do also: Ye shal not hyde youre faces, ye shal eate no mourners bred: youre bonettes shal ye haue vpon youre heades, & shues vpon youre fete Ye shal nether mourne ner wepe, but in youre synnes ye shal be sorou full, and one repẽte with another. Thus Ezechiel is youre shewtokẽ. For loke as he hath done, so (when this commeth) ye shall do also: that ye maye lerne to knowe, that I am y LORDE God. But beholde, O thou sonne of man: In the daye when I take from them their power, their ioye and honoure, the lust off their eyes, the burthẽ of their bodies: namely, their sonnes and doughters: Thẽ shall there one escape, and come vnto the, for to shewe the. In that daye shal y mouth be opened to him, which is escaped, that thou mayest speake, and be nomore domme: Yee and thou shalt be their shewtokẽ, that they maye knowe, how that I am the LORDE.

The XXV. Chapter.

A The worde of the LORDE came vnto me, sayenge: Thou sonne of man, set thy face agaynst y Ammonites, prophecy vpon them, and saye vnto the Ammonites: Heare the worde off the LORDE God, Thus saieth the LORDE God: For so moch as thou speakest ouer my Sanctuary: A ha, I trow it be now suspended: and ouer the londe of Israel, I trow it be now desolate: yee ad ouer the house of Juda, I trow they be now led awaye presoners: Beholde, I will delyuer y to the people of the east, y they maye haue the in possession: these shal set their castels and houses in the. They shall eate thy frute, and drynke vp thy mylcke. As for Rabath, I wil make of it a stall for camels, and of Ammon a shepefolde: and ye shal knowe, that I am the LORDE.

Ezec. 21 d
Ezec. 49. a

For thus saieth the LORDE God: In so moch as thou hast clapped with thine hondes, and stamped with thy fete, yee reioyced in thine herte ouer the londe of Israel with despyte: beholde, I wil stretch out myne hõde ouer the also, and delyuer the, to be spoyled off the Heithen, and rote the out from amonge the people, and cause the be destroyed out off all londes: yee I will make the be layed waist, that thou mayest knowe, that I am the LORDE.

Thus saieth y LORDE God: For so moch as Moab and Seir do saye: As for the house off Juda, it is but like as all other Gẽtiles be: Therfore beholde, I will make the cities off Moab weapenlesse, and take awaye their strength: their cities and chefe coastes off their londe, which are the pleasures off the countre: As namely, Betiesimoth, Baalmeõ and Cariathaim: these will I open vnto the off the east, y they maye fall vpon the Ammonites: and will geue it them in possession: so that the Ammonites shal no more be had in remẽbraunce amonge the Heithen. Even thus will I punysh Moab also, that they maye knowe, how that I am the LORDE.

Moreouer, thus sayeth the LORDE God: Because that Edom hath auenged & eased him selfe vpon the house off Juda, therfore thus saieth the LORDE: I will reach out myne honde vpon Edom, and take awaye man and beest out off it. From Themã vnto Dedan wil I make it desolate, they shalbe slayne with the swearde. Thorow my people of Israel, wil I auenge me agayne vpõ Edõ: they shal hãdle him, accordinge to my wrath and indignaciõ, so that they shal knowe my vengeaunce, saieth the LORDE God.

Thus saieth y LORDE God: For so moch as the Philistynes haue done this: namely, taken vengeaunce with despitefull stomackes, and off an olde euell will set them selues to destroye: Therfore thus saieth the LORDE God: Beholde, I wil stretch out myne hõde ouer the Philistynes, and destroye the destroyer, and cause all the remnaunt off the see coast to perish. A greate vengeaunce will I take vpon them, and punysh them cruelly: that they maye knowe, how that I am the LORDE, which haue auenged me off them.

The XXVI. Chapter.

IT happened, that in the xi. yeare, the first daye off the Moneth, the worde of the LORDE came vnto me, sayenge: Thou sonne of man, Because that Tyre hath spoken vpon Jerusalem: Aha, now I trow the portes of the people be broken, and she turned vnto me, for I haue destroyed my dely full. Yee therfore saieth ỹ LORDE God: Beholde O Tyre, I will vpō the, I wil bringe a greate multitude off people agaynst ỹ, like as whē the see aryseth with his wawes: These shal breake the walles off Tyre, and cast downe hir towres: I wil scrape the grounde from her, and make her a bare stone: yee as the dryenge place, where the fyshers hange vp their nettes by the see syde. Euen I haue spoken it, sayeth the LORDE God. The Gētiles shal spoyle her: hir doughters vpon the felde shall perish with the swearde, ỹ they maye knowe, how that I am the LORDE.

For thus saieth the LORDE God: Beholde, I will bringe hither Nabuchodonosor (which is the kynge off Babilon & a kynge of kynges) from the North, vpō Tyre, with horses, charettes, horsmen and with a greate multitude of people. Thy doughters that are in the londe, shal he slaye with ỹ swearde: But agaynst ỹ, he shall make bullworkes & graue vp dyches aboute the, & lift vp his shylde agaynst ỹ. His slynges & batelrāmes shal he prepare for thy walles, & wt his weapēs breake downe thy towres. The dust of his horses shal couer ỹ, they shalbe so many: ỹ walles shal shake at the noyse of ỹ horsemen, charettes & wheles: when he cōmeth to thy portes, as men do in to an open cite. With the hoffes off his horse fete, shal he treade downe all thy stretes.

He shal slaye thy people wt the swearde, & breake downe the pilers of thy strength. They shal waist awaye thy riches, & spoyle ỹ marchaūdise. Thy walles shal they breake downe, & destroye thy houses of pleasure. Thy stones, thy tymbre & foundacions, shall they cast in the water. Thus wil I bringe the melody of thy songes, & the voyce of thy mynstrelsy to an ende, so that they shal nomore be herde. I wil make a bare stone off the, yee a dryenge place for nettes, and shalt neuer be buylded agayne: For euē I ỹ LORDE haue spoken it, sayeth the LORDE God: thus hath the LORDE God spoken concernynge Tyre: The Jles shall be moued at the noyse off thy fall, & at the crie of the slayne, ỹ shal be murthured in the. All kynges off the see shall come downe from their seates regall: they shal laye awaye their roabes, and put off their costly clothinge: Yee with tremblinge shal they be clothed, they shall syt vpō the grounde: they shal be afrayed at thy sodane fall, and be abasshed at the.

They shal mourne for the, and saye vnto the: O thou noble cite, ỹ hast bene so greatly occupyed off olde, thou that hast bene the strongest vpon the see wt thine inhabitours off whom all men stode in feare: How art thou now so vtterly destroyed? Now at the tyme off thy fall the inhabitours off the Jles, yee and the Jles them selues shall stonde in feare at thine ende. For thus sayeth the LORDE God: when I make the a desolate cite (as other cities be, that no man dwell in) and when I bringe the depe vpon the, ỹ greate waters maye couer the: Then will I cast the downe vnto them, that descende into ỹ pytte: vnto a people that hath bene lōge deed, and set the in a londe ỹ is beneth, like the olde wyldernes, with them which go downe to their graues, so ỹ no mā shal dwell more in the. And I wil make the to be no more in honor, in the lōde of the lyuynge. I wil make an ende off the, ād thou shalt be gone. Though thou be sought for, yet shalt thou not be founde for euermore, saieth ỹ LORDE God.

Tren. 1. a

D

The XXVII. Chapter.

THe worde off the LORDE came vnto me, sayenge: O thou soiane off mā, make a lamentable cōplaynte vpon Tyre, & saye vnto Tyre, which is a porte off the see, ỹ occupieth with moch people: and many Jles: thus speaketh ỹ LORDE God: O Tyre thou hast sayde: what, I am a noble cite. thy borders are in the myddest of the see, and thy buylders haue made the maruelous goodly. All ỹ tables haue they made of Cipre trees of the mount Senir. Frō Libanus haue they takē Cedre trees, to make the mastes: & the Okes of Basan to make the rowers.

Ezec. 26. 28.

Thy boordes haue they made of yuery, & of costly wod out of the Jle of Cethim. Thy sale was of whyte small nedle worke out off the londe of Egipte, to hāge vpō thy mast: & thy hanginges of yalow sylcke & purple, out of ỹ Jles of Elisa. They of Sidō & Arnad were thy maryners, & the wyseste in Tyre were thy shypmasters. The eldest and wyseste at Gebal were they, that mended & stopped thy shippes.

All shippes off the see with their shipmē occupied their marchaundies in the. The Perses, Lydians and Lybians were in thyne hooste, and helped the to fight: these hanged vp their shildes & helmettes with the, these set forth thy beuty.

They off Arnad were with thine hooſt roūde aboute thy walles, & were thy watchmen vpon thy towres: theſe hanged vp their ſhildes roūde aboute thy walles, and made the maruelous goodly. Tharſis occupide with the in all maner of wares, in ſyluer, yron, tynne and lead, and made thy market greate. Iauan, Tubal and Meſech were thy marchauntes, which brought the men, & ornamentes off metall for thy occupyenge. They off the houſe of Thogarma brought vnto the at the tyme off thy Marte, horſe, horſmen and mules. They off Dedan were thy marchaūtes: and many other Iles that occupyed with the, brought the wethers, elephāt bones and Payeockes for a preſent. The Sirians occupied with the, becauſe of thy dyuerſe workes, and increaſed thy marchaundies, with Smaragdes, with ſcarlet, with nedle worke, w^t^ whyte lynninge cloth, with ſylcke and with Chriſtall.

Ezec. 25. f

Iuda and the londe off Iſrael occupide with the, and brought vnto thy markettes, wheate, balme, hony, oyle, & triacle. Damaſcus alſo vſed marchaūdies with the, in the beſt wyne and whyte woll: becauſe thy occupienge was ſo greate, and thy wares ſo many. Dan, Iauan, and Meuſal haue brought vnto thy markettes, yron redy made, with Caſia and Calamus, accordinge to thyne occupienge. Dedan occupied with the, in fayre tapeſtry worke and quyßhyns. Arabia & all the princes off Cedar haue occupied w^t^ the, in ſhepe, wethers and goates.

The marchauntes off Seba and Rema haue occupied alſo with the, in all coſtly ſpices, in all precious ſtones and golde, which they brought vnto thy marckettes. Haran, Chene and Eden, the marchauntes off Saba, Aſſiria and Chelmad, were all doers with the & occupied with the: In coſtly rayment, off yalow ſylke and nedle worke, (very precious, & therfore packte & boūde together w^t^ roapes) yee and in Cedre wodde, at the tyme off the marckettes. The ſhippes of Tharſis were the cheſe off thy occupienge.

B

C

Thus thou art full, and in greate worſhipe, euen in the myddeſt off the ſee. Thy maryners were euer brynginge vnto the out of many waters. But the eaſte wynde ſhal ouerbeare the into the myddeſt off the ſee: ſo that thy wares, thy marchaūdies, thy ryches, thy maryners, thy ſhipmaſters, thy helpers, thy occupiers (that brought the thinges neceſſary) the men off warre that are in the: yee and all thy comons ſhall periſh in the myddeſt off the ſee, in the daye off thy fall. The ſuburbes ſhall ſhake at the loude crie off thy ſhippmen. All whitry men, and all mariners vpō the ſee, ſhall leapē out of their bootes, and ſet them ſelues vpon the lōde. They ſhal lift vp their voyce because off the, and make a lamentable crye. They ſhall caſt dust vpon their heades, ād lye downe in aſſhes. They ſhal ſhaue them ſelues, & put ſacke cloth vpon them for thy ſake,

They ſhall mourne for the with herteſ ſorow, and heuy lamentacion, yee their children alſo ſhall wepe for the: Alas, what one hath ſo bene deſtroyed in the ſee, as Tyrus? When thy wares & marchaundies came out the ſees, thou gaueſt all people ynough. The kynges off the earth haſt thou made riche thorow the multitude off thy wares and occupienge: But now art thou caſt downe into the depe of the ſee, all thy reſorte of people is periſhed with the. All they that dwell in the Iles are abaſhed at the, and all their kynges are afrayed, yee their faces haue changed coloure. The marchauntes of the nacions wondre at the, In that thou art ſo done brought to naught, & cōmeſt nomore.

The XXVIII. Chapter.

The worde of the LORDE came vnto me, ſayenge: Thou ſonne of man, ſay to the prynce of Tyre: Thus ſaieth the LORDE God: becauſe thou haſt a proude hert and haſt ſayde: I am a God, I haue my ſeate in the myddeſt off the ſee like a god: where as thou art but a man & not God, & yet ſtondeſt in thine owne cōceate, that thou art God: Beholde, thou thynkeſt thy ſelfe wyſer then Daniel, that there is no ſecretes hyd from the. With thy wißdome & thy vnderſtondinge, thou haſt gotte the greate welth vnto the, and gathered treaſure of ſyluer & golde. With thy greate wißdome and occupienge, haſt thou increaſed thy power, and becauſe of thy greate riches thy hert is proude.

Therfore thus ſaieth the LORDE God: Forſo mocheas thou haſt lift vp thine herte, as thoughe thou werſt God: beholde, I will bringe enemies vpon the, euen the tyraunnes of the Heithē: theſe ſhal drawe out their ſwordes vpon thy beuty and wißdome, and ſhall defyle thy glory. They ſhal caſt the downe to the pytte, ſo that thou ſhalt dye in the middeſt of the ſee, as they that be ſlayne. Let it, yff thou wilt ſaye then (before thē that ſlayeth the) I am God: where as thou art but a man, and not God, in the hondes of them that ſlaye the. Dye ſhalt thou, euen as the vncircumciſed in the hōdes of the enemies: for I myſelf haue ſpoken it, ſaieth the LORDE God.

Moreouer, the worde off the LORDE came vnto me, sayenge: Thou sonne off man, make a lamentable complaynte ouer the kynge of Tyre, & tell him: Thus saieth the LORDE God: Thou art a seale of a lickneſſe, full off wyßdome & excellent beuty. Thou haſt bene in ỹ pleaſaũt gardẽ off God: thou art decte with all maner of precious stones: with Rubi, Topas, Chriſtall, Jacyncte, Onyx, Jaſpis, Saphir, Smaragde, Carbũcle, & golde. Thy beuty & ỹ holes ỹ be in ỹ were ſet forth in the daye of ỹ creacion. Thou art a sayre Cherub, ſtretched wyde out for to couer.

I haue ſet the vpon the holy mount off God, there haſt thou bene, and walked amõge the sayre glisteringe stones. From the tyme of thy creacion thou haſt bene right excellent, tyll wickednesſe was founde in the.

Because off thy greate marchaundiſe, thy hert is full of wickednesſe, & thou haſt offended. Therfore wil I caſt the from the mount of God, (O thou coueringe Cherub) and deſtroye the amõge the glisteringe stones. Thy hert was proude in ỹ sayre beuty, & thorow thy beuty thou haſt deſtroyed thy wißdome. I will caſt ỹ downe to the grounde, & ỹ in ỹ sighe of kynges. Thou haſt defyled thy Sãctuary, w' thé greate wickednesſe off thy vnrighteous occupyenge. I wil bringe a fyre from the myddeſt of the, to conſume the: ãd wil make the to aſſhes, in the sighe of all thẽ ỹ' lóke vpon the. All they that haue bene acquainted with the amonge the Heithẽ, ſhal be abaſſhed at the: ſeinge thou art ſo clene brought to naught, and cõmeſt no more vp.

And the worde off the LORDE came vnto me, ſayenge: Thou ſonne of man, ſet thy face agaynſt Sidõ, Prophecie vpõ it, and ſpeake. Thus ſaieth the LORDE God: Beholde o Sidon, I wil vpõ the, & get me honoure in the: that it maye be knowne, how that I am ỹ LORDE, when I punyſh her, & get me honoure in her. For I will ſende peſtilence & bloud ſheddinge in to hir ſtretes, ſo ỹ' thoſe which be ſlayne with the ſwerde, ſhal lye rounde aboute in the myddeſt of her: & they ſhal knowe, that I am the LORDE. She ſhal no more be a prickinge thorne, & an hurtinge briere vnto the house of Iſrael, ner vnto thẽ that lye rounde aboute her and hate her: and they ſhal knowe, that I am the LORDE.

Thus ſaieth the LORDE God: when I gather the houſholde of Iſrael together agayne, from the nacions amonge whom they be ſcatred: then ſhal I be ſanctified in thẽ, in ỹ' ſighe of the Gẽtiles: & they ſhal dwell in the lõde, ỹ' I gaue to my ſeruaunt Jacob. They ſhal dwell ſafely therin, buylde houſes, and plante vynyardes: Yee ſafely ſhal they dwell therin, when I haue punyſhed all thoſe, that deſpyſe them rounde aboute: and then ſhall they knowe, ỹ' I am the LORDE their God. Deu. 28. c Eſa. 65. d

The XXIX. Chapter.

IN the x. yeare, vpon the xij. daye off the j. Moneth, the worde of the LORDE came vnto me, ſayẽge: O thou ſonne off mã, ſet now thy face agaynſt Pharao the kynge off Egipte, Prophecye agaynſt him and agaynſt the whole lõde of Egipte: Speake, and tell him, thus ſaieth the LORDE God: beholde, o Pharao thou kinge of Egipte, I wil vpõ the, thou greate whall fyſh, ỹ' lyeſt in ỹ' waters: Thou ỹ' ſayeſt: the water is myne, I haue made it myſelf. I wil put an hoke in thy chawes, & hãge all the fiſh in thy waters vpõ thy ſkales: after ỹ' I wil drawe the out of thy waters, yee & all the fiſh of ỹ' waters that hange vpon thy ſkales. A Bſa. 19. a 20. a Iere. 46. Eze. 30. 31. 32.

I wil caſt the out vpon the drylõde with the fiſh of thy waters, ſo that thou ſhalt lye vpon the felde. Thou ſhalt not be gathered ner taken vp, but ſhalt be meate for the beeſtes of the felde, & for the foules off the ayre: that all they which dwell in Egipte, maye knowe, that I am the LORDE: because thou haſt bene a ſtaff of rede to the houſe of Iſrael. When they toke holde of ỹ' w' their hõde thou brakeſt and prycdeſt them on euery ỹde: and yff they leaned vpõ the, thou brakeſt, ãd hurtdeſt the reynes of their backes. Ther fore, thus ſayeth the LORDE: God: beholde, I will bringe a ſwearde vpon the, and rote out of the both man and beeſt. Yee the londe of Egipte ſhalbe deſolate and waiſt, & they ſhal knowe, that I am the LORDE: Becauſe he ſayde: the water is mine, I my ſelf haue made it. Beholde ther fore, I wil vpon the, & vpon thy waters: I will make the londe off Egipte waiſt and deſolate, from the towre of Syenes vnto the borders of the Moriãs londe: ſo that in xl. yeares there ſhall no fote off man walke there, nether fote of catell go there, nether ſhal it be inhabited. I wil make the londe of Egipte to be deſolate amonge other waiſt countrees, and her cities to lye voyde xl. yeares, amonge other voyde cities: And I wil ſcatre the Egipcians amonge the Heithen and nacions. 4. Re. 18. Eſa 30. a 31. a. 36. a B

Agayne, thus ſayeth the LORDE God: Whẽ the xl. yeares are expyred, I wil gather the Egipcians together agayne, out off the naciõs, amonge whõ they were ſcatred, and wil bringe the preſoners off Egipte agayne in to the londe off Pathures their owne na- Iere. 46. f

They off Arnad were with thine hooste roūde aboute thy walles, & were thy watchmen vpon thy towres: these hanged vp their shildes roūde aboute thy walles, and made the maruelous goodly. Tharsis occupide with the in all maner of wares, in syluer, yron, tynne and lead, and made thy market greate. Jauan, Tubal and Mesech were thy marchauntes, which brought the men, & ornamentes off metall for thy occupyenge. They off the house of Thogarma brought vnto the at the tyme off thy Marte, horse, horsmen and mules. They off Dedan were thy marchaūtes: and many other Jles that occupyed with the, brought the wethers, elephāt bones and paycockes for a present The Sirians occupied with the, because of thy dyuerse workes, and increased thy marchaundies, with Smaragdes, with scarlet, with nedle worke, w^t whyte lynninge cloth, with sylcke and with Christall.

Ezec. 25. c

Juda and the londe off Jsrael occupide with the, and brought vnto thy markettes, wheate, balme, hony, oyle, & triacle. Damascus also vsed marchaūdies with the, in the best wyne and whyte woll: because thy occupienge was so greate, and thy wares so many. Dan, Jauan, and Meusal haue brought vnto thy markettes, yron redy made, with Casia and Calamus, according to thyne occupienge. Dedan occupied with the, in fayre tapestry worke and quyßhyns. Arabia & all the princes off Cedar haue occupied w^t the, in shepe, wethers and goates.

The marchauntes off Seba and Rema haue occupied also with the, in all costly spices, in all precious stones and golde, which they brought vnto thy marckettes. Haran, Chene and Eden, the marchauntes off Saba, Assiria and Chelmad, were all doers with & occupied with the: Jn costly rayment, off yalow sylke and nedle worke, (very precious, & therfore packte & boūde together w^t roapes) Yee and in Cedre wodde, at the tyme off & marckettes. The shippes of Tharsis were the chefe off thy occupienge.

B

Thus thou art full, and in greate worshipe, euen in the myddest off the see. Thy maryners were euer brynginge vnto the out of many waters. But & easte wynde shal ouerbeare the in to the myddest off the see: so & thy wares, thy marchaūdies, thy ryches, thy maryners, thy shipmasters, thy helpers, thy occupiers (that brought the thinges necessary) the men off warre that are in the: yee and all thy comons shall perish in the myddest off the see, in the daye off thy fall. The suburbes shall shake at the loude crie off thy shippmen. All whirry men, and all maryners vpō the see, shall leapé out of their bootes, and set them selues vpon the lōde. They shal lift vp their voyce because off the, and make a lamentable crye. They shall caste dust vpon their heades, ād lye downe in the asshes. They shal shaue them selues, & put sacke cloth vpon them for thy sake.

C

They shall mourne for the with herfull sorow, and heuy lamentacion, yee their children also shall wepe for the: Alas, what citie hath so bene destroyed in the see, as Tyre is? When thy wares & marchaundies came fro the sees. thou gaueste all people ynough. The kynges off the earth hast thou made rich, thorow the multitude off thy wares and occupienge: But now art thou cast downe in to the depe of the see, all thy resorte of people is perished with the. All they that dwell in the Jles are abasshed at the, and all their kynges are afrayed, yee their faces haue chaunged coloure. The marchauntes of the nacions wondre at the, Jn that thou art so cleane brought to naught, & cōmest nomore vp.

The XXVIII. Chapter.

THe worde of the LORDE came vnto me, sayenge: Thou sonne of man, tell the prynce of Tyre: Thus saieth the LORDE God: because thou hast a proude hert and hast sayde: Jam a God, Jhaue my sete in the myddest off the see like a god: where as thou art but a man & not God, & yet stondest in thine owne cōceate, that thou art God: Beholde, thou thynkest thy selfe wyser then Daniel, that there is no secretes hyd from &. With thy wißdome & thy vnderstondinge, thou hast gottē the greate welthynesse, and gathered treasure of syluer & golde. With thy greate wißdome and occupienge, hast thou increased thy power, and because of thy greate riches thy hert is proude.

Therfore thus saieth & LORDE God: For so moch as thou hast lift vp thine herte, as though thou werst God: beholde, Jwil bringe enemies vpon the, euen the tyraunnes of the heithē: these shal drawe out their swerdes vpon thy beuty and wißdome, and shall defyle thy glory. They shal cast the downe to the pytte, so that thou shalt dye in the middest of the see, as they that be slayne. Let se, yff thou wilt saye then (before thē that slaye &) Jam God: where as thou art but a man, and not God, in the hondes of them that slaye the. Dye shalt thou, euen as the vncircumcised in the hōdes of & enemies: for Jmyself haue spoken it, saieth the LORDE God.

Moreouer, the worde off the LORDE came vnto me, sayenge: Thou sonne off man, make a lamentable complaynte ouer the kynge of Tyre, & tell him: Thus saieth the LORDE God: Thou art a seale of a lickneſſe, full off wyßdome & excellent beuty. Thou haſt bene in ẏ pleaſaũt gardẽ off God: thou art decte with all maner of precious ſtones: with Ruby, Topas, Chriſtall, Jacyncte, Onyx, Jaſpis, Saphir, Smaragde, Carbũcle, & golde. Thy beuty & ẏ holes ẏ be in ẏ were ſet forth in the daye of ẏ creacion. Thou art a fayre Cherub, ſtretched wyde out for to couer.

I haue ſet the vpon the holy mount off God, there haſt thou bene, and walked amõge the fayre gliſteringe ſtones. From the tyme of thy creacion thou haſt bene right excellent, tyll wickednesſe was founde in the.

C 2.a.b Becauſe off thy greate marchaundiſe, thy hert is full of wickednesſe, & thou haſt offended. Therfore wil I caſt the from the mount of God, (O thou coueringe Cherub) and deſtroye the amõge the gliſteringe ſtones. Thy hert was proude in ẏ fayre beuty, & thorow thy beuty thou haſt deſtroyed thy wißdome. I will caſt ẏ downe to the grounde, & ẏ in ẏ ſight of kynges. Thou haſt defyled thy Sãctuary, w' thé greate wickednesſe off thy ontrightuous occupyenge. I wil bringe a fyre from the myddeſt of the, to conſume the: ãd wil make the to aſſhes, in the ſight of all thẽ ẏ' loke vpon the. All they that haue bene acquaynted with the amonge the Heithẽ, ſhal be abaſſhed at the: ſeinge thou art ſo clene brought to naugth, and cõmeſt no more vp.

And the worde off the LORDE came vnto me, ſayenge: Thou ſonne of man, ſet thy face agaynſt Sidõ, Prophecie vpõ it, and ſpeake. Thus ſaieth the LORDE God: Beholde o Sidon, I wil vpõ the, & get me honoure in the: that it maye be knowne, how that I am ẏ LORDE, when I punyſh her, & get me honoure in her. For I will ſende peſtilence & bloud ſheddinge in to hir ſtretes, ſo ẏ' thoſe which be ſlayne with the ſwerde, ſhal lye rounde about in the myddeſt of her: & they ſhal knowe, that I am the LORDE. She ſhal no more be a prickinge thorne, & an hurtinge briere vnto the houſe of Iſrael, ner vnto thẽ that lye rounde aboute her and hate her: and they ſhal knowe, that I am the LORDE.

Thus ſaieth the LORDE God: when I gather the houſholde of Iſrael together agayne, from the nacions amonge whom they be ſcatred: then ſhal I be ſanctified in thẽ, in ẏ' ſighe of the Gẽtiles: & they ſhal dwell in the lõde, ẏ' I gaue to my ſeruaunt Jacob. They ſhal dwell ſafely therin, buylde houſes, and plante vynyardes: Yee ſafely ſhal they dwell therin, when I haue punyſhed all thoſe, that deſpyſe them rounde aboute: and then ſhall they knowe, ẏ' I am the LORDE their God. Deu. 28.c Eſa. 65.d

The XXIX. Chapter.

A In the x. yeare, vpon the xij. daye off the j. Moneth, the worde of the LORDE came vnto me, ſayẽge: O thou ſonne off mã, ſet now thy face agaynſt Pharao the kynge off Egipte, Prophecye agaynſt him and agaynſt the whole lõde of Egipte: Speake, and tell him, thus ſaieth the LORDE God: beholde, o Pharao thou kinge of Egipte, I wil vpõ the, thou greate whall fyſh, ẏ' lyeſt in ẏ' waters: Thou ẏ' ſayeſt: the water is myne, I haue made it myſelf. I wil put an hoke in thy chawes, & hãge all the fiſh in thy waters vpõ thy ſkales: after ẏ' I wil drawe the out of thy waters, yee & all the fiſh of ẏ' waters that hange vpon thy ſkales. Eſa. 19.a 20.a Iere. 46. Eze. 30. 31.32.

I wil caſt the out vpon the dry lõde with the fiſh of thy waters, ſo that thou ſhalt lye vpon the felde. Thou ſhalt not be gathered ner taken vp, but ſhalt be meate for the beeſtes of the felde, & for the foules off the ayre: that all they which dwell in Egipte, maye knowe, that I am the LORDE: becauſe thou haſt bene a ſtaff of rede to the houſe of Iſrael. When they toke holde of ẏ w' their hõde thou brakeſt and prycdeſt them on euery ſyde: and yff they leaned vpõ the, thou brakeſt, ãd hurtdeſt the reynes of their backes. Ther fore, thus ſayeth the LORDE: God: beholde, 4.Re.18.c Eſa 30 a 31.a.36.a

B I will bringe a ſwearde vpon the, and rote out of the both man and beeſt. Yee the londe of Egipte ſhalbe deſolate and waiſt, & they ſhal knowe, that I am the LORDE: Becauſe he ſayde: the water is mine, I my ſelf haue made it. Beholde ther fore, I wil vpon the, & vpon thy waters: I will make the londe off Egipte waiſt and deſolate, from the towre of Syenes vnto the borders of the Moriãs londe: ſo that in xl. yeares there ſhall no fote off man walke there, nether fote of catell go there, nether ſhal it be inhabited. I wil make the londe of Egipte to be deſolate amonge other waiſt countrees, and her cities to lye voyde xl. yeares, amonge other voyde cities: And I wil ſcatre the Egipcians amonge the Heithen and nacions.

Agayne, thus ſayeth the LORDE God: Whẽ the xl. yeares are expyred, I wil gather the Egipcians together agayne, out off the naciõs, amonge whõ they were ſcatred, and wil bringe the preſoners off Egipte agayne in to the londe off Pathures their owne na- Iere. 46.c

tyne countre, that they maye be there a lowly small kyngdome: yee they shal be the smalleste amonge other kyngdomes, lest they exalte them selues aboue the heithen: for I will so mynish them, that they shall nomore rule the heithen. They shall nomore be an hope vnto the house off Israel, nether prouoke thē enymore to wickednesse, to cause them turne backe, and to folowe them: ād they shal know, that I am the LORDE God.

C In the xxvij. yeare, the first daye of the first Moneth, came ỹ worde off the LORDE vnto me, sayenge: Thou sonne off man, Nabuchodonosor the kynge off Babilon hath made his hoost, with greate trauayle and labourre to come before Tyre: that euery heade maye be balde, and euery shulder bare. Yet hath Tyre geuen nether him ner his hoost eny reward, for ỹ greate trauayle ỹ he hath taken there. Therfore thus saieth ỹ LORDE God: beholde I will geue the lōde of Egipte vnto Nabuchodonosor the kynge off Babilō, ỹ he maye take awaye all hir substaūce, robbe hir robberies, ād spoyle hir spoyles, to paye his hoost their wagies withall. I wil geue him the londe of Egipte for his labourre, that he toke for me before Tyre. At the same tyme wil I cause the horne off the house of Israel to growe forth, ⁊ open thy mouth agayne amonge them: that they maye knowe, how that I am the LORDE.

The XXX. Chapter.

A MOreouer, the worde off the LORDE came vnto me, sayenge: Thou sonne of man, prophecy ⁊ speake: thus saieth the LORDE God: Mourne, wo worth this daye, for the daye is here, the daye of ỹ LORDE is come: the darcke daye of ỹ heithē the houre is at honde, the swearde commeth vpon Egipte. When the wounded men fall downe in Egipte, when hir people are taken awaye, and when hir foundaciōs are destroyed: the Morians londe shal be afrayed, yee the Morians londe, Lybia ⁊ Lydia, all their comon people, ⁊ Chub, ⁊ all ỹ be confederate vnto thē, shal fall w^t thē thorow ỹ swearde.

Ezc. 29. 31-32.

Thus saieth ỹ LORDE: The mayntayners of the lōde of Egipte shal fall, the pryde of hir power shal come downe: euē vnto the tower off Syenes shall they be slayne downe

B w^t the swearde, saieth ỹ LORDE God: amonge other desolate countrees they shal be made desolate, ⁊ amōge other waist cities they shalbe waisted. And they shal knowe, ỹ I am ỹ LORDE, when I kyndle a fyre in Egipte, ⁊ when all hir helpers are destroyed.

At that tyme, shal there messaungers go forth frome in shippes, to make ỹ careles Morians afrayed: and sore we shal come vpon them in the daye of Egipte, for doutles it shal come. Thus saieth the LORDE God: I wil make an ende of the people of Egipte thorow the honde of Nabuchodonosor kynge of Babilon. He and his people with him, yee and the cruell tyrauntes of the heithen shalbe brought to destroye the londe. They shal drawe out their swerdes vpon Egipte and fyll the londe full of slayne men. I will drye vp their floudes of water, ād sell the lōde into the hondes of wicked people. The lōde and all ỹ is therin, wil I destroye thorow the enemies. Euē I the LORDE haue sayde it.

And thus saieth the LORDE God: I will destroye the Idols, and brynge the ymages of Noph to an ende. There shal nomore be a prynce of Egypte, and a fearfulnesse will I sende into the Egipcians londe. As for pathures, I wil make it desolate, ād kyndle a fyre in Zoan. Alexandria will I punysh, ⁊ powre my wroth full indignaciō vpō Sin, which is the strength of Egipte. All the sustaunce of Alexandria will I destroye, and kyndle a fyre in Egipte.

Sin shalbe in greate heuynesse, Alexandria shalbe roted out, and Noph shall haue daylie sorowe. The best men off Heliopelis ⁊ Bubasto shalbe slayne with the swearde, ād caried awaye captyue. At Taphnis the daye shalbe darcke, when I breake there the scepter of the londe of Egipte, and when ỹ pompe of hir pow^r shal haue an ende. A clonde shal couer her, and hir doughters shalbe led awaye into captyuyte. Thus will I punysh Egipte, that they maye knowe, how that I am the LORDE.

It happened in the xi. yeare, vpon the seuēth daye of ỹ first Moneth, ỹ the LORDES worde came vnto me, sayēge: Beholde, thou sonne of mā, I wil breake ỹ arme of pharao kynge of Egipte: and lo, it shal not be bounde vp to be healed, nether shal eny playster be layed vpon it, for to ease it, or to make it so strōge, as to holde a swearde. Therfore, thus saieth the LORDE God: beholde, I will vpon pharao ỹ kinge of Egipte, ⁊ bruse his strōge arme (yet is it but a broken one) ⁊ will smyte the swearde out of his honde.

As for the Egipcians, I wil scatre them amonge the heithen, ⁊ strowe thē in the londes aboute. Agayne I wil strengthe ỹ^e arme of the kinge of Babilō, ⁊ geue him my swearde in his hōde: but I wil breake pharaos arme, so ỹ^e he shal holde it before him pitevsly, like a wounded man.

Yee I will stablisshe the kynge of Babilons
arme, & the armes of Pharao shal fall dowe
ne: that it maye be knowne, that I am the
LORDE, which geue the kynge off Babilon
my swearde in his hõde, that he maye drawe
it out vpon the londe of Egipte: and that
when I scatre the Egipcians amonge the
Gentiles, and strowe them in y lõdes abou
te, they maye knowe, y I am the LORDE.

The XXXI. Chapter.

A MOreouer, it happened in the xi. yeare
y first daye of the thirde Moneth,
that the worde of the LORDE came
vnto me, sayenge: Thou sonne of man, spea
ke vnto Pharao the kynge of Egipte, ād to
all his people: Whom art thou like in y great
nesse: Beholde, Assur was like a Cedre tre
vpō the mount of Libanus, with fayre brau
ches: so thicke, that he gaue shadowes, and
shot out very hye. His toppe reached vnto
the cloudes. The waters made him greate,
and the depe set him vp an hye. Roūde abou
te the rotes of him rāne there floudes of wa
ter, he sent out his litle ryuers vnto all the
trees of the felde. Therfore was he hyer thā
all the trees of the felde, and thorow y mul
titude of waters that he sent frō him, he op
tayned many and longe braunches. All fou
les of the ayre made their nestes in his brau-
ches, vnder his bowes gēdred all the beastes
of y felde, & vnder his shadow dwelt all peo
ple. Fayre and beutifull was he in his great
nesse, and in the length of his braunches, for
his rote stode besyde greate waters: no Ce-
dre tre might hyde him. In the pleasāt gar
den of God, there was no fyre tre like his
braūches, the playne trees were not like y bo
wes of him. All the trees in the garden off
God might not be cōpared vnto him in his
beuty: so fayre and goodly had I made him
with the multitude of his braunches: In so
moch, y all the trees in the pleasāt gardē of
God, had envye at hī. Therfore, thus saieth
B the LORDE God: For so moch as he hath lift
vp himself so hie, & stretched his toppe in to
the cloudes, & seinge his hert is proude in his
highnesse: I wil delyuer him in to y hondes
of y mightiest amōge y Heithē, which shall
rote him out. Acordīge to his wickednes will
I cast him awaye, the enemies shal destroye
him, & the mighty men of the Heithen shall
so scatre him, that his braunches shal lye v-
pon all mountaynes & in all valleys: his bo-
wes shall be broken downe to the grounde
thorow out the londe. Then all the people of
the londe shal go from his shadowe, and for-
sake him. When he is fallē, all y foules of y
ayre shal syt vpon him, and all wilde beestes
of the felde shal go aboute amonge his brau
ches: so that from hence forth, no tre in the
water shall attayne to his hyenesse, nor reach
his toppe vnto the cloudes, nether shall eny
tre off the water stonde so hye, as he hath do
ne. For vnto death shall they all be delyue-
red vnder the earth, and go downe to y grau
e, like other men.

Moreouer, thus saieth the LORDE God: C
In the daye when he goeth downe to the
graue, I wil cause a lamentacion to be ma-
de. I will couer the depe vpon him, I will
staunch his floudes, and the greate waters
shalbe restrayned. I shall cause Libanus to
be sorowfull for his sake, and all the trees off
the felde shall be symyttē. I wil make the Hei Esa. 14. c
then shake at the sounde of his fall, when I Eze. 32. c
cast him downe to hell, with them y descen-
de in to the pytte. All the trees of Eden, wt
all the chosen and best trees of Libanus, yee
and all they that are planted vpon the wa-
ters, shal mourne with him also in the lower
habitaciōs: for they shal go downe to hell wt
him, vnto thē that be slayne with the swear-
de, which dwelt afore vnder the shadow off
his arme amōge the Heithē. To whom shalt
thou be lickened, that art so glorious & grea-
te, amonge the trees off Eden: Yet art thou
cast downe vnder y earth (amonge the trées
off Eden) where thou must lye amonge the
vncircumcised, with them that be slayne wt
the swearde. Euen thus is it with Pharao &
all his people, saieth the LORDE God.

The XXXII. Chapter.

IN the xij. yeare, the first daye of the A
xij. Moneth, the worde of the LORDE
came vnto me, sayenge: Thou sonne
of man, take vp a lamentacion vpō Pharao Eze. 29.
the kynge of Egipte, & saye vnto him: Thou 30. 31.
art reputed as a Lyon of the Heithen, & as
a whalfish in the see. Thou castest y waters
aboute the, thou troublest the waters wt thy
fete, and stampest in their floudes. Thus sa
yeth the LORDE God: I wil sprede my net o- c Eze. 12. h
uer y, namely, a greate multitude of people: 17. c
these shal dryue the in to my yarne, for I will
cast the vpō the lōde, and let the lye vpō the
felde, that all the foules of the ayre maye syt
vpō the: I wil geue all the beastes of the fel-
de ynough off the. Thy flesh will I cast
vpō the hilles, and fyll the valleys with thy
hyenesse. I will water the londe with the
abundaunce off thy bloude euen to the moū
taynes, & y valleys shal be full off the.

When thou art put out, I will couer the Eze. 13. i
heauen, and make his starres dymme. I will 32. c

spiede a cloude ouer the Sonne, ād the Moone shall not geue hir light. All the lightes
B off heauen will I put out ouer the, and bringe darcknesse vpon thy londe, saieth ỹ LORDE God. I wil trouble the hertes off many people, when I bringe thy destruccion amōge the Heithen and countrees, whom thou knowest not. Yee I will make many people with their kynges sō afrayed thorow ỹ, that their hayre shal stonde vp, whē I shake my swearde at their faces. Sodenly shal they be astonnyed, euery man in him self, at ỹ daye of thy fall.

For thus saieth the LORDE God: the kynge of Babilons swearde shal come vpon ỹ, with ỹ sweardes of the worthies will I smyte downe thy people. All they that be mighty amonge the Gētiles, shal waist the proude pompe of Egipte, and bringe downe all hir people. All the catell also of Egipte wil I destroye, that they shal come nemore vpō the waters: sō that nether mās fote ner beastes clawe, shal stere them eny more. Then wil
C I make their waters cleare, and cause their floudes to runne like oyle, sayeth the LORDE God: when I make the londe of Egipte desolate, and when ỹ countre with all that is therin, shalbe layde waist: and whē I smyte all thē which dwell in it, that they maye knowe, that I am the LORDE. This is the mournynge, that the doughters off the Heithen shall make: Yee a sorow and lamentaciō shal they take vp, vpon Egipte and all hir people, saieth the LORDE God.

In the xij. yeare, the xv. daye of the Moneth, came the worde off the LORDE vnto me sayenge: Thou sonne of man. Take vp a lamentacion vpon the people of Egipte, and cast them downe, yee ād the mightie people
Esa. 14. C Eze. 31. C of the Heithē also, euen with thē that dwell beneth: and with them that go downe in to the graue. Downe (how fayre so euer thou be) and laye the with the vncircumcised. Amōge those that be slayne with the swearde, shal they lye. The swearde is geuen alredy, he shal be drawen forth and all his people.
D The mightie worthies and his helpers, ỹ be gone downe and lye with the vncircumcised and with them that be slayne with ỹ swearde: shal speake to him out of the hell.

Assur is there also with his company, ād their graues rounde aboute, which were slayne ād fell all with the swearde, whose graues lye besyde him in the lowe pytte. His comōs are buried rounde aboute his graue: altogether wounded and slayne with the swearde, which men afore tyme brought feare into ỹ londe off the lyuynge.

There is Elam also with all his people, and their graues rounde aboute: which all beynge wounded and slayne with the swearde, are gone downe vncircumcised vnder the earth, which neuertheles somtyme brought feare in to the londe off the lyuynge: for the which they beare their shame, with the other that be gone downe to ỹ graue.

Their buryall is geuen them and all their people, amonge them that be slayne. Their graues are rounde aboute all them, which be vncircumcised, and with them that be slayne thorow the swearde: for seynge that in tymes past they made the londe off the lyuynge afrayed, they must now beare their owne shame, with them that go downe to the pyte, and lye amonge them, that be slayne.

There is Mesech also and Tubal, and their people, and their graues rounde aboute. These all are amonge the vncircūcised, and them that be slayne with the swearde, because afore tyme they made the londe off the lyuynge afrayed.

Shulde not they then lye also amonge ỹ worthies, and vncircumcised Giauntes? which w^t their weapens are gone downe to hel: whose sweardes are layed vnder their heades, whose wickednesse is vpon their bones: because that as worthies, they have brought feare in to ỹ lōde of ỹ lyuinge? Yee amōge the vncircūcised shalt thou be destroyed, and slepe with them, that perished thorow the swearde.

There is the lōde off Edom with hir kynges and princes also, which w^t their strēgth are layed by them that were slayne with the swearde, yee amonge the vncircumcised, and them which are gone downe in to the pytte. Moreouer, there be all the princes of the north, with all the Sidoniās, which are gone downe to the slayne.

With their feare and strength they are come to confucion, and lye there vncircumcised, amonge those that be slayne with the swearde: and beare their owne shame, with them that be gone downe to y^e pytte. Now when Pharao seyth this, he shal be comforted ouer all his people, that is slayne with the swearde: both Pharao ỹ all his hoost, saieth ỹ LORDE God. For I haue geuē my feare in the lōde of the lyuynge. But Pharao ỹ all his people shall lye amōge the vncircumcised, and amonge them that be slayne with the swearde, saieth the LORDE God.

The XXXIII. Chapter.

A AGayne, the worde off the LORDE came vnto me, sayenge: Thou sonne off man, Speake to the childrē of thy people, and tell them: When I sende a swearde vpon a londe, yf the people off the londe take a man off their countre, and set him to be their watchman: yf same man (whā he seyth the swearde come vpon the londe) shall blowe the trompet, and warne the people.

Ezech.d

Yff a man now heare the noyse off the trompet & will not be warned, and the swearde come ād take him awaye: his bloude shall be vpō his owne heade: For he herde the soūde of the trompet, and wolde not take hede, therfore his bloude be vpon him. But yff he will receaue warnynge, he shal saue his life. Agayne, yf the watchman se the swerde come, and shewe it not with the trompet, so y the people is not warned: yff the swearde come then, and take eny man from amōge thē: the same shall be taken awaye in his owne synne, but his bloude will I requyre off the watchmans honde.

B And now (O thou sonne of man) I haue made the a watchman vnto the house of Israel: that where as thou heaurest eny thinge out of my mouth, thou mayest warne them on my behalfe. Yff I saye vnto the wicked: thou wicked, thou shalt surely dye: and thou geuest him not warnynge, that he maye bewarre off his vngodly waye: then shall the wicked dye in his owne synne, but his bloude will I requyre of thy honde. Neuertheles yf thou warne the wicked off his waye, to turne from it, where as he yet wil not be turned from it: then shal he dye because off his synne, but thou hast delyuered thy soule.

Therfore (O thou sonne off man) speake vnto the house off Israel, Ye saye thus: Oure offences and synnes lye vpon vs, and we be corrupte in them: how shulde we then be restored vnto life? Tell them: As truly as I lyue (saieth the LORDE God) I haue no pleasure in the death off the wicked, but moch rather that the wicked turne from his waye and lyue. Turne you, turne you from yo^r vngodly wayes, o ye off the house off Israel. Oh, wherfore will ye dye?

Ezech.e

C Thou sonne off man, tell the childrē off thy people: The rightuousnes of the righteous shall not saue him, whan so euer he turneth awaye vnfaithfully: Agayne, the wickednesse of the wicked shal not hurte him, whan so euer he conuerteth from his vngodlynesse:

Ezech.d

And yf rightuousnesse of the rightuous shal not saue his life, when so euer he synneth. Yff I saye vnto the rightuous, that he shall surely lyue, and so he trust to his owne rightuousnesse, and do synne: then shall his rightuousnesse be nomore thought vpon, but in the wickednesse that he hath done, he shall dye.

Esa.55.b Iere.18.c

Agayne, yff I saye to the wicked: thou shalt surely dye: and so he turne frō his synnes, and do the thinge that is laufull and right: In so moch that the same wicked mā geueth the pledge agayne, restoreth that he had taken awaye by robbery, walketh in the cōmaundementes off life, and doth no wrōge:

Then shall he surely lyue, and not dye. Nether synnes that he had done, shal neuer be thought vpon: For in so moch as he doth now the thynge that is laufull and right, he shall lyue. And yet the children off thy people saye: Tush, the waye of the LORDE is not right, where as their owne waye is rather vnright.

D When the rightuous turneth from his rightuousnesse, and doeth the thynge that is wicked, he shall dye therfore. But yf the wicked turne from his wickednesse, doinge the thinge that is laufull and right, he shall lyue therfore. Yet ye saye: the waye of y^e LORDE is not equall. O ye house of Israel, I wil iudge euery one of you after his wayes.

Eze.18. Ro.2.a

In the xij. yeare, the v. daye of the x. Moneth of oure captyuyte, it happened, that one which was fled out of Jerusalem, came vnto me, and sayde: y cite is destroyed. Now the honde of the LORDE had bene vpon me the euenynge, afore this man (which was escaped) came vnto me, and had opened my mouth, vntyll the mornynge that he came to me: Nether he opened my mouth, so y I was nomore domme. Then came the worde of y LORDE vnto me, and sayde: Thou sonne off man, these that dwell in the waisted londe of Israel, saye: Abraham was but one man, ād he had the londe in possessiō: now are we many, and the londe is geuen vs to possesse also. And therfore tell them: Thus saieth the LORDE: In the bloude haue ye eaten, youre eyes haue ye lift vp to Idols, and haue shed bloude: shal ye then haue the londe in possession?

E Leui.17 Deu.12

Ye leane vpon youre swearde, ye worke abhominacions, euery one defyleth his neighbours wife: and shal ye then possesse the londe? Saye thou these wordes vnto thē: Thus saieth the LORDE God: As truly as I lyue, all ye that dwell in this wilderneſſe, shall be slayne w^t the swearde: what so is vpon the

felde, will I geue vnto the beestes to be deuoured: those that be in stronge holdes and dennes, shall dye off the pestilēce. For I wil make the londe desolate and waist, and ỹ pōpe off hir strength shall come to an ende. The mountaynes in Israel shal be so waiste that no man shall trauayle therby.

Eze. 25.c Then shall they lerne to knowe, that I am the LORDE, whē I make the lōde waist and desolate, because off all their abhominacions, that they haue wrought. And thou sonne off man, the children off thy people ỹ talke of the, by the walles ād in the dores of their houses, sayenge one to another: come, let vs heare, what worde is gone forth from the LORDE: These come vnto the, after ỹ maner of a greate people: yee my people syt downe before the, and heare thy wordes, but Esa. 29.c Mat. 15.a they do not therafter: For in their mouthes they shewe them selues, as though they were feruent, but their herte goeth after their owne couetous lucre. And as a balet ỹ hath a swete tune, ād is pleasāūt to synge, so shalt thou be vnto them: thy wordes shal they heare, but they will not do therafter. Whē this commeth to passe (for lo, it cōmeth in dede) then shal they knowe, that there hath bene a prophet amonge them.

The XXXIIII. Chapter.

A AND the worde off the LORDE came vnto me, sayenge: Thou sonne off mā, prophecye agaynst the shepherdes of Israel, prophecy, and speake vnto them: Thus saieth the LORDE God: Wo be vnto Eze. 13.a re. 14.b 23.a. the shepherdes off Israel, that fede them selues. Shulde not the shepherdes fede ỹ flockes?

Ye haue eaten vp the fatte, ye haue clothed you with the woll: the best fedde haue ye slayne, but ỹ flocke haue ye not noushed: Luc. 4.b The weake haue ye not holden vp, the sicke haue ye not healed: the broken haue ye not bounde together, the outcastes haue ye not 1. Pe. 5.a brought agayne: ỹ lost haue ye not sought, but churlishly and cruelly haue ye ruled thē. Thus are they scatred here and there without a shepherde: yee all the beastes off the felde deuoure them, and they go astraye.

My shepe go wandringe vpon all mountaynes and vpon euery hye hill, yee they be scatred abrode in all feldes, and there is no man, that careth for them, or seketh after them.

B Therfore o ye shepherdes, heare the worde off the LORDE, Thus sayeth the LORDE God: As truly as I lyue, for so moch as my shepe are robbed, and deuoured off all the wylde beestes off the felde, hauynge no shepherde: and seynge that my shepherdes take no regarde off my shepe, but fede them selues only, and not my shepe: Therfore heare ỹ worde off the LORDE, o ye shepherdes: Thus sayeth the LORDE God: Beholde, I myself will vpon the shepherdes, and requyre my shepe from their hondes, and make thē ceasse from fedynge of my shepe: yee the shepherdes shall fede them selues nemore: For I will delyuer my shepe out off their mouthes so that they shall not deuoure them after this.

For thus saieth the LORDE God: Beholde, I will loke to my shepe myselff, and sēke them. Like as a shepherde amōge the flocke seketh after the shepe that are scatred abrode, euen so will I seke after my shepe, and gather them together out off all places, where they haue bene scatred in the cloudy and darcke daye. I will brynge them out from all people, and gather them together out of all londes. I will brynge thē in to their owne londe, and fede them vpon the mountaynes off Israel, by the ryuers, and in all the places of the countre. I will fede them in right good pastures, and vpon the hie mountaynes off Israel shall there foldes be. There shal they lye in a good folde, ād in a fat pasture shall they fede: euen vpon the mountaynes of Israel.

I will fede my shepe myselff, and bringe them to their rest, sayeth the LORDE God. Soch as be lost, will I seke: soch as go astraye, wil I brynge agayne: soch as be wōūded, will I bynde vp: soch as be weake, will I make stronge: soch as be fat and well lykinge, those will I preserue, and fede them with ỹ thinge that is lawfull. And as for you (o my shepe) sayeth the LORDE God: I will put a difference amonge the shepe, amonge the wethers ād the goates. Was it not ynough for you, to eat vp the good pasture, but ye must treade downe the residue of youre pasture w^t youre fete also? Was it not ynough for you to drynke cleare water, but ye must trouble the residue also with youre fete?

Thus my shepe must be fayne to eate ỹ thinge, that ye haue troden downe with yo^r fete, and to drynke it, that ye with youre fete haue defyled.

Therfore, thus sayeth the LORDE God vnto them: Beholde, I will seuer the fat shepe from the leane: for so moch as ye haue shot the weake shepe apō ỹ sydes & shulders, and runne vpon them with youre

homes, so longe till ye haue vtterly scatred them abrode. I wil helpe my shepe, so ỹ they shal nomore be spoyled: yee I wil discerne one shepe from another. I wil rayse vp vnto them one only shepherde: euen my seruaunt Dauid, he shal fede thē, and he shal be their shepherde. I the LORDE wil be their God, and my seruaunt Dauid shal be their prince: Euen I the LORDE haue spoken it.

Moreouer, I wil make a couenaunt of peace with them, and dryue all euell beastes out of the londe: so that they maye dwell safely in the wilderneſſe, and slepe in the woddes. Good fortune ⁊ prosperite wil I geue them, and vnto all that be rounde aboute my hill. A prosperous shower and rayne wil I sende them in due season, that the trees in the wodde maye bringe forth their frutes, ⁊ ỹ groũde his increase. They shalbe safe in their londe, and shal knowe, that I am the LORDE, which haue brokē their yocke, and delyuered them out of the hondes of those, that helde them in subiection.

They shal nomore be spoyled of the Heithen, ner deuoured with the beastes of the lōde: but safely shal they dwell, ⁊ no man shall fraye them. I wil set vp an excellēt plāte for them, so ỹ they shal suffre no more hunger in the londe, neither beare the reproſe of ỹ Heithen eny more. Thus shal they vnderstonde, that I the LORDE their God am wt them, ⁊ ỹ they (euen the house of Israel) are my people, saieth the LORDE God. Ye men are my flocke, ye are the shepe of my pasture: and I am youre God, saieth the LORDE God.

The XXXV. Chapter.

Moreouer, the worde of the LORDE came vnto me, sayenge: Thou sonne of man, turne thy face towarde the mount Seir, prophecy vpon it, ⁊ saye vnto it: Thus saieth the LORDE God: Beholde, (o thou mount Seir) I will vpon the, I will reach out myne hōde ouer the, yee waist ⁊ desolate wil I make the. Thy cities wil I breake downe, ⁊ thou shalt lye voyde: that thou mayest knowe, how that I am the LORDE. For so moch as thou beareſt an olde enemyte agaynst the children of Israel, ⁊ with a cruel honde hast made them afrayed, what tyme as they were troubled ⁊ punyshed for their synne: Therfore, as truly as I lyue (saieth ỹ LORDE God) I wil prepare the vnto bloude, yee bloude shal folowe vpon the: seinge thou layest waite for bloude, therfore shall bloude persecute the. Thus wil I make the mount Seir desolate ⁊ waist, and bringe to passe, that there shall no man go thither, ner come from thence. His mountaynes wil I fyll wt his slayne men: thy hilles, dales and valleys shall lye full of them, that are slayne with ỹ swearde. I wil make the a perpetuall wilderneſſe, so that noman shal dwell in thy cities: ỹ ye maye knowe, how ỹ I am the LORDE.

And because thou hast sayde: what, both these nacions and both these londes must be myne, ⁊ I will haue them in possession, where as the LORDE was there. Therfore, thus saieth the LORDE God: As truly as I lyue, I will hādle the acordinge to thy wrath and gelousy, like as thou hast dealt cruelly with them: that I maye be knowne amōge them, how I haue punyshed the. Yee and that thou alsō mayest be sure, that I the LORDE haue herde all thy despyteful wordes, which thou hast spokē agaynst the mountaynes of Israel, sayenge: Lo, they are made waist, and geuen vs to deuoure. Exo. 15. c

Thus with youre mouthes ye haue made youre boost agaynst me, yee ⁊ multiplied youre prōde wordes agaynst me, which I haue herde altogether. Where vnto, thus saieth ỹ LORDE God: when the whole worlde is in wealth, then wil I make the waist. And like as thou (o mount Seir) wast glad, because the heretage of the house of Israel was destroyed: euen so wil I do vnto the also, that thou and whole Edom shall be destroyed, ⁊ knowe, that I am the LORDE. Eze. 22. c 26. 2

The XXXVI. Chapter.

Thou sonne of man, prophecie vpon the mountaynes of Israel, ⁊ speake: heare the worde of the LORDE, o ye mountaynes of Israel: Thus saieth the LORDE God: Because yo enemie hath sayde vpon you: A ha, ỹ hie euerlastynge places are now become ours: prophecy therfore, ⁊ speake: thus saieth ỹ LORDE God: Seinge ye be waisted ⁊ trodē downe on euery syde, ⁊ become a possession vnto ỹ residue of ỹ Gētiles, which haue brought you in to mēs mouthes ⁊ vnto an euel name amonge ỹ people: Therfore, heare the worde of the LORDE God, o ye mountaynes of Israel: Thus saieth the LORDE God vnto the mountaynes and hilles, valleys ⁊ dales, to the voyde wildernesses ⁊ desolate cities, which are spoyled, and had in derision on euery syde, amonge the residue of the Heithē: Yee euē thus saieth the LORDE God: In the fyre of my gelousy haue I taken a deuyce, agaynst the residue of the Gētiles, and agaynst all Edom: which haue takē in my lōde vnto thē selues for a possession: which also reioyced frō their whole herte wt a despiteful stomacke, to waist it, and to spoyle it. Eze. 35.

B prophecy therfore vpon the londe of Israel, speake vnto ỹ mountaynes and hilles, to valleys and dales, thus saieth the LORDE God: Beholde, this haue I deuysed in my gelousy and terrible wrath: For so moch as ye haue suffred reproſe of the Heithen, therfore thus saieth the LORDE God: I haue swore ne, that the Gentiles which lye aboute you, shal beare youre confucion them selues. And as for you (o mountaynes of Israel) ye shall shute out youre braunches, and bringe forth youre frute to my people of Israel, for it is harde by, that it wil come.

Beholde, I come vnto you, and vnto you will I turne me, that ye maye be tylled and sowen. I wil sende you moch people, which shalbe all of the house of Israel: the cities shalbe inhabited, and ỹ decayed places shal be repayred againe. I wil prouyde you with moch people and catell, which shal increase & bringe frute. I wil restore you also to youre olde estate, and shewe you more kindnes thē euer ye had before: wherby ye shal knowe ỹ I am the LORDE. Yee people wil I sende vnto you (o my folke of Israel (which shal haue the in possession, and thou shalt be their inheritaunce, so that thou shalt nomore be C without them. Agayne, thus saieth the LORDE God: For so moch as they saye vnto you: thou art an eater vp of men, and a waister of thy people: therfore thou shalt eate no mo men, nether destroye thy people eny more, saieth the LORDE God. And I wil not suffre the, for to heare thine owne confucion amonge the Gentiles from henssforth. Thou shalt not beare the reproſe of the nacions, ner cast out thine owne people enymore, saieth the LORDE God.

Moreuer, the worde of the LORDE came vnto me, sayenge: O thou sonne of mā, when the house of Israel dwelt vpon their owne grounde, they defyled them selues with their owne wayes & ymaginacions: so that in my sight their waye was like the vncleanesse of a menstruous woman. Wherfore I poured my wroth full displeasure vpon them, because of the bloude that they had shed in the londe, & because of their Idols, wherwith they had defyled them selues. I scatred them also amonge the Heithen, so that they were strowed aboute in the lōdes. Acordinge to their wayes & after their owne inuencions, so dyd I punysh them.

D Now when they were gone vnto the Heithen, and come in amonge them, they dishonoured my holy name: so that it was sayde of them: Are these the people of God, & must go out of their owne londe? Then spared I my holy name, which ỹ house of Israel had dishonoured amonge the Gentiles, to whom they came. Therfore tell ỹ house of Israel: Thus saieth the LORDE God: I do not this for yo' sakes (o house of Israel) but for my holy names sake, which ye dishonoured amonge the Heithen, when ye came to them. Therfore, I wil halowe my greate name agayne, which amonge the Gētiles is euel spoken of: for ye youre selues haue dishonoured it amōge them. And the Gentiles shal knowe, that I am the LORDE, when I am honoured in you before their eyes, saieth ỹ LORDE God.

As for you, I wil take you from amonge the Heithen, and gather you together out of all countrees, and bringe you agayne into youre owne londe. Then will I poure clene water vpon you, & ye shalbe clene: Yee from all youre vncleanesse and from all yo' Idols shal I clense you. A new herte also wil I geue you, and a new sprete wil I put in to you: As for that stony hert, I will take it out of youre body, and geue you a fleßhy herte. I wil geue you my sprete amonge you, and cause you to walke in my commaundemētes, to kepe my lawes, and to fulfill them.

And so ye shall dwell in the londe, that I gaue to yo' forefathers, & ye shal be my people, and I wil be youre God. I wil helpe you out of all youre vncleanesse, I wil call for the corne, and wil increase it, and wil let you haue no honger. I will multiplie the frutes of the trees and ỹ increase of the felde for you, so that ye shal beare no more reproſe of honger amōge the Heithē. Then shal ye remēbre yo' owne wicked wayes, and youre ymaginacions, which were not good: so that ye shal take displeasure at youre owne selues, by reason of youre synnes and abhominacions.

But I wil not do this for youre sakes (saieth the LORDE God) be ye sure of it. Therfore (o ye house of Israel) be ashamed of youre synnes. Moreuer, thus saieth the LORDE God: what tyme as I shal clēse you from all youre offences, then wil I make the cities to be occupied agayne, and wil repayre the places that be decayed. The desolate londe shal be buylded agayne, which afore tyme laye waist, in the sight of all them, that were by. Then shal it be sayde: This waist lōdeis become like a garden of pleasure, and the voyde, desolate and broke downe cities, are now stronge, and fensed agayne. Then the residue of the Heithen that lye rounde aboute you, shal knowe, that I am the LORDE, which repayre that was broken downe, and plante

agayne, that was made waist. Euen I the LORDE haue spoken it, & wil do it in dede.

Thus saieth the LORDE God: I wil yet once be founde agayne of ỹ house of Israel, & do this for them: I shal increase them as a flocke of men. Like as the holy flocke and the flocke of Jerusalem are in the hie solempne feastes: so shal also the wilde waisted cities be fylled with flockes of men: and they shal knowe, that I am the LORDE.

The XXXVII. Chapter.

THe honde of the LORDE came vpon me, & caried me out in the spirite of the LORDE, & let me downe in a playne felde, that laye full of bones, & he led me rounde aboute by them: & behelde, the bones that laye vpon the felde, were very many, & maruelous drye also. Then sayde he vnto me: Thou sonne of man: thinkest thou these bones maye lyue agayne? I answered: O LORDE God, thou knowest. And he sayde vnto me: Prophecy thou vpon these bones, & speake vnto them: Ye drye bones, heare the worde of the LORDE. Thus saieth the LORDE God vnto these bones: Beholde, I will put breth into you, that ye maye lyue: I wil geue you synowes, & make flesh growe vpon you, & couer you ouer with slynne: & so geue you breth, that ye maye lyue, and knowe, that I am the LORDE.

So I prophecied, as he had cõmaunded me. And as I was prophecienge, there came a noyse and a greate mocion, so that the bones came euery one to another. Now whē I had loked, beholde, they had synowes, and flesh grewe vpon them: and aboue they were couered with slynne, but there was no breth in them. Then sayde he vnto me: Thou sonne of man, prophecie thou towarde the wynde: prophecy, and speake to the wynde: Thus saieth the LORDE God: Come (o thou ayne) from the foure wyndes, & blowe vpon these slayne, that they maye be restored to life. So I prophecied, as he had commaunded me: Then came the breth into them, and they receaued life, and stode vp vpon their fete, a maruelous greate sorte.

Moreouer, he sayde vnto me: Thou sonne of man, these bones are the whole house of Israel. Beholde, they saye: oure bones are dryed vp, oure hope is gone, we are clene cut of. Therfore prophecie thou, & speake vnto them. Thus saieth the LORDE God: Beholde, I wil open youre graues (o my people) & take you out of youre sepulcres, & bringe you into the londe of Israel agayne. So shall ye knowe ỹ I am the LORDE, whē I open youre graues, & bringe you out of them. My spirite also wil I put in you, & ye shal lyue: I wil set you agayne in youre owne londe, and ye shal knowe, that I am the LORDE, which haue sayde it, and fulfilled it in dede.

The worde of the LORDE came vnto me, C
sayenge: Thou sonne of man, take a sticke and wryte vpon it: Vnto Juda & to the children of Israel his companyons. Then take another sticke, and wryte vpon it: Vnto Joseph the stocke of Ephraim, and to all the housholde of Israel his companyons. And than take both these together in thine honde, so shal there be one stycke therof. Now yf the childrē of thy people saye vnto the: wilt thou not shewe vs, what thou meanest by these? Then geue them this answere: Thus saieth the LORDE God: Beholde, I wil take Oseer. b
the stocke of Joseph, which is in the honde of Ephraim, and of the trybes of Israel his felowes, and wil put them to the stocke of Juda, & make them one stocke, and they shal be one in my honde. And the two stickes where vpon thou wryteste, shalt thou haue in thine honde, that they maye se, and shalt saye vnto them:

Thus saieth the LORDE God: beholde, I wil take awaye the childrē of Israel from amonge the Heithen, vnto whom they be gone, and wil gather them together on euery syde, and bringe them agayne in to their owne londe: yee I wil make one people of thē in ỹ londe, vpon the mountaynes of Israel, and they all shal haue but one kinge. They shall D
nomore be two peoples from henforth, nether be deuyded in to two kingdomes: they shal also defyle thē selues nomore with their abhominacions, Idols and all their wicked doinges. I wil helpe thē out of all their dwellinge places, wherin they haue synned: & will so clense them, that they shal be my people, and I their God.

Dauid my seruaunt shalbe their kinge, & Eze 34. C
they all shal haue one shepherde only. They Ioh 10. b
shal walke in my lawes, and my commaundementes shal they both kepe & fulfill. They shal dwell in the londe, that I gaue vnto Jacob my seruaunt, where as youre fathers also haue dwelt. Yee euē in the same londe shal they, their children, & their childers children dwell for euermore: and my seruaunt Dauid shal be their euerlastynge prynce. Moreouer, I will make a bonde of peace with them, which shal be vnto them an euerlastinge couenaunt. I wil sattle thē also, and multiplie them, my Sanctuary wil I set amonge thē for euermore.

My dwellinge shalbe w̄ them, yee I wil be their God, & they shalbe my people. Thus the Heithen also shal knowe, that I the LORDE am y holy maker of Israel: whē my Sanctuary shal be amonge them for euer more.

The XXXVIII. Chapter.

A AND the worde of the LORDE came vnto me, sayenge: Thou sonne of man, turne thy face towarde Gog in the londe of Magog, which is the chefe prynce at Mesech and Tubal: prophecy agaynst him, and saye: Thus saieth the LORDE God: O Gog thou chefe prynce of Mesech and Tubal: beholde, I wil vpon the, and wil turne the about, and put a bytt in thy chawes: I wil bringe the forth and all thine hoost, both horse & horsmen, which be all weapened of the best fashion: a greate people, that handle altogether speares, shyldes, and swerdes: the Perses, Moryans and with them the Lybians, which all beare shyldes and helmettes: Gomer, and all his hoostes: the house of Thogorma out of the north quarters, and all his hoostes, yee and moch people with the.

Ezec. 39. Apo. 20. c

Therfore prepare the, set thy self in araye with all thy people, that are come vnto the by heapes, and be thou their defence. After many dayes thou shalt be visited, and in the latter yeares thou shalt come in to the lōde, that hath bene destroyed with the swearde, & now is replenished agayne w̄ dyuerse people vpon the mountaynes of Israel, which haue lōge lyen waist. Yee they be brought out of the nacions, & dwell all safe. Thou shalt come vp like a stormy wether, to couer the lōde, and as it were a darcke cloude: thou with all thine hoostes, and a greate multitude of people with the.

B Moreouer, thus saieth the LORDE God: At the same tyme shal many thinges come in to thy mynde, so that thou shalt ymagyn myschefe, and saye: I wil vp to yonder playne londe, seinge they syt at ease, and dwell so safely (for they dwell all without eny walles, they haue nether barres nor dores) to spoyle them, to robbe thē, to laye honde vpon their so wel inhabited wildernesses: agaynst that people, y is gathered together from amonge the Heithē, which haue gotten catell and good, and dwell in the myddest of the londe. Then shal Saba and Dedan and the marchauntes of Tharsis w̄ all their Worthies, saye vnto the: Art thou come to robbe? Hast thou gathered thy people together, because thou wilt spoyle? to take syluer and golde: to cary awaye catell and good: and to haue a greate pray?

Therfore, o thou sonne of man, thou shalt prophecie, and saye vnto Gog: Thus saieth the LORDE God: In that daye thou shalt knowe, that my people of Israel dwelleth safe: and shalt come from thy place, out of the north partes: thou and moch people w̄ the, which ryde vpon horses, wher of there is a greate multitude and an innumerable sorte. Yee thou shalt come vpon my people of Israel, as a cloude to couer the lōde. This shal come to passe in the latter dayes: I wil bringe the vp in to my londe, that the Heithen maye knowe me, when I get me honoure vpon the (o Gog) before their eyes.

Thus saieth the LORDE God: Thou art he, of whom I haue spoken afore tyme, by my seruauntes y prophetes of Israel, which prophecied in those dayes & yeares, that I shulde bringe the vpon them. At the same tyme, when Gog commeth vp in to the londe of Israel (saieth the LORDE God) shal my indignacīō go forth in my wrath. For in my gelousy and hote displeasure I haue denyed, that there shalbe a greate trouble in the londe of Israel at that tyme. The very fysshes in the see, the foules of the ayre, the beestes of the felde, and all the men y are vpon the earth, shal tremble for feare of me.

The hilles also shalbe turned vp side downe, the stayres of stone shal fall, and all walles shal syncke to the grounde. I wil call for a swearde vpon them in all my mountaynes, saieth the LORDE God: so that euery mans swearde shal be vpon another. With pestilence and bloude wil I punysh him: stormy rayne and hale stones, fyre and brymstone, wil I cause to rayne vpon him and all his heape, yee and vpon all that greate people that is with him. Thus wil I be magnified, honoured, and knowne amonge the Heither: that they maye be sure, how y I am y LORDE.

The XXXIX Chapter.

THerfore o thou sonne of man, prophecie agaynst Gog, and speake: Thus saieth the LORDE God: Beholde, o Gog: thou chefe prynce at Mesech and Tubal, I wil vpon the, and turne the about, & carie the forth, & lede y from the north partes, and bringe the vp to the mountaynes of Israel. As for thy bowe, I wil smyte it out of thy left honde, and cast thine arowes out of thy right honde. Thou with all thine heape, and all the people that is with the, must fall vpon the mountaynes of Israel. Thus wil I geue the vnto y foules and wilde beastes of the felde, to be deuoured: there must thou lye vpon the felde: for euē I the LORDE

haue spoken it, saieth the LORDE God.

B Into Magog, and amonge those that sit so carlesse in the Iles: wil I sende a fyre, and they shal knowe, y I am the LORDE. I wil make also the name of my holynesse to be knowne amonge my people of Israel: and I will not let my holy name be euel spoken of eny more: but the very Heithen also shal know, that I am the LORDE, the holy one of Israel. Beholde, it commeth, and shalbe fulfilled in dede, saieth the LORDE God. This is the daye, wherof I haue spoken: They that dwell in y cities of Israel, shal go forth and set fyre vpon the weapens, and burne them: shyldes and speres, bowes and arowes, bylles and clubbes: seuen yeares shall they be burnynge therof, so that they shall els bringe no stickes from y felde, nether haue nede to hewe downe eny out of the wodde: For they shall haue weapens ynew to burne. They shal robbe those that robbed them, and spoyle those that spoyled them, saieth y LORDE God.

C At the same tyme will I geue vnto Gog a place to be buried in, in Israel: euē the valley, where thorow men go from the east to the see warde. Those that trauayle therby, shal abboure it. There shal Gog and all his people be buried: and it shalbe called the valley of the people of Gog. Seuen monethes longe shall the house of Israel be burienge of them, that they maye clense the lōde: Yee all the people of the londe shal burie them, O it shal be a glorious daye, when I get me that honoure, saieth the LORDE God. They shal ordene men also to be deedburiers, euer goinge thorow the lōde, and appoynte them certayne places to bury those in, which remayne vpon the felde, that the londe maye be clensed. From ende to ende shal they seke, and that vij monethes lōge. Now those that go thorow the londe, where they se a mans bone, they shall set vp a token by it, till the deedburiers haue buried it also, in the valley of the people of Gog. And the name of the cite shalbe called Hamona: Thus shall they make the londe clene.

And thou sonne of man thus saieth the D LORDE God: Speake vnto all the foules and euery hyde, yee and to all the wilde beastes of the felde: heape you together and come, gather you roūde aboute vpō my slaughter, that I haue slayne for you: euen a greate slaughter vpon the mountaynes of Israel: eate flesh, and drynke blonde. Ye shal eate y flesh of the worthies, and drynke the blonde of the princes of the londe: of the wethers, of the lambes, of the goates, and of the oxen that be all slayne at Basan. Eate y fat yonre bely full, and drynke blonde, till ye be dronken of the slaughter, which I haue slayne vnto you. Fyl you at my table, with horses & stronge horsmen: with captaynes and all maner of warre, saieth the LORDE God.

I will bringe my glory also amonge the Gentiles, that all the Heithen maye se my iudgment, that I haue kept, and my honde which I haue layed vpon them: that y house of Israel maye knowe, how that I am y LORDE their God, from that daye forth. And the Heithen shal knowe, that where as E the house of Israel were led in to captiuyte: it was for their wickednes sake, because they offended me.

F For the which cause I hyd my face from them, and delyuered them in to the hondes of their enemies, that they might all be slayne with the sworde. Accordinge to their vncleanesse & vnfaithfull dealinges, so haue I entreated them, and hyd my face from them. Therfore thus saieth y LORDE God: Now will I bringe agayne the captyues of Jacob, and haue mercy vpon the whole house of Israel, and be gelous for my holy names sake. All their confucion and offence that they haue done agaynst me, shal be taken awaye: and so safely shal they dwell in their londe, that no man shal make them afrayed. And when I haue brought thē agayne from amonge the people, when I haue gathered them together out of their enemies londes, and am praysed in them before many Heithen: then shall they knowe, that I am the LORDE their God, which suffred them to be led in to captiuyte amonge the Heithen, but now haue brought them agayne in to their owne londe, and not left one of them yonder.

After that, will I hyde my face nemore from them, but will poure out my spirite vpon the house of Israel, saieth the LORDE Exx. 36. d God.

The xl. Chapter.

A In the xxv yeare of oure captiuyte, in the begynnynge of the yeare, the x daye of the moneth: that is the xiiij yeare, after that y cite was smytten downe: the same daye came the honde of the LORDE vpon me, and caried me forth: euen in to the londe of Israel, brought he me in the visions of God: and set me downe vpō a marueloushie mountayne, wher vpon there was a buyldinge (as it had bene of a cite) towarde the north.

Thither he caried me, and beholde, there was a man, whose similitude was like brasse, which had a threde of flax in his honde, and a meterodde also. He stode in the dore, & sayde vnto me: marcke well with thine eyes, herken to with thine eares, and fasten it in thine hert, what so euer I shal shewe the, for to the intent that they might be shewed the, therfore art thou brought hither. And what soeuer thou seyst, thou shalt certifie the house of Israel therof.

Beholde, there was a wall on the outsyde roundeabout the house: the meterodde that he had in his honde, was six cubites longe & a spanne. So he measured the bredth of the buyldinge, which was a meterodde, and the
B heyth also a meterodde. Then came he vnto the east dore, and went vp the stares, & measured the postes of the dore: the one was a meterodde thicke, and the other was a meterodde long. The chambers were [illegible] the poste of the dore within [illegible] meterodde. He measured also the porche of the vtermer dore, which contey[illegible] meterodde. He measured he the entrie of [illegible] conteyned eght cubites, and his pilers two cubites: and this entrie stode inwarde.

The chambers of the dore eastwarde, were three on euery syde: alike brode and longe. The pilers also that stode of both the sydes, were of one measure. After this, he measured the wydenesse of the dore: which was x cubites, & the heyth of the dore xiij cubites. The edge before the chābres was one cubite brode vpō both the sydes, & the chambres six cubites wyde of either syde. He measured the dore from the rygge of one chābre to another, whose wydenesse was xxv cubites, & one dore stode agaynst another. He made pilers also lx cubites hie, roūde about the courte dore. Before the inwarde parte vnto the fore entre of the ynnermer dore, were fiftie cubites. The chambers and their pilers within, roūnde about vnto the dore, had syde wyndowes: So had the fore entries also, whose wyndowes went roūnde about within. And vpon the pilers there stode date trees.

C Then brought he me in to the fore courte, where as were chābres & paued worckes, made in the fore courte roūde about: xxx chābres vpon one paued worcke. Now the paued worke was a lōge beside the dores, and that was the lower paued worke. After this, he measured the bredth from the lower dore, vnto the ynnermer courte of the outsyde, which had an hundreth cubites vpon the east & the north parte. And the dore in the vtermost courte toward the north, measured he after the lēgth and bredth: his three chambres on either syde, with his pilers & fore entries, which had euen the measure of the first dore. His heyth was fiftie cubites, the bredth xxv cubites: his wyndowes & porches with the date trees, had euen like measure as the dore toward the east: there where vij steppes go vp vpō, & their porche before them. The dore of the ynnermer courte stode stondinge ouer agaynst the dore, that was toward the north east. From one dore to another, he measured an C cubites.

After that, he brought me to the south syde, where there stode a dore toward the south, whose pilers and porches he measured, they had the fyrst measure, & with their porches they had wyndowes roūnde about, like the first wyndowes. The heyth was l cubites, & bredth xxv, with steppes to go vp vpon. The porche stode before him, with his pilers and date trees on either syde. And the dore of the ynnermer courte stode toward the south, & he measured from one dore to another an C cubites. So he brought me in to the ynnermer courte, thorow the dore of the south syde which he measured, & it had the measure afore sayde. In like maner, his chambres, pilers and fore entries, had euen the fore sayde measure also. And he had with his porches roūnde about, wyndowes of l cubites hye, & xxv cubites brode. The porches roūnde about were xxv cubites longe, and v cubites brode: and his porch reached vnto the vtermost courte: vpon his pilers there were date trees, and viij steppes to go vp vpon.

He brought me also in to the ynnost courte vpon the east syde, and measured the dore acordinge to the measure afore sayde. His chambers, pilers and porches had euen the same measure, as the first had: & with his porches he had wyndowes roūnde about. The heyth was l cubites, the bredth xxv cubites: his porches reached vnto the vtermost courte: his pilers also had date trees on either syde, and viij steppes to go vp vpon. And he brought me to the north dore, and measured it, which also had the fore sayde measure. His chābres, pilers and porches had wyndowes roūnde about: whose heyth was l cubites, and the bredth xxv. His pilers stode toward the vtemost courte, and vpon them both were date trees, and viij steppes to go vp vpon. There stode a chambre also, whose entraūce was at the dore pilers, and there the burntoffringes were wasshed.

In the dore porche, there stode on ether syde two tables for the slaughtringe: to slaye the brentoffringes, synneoffringes and trespaceoffringes ther vpon. And on the out syde as men go forth by the north dore, there stode two tables. Foure tables stode on ether syde of the dore, that is viij tables, wher vpon they slaughted. Foure tables were of hewen stone for the burntoffringes, of a cubite and a half longe and brode, and one cubite hie: wher vpon were layed ỹ vessels and ornamentes, which were vsed to the burnt & slayne offeringes, when they were slaughted. And within there were hokes foure fyngers brode, fastened rounde aboute, to hange flesh vpon, & vpon the tables was layed the offringe flesh. On the out syde of the ynnermer dore were the syngers chambers [illegible] the inwarde courte beside ỹ north dore [illegible] agaynst the south. There stode one also [illegible] for the east dore northwarde.

And he sayde vnto me: This chambre [illegible] the south syde belongeth to the prestes, [illegible] kepe the habitacion: and this towarde the north, is the prestes that wayte vpon the aulter: which be the sonnes of Sadoch, that do seruyce before the LORDE in steade of the children of Leui. So he measured the fore courte, which had in lengthe an C cubites, and as moch in bredth by the foure corners. Now the aulter stode before the house: And he brought me to the fore entre of the house, and measured the walles by the entre dore: which were fyue cubites longe on ether syde. The thickneſſe also of the dore on ether syde, was thre cubites. The lēgth of the porche was xx cubites. the bredth xj. cubites, and vpon steppes went men vp to it: by the walles also were pilers, on either syde one.

The XLI. Chapter.

AFter this he brought me to the temple, and measured the postes: which were of both the sydes vj. cubites thicke, acordinge to the wydeneſſe of the tabernacle. The bredth of ỹ dore was x. cubites, & the walles of the dore on either syde fyue cubites. He measured the lengthe therof, which conteyned xl. cubites, and the bredth xx. Thē wente he in, and measured the dore postes, which were two cubites thicke: but the dore itself was sixe cubites, and the bredth of the dore was vij. cubites. He measured the lēgth and bredth ther of, which were euery one xx. cubites, before the temple.

And he sayde vnto me: this is the holyest of all. He measured also the wall of the house, which was sixe cubites. The chambres ỹ stode rounde aboute ỹ house, were euery one foure cubites wyde, and one stode harde vpō another, wherof there were xxxiij. And there stode postes beneth by the walles rounde aboute the house, to beare thē vp: but in ỹ wall of ỹ houſe they were not fastened: The syde chambres were the hyer the wyder, and had steppes thorow them rounde aboute ỹ house. Thus was it wyder aboue, that from the lowest men might go to the hyest & mydde chābers. I sawe also that the house was very hye rounde aboute. The foundacion of the syde chambres was a meter rodde (that is sixe cubites) brode. The thickneſſe of the syde wall without, conteyned fyue cubites, & so [illegible] wall of the chābers in ỹ house.

[illegible] chambers, was ther wyde- [illegible] rounde aboute ỹ house. The [illegible] ouer agaynst the out [illegible] was towarde the north, ỹ [illegible] south: and the thickneſſe [illegible] v cubites rounde abou- [illegible] buylding that was separated [illegible] west, was lxx. cubites wyde: the wall [illegible] buylding was v cubites thicke rounde aboute, and the length foure score cubites and ten. So he measured the house which was an C. cubites longe, and the separated buylding with the wall were an C. cubites lōge also. The wydneſſe before the house and of it ỹ was separated towarde the east, was an C. cubites.

And he measured the length of the buylding before and behinde with the chābers vpon both the sydes: and it conteyned an C. cubites. The ynnermer temple, the porch of the forecourte, ỹ syde postes, these thre had syde wyndowes, and pilers rounde aboute ouer agaynst the postes, from the grounde vp to the wyndowes: The wyndowes themselues were syled ouer with bordes: & thus was it aboue the dore, vnto the ynmoſt house, and without also: Yee the whole wall on euery syde both within and without was syled ouer w̄ greate bordes. There were Cherubins and date trees made also, so that one date tre stode euer betwixte two Cherubins: One Cherub had two faces, ỹ face of a man lokinge a syde towarde the date tre, and a lyons face on the other syde. Thus was it made roūde aboute in all the house: Yee the Cherubins and date trees were made from the grounde vp aboue the dore, and so stode they also vpon the wall of the temple.

The byposte of the temple were foure squared, and the fashion of the Sanctuary was, euen as it appeared vnto me a fore in ỹ

Thither he caried me, and beholde, there was a man, whose simulitude was like brasse, which had a threde of flax in his honde, and a meterodde also. He stode in the dore, & sayde vnto me: marcke well with thine eyes, herken to with thine eares, and fasten it in thine hert, what so euer I shal shewe the, for to the intent that they might be shewed the, ther fore art thou brought hither. And what soeuer thou seyst, thou shalt certifie the house of Israel therof.

Beholde, there was a wall on the outsyde roumde aboute the house: the meterodde that he had in his honde, was six cubites longe & a spanne. So he measured the bredth of the buylding, which was a meterodde, and the
B heyth also a meterodde. Then came he vnto the east dore, and wente vp the stares, & measured the postes of the dore: eche of them one was a meterodde thicke, [illegible] was a meterodde longe, [illegible] the chambers were [illegible] poste of the dore within the [illegible] meterodde. He measured also [illegible] the of the vtermer dore, which conteyned a meterodde. Thē measured he the entrie of the dore, that conteyned eight cubites, and his pilers two cubites: and this entrie stode inwarde.

The chambers of the dore eastwarde, were three on euery syde: alike brode and longe. The pilers also that stode of both the sydes, were of one measure. After this, he measured the wydenesse of the dore: which was x cubites, & the heyth of the dore xiij cubites. The edge before the chābres was one cubite brode vpō both the sydes, & the chambres six cubites wyde of either syde. He measured ỹ dore from the rygge of one chābre to another, whose wydenesse was xxv cubites, & one dore stode agaynst another. He made pilers also lx cubites hie, roumde aboute the courte dore. Before the inwarde parte vnto the fore entre of the ynnermer dore, were fiftie cubites. The chambers and their pilers within, roumde aboute vnto ỹ dore, had syde wyndowes: So had the fore entries also, whose wyndowes wente roumde aboute within. And vpon the pilers there stode date trees.

C Then brought he me in to the fore courte, where as were chābres & paued worckes, made in ỹ fore courte roūde aboute: xxx chābres vpon one paued worcke. Now the paued worke was a lōge beside the dores, and that was the lower paued worke. After this, he measured ỹ bredth from the lower dore, vnto the ynnermer courte of the out syde, which had an hundreth cubites vpon the east & the north parte. And the dore in the vtermost courte toward the north, measured he after the lēgth and bredth: his three chambres also on either syde, with his pilers & fore entries: which had euen the measure of the first dore. His heyth was fiftie cubites, the bredth xxv cubites: his wyndowes & porches with his date trees, had euen like measure as the dore toward the east: there where viij steppes to go vp vpō, & their porche before them. Now ỹ dore of the ynnermer courte stode straight ouer agaynst the dore, that was toward ỹ north east. From one dore to another, he measured an C cubites.

After that, he brought me to the south syde, where there stode a dore toward ỹ south whose pilers and porches he measured, they had the fyrst measure, & with their porches they had wyndowes roumde aboute, like the first wyndowes. The heyth was l cubites, ỹ bredth xxv, with steppes to go vp vpon: his porche stode before him, with his pilers and date trees on either syde. And the dore of the ynnermer courte stode toward the south, & he measured from one dore to another an C cubites. So he brought me in to ỹ ynnermer courte, thorow the dore of the south syde which he measured, & it had the measure afore sayde. In like maner, his chambres, pilers and fore entries, had euen the fore sayde measure also. And he had with his porches roumde aboute, wyndowes of l cubites hye, & xxv cubites brode. The porches roumde aboute were xxv cubites longe, and v cubites brode: and his porch reached vnto ỹ vttemost courte: vpon his pilers there were date trees, and viij steppes to go vp vpon.

He brought me also in to the ynnost courte vpon the east syde, and measured the dore, acordinge to ỹ measure afore sayde. His chābers, pilers and porches had euen the same measure, as the first had: & with his porches he had wyndowes roūde aboute. The heyth was l cubites, ỹ bredth xxv cubites: his porches reached vnto the vttemost courte: his pilers also had date trees on either syde, and viij steppes to go vp vpon. And he brought me to the north dore, and measured it, which also had the fore sayde measure. His chābres, pilers and porches had wyndowes roumde aboute: whose heyth was l cubites, and the bredth xxv. His pilers stode toward the vttemost courte, and vpon them both were date trees, and viij steppes to go vp vpon. There stode a chambre also, whose intraūce was at the dore pilers, and there the burnt offringes were wasshed.

In the dore porche, there stode on ether syde two tables for the slaughtinge: to slaye the brentoffringes, symeoffringes and trespaceoffringes therupon. And on the out syde as men go forth to the north dore, there stode two tables. Foure tables stode on ether syde of the dore, that is viij tables, wherupon they slaughted. Foure tables were of hewen stone for the burntoffringes, of a cubite and a half longe and brode, and one cubite hie: wherupon were layed ỹ vessels and ornamentes, which were vsed to the burnt & slayne offeringes, when they were slaughted. And within there were hokes foure fyngers brode, fastened roũde aboute, to hange flesh vpon, & vpon the tables was layed the offringe flesh. On the outsyde of the ynnermer dore were the syngers chambers in the inwarde courte besyde ỹ north dore ouer agaynst the south. There stode one also syde the east dore northwarde.

And he sayde vnto me: This chambre on the south syde belongeth to the prestes, that kepe the habitacion: and this towarde the north, is the prestes that wayte vpon the aulter: which be the sonnes of Sadoch, that do seruyce before the LORDE in steade of the children of Leui. So he measured the fore courte, which had in length an C cubites, and as moch in bredth by the foure corners. Now the aulter stode before the house: And he brought me to the fore entre of the house, and measured the walles by the entre dore: which were fyue cubites longe on ether syde. The thickneſſe also of the dore on ether syde, was thre cubites. The lẽgth of the porche was xx cubites. the bredth xj. cubites, and vpon steppes went men vp to it: by the walles also were pilers, on either syde one.

The XLI. Chapter.

AFter this he brought me to the temple, and measured the postes: which were of both the sydes vj. cubites thicke, acordinge to the wydeneſſe of the tabernacle. The bredth of ỹ dore was x. cubites, & the walles of the dore on either syde fyue cubites. He measured the length therof, which conteyned xl. cubites, and the bredth xx. Thẽ wente he in, and measured the dore postes, which were two cubites thicke: but the dore itself was sixe cubites, and the bredth of the dore was vij. cubites. He measured the lẽgth and bredth therof, which were euery one xx. cubites, before the temple.

And he sayde vnto me: this is the holyest of all. He measured also the wall of the house, which was sixe cubites. The chambres ỹ stode roũde aboute ỹ house, were euery one foure cubites wyde, and one stode harde vpõ another, wherof there were xxxiij. And there stode postes beneth by the walles roũde aboute the house, to beare thẽ vp: but in ỹ wall of ỹ house they were not fastened: The syde chambres were the hyer the wyder, and had steppes thorow them roũde aboute ỹ house. Thus was it wyder above, that from the lowest men might go to the hyest & mydde chãbers. I sawe also that the house was very hye roũde aboute. The foundacion of the syde chambres was a meter rodde (that is sixe cubites) brode. The thickneſſe of the syde wall without, conteyned fyue cubites, & so [illegible] wall of the chãbers in ỹ house.

[illegible] chambere, was the wyde- [illegible] roũde aboute ỹ house. The [illegible] ouer agaynst the out [illegible] was towarde the north, ỹ [illegible] south: and the thickneſſe [illegible] v cubites roũde about- [illegible] buyldinge that was separated [illegible] west, was lxx. cubites wyde: the wall [illegible] buyldinge was v cubites thicke roũde aboute, and the length foure score cubites and ten. So he measured the house which was an C. cubites longe, and the separated buyldinge with the wall were an C. cubites lõge also. The wydneſſe before the house and of it ỹ was separated towarde the east, was an C. cubites.

And he measured the length of the buyldinge before and behinde with the chãbers vpon both the sydes: and it conteyned an C. cubites. The ynnermer temple, the porch of the forecourte, ỹ syde postes, these thre had syde wyndowes, and pilers roũde aboute ouer agaynst the postes, from the grounde vp to the wyndowes: The wyndowes themselues were syled ouer with bordes: & thus was it aboue the dore, vnto the ymmost house, and without also: Yee the whole wall on euery syde both within and without was syled ouer w̃ greate bordes. There were Cherubins and date trees made also, so that one date tre stode euer betwixte two Cherubins: One Cherub had two faces, ỹ face of a man lokinge a syde towarde the date tre, and a lyons face on the other syde. Thus was it made roũde aboute in all the house: Yee the Cherubins and date trees were made from the grounde vp aboue the dore, and so stode they also vpon the wall of the temple.

The byposte of the temple were foure squared, and the fashion of the Sanctuary was, euen as it appeared vnto me a fore in ỹ

vision. The table was of wodde, thre cubites hie and two cubites longe: his corners, the length and the walles were of wodde. And he sayde vnto me: This is the table, that shal stonde before the LORDE. The temple and the holiest of all had ether of them two dores, and euery dore had two litle wicketes which were folden in one vpon another, on euery syde two. And vpon the dores of the temple there were made Cherubins and date trees, like as vpon the walles: and a greate thicke balke of wodde was before on the out syde of the porche. Vpō both the sydes of the walles of the porche, there were made depe wyndowes and date trees, hauynge beames and balkes, like as the house had.

The XLII. Chapter.

A Then caried he me out in to the fore courte towarde the north, & brought me in to the chambre that stode ouer agaynst the backebuyldinge northwarde, which had the length of an C. cubites, whose dore turned towarde the north. The wydenesse conteyned L. cubites, ouer agaynst the xx. cubites of the ynnermer courte, & agaynst the paued worke that was in the fore courte. Besyde all these thre there stode pilers, one ouer against another: And before this chābre there was a walkinge place of x. cubites wyde, and within was a waye of one cubite wyde, and their dores towarde the north. Thus the hyest chambres were allwaye narower then the lowest and myddelmost of ye buildinge: for they bare chambre vpon chambre, and stode thre together one vpon another, not hauynge pilers like the fore courte: therfore were they smaller then those beneth and in the myddest, to reken from the grounde vpwarde.

B The wall without that stode by ye chambres towarde the vttemost courte vpon the fore syde of the chambres, was L. cubites lōge: for the lēgth of ye vttemost chambers in the fore courte was L. cubites also: but the length therof before the temple was an C. cubites. These chambres had vnder them an intraunce of the east syde, wherby a man might go in to them out of the fore courte, thorow the thicke wall of the fore courte towarde the east, right ouer agaynst the separated buyldinge. Before the same buyldinge vpō this syde there were chābers also which, had a waye vnto them, like as the chambers on the north syde of the same length and wydenesse.

Their intraunce, fashion and dores were all of the same maner. Yee euen like as the other chamber dores were, so were those also of the south syde. And before the wayewarde the syngers steppes on the east syde, there stode a dore to go in at. Then sayde he vnto me: The chambers towarde the north & the south, which stōde before the backebyldinge: those be holy habitacions, wherin the prestes that do seruyce before the LORDE, must eate the most holy offringes: and there must they laye the most holy offringes: meat offringes, synneoffringes & trespaceoffringes, for it is an holy place. When the prestes come therin, they shal not go out in to the fore courte: but (seynge they be holy) they shall leaue the clothes of their ministracion, and put on other garmentes, when they haue ony thinge to do with the people.

Now when he had measured all the ynnermer house, he brought me forth thorow the east porte, and measured the same rounde aboute. He measured the east syde with ye meterodde, which rounde aboute conteyned v. C. meteroddes. And the north syde measured he, which conteyned rounde aboute euen so moch. The other two sydes also towarde the south and the west (which he measured) conteyned ether of them v. C. meteroddes. So he measured all ye foure sydes where there wente a wall rounde aboute v. C. meteroddes longe, and as brode also, which separated the holy from the vnholy.

The XLIII. Chapter.

SO he brought me to ye dore, that turneth towarde the east. Beholde, the came the glory of the God of Israel from out of the east, whose voyce was like a greate noyse of waters, and the earth was lightened with his glory. His sight to loke vpon was like the first, that I sawe, when I wente in, what tyme as the cite shulde haue bene destroyed: and like the vision that I sawe by the water of Cobar. Then fell I vpon my face, but the glory of the LORDE came in to the house thorow the east dore. So a wynde toke me vp, and brought me in to ye ynnermer courte: & beholde, the house was full of the glory of the LORDE.

I herde one speakinge vnto me out of the house, and there stode one by me, that sayde vnto me: O thou sonne of man, this rowme is my seate, and the place of my fotesteppes: where as I wil dwell amonge the children of Israel for euermore: so that the house of Israel shal nomore defyle my holy name, neither they, ner their kinges, thorow their whordome, thorow their hie places, & thorow the

deed bodies of their kinges: which haue buyl
ded their threſholdes in maner harde vpon
my threſholdes, and their poſtes almoſt at
my poſtes: ſo that there is but a bare wall be
twixte me and them.

Thus haue they defyled my holy name
with their abhominacions, that they haue
cõmitted. Wherfore I haue deſtroyed them
in my wrath: But now they ſhal put awaye
their whordome and the deed bodies of their
kinges out of my ſight, that I maye dwell
amõge them for euermore. Therfore (o thou
ſonne of man) ſhewe thou the houſholde of
Iſrael a temple, that they maye be aſhamed
of their wickednesſe, and meaſure them ſel-
ues an example therat.

And when they be aſhamed of all their
workes, then ſhewe them the fourme and
faſhion of the temple: the cõmynge in, the
goinge out, all the maner and deſcripcion
therof, yee all the vſes and ordinances of
it, ỹ they maye kepe & fulfill all the faſhions
and cuſtomes therof.

C This is the deſcripcion of the houſe: Abo
ue vpõ the mount rounde aboute all the cor-
ners, it ſhalbe ỹ holieſt of all. Beholde, that
is the deſcripcion and faſhion of the houſe.
This is the meaſure of the aulter (after the
true cubite, : which is a ſpanne longer then
another cubite) his botome in the myddeſt
was a cubite longe and wyde, and the ledge
that wente rounde aboute it, was a ſpanne
brode. This is the heyth of the aulter: From
the grounde to the lower ſteppes the length
is two cubites, and the bredth one cubite:
and from the lower ſteppes to the higher are
foure cubites, & the bredth but one cubite.

The aulter was foure cubites hie, & from
the aulter vpwarde ſtode foure homes, and
it was xij cubites longe and xij cubites bro-
de, vpon the foure corners: the coueringe of
the aulter was xiiij cubites longe and brode
vpon the foure corners, and the ledge that
wente rounde aboute, had half a cubite: and
the botome therof rounde aboute one cubi-
te: his ſteppes ſtode towarde the eaſte. And
he ſayde vnto me: Thou ſonne of man, thus
ſaieth the LORDE God: theſe are the ordi-
naunces and lawes of the aulter, in the daye
whẽ it is made, to offre burntoffringes, and
to ſprenkle blonde ther vpon. To the prieſtes,
to ỹ Leuites that be of the ſede of Sadoch,
and treade before me to do me ſeruyce, ſaieth
the LORDE God: Vnto theſe geue thou a yon
ge bullocke, for a ſynoffringe: & take the blon
de of him & ſprenkle his foure homes withal,
& the foure corners of the aulter coueringe,
with the ledge that goeth rounde aboute: he Leui.16.f
re with ſhalt thou clenſe it, and reconcile it.
Thou ſhalt take the bullock alſo of the ſyn-
offringe, & burne him in a ſeuerall place with
out the Sanctuary.

The nexte daye, take a goot buck without
blemiſh for a ſynoffringe, to reconcile the aul
ter withall: like as it was reconciled with ỹ
bullocke. Now when thou haſt made it cle-
ne, then offre a yonge bullocke without ble-
miſh, and a ramme out of the flocke without
blemiſh alſo: Offre them before the LORDE, Leui.22.c
and let the prieſt caſt ſalt therpon, and ge- Leui.2.b
ue them ſo vnto the LORDE for a burnt of-
fringe. Seuen dayes ſhalt thou bringe, euery
daye a goot bucke. A yonge bullocke & a ram
me of the flocke (both without blemiſh) ſhal
they offre. Seuen dayes ſhal they reconcile
and clenſe the aulter, & offre vpon it. When
theſe dayes are expired, then vpon the viij
daye and ſo forth, the prieſtes ſhal offre their
burntoffringes and healthoffringes vpõ ỹ
aulter: ſo wil I be mercifull vnto you, ſaieth
the LORDE God.

The XLIIII. Chapter.

AFter this, he brought me agayne to ỹ
outwarde dore of the Sanctuary on
the eaſt ſyde, and that was ſhut. Then
ſayde the LORDE vnto me: This dore ſhal
be ſtil ſhut, and not opened for eny mã to go
thorow it, but only for the LORDE God of
Iſrael: yee he ſhal go thorow it, els ſhal it be
ſhut ſtill. The prynce himſelf ſhal come tho-
row it, that he maye eate bred before the LOR
DE. At the porche ſhal he come in, and there
ſhal he go out agayne. Then brought he me Exo 40.c
to the dore, vpon the north ſyde of the hou- 24.d
ſe. And as I loked aboute me, behold, the Nu.9.c
glory of the LORDE fylled the houſe: and I 3.Reg.8.b
fell downe vpon my face. So the LORDE 2.Par.7.i
ſpake vnto me: O thou ſonne of man, faſten
this to thine herte, behold, and take diligẽt
hede to all that I wil ſaye vnto the, concer-
nynge all the ordinaunces of the LORDE and
all his lawes: ponder well with thine herte
the commynge in of the houſe and the goin-
ge forth of the Sanctuary: and tell that ob-
ſtinate houſholde of Iſrael: Thus ſaieth the
LORDE God: O houſe of Iſrael, ye haue now
done ynough with all youre abhominacions,
ſeynge that ye haue brought in to my San-
ctuary ſtranngers, hauynge vncircumciſed
hertes & fleſh, where thorow my Sãctuary
is defiled, whẽ ye offre my bred, fat, & blonde.

Thus with all youre abhominacions ye
haue broken my couenaunt, and not kepte
the holy ordinaunces of my Sanctuary:

but set kepers of my Sanctuary, euen after youre owne mynde. Therfore thus saieth ỹ LORDE God: Of all the straungers that dwell amõge the childrẽ of Jsrael, no straunger (whose herte ỹ flesh is not circumcised) shal come within my Sanctuary: No ner the Lewites that be gone backe fro me, and haue disceaued the people of Jsrael with erroures, goinge after their Jdols: therfore shal thei beare their owne wickednes. Shulde they be set and ordened to ministre, vnder the dores of the house of my Sanctuary: and to do seruyce in the house: to slaye burntoffringes and sacrifices for ỹ people: to stõde before them, and to serue them: seynge the seruyce that they do them, is before their Jdols, and cause the house of Jsrael to stomble thorow wickednesse?

2.Reg.2.f For the which cause J haue pluckte out myne honde ouer them (saieth the LORDE) so that now they must beare their owne iniquyte, and not to come nye me, to serue me with their preasheade, in my Sanctuary, and most holyest of all: that they maye beare their owne shame and abhominacions, which they haue done. Shulde J vse them to be porters of the house, and to all the seruyce ỹ is done therin? But the prestes ỹ Lewites the sonnes of Sadoch, that kepte the holy ordinaunces of my Sanctuary, when the children of Jsrael were gone fro me: shal come to me, to do me seruyce, to stonde before me, and to offre me the fat and the bloude, saieth the LORDE God.

C Eze.43.d 48.b

They shall go in to my Sanctuary, and treade before my table, to do me seruyce, and to waite vpõ myne ordinaunces. Now whẽ they go in at the dores of the ynnermer courte, they shal put on lynnynge clothes, so that no wollyne come vpon them: whyle they do seruyce vnder the dores of ỹ ynnermer courte, and within. They shal haue fayre lynnynge bonettes vpon their heades, and lynnynge breches vpon their loynes, which in their labour they shal not put about them: And when they go forth to the people in to the outwarde courte, they shal put of the clothes, wherin they haue ministred, and laye them in the habitacion of the Sanctuary, & put on other apparell, lest they onhalowe ỹ people with their clothes.

D Leui.19.f 21.a Leui.10.c 21.b Ose.1.a 3.a

They shal not shaue their heades, ner norish the bushe of their hayre, but rõde their heades only. All the prestes that go in to the ynmost courte, shall drynke no wyne. They shall mary no wydowe, nether one that is put from hir husbonde: but a mayde of the sede of the house of Jsrael, or a wydowe, that hath had a prest before.

They shal shewe my people the difference betwene the holy and vnholy, betwixte the clene and vnclene. Yf eny discorde arise, they shal discerne it, and geue sentence after my iudgmentes. My solempne feastes, my lawes and ordinaunces shal they kepe, and halowe my Sabbathes. They shal come at no deed persone, to defyle them selues: (excepte it be father or mother, sonne or doughter, brother or sister that hath had yet no husbonde) in soch they maye be defyled.

And when he is clensed, there shal be rekened vnto him vij dayes: and yf he go into the Sanctuary agayne to do seruyce, he shal bringe a synoffringe saieth the LORDE God. They shall haue an heretage, yee J my self wil be their heretage: els shall ye geue thẽ no possession in Jsrael, for J am their possessiõ. The meatoffringe, synoffringe & trespace offringe shal they eate, and euery dedicate thinge in Jsrael, shal be theirs. The firstlinges of all the first frutes, and all fre will offringes shal be the prestes.

Ye shall geue vnto the prest also the firstlinges of youre dowe, that God maye prospere the resydue. But no deed carion shall the prest eate, ner soch as is deuoured of wilde beestes, foules or catell.

The XLV. Chapter.

When ye deuyde the lõde by the lott, ye shal put aside one parte for the LORDE, to be holy from other londes: namely, xxv M meteroddes longe, and x M brode. This shalbe holy, as wyde as it is rounde aboute. Of this parte there shal be longe vnto the Sanctuary v C meteroddes in all the foure corners; and l cubites wyde rounde aboute to the suburbes. And from this meausre, namely of xxv M meteroddes longe, and x M brode, thou shalt measure, wherin the Sanctuary and the holiest of all maye stonde.

The resydue of that holy grounde shall be the prestes, which do seruyce in the Sanctuary of the LORDE, and go in before the LORDE to serue him, that they maye haue rowme to dwell in.

As for the Sanctuary, it shal stonde for it self: and to the Lewites the serue in that house, there shalbe geuen xx habitacions, of the xxv M lẽgth & x M bredth: ye shal geue also vnto the cite a possessiõ of v M meteroddes brode, & xxv M longe, beside the parte of ỹ Sanctuary: that shal be for the whole howse of Jsrael. Vpon both the sydes of the

Sanctuarys parte, & by the cite, there shalbe geuen vnto the prynce, what so euer lyeth ouer agaynst the cite, as farre as reacheth westwarde and eastwarde: which shalbe as longe as one parte, frō ỹ west vnto ỹ east.

This shalbe his owne lōde in Israel, that my princes be no more chargeable vnto my people. And soch as remayneth yet ouer in the londe, shalbe geuen to the house of Israel accordinge to their trybes. Thus saieth the LORDE God: O ye princes, ye haue now oppressed and destroyed ynough: now leaue of, handle now accordinge to the thinge, that is equall and lawfull: and thrust out my people no more, sayeth ỹ LORDE God. Ye shal haue a true weight, a true Epha, & a true Bat.

The Epha & the Bat shalbe a like. One Bat shal cōteyne ỹ tēth parte of an Homer, and so shal one Epha do: their measure shal be after ỹ Homer. One Sycle maketh xx. Geras. So xx. Sycles, and xxv. & xv. Sycles make a pounde. This is the Heaue offrynge, that ye shal geue to be heaued: namely, the xvj. parte of an Epha, out of an Homer of wheat: and the xvj. parte of an Epha, out of an Homer of barlie. The oyle shal be measured with the Bat: euen the x. parte of one Bat out of a Cor.

Ten Battes make one Homer: for one Homer maketh ten Battes. And one lābe from two hundreth shepe out of the pasture of Israel, for a meatoffrynge, burntoffrynge and healthoffrynge, to recōcile them, sayeth the LORDE God. All the people of the londe shal geue this heaue offrynge with a fre wil. Agayne, it shal be the princes parte to offre burntoffrynges, meatoffrynges and drynkoffrynges vnto the LORDE, in the holy dayes, new Moones, Sabbathes, and in all the hye feastes of the house of Israel. The synoffrynge, meatofferynge, brentofferynge & healthoffringe shal he geue, to recōcile the house of Israel. Thus sayeth ỹ LORDE God: The first daye of the first moneth thou shalt take a yōge bullocke without blemysh, and clense the Sanctuary.

So the preist shal take of the bloude of ỹ synoffrynge, and sprenkle it vpon the postes of the house, and vpon the foure corners of the aulter, with the dorepostes of the ynnermer courte. And thus shalt thou do also the seuenth daye of ỹ moneth (for soch as haue symed of ignoraunce, or beynge disceaued) to reconcile the house withall. Vpon ỹ xiiij. daye of the first moneth ye shal kepe Easter. Seuē dayes shal the feast contynue, wherin there shal no sower ner leuēded bred be eatē.

Vpon the same daye shal ỹ prynce geue for hymself and all the people of the londe, a bullocke for a synoffringe. And in the feast of the seuen dayes he shal offre euery daye a bullocke & a ram, that are with out blemysh, for a burntoffrynge vnto the LORDE: & an he gaote daylie for a synoffrynge. For the meatoffrynges he shall geue euer an Epha to a bullocke, an Epha to a ram, & an Hin of oyle to an Epha. Vpon ỹ xv. daye of the seuenth moneth, he shal kepe the seuen dayes holy one after another, euē as the other vij. dayes: with the synoffrynge, burntoffringe, meatoffrynge, and with the oyle.

The XLVI. Chapter.

THus sayeth the LORDE God: ỹ dore of the ynnermer courte towarde the east, shall be shut the vj. worke dayes: but in the Sabbath and in the daye of the new Moone, it shalbe opened. Then shal the prynce come vnder the dore porche, & stonde still without by the dore cheke. So ỹ prestes shall offre vp his burnt & healthoffrynges. And he shal worshipe at the dore poste, and go his waye forth agayne: but ỹ dore shal nomore be shut till the euenynge.

On the same maner shal the people of the londe also do their worshipe before the LORDE, without this dore vpon the Sabbathes and new Moones. This is now the burntoffrynge, that the prynce shall bringe vnto the LORDE vpon the Sabbath: sixe lambes without blemysh, & a ram without blemysh, and an Epha for a meatoffringe, with ỹ ram. As for the lambes, he maye geue as many meatoffrynges to them, as he wil, & an Hin of oyle to an Epha. In the daye of the new moneth, it shalbe a yonge bullocke without blemysh, sixe lambes & a ram also without blemysh. With the bullocke he shal geue an Epha, and with the ram an Epha also for a meatofferinge: but to ỹ lambes, what he maye come by: And euer an Hin of oyle to an Epha. When the prynce cōmeth, he shall go vnder the dore porche, and euen there departe forth agayne. But when the people of the londe come before the LORDE in the hye solempne feast, as many as come in by the north dore to do worshipe, shal go out agayne at the south dore. And they that come in at the south dore, shal go forth agayne at ỹ north dore. There shal none go out at the dore where he came in, but shal go forth right ouer on the other syde, and the prynce shall go in and out amonge them.

Vpon the solempne and hie feaste dayes, this shalbe the meatofferynge: An Epha to

a bullock, and an Epha to a ram: and to the lambes, as many as he wil, but euer an Hin of oyle to an Epha. Now when the prynce bryngeth a burntofferynge or an healthofferynge with a fre wil vnto the LORDE, the east dore shalbe opened vnto him, ẏ he maye do with his burnt & healthofferynges, as he doth vpō the Sabbath: and when he goeth forth, the dore shal be shut after him agayne. He shal daylie bryng vnto the LORDE a lambe of a yeare olde without blemish for a burntofferynge: this shall he do euery morynge. And for a meatofferynge he shal gene the sixte parte of an Epha, & the thirde parte of an Hin of oyle (to mynge with the cakes) euery morynge. Yee this shalbe a daylie meatofferinge vnto the LORDE, for an euerlastinge ordinaunce: & thus shal the lambe, the meatofferynge and oyle be geuen euery morynge, for a dailie burntofferinge.

Moreouer, thus sayeth the LORDE God: Yf the prynce gene a gifte vnto eny of his sonnes, then shall it be his sonnes heretage perpetuall, ẏ he maye possesse it. But yf he wil gene one of his seruauntes some of his heretage, it shall be his to the fre yeare, and thē to returne agayne vnto ẏ prynce: for his heretage shalbe his sonnes only. The prynce also shal take none of the peoples enheritaunce, ner put thē from their possession: but to his owne sonnes shal he gene his possession, that my people be not scatred abrode, but that euery man maye haue his owne.

And he brought me thorow the intraunce at the syde of the dore to ẏ habitacion of the Sanctuary, that belongeth to ẏ prestes and stode towarde the north, & beholde, there was a place vpon the west syde, then sayde he vnto me: This is the place, where the prestes shall dight the trespace and synofferynges, & bake ẏ meatofferynges: that they nede not beare thē in to the outwarde courte, and so to vnhalowe the people. So he brought me in to the vttemost courte, rounde aboute all the foure corners. Beholde, in euery corner of ẏ fore courte, there was yet a litle courte. Yee in all the foure corners of the courte, there was made a litle courte of xl. cubites longe, and xxx. cubites brode: these foure litle courtes were of one like measure, & there went a rygge wall rounde aboute them all foure, vnder the which there were harthes made rounde aboute. Then sayde he vnto me: This is the kechin, where the ministers of the house shal dight the slayne offerynges of the people.

The XLVII. Chapter.

AFter this he brought me agayne beh re the dore of the house: & beholde, there guſſhed out waters from vnder ẏ postes of the house eastwarde (for the house stode towarde the east) that ranne downe vpō the right syde of the house, which lyeth to the aulter south warde. Thē caried he me out to the north dore, and brought me south there rounde aboute by the vttemost dore, ẏ turneth eastwarde. Beholde, there came forth the water vpon the right syde. Now whan the man ẏ had the meterodde in his honde wente out vnto the east dore, he measured a M. cubites, & thē he brought me thorow ẏ water, euē to the ancles: so he measured yet a thousande, & brought me thorow ẏ water agayne vnto the knees: yet measured he a thousande, and brought me thorow the water vnto the loynes. After this he measured a thousande agayne, then was it soch a ryuer, ẏ I might not wade thorow it: The water was so depe, that it was nedefull to haue swymmed, for it might not be waded ouer. And he sayde vnto me: hast thou seē this, o thou sonne of man? and with that, he brought me to the ryuer banck agayne.

Now when I came there, there stode many trees vpon ether syde of the ryuer bāke. Then sayde he vnto me: This water that floweth out towarde the east, and runneth downe in to the playne felde, commeth into the see: and from the see it runneth out, & maketh the waters whole. Yee all that line and moue, where vnto this ryuer commeth, shal recouer. And where this water cōmeth, there shalbe many fysh. For all that commeth to this water, shall be lusty and whole. By this riuer shal the fyßshers stonde from En gaddi vnto En Eglaim, & there sprede out their nettes: for there shalbe greate heapes of fysh, like as in the mayne see. As for his claye and pyttes, they shal not be whole, for why, it shalbe occupide for salt.

By this ryuer vpon both the sydes of the shore, there shall growe all maner of frutefull trees, whose leaues shall not fall of, ner ther shal their frute perish: but euer be rype at their monethes, for their water runneth out of the Sanctuary. His frute is good to eate, and his leaf profitable for medycine. Thus sayeth the LORDE God: Let this be the border, wherin ye shall deuyde the lōde vnto the xij. trybes of Israel, with the lyne. Parte it indifferently vnto one as vnto another: of the which lōde I swore vnto your fathers, that it shulde fall to youre enheritaunce.

This is the border of the londe vpon the northside, from the mayne see, as men go to Zadada: namely, Hemath, Berotha, Sabarim: from the borders of Damascus and Hemath vnto Hazar Tichon, that lieth vpon the coastes of Hauerā. Thus the borders frō the see forth, shalbe Hazar Enan, the border of Damascus the north, and the borders of Hemath: that is the north parte.

The east syde shal ye measure from Hauerā and Damascus, from Galead and the londe of Israel by Jordane and so forth, from the see coast, that lieth eastwarde: and this is the east parte.

The south syde is, from Thamar forth to the waters of strife vnto Cades, the ryuer, to the mayne see: and that is the south parte.

The west parte: namely the greate see from the borders therof, till a man come vnto Hemath: this is the west parte.

This londe shal ye parte amonge you, according to the trybes of Israel, and deuyde it to be an heretage for you, and for the straūgers that dwel amōge you, and begette children.

For ye shal take them amonge the childrē of Israell, like as though they were of youre owne housholde and countre, and they shal haue heretage with you amonge the childrē of Israel.

Loke in what trybe the straunger dwelleth, in the same trybe shal ye geue him his heretage, saieth the LORDE God.

The XLVIII. Chapter.

These are the names of the trybes that lye vpon the northsyde, by the waye of Hetlon, tyll thou commest vnto Hemath and Hazar Enam, the borders of Damascus towarde the north beside Hemath: Dan shalhaue his porciō from the east quarter vnto the west. Vpon the borders of Dan from the east syde vnto the west, shal Asser haue his porcion. Vpon the borders of Asser frō the east parte vnto the west, shal Nephtali haue his porcion.

Vpon the borders of Nephtali from the east quarter vnto the west, shal Manasses haue his porcion. Vpon the borders of Manasses from the east syde vnto the west, shal Ephraim haue his porcion. Vpon the borders of Ephraim from the east parte vnto the west, shal Ruben haue his porcion. Vpō the borders of Ruben from the east quarter vnto the west, shal Juda haue his porcion. Vpon the borders of Juda from the east parte vnto the west, ye shal set a syde one porciō of xxv. M. meteroddes longe and brode (like as another porcion from the east syde vnto the west,) wherin the Sanctuary shal stōde.

As for the porcion, that ye shal separate out for the LORDE, it shalbe xxv. M. longe, and x. M. brode. Which separated holy porcion shal belonge vnto these: namely to the prestes, towarde the north xxv. M. & towarde the west x. M. brode, towarde the east x. M. brode also, & towarde the south xxv. M. longe, wherin the Sanctuary of the LORDE shal stonde. Yee this same place shal be the prestes, which are of the childrē of Sadoch, & haue kepte my holy ordinaunce: which wente not astraye in the erroure of the children of Israel, like as the Leuites are gone astraye: and this separated pece that they haue of the londe, shalbe the most holy, harde vpon the borders of the Leuites. And nexte vnto the prestes, shal the Leuites haue xxv. M. lōge and x. M. brode. This shalbe on euery syde xxv. M. longe, and x. M. brode. Of this porciō they shal sell nothinge, ner make eny permutacion therof, lest the chefe of the londe fall vnto other, for it is halowed vnto the LORDE.

The other v. M. after the bredth, which lyeth by the xxv. M, shalbe comon: it shal belonge to the cite and to the suburbes for habitacions, and the cite shal stonde in the myddest therof. Let this be the measure: towarde the north parte, v. C. & iiij. M: towarde the south parte, v. C. & iiij. M: towarde the east parte, v. C. and iiij. M: towarde the west parte, v. C. and iiij. M.

The suburbes harde vpon the cite, shall haue towarde the north, L. and ij. C: towarde the south, L. and two C: towarde the east, L. and two C: towarde the west also, L. and two C. As for the residue of the length, that lyeth hard vpon the separated holy grounde: namely, x. M. towarde the east and x. M. towarde the west, next vnto the holy porciō: it and the increase therof shal serue for their meate, that laboure in the cite. They that laboure for the welth of the cite, shall manteine this also, out of what tribe so euer they be in Israel.

All that is separated of the xxv. M. longe and xxv. M. brode on the foure partes, shall ye put a syde for the separated porcion of the Sanctuary, & for the possession of the cite. The residue vpon both the sydes of the Sanctuary and possession of the cite, shall belonge to the prynce, before the place of the xxv. M. vnto the east ende, & before the place of the xxv. M. westwarde, vnto the borders

of ȳ cite: this shalbe ȳ prynces porcīō. This shalbe the holy place, and the house of the Sanctuary shal stonde in the myddest. Moreouer, from the Lewites and the cities possession, ȳ lye in the myddest of the prynces parte: loke what remayneth betwixte the border of Juda & the border of Ben Jamin, it shal be the prynces.

Now of the other trybes.

Frō the east parte vnto the west, shal Ben Jamin haue his porcion. Vpon the borders of Ben Jamin frō the east syde vnto ȳ west, shal Symeon haue his porcion. Vpon the borders of Symeō from the east parte vnto the west, shal Jsachar haue his porcion. Vpō the borders of Jsachar from the east syde vnto the west, shal Sabulon haue his porcion. Vpon the borders of Sabulon from the east parte vnto the west, shal Gad haue his porcion. Vpon the borders of Gad southwarde, the coastes shal reach frō Thamar forth vnto the waters of strife to Cades, and to the floude, euen vnto the mayne see.

Exo. 22 Leui. 23.14

This is ȳ lōde wch his porcīōs, which ye shal distribute vnto the trybes of Jsrael, saieth ȳ LORDE God. Thus wyde shal the cite reach: vpon the north parte v C and iiij M measures. The portes of the cite, shal haue the names of the trybes of Jsrael. Thre portes of ȳ northsyde: One Ruben, another Juda, the thirde Leui.

Vpō ȳ east syde, v C & iiij M measures, wch ȳ thre portes: The one Joseph, another Be Jamin, the thirde Dan. Vpon the south syde v C and iiij M measures, with the thre portes: the one Symeon, another Jsachar, the thirde Sabulon. And vpon the west syde v C and iiij M measures, with thre portes also: the one Gad, another Asser, the thirde Nephtali. Thus shal it haue xviij M measures roūde aboute. And from that tyme forth, ȳ name of the cite shal be: the LORDE is there.

The ende of the prophet Ezechiel.

The Prophet Daniel.

What Daniel conteyneth.

Chap. I. Daniel, Ananias, Misael and Azarias are chosen to lerne Caldeish, & to stande before the kynge.

Chap. II. Daniel expoūdeth the kynges dreame.

Chap. III. The thre children wil not worshippe the ymage, they be cast in the fyre, but God delyvereth them.

Chap. IIII. Another dreame expounded.

Chap. V Daniel readeth the writinge on the wall, and declareth it.

Chap. VI. Daniel is cast in the Lyons denne.

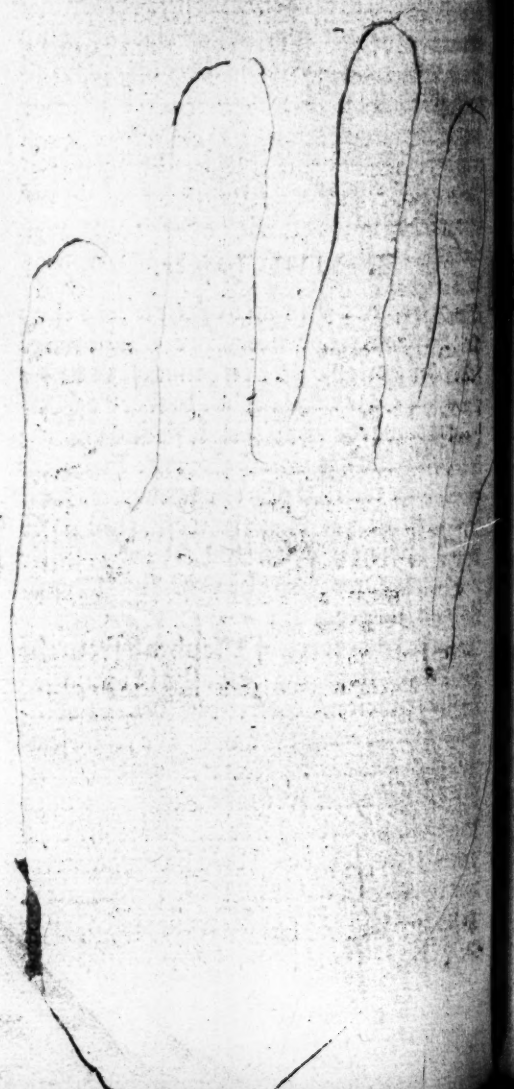
Chap. VII. The vision of the foure beestes.

Chap. VIII. Of the Ramme and the gote.

Chap. IX. The prophecy of the seuentie weekes and of Christ.

Chap. X. Another vision shewed to Daniel.

Chap. XI. XII. Certayne reuelacions of thinges for to come: some, of the delyueraunce frō the captiuyte of Babilon: some, of the destruccion of Jerusalem: some, concernynge the last dayes.



The first. Chapter.

IN the thirde yeare of the raigne of Joachim kynge off Juda, came Nabuchodonosor kynge of Babilon vnto Jerusalem, & besieged it: and the LORDE delyuered Joachim the kynge off Juda in to his honde, with certayne ornamentes of the house off God, which he caried awaye vnto the londe of Sennar, to the house of his god and there broughte them in to his gods treasury. And the kynge spake vnto Asphenes the chefe chamberlayne, that he shulde brynge him certayne of the children of Israel, that were come of the kynges sede and of princes, yonge springaldes with out eny blemish but fayre and well fauored, instructe in all wisdome, connynge and vnderstondinge: which were able to stonde in the kynges palace, to reade, and to lerne for to speake Caldeish.

Vnto these the kinge appoynted a certayne porcion of his owne meate and of the wine, which he dranck himself, for to norish the three yeare, that afterwarde they might stonde before the kynge. Amonge these now were certayne of the children off Juda: namely Daniel, Ananias, Misael and Azarias. Vnto these the chefe chamberlayne gaue other names, and called Daniel, Balthasar: Ananias, Sydrac: Misael, Misac: and Asarias, Abdenago. But Daniel was at a poynt with himself, that he wolde not be defyled thorow the kynges meate, ner the wyne which he dranke. And this he desyred off the chefe chamberlayne, lest he shulde defyle himself. So God gaue Daniel fauoure and grace before the chefe chamberlayne, that he sayde vnto him: I am afrayed off my lorde the kynge, which hath appoynted you youre meate and drynke, lest he spye youre faces to be worse lykynge then the other springaldes of youre age, and so ye shal make me loose my heade vnto the kynge.

Then Daniel answered Melassar, whom the chefe chamberlayne had set ouer Daniel, Ananias, Misael and Asarias, and sayde: O proue but ten dayes with thy seruauntes, and let vs haue potage to eate, and water to drynke: then lote vpon oure faces, and theirs that eate off the kinges meate. And as thou seyst, so deale with thy seruauntes. So he consented to them in this matter, and proued the x. dayes. And after the ten dayes, their faces were better lykinge & fatter, then all the yonge springaldes, which ate of the kinges meate.

Thus Melassar toke awaye their meate and wyne, and gaue them potage therfore. God gaue now these foure springaldes connynge and lernynge in all scripture and wisdome: but vnto Daniel specially, he gaue vnderstondinge off all visions and dreames.

Now when the tyme was expyred, that the kynge had appoynted to brynge in these yonge springaldes vnto him: the chefe chamberlayne brought them before Nabuchodonosor, and the kynge commoned with them. But amonge them all were founde none soch as Daniel, Ananias, Misael, and Asarias. Therfore stode they before the kynge, which in all wisdome and matters off vnderstondinge, that he enquered off them, founde them ten tymes better, then all the soythsayers and charmers, that were in all his realme. And Daniel abode still, vnto the first yeare of kynge Cyrus.

The II. Chapter

IN the secode yeare off the raigne of Nabuchodonosor, had Nabuchodonosor a dreame, where thorow his spirite was vexed, and his slepe brake from him. Then the kynge comaunded to call together all the soythsayers, charmers, witches and Caldees, for to shewe the kynge his dreame. So they came, and stode before the kynge. And the kynge sayde vnto them: I haue dreamed a dreame, & my spirite was so troubled therwith, that I haue clene forgotten, what I dreamed. Vpon this, the Caldees answered the kynge in the Syrians speach: O kynge, God saue thy life for euer. Shewe thy seruauntes the dreame, and we shal shewe the, what it meaneth. The kynge gaue the Caldees their answere, and sayde: It is gone fro me: Yf ye wil not make me vnderstonde the dreame with the interpretacion therof, ye shal dye, and youre houses shal be pryfed. But yff ye tell me the dreame and the meanynge therof, ye shall haue off me giftes, rewardes and greate honoure: only, shewe me the dreame and the significacion of it. They answered agayne, and sayde: the kynge must shewe his seruauntes the dreame, and so shal we declare, what it meaneth.

Then the kynge answerde, & sayde: I perceaue off a treuth, that ye do but prolonge the tyme: for so moch as ye se, that the thinge is gone fro me. Therfore, yff ye wil not tell me the dreame, ye shal all haue one iudgement. But ye fayne and dyssemble with lyinge wordes, which ye speake before me, tyll the tyme be past. Therfore tell me the dreame, and I shall knowe, yff ye can shewe me, what it

Iob. 7. b
Dan. 4. a
5. a

neth. Vpon this, the Caldees gaue answere before the kynge, and sayde: there is no man vpon earth, that can tell the thinge, which ỹ kynge speaketh of: Nee there is nether kynge prynce ner LORDE, that euer axed soch thinges at a soythsayer, charmer or Caldeer: for it is a very harde matter, that the kynge requyreth. Nether is there eny, that can certifie the kynge theroff, excepte the goddes: whose dwellinge is not amonge the creatures.

C For ỹ which cause the kynge was wroth with greate indignaciō, and cōmaunded to destroye all the wyse men at Babilon: and ỹ proclamacion wēte forth, that the wyse mē shulde be slayne. They sought also to slaye Daniel with his cōpanyons. Then Daniel enquered Arioch the kynges steward, off the iudgment and sentence, that was gone forth alredy to kyll soch as were wyse at Babilon. He answered, and sayde vnto Arioch beinge then the kinges debyte: Why hath the kynge proclamed so cruell a sentence? So Arioch tolde Daniel the matter. Vpon this, wente Daniel vp, and desyred the kinge, ỹ he might haue leysoure, to shewe the kynge the interpretacion: and then came he home agayne & shewed the thinge vnto Ananias, Misael & Asarias his companiōs: ỹ they shulde beseke the God of heauen for grace in this secrete, that Daniel and his felowes with other soch as were wyse in Babilon, perished not. Then was the mystery shewed vnto Daniel in a visiō by nyght. And Daniel praysed ỹ God of heauē, Daniel also cryed loude, and sayde: O that the name of God might be praysed for euer and euer, for wißdome and strength are his owne: he chaungeth the tymes and ages: he putteth downe kynges, he setteth vp kynges: he geueth wyßdome vnto the wyse, and vnderstōdinge to those that vnderstōde he openeth the depe secretes: he knoweth ỹ the thynge that lyeth in darckneße, for the light dwelleth with him. I thanke the, and prayse the (O thou God off my fathers) that thou hast lent me wyßdome and strength, & hast shewed me the thinge, that we desyred off the, for thou hast opened the kynges matter vnto me.

Dan. 7. d
Luc. 1. e
Iob. 34. b
Iere. 27. a
Dan. 4. c
Iob. 32. b
1. Ioh. 1. b

D Vpon this wente Daniel in vnto Arioch, whom the kinge had ordened to destroye the wyse at Babilon: he wente vnto him, and sayde: destroye not soch as are wyse in Babilon, but bringe me in vnto the kynge, and I shal shewe the kynge the interpretacion. Then Arioch brought Daniel into the kynge in all the haist, and sayde vnto him: I haue founde a man amonge the presoners off Iuda, ỹ shal shewe the kinge the interpretacion. The answered the kynge, and sayde vnto Daniel whose name was Balthasar: Art thou he, ỹ cāst shewe me ỹ dreame, which I haue sene? & the interpretacion therof? Daniel answered the kynge to his face, and sayde: As for the secrete, for the which the kinge maketh inquisicion: it is nether the wyse, the sorcerer, the charmer ner the deuell conturer, that can certifie the kynge off it: Only God in heauē can open secretes, and he it is, that sheweth the kinge Nabuchodonosor, what is for to come in the latter dayes.

Thy dreame, and that which thou hast sene in thyne heade vpon thy bed, is this: O kynge, thou dideſt cast in thy mynde, what shulde come hereafter: So he that is the opener off mysteries, telleth the, what is for to come. As for me, this secrete is not shewed me, for eny wißdome that I haue, more then eny other lyuynge: but only that I might shewe the kynge the interpretacion, & that ỹ might knowe the thoughtes off his owne herte. Thou kynge sawest, and beholde: there stode before the a greate ymage, whose figure was maruelous greate, and his vysage grymme. The ymage heade was of fyne golde, his brest and armes off syluer, his body and loynes were off copper, his legges were off yron, his fete were parte off yron, and parte of earth.

This thou sawest, till the tyme that (without eny hondes) there was hewen off a stone which smote the ymage vpon the fete, that were both off yron and earth, and brake them to poulder: then was the yron, the earth, the copper, the syluer and golde broken altogether in peces: and became like the chaffe off corne, that the wynde bloweth awaye from ỹ somer floores, that they cā no more be found. But the stone that smote the ymage, became a greate mountayne, which fulfylleth the whole earth: This is the dreame. And now will we shewe before the kynge, what it meaneth.

O kynge, thou art a kynge off kynges: For the God off heauē hath geuē the a kingdome, ryches, strength and maiesty: & hath delyuered the all thinges, that are amōge ỹ children off men: the beastes off the felde, and the foules vnder the heauē, and geuen the dominion over them all. Thou art that golde heade. After ỹ there shal aryse another kingdome, which shal be lesse then thyne. The thyrde kingdome shal be lyke copper, and haue domination in all lōdes. The fourth king-

dome shal be as stronge as yron. For like as yron brusseth and breaketh all thinges: Yee euen as yron beateth euery thinge downe, so shal it beate downe and destroye.

Where as thou sawest the fete and toes, parte of earth and parte off yron: that is a deuyded kyngdome, which neuertheles shal haue some off the yron grounde mixte with it, for so moch as thou hast sene the yron mixte with the claye.

The toes of the fete that were parte off yron and parte off claye, signifieeh: that it shalbe a kyngdome partely stronge and partely weake. And where as thou sawest yron myxte with claye: they shall myngle them selues w^t ^y sede off symple people, & yet not contynue one with another, like as yron wil not be souldered with a potsherde.

In the dayes off these kynges, shall the God of heauen set vp an euerlastinge kyngdome which shall not perish, and his kyngdome shall not be geuen ouer to another people: Nee the same shall breake and destroye all these kyngdomes, but it shall endure for euer.

And where as thou sawest, that without eny hondes there was cut out of the mount a stone, which brake the yron, the copper ^y earth, the syluer and golde in peces: by that hath ^y greate God shewed the kynge, what wyl come after this. This is a true dreame, and the interpretacion of it is sure.

Then the kynge Nabuchodonosor fell downe vpon his face, and bowed him self vnto Daniel, and commaunded that they shulde offre meat offrynges and swete odoures vnto him.

The kynge answerde Daniel, and sayde: Yee off a treuth, youre God is a God aboue all goddes, a LORDE aboue all kynges, and an opener of secretes: seynge thou canst discouer this mysterie. So the kynge made Daniel a greate man, and gaue him many and greate giftes.

He made him ruler off all the countrees of Babilon, and lorde of all the nobles, that were at Babilon. Now Daniel intreated the kynge for Sydrac, Misac and Abdenago, so that he made them rulers ouer all the offyces in the londe off Babilon: but Daniel himself remayned still in the courte by the kynge.

The III. Chapter.

A NAbuchodonosor the kynge caused a golde ymage to be made, which was lx. cubites hye, and sixe cubites thicke. This he made to be set vp in the valley of Duran in the londe of Babilon & sent out to gather together the dukes, lordes & nobles, the iudges and officers, the debites ad shreues, with all the rulers of the londe: ^y they might come to the dedicacion of the ymage which Nabuchodonosor the kynge had set vp. So the dukes, lordes and nobles, the iudges and officers, debytes and shreues with all the rulers of the londe gathered them together, and came vnto the dedicatynge of ^y ymage, that Nabuchodonosor the kinge had set vp.

Now when they stode before the ymage, which Nabuchodonosor set vp, the bedell cried out w^t all his might: O ye people, kynreddes and tunges, to you be it sayde: that whē ye heare the noyse off the trompettes, which shalbe blowne, w^t ^y harpes, shawmes, psalteries, Symphonies and all maner off Musick: ye fall downe and worshipe the golden ymage, ^y Nabuchodonosor the kynge hath set vp. Who so then falleth not downe and boweth himself, shal euen the same houre be cast in to an hote burnynge ouen. Therfore, when all the folke herde the noyse off the trompettes that were blowne, with the harpes, shawmes, psalteries, Symphonies and all kynde of Melody: thē all the people, kynreddes and nacions fell downe, and bowed them selues vnto the golden ymage, that Nabuchodonosor the kynge had set vp.

Now were there certayne men off the Caldees, that went euen then and accused ^y Jewes, and sayde vnto kynge Nabuchodonosor: O kynge, God saue thy lyfe for euer. Thou beynge kynge hast geuen a commaūdemēt, that all men when they heare the noyse off the trompettes, harpes, shawmes, psalteries, symphonies and all the other melodies: shall fall downe and bowe them selues towarde the golden ymage: who so thē fell not downe and worshipped not, that he shulde be cast in to an hote burnynge ouen. Now are there certaine Jewes, whom thou hast set ouer the offices of the londe off Babilon: namely, Sydrac, Misac and Abdenago. These men (o kynge) regarde not thy cōmaundemēt, yee they will not serue thy goddes, ner bowe them selues to the golden ymage, that thou hast set vp.

Then Nabuchodonosor in a cruell wrath and displeasure, commaunded, ^y Sidrac, Misac & Abdenago shulde be brought vnto him. So these men were brought before the kynge. Then Nabuchodonosor spake vnto them, and sayde: what? o Sidrac

neth. Vpon this, the Caldees gaue answere before the kynge, and sayde: there is no man vpon earth, that can tell the thinge, which ỹ kynge speaketh of: Yee there is nether kynge prynce ner LORDE, that euer axed soch thinges at a soythsayer, charmer or Caldeer: for it is a very harde matter, that the kynge requyreth. Nether is there eny, that can certifie the kynge therоff, excepte the goddes: whose dwellinge is not amonge the creatures.

C For ỹ which cause the kynge was wroth with greate indignaciō, and cōmaunded to destroye all the wyse men at Babilon: and ỹ proclamacion wēte forth, that the wyse mē shulde be slayne. They sought also to slaye Daniel with his cōpanyons. Then Daniel enquered Arioch the kynges stewarde, off the iudgment and sentence, that was gone forth alredy to kyll soch as were wyse at Babilon. He answered, and sayde vnto Arioch beinge then the kinges debyte: Why hath the kynge proclamed so cruell a sentence? So Arioch tolde Daniel the matter. Vpon this, wente Daniel vp, and desyred the kinge, ỹ he might haue leysoure, to shewe the kynge the interpretacion: and then came he home agayne & shewed the thinge vnto Ananias, Misael & Asarias his companiōs: ỹ they shulde beseke the God of heauen for grace in this secrete, that Daniel and his felowes with other soch as were wyse in Babilon, perished not. Then was the mystery shewed vnto Daniel in a visiō by nyght. And Daniel praysed ỹ God of heauē, Daniel also cryed loude, and sayde: O that the name of God might be praysed for euer and euer, for wißdome and strength are his owne: he chaungeth the tymes and ages: he putteth downe kynges, he setteth vp kynges: he geueth wyßdome vnto the wyse, and vnderstōdinge to those that vnderstōde he openeth the depe secretes: he knoweth ỹ the thynge that lyeth in darcknesse, for the light dwelleth with him. I thanke the, and prayse the (O thou God off my fathers) that thou hast lent me wyßdome and strength, & hast shewed me the thinge, that we desyred off the, for thou hast opened the kynges matter vnto me.

Dan. 7. d
Luc. 1. e
Iob. 34. b
Iere. 27. a
Dan. 4. c
Iob. 32. b
1. Ioh. 1. b

D Vpon this wente Daniel in vnto Arioch, whom the kinge had ordened to destroye the wyse at Babilon: he wente vnto him, and sayde: destroye not soch as are wyse in Babilon, but bringe me in vnto the kynge, and I shal shewe the kynge the interpretacion. Then Arioch brought Daniel into the kynge in all the haist, and sayde vnto him: I haue founde a man amonge the presoners off Iuda, ỹ shal shewe the kinge the interpretacion. The answered the kynge, and sayde vnto Daniel whose name was Balthasar: Art thou he, ỹ cāst shewe me ỹ dreame, which I haue sene? & the interpretacion therof? Daniel answered the kynge to his face, and sayde: As for the secrete, for the which the kinge maketh inquisicion: it is nether the wyse, the sorcerer, the charmer ner the deuell conturer, that can certifie the kynge off it: Only God in heauē & open secretes, and he it is, that sheweth the kinge Nabuchodonosor, what is for to come in the latter dayes.

Thy dreame, and that which thou hast sene in thyne heade vpon thy bed, is this: O kynge, thou dideste cast in thy mynde, what shulde come hereafter: So he that is the opener off mysteries, telleth the, what is for to come. As for me, this secrete is not shewed me, for eny wißdome that I haue, more then eny other lyuynge: but only that I might shewe the kynge the interpretacion, & that he might knowe the thoughtes off his owne herte. Thou kynge sawest, and beholde: there stode before the a greate ymage, whose figure was marueylous greate, and his vysage grymme. The ymage heade was of fyne golde, his brest and armes off syluer, his body & loynes were off copper, his legges were off yron, his fete were parte off yron, and parte of earth.

This thou sawest, till the tyme that without eny hondes ỹ here was hewen off a stone which smote the ymage vpon the fete, that were both off yron and earth, and brake the to poulder: then was the yron, the earth, the copper, the syluer and golde broken altogether in peces: and became like the chaffe off corne, that the wynde bloweth awaye from ỹ somer floores, that they cā no more be fōnde. But the stone that smote the ymage, became a greate mountayne, which fulfylleth the whole earth: This is the dreame. And now will we shewe before the kynge, what it meaneth.

O kynge, thou art a kynge off kynges: For the God off heauē hath geuē the a kingdome, ryches, strength and maiesty: & hath delyuered the all thinges, that are amōge ỹ children off men: the beastes off the felde, & the foules vnder the heauē, and geuen the dominion ouer them all. Thou art that golde heade. After ỹ there shal arise another kingdome, which shal be lesse then thyne. The thyrde kingdome shal be lyke copper, and haue domination in all lōdes. The fourth king-

dome shal be as stronge as yron. For like as yron bruseth and breaketh all thinges: Yee euen as yron beateth euery thinge downe, so shal it beate downe and destroye.

Where as thou sawest the fete and toes, parte of earth and parte off yron: that is a deuyded kyngdome, which neuertheles shal haue some off the yron grounde mixte with it, for so moch as thou hast sene the yron mixte with the claye.

The toes of the fete that were parte off yron and parte off claye, signifieeh: that it shalbe a kyngdome partely stronge and partely weake. And where as thou sawest yron myxte with claye: they shall myngle them selues w^t ^y sede off symple people, & yet not contynue one with another, like as yron wil not be souldered with a potsherde.

In the dayes off these kynges, shall the God of heauen set vp an euerlastinge kyngdome which shall not perish, and his kyngdome shall not be geuen ouer to another people: Yee the same shall breake and destroye all these kyngdomes, but it shall endure for euer.

And where as thou sawest, that without eny hondes there was cut out of the mount a stone, which brake the yron, the copper ^y earth, the syluer and golde in peces: by that hath ^y greate God shewed the kynge, what wyl come after this. This is a true dreame, and the interpretacion of it is sure.

Then the kynge Nabuchodonosor, fell downe vpon his face, and bowed him self vnto Daniel, and commaunded that they shulde offre meat offrynges and swete odoures vnto him.

The kynge answerde Daniel, and sayde: Yee off a treuth, youre God is a God aboue all goddes, a LORDE aboue all kynges, and an opener of secretes: seynge thou canst discouer this mysterie. So the kynge made Daniel a greate man, and gaue him many and greate giftes.

He made him ruler off all the countrees of Babilon, and lorde of all the nobles, that were at Babilon. Now Daniel intreated the kynge for Sydrac, Misac and Abdenago, so that he made them rulers ouer all the offyces in the londe off Babilon: but Daniel himself remayned still in the courte by the kynge.

The III. Chapter.

A NAbuchodonosor the kynge caused a golde ymage to be made, which was lx. cubites hye, and sixe cubites thicke. This he made to be set vp in the valley of Duran in the londe of Babilon & sent out to gather together the dukes, lordes & nobles, the iudges and officers, the debites ad shreues, with all the rulers of the londe: ^y they might come to the dedicacion of the ymage which Nabuchodonosor the kynge had set vp. So the dukes, lordes and nobles, the iudges and officers, debytes and shreues with all the rulers of the londe gathered them together, and came vnto the dedicatynge of ^y ymage, that Nabuchodonosor the kinge had set vp.

Now when they stode before the ymage, which Nabuchodonosor set vp, the bedell cried out w^t all his might: O ye people, kynredes and tunges, to you be it sayde: that whē ye heare the noyse off the trompettes, which shalbe blowne, w^t ^y harpes, shawmes, psalteries, Symphonies and all maner off Musick: ye fall downe and worshipe the golden ymage, ^y Nabuchodonosor the kynge hath set vp. Who so then falleth not downe and boweth himself, shal euen the same houre be cast in to an hote burnynge ouen. Therfore, when all the folke herde the noyse off the trompettes that were blowne, with the harpes, shawmes, psalteries, Symphonies and all kynde of Melody: thē all the people, kynredes and nacions fell downe, and bowed them selues vnto the golden ymage, that Nabuchodonosor the kynge had set vp.

Now were there certayne men off the Caldees, that went euen then and accused ^y Jewes, and sayde vnto kynge Nabuchodonosor: O kynge, God saue thy lyfe for euer. Thou beynge kynge hast geuen a commaūdemēt, that all men when they heare the noyse off the trompettes, harpes, shawmes, psalteries, symphonies and all the other melodies: shall fall downe and bowe them selues towarde the golden ymage: who so thē fell not downe and worshipped not, that he shulde be cast in to an hote burnynge ouen. Now are there certaine Jewes, whom thou hast set ouer the offices of the londe off Babilon: namely, Sydrac, Misac and Abdenago. These men (o kynge) regarde not thy cōmaundemēt, yee they will not serue thy goddes, ner bowe them selues to the golden ymage, that thou hast set vp.

Then Nabuchodonosor in a cruell wrath and displeasure, commaunded, ^y Sidrac, Misac & Abdenago shulde be brought vnto him. So these men were brought before the kynge. Then Nabuchodonosor spake vnto them, and sayde: what? o Sidrac

Misac and Abdenago, will not ye serue my goddes? nor bowe youre selues to the golden ymage, that I haue set vp? wel, beredy hereafter, when ye heare the noyse of the tropettes, blowne with the harpes, shawmes, psalteries, symphonies and all ỹ other melodies: that ye fall downe, and worshipe the ymage which I haue made. But yff ye worshipe it not, ye shal be cast immediatly in to an hote burnynge ouen. Let se, what god is there, ỹ maye delyuer you out of my hondes?

Sydrac, Misac and Abdenago answered the kynge, and sayde: O Nabuchodonosor, we ought not to cõsente vnto ỹ in this matter, for why: oure God whom we serue, is able to kepe vs from the hote burnynge ouen (O kynge) and can right wel delyuer vs out off thy hondes. And though he wil not, yet shalt thou knowe (o kynge) that we will not serue thy goddes, ner do reuerẽce to the ymage, which thou hast set vp. Then was Nabuchodonosor full off indignacion, so that ỹ countenaunce of his face chaunged vpõ Sidrac, Misac ⁊ Abdenago. Therfore he charched and commaunded, that the ouen shulde be made seuen tymes hoter, then it was wõte to be: and spake vnto the strongest worthies that were in his hooste, for to bynde Sidrac, Misac and Abdenago, and to cast them in to the hote burnynge ouen.

So these men were bounde in their cotes, hosen, shues with their other garmentes, ād cast in to the hote burnynge ouen: for the kinges commaundement was so strate, and the ouen was exceadynge hote. As for the men that put in Sydrac, Misac and Abdenago, the flame off the fyre destroyed them. And these thre men Sydrac, Misac and Abdenago fell downe in ỹ hote burnynge ouen, beinge fast bounde.

Then Nabuchodonosor the kynge marueled, and stode vp in all haist: he spake vnto his councel and sayde: dyd not ye cast these thre men bounde in to the fyre? They answered, and sayde vnto the kynge: Yee o kynge. He answered and sayde: lo, for all that, yet do I se foure men goinge lowse in the myddest off the fyre, and nothinge corrupte: and the fourth is like an angel to loke vpon. Vpon this wẽte Nabuchodonosor vnto the mouth of the hote burnynge ouen: he speake also, ⁊ sayde: O Sydrac, Misac and Abdenago, ye seruauntes of the hye God: go forth, and come hither. And so Sydrac, Misac, and Abdenago wente out of the fyre. Then the dukes, lordes and nobles, and the kynges councell came together to se these men, vpon whom the fyre had no maner of power in their bodies: In so moch that the very hayre of their heade was not burnt, and their clothes vnchaunged: Nee there was no smell of fyre vpon them.

Nu.16.g

Esa.43.a

Actu.9.a
Dan.10.b

Then spake Nabuchodonosor, and sayde: Blessed be the God of Sidrac, Misac ⁊ Abdenago: which hath sent his angel, and defended his seruaũtes, that put their trust in him: ỹ haue altered the kynges commaundement, and ioperde their bodies therupon, ther then they wolde serue or worshipe any other god, excepte their owne God only. Therfore I wil and commaũde, that all people, kynreddes ⁊ tunges, which speake any blasphemy agaynst the God of Sydrac, Misac and Abdenago, shal dye, and their houses shalbe pryfed: Because, there is no God, ỹ maye saue, as this. So the kynge promoted Sidrac, Misac and Abdenago, in the londe of Babylon.

Nabuchodonosor kynge, vnto all people, kynreddes and tunges that dwell vpon the whole earth: peace be multiplied amõge you. I thought it good to shewe the tokes ⁊ marueluous workes, ỹ ỹ hye God hath wrought vpon me. O how greate are his tokes, ⁊ how mighteie are his wonders? His kyngdome is an euerlastinge kyngdome, and his power lasteth for ever and ever.

The IIII. Chapter.

I Nabuchodonosor be ynge at rest in myne house, ād florishinge in my palace, sawe a dreame, which made me afrayed: ād the thoughtes that I had vpon my bed, with the visions of myne heade, troubled me. Then sent I out a commission, that all they which were of wisdome at Babel shulde be brought before me, to tell me the interpretacion of the dreame. So there came the soythsayers, charmers, Caldees and coniurers of deuels: to whom I tolde the dreame, but what it betokened, they coude not shewe me: till at the last, there came one Daniel (otherwyse called Balthasar, acordinge to the name of my God) which hath the sprete of the holy goddes in him: to whom I tolde the dreame, sayenge: O Balthasar, thou prynce of sayth sayers: For so moch as I knowe, that thou hast the sprete of the holy goddes, and no secrete is hyd from the: tel me therfore, what ỹ visiõ of my dreame ỹ I haue sene) maye signifie. I sawe a vision in my heade vpon my bed: and beholde, there stode a tre vpon the grounde, which was very hye, greate and mighty: ỹ heyth reached vnto the heauẽ, and the bredth extended

all the endes of the earth: his leaues were fayre, he had very moch frute, so ỹ euery mā had ynough to eate therin.

The beastes of the felde had shadowes vnder it, and the foules off the ayre dwelt in the bowes therof. Shortly, all creatures fed of it. I sawe in my heade a vision vpon my bed: & beholde, a watcher (euē an holy angel) came downe from heauen, and cryed mightely, sayenge: Hew downe the tre, breake off his braunches, shake of his leaues, and scatre his frute abrode: that all the beestes maye get them awaye from vnder him, and the foules from his braunches. Neuertheles leaue the grounde of his rote still in the earth, and bynde him vpon the playne felde, with cheynes of yron and stele. With the dew of heauen shall he be wet, and he shall haue his parte in the herbes of the grounde with other wylde beastes.

B That mans herte off his shall be taken from him, and a beastes herte shall be geuen him, till seuen yeares be come and gone vpon him.

This erande of the watcher, is a cōmaundemēt grounded and sought out in the councel off him, that is most holy: to lerne men for to vnderstonde, that the hyest hath power ouer the kyngdomes off men, ād geueth them, to whom it liketh him, and bryngeth the very outcastes off men ouer them. This is the dreame, ỹ I kynge Nabuchodonosor haue sene.

Therfore o Balthasar, tell thou me what it signifieth: for so moch as all the wyse men off my kyngdome are not able to shewe me, what it meaneth. But thou canst do it, for ỹ sprete of the holy Goddes is in the.

C Then Daniel (whose name was Balthasar) helde his peace by the space of an houre ād his thoughtes troubled him. So the kynge spake, and sayde: O Balthasar, let nether the dreame ner the interpretacion therof feare the. Balthasar answered, sayenge: O my LORDE, this dreame happen to thyne enemies, and the interpretacion to thyne aduersaries. As for the tre that thou sawest which was so greate & mightie, whose heyth reached vnto the heauen, and his bredth into all the worlde: whose leaues were fayre, ād the frute moch: vnder the which the beastes of the felde had their habitacion, and vpon whose braunches the foules of the ayre dyd syt:

Euen thou (o kynge) art the tre, greate & strōge. Thy greatnesse increaseth, & reacheth vnto the heauen, so doth thy power to the endes of the earth. But where as the kynge sawe a watcher euen an holy angel, that came downe from heauen, and sayde: hew downe the tre, and destroye it: yet leaue the grounde of the rote in the earth, and bynde him vpon the playne felde with cheynes off yron and stele: he shall be wet with the dew off heauen, and his parte shalbe with the beestes of the felde, till seuen yeares be come and gone vpon him: This (o kynge) is ỹ interpretacīō, yee it is the very deuyce of him, ỹ is hyest of all, & it toucheth my LORDE the kynge.

. Thou shalt be cast out fro men, and thy dwellinge shalbe with the beestes of the felde: with grasse shalt thou be fed like an oxe. Thou must be wet with the dew of the heauen: yee seuen yeares shall come and go vpon the, till thou knowe, that the hyest hath power vpon the kyngdomes of men, & geueth them, to whom he lyst. Moreouer, where as it was sayde, that the rote of the tre shulde be be left still in the grounde: it betokeneth, ỹ thy kyngdome shall remayne whole vnto ỹ, after thou hast lerned to knowe, that the power commeth from heauen. Wherfore (o kinge) be contēt with my councel, that thou mayest lowse thy synnes with righteousnesse, ād thyne offences with mercy to poore people: for soch thinges shall prolonge thy peace. All these thynges touch the kynge Nabuchodonosor.

D Dan. 2. c Iere. 27. a

So after xij. monethes, the kynge walked vp and downe in the paalace off the kyngdome off Babilon, and sayde: This is the greate cite off Babilō, which I myself (with my power & strength) haue made a kynges courte, for the honoure off my magesty. Whyle these wordes were yet in the kynges mouth, there fell a voyce from heauē, sayenge: O kinge Nabuchodonosor, to the be it spokē: Thy kyngdome shall departe from the, thou shalt be cast out of mens company: thy dwellinge shalbe with the beestes off the felde, so that thou shalt eate grasse like as an oxe, till seuen yeares be come and gone ouer the: euen vntill thou knowest, that the hyest hath power vpon the kyngdomes off men, and that he maye geue them, vnto whom it pleaseth him.

The very same houre was this matter fulfylled vpō Nabuchodonosor: so that he was cast out off mēs cōpany, & ate grasse like an oxe. His body was wet with the dew of heauen, till his hayres were as greate as Aegles fethers, and his nales like byrdes clawes.

When this tyme was past, I Nabucho-

E donosor lift vp myne eyes vnto heauen, and myne vnderstondinge was restored vnto me agayne. Then gaue I thankes vnto the hy est. I magnified and prayse him that lyueth for euermore, whose power endureth all waye, and his kyngdome from one generacion to another: in comparyson off whom, all they that dwell vpon the earth, are to be reputed as nothinge.

Dan. 3. f

He handleth acordinge to his will, amonge ỹ powers of heauen ⁊ amonge the inhabitours of the earth: and there is none that

Pſal. 134. a

maye resiſte his honde, or saye: what doest thou?

Iob. 42. b

At the same tyme was myne vnderstondynge geuen me agayne, and I was restored to the honoure of my kingdome, to my dignite, and to myne owne shappe agayne. My greatestates and prynces sought vnto me, and I was set in my kyngdome agayne, so that I had yet greater worshipe.

Thē dyd I Nabuchodonosor, loaue, magnifie, and prayse the kynge of heauen: for all his workes are true, and his wayes right. As for those that go on proudly, he is able to brīnge them downe.

The V. Chapter.

A Balthasar the kynge made a greate bancket to his thousande lordes: withall these thousande he made greate cheare, and when he was dronken w wyne, he commaunded to brynge him ỹ golden and syluer vessel, which his father Nabuchodonosor had taken out of the temple at Jerusalem: that the kynge and his lordes (with his quene and concubynes) might drīke therout.

4. Par. 36. c

So they brought the golden vessel, that was takē out of the temple of the LORDES house at Jerusalem. Then the kynge and his lordes with his quene and concubines dronke out of them. They dronke wyne, and praysed their Idols of golde, syluer, copper, yron, wodde and stone.

In the very same houre there appeared fyngers, as it had bene of a mans honde writynge, right ouer agaynst the candelsticke vpon the playne wall in the kynges palace: and the kynge sawe the palme of ỹ honde ỹ

Iere. 50. a

wrote. Then chaunged the kynge his countenaunce, and his thoughtes troubled him: so that the ioyntes off his body shoke, and his knees smote one agaynst the other. Wherfore the kynge cryed mightely, that they shulde brynge him the charmers,

Dan. 2. a

B Caldees and coniurers of deuels. The kynge spake also to the wysemen of Babilon, and sayde: Who so can rede this writynge, and shewe me the playne meanynge therоff: shall be clothed with purple, haue a cheyne off golde about his necke, and rule the thirde parte off my kyngdome.

Vpon this, came all the kynges wysemen: but they coude nether rede the writynge, nor shewe the kynge what it signified. Then was the kynge sore afrayed, in so moch, that his coloure chaunged, and his lordes were sore vexed. So by reason off this matter, ỹ had happened to the kynge ⁊ his lordes, the quene went vp herself in to the bancket house, and spake vnto the kynge, sayenge: O kynge God saue thy life for euer: Let not ỹ thoughtes trouble the, and let not thy countenaunce be chaunged. For why: there is a man in thy kyngdome, that hath the spirite off the holy goddes within him, as it was sene in thy fathers dayes. He hath vnderstondinge and wysdome like the goddes. Yee the kynge Nabuchodonosor thy father made this man chefe of the sōythsayers, charmers, Caldees and deuelconiurers: because that soch an abundaunt spirite, knowlege ⁊ wisdome (to expownde dreames, to open secretes, and to declare harde dowtes) was founde in him: yee euen in Daniel, whom the kynge named Balthasar. Let this same Daniel be sente for, and he shall tell, what it meaneth.

Then was Daniel brought before the kynge. So the kynge spake vnto Daniel, and sayde: Art thou that Daniel, one off the prisoners of Juda, whom my father the kynge brought out of Jewry? I haue herde speake of the, that thou hast the spirite of the holy goddes, experience and vnderstōdinge, and that there hath bene greate wisdome found in the. Now haue there bene brought me, wyse and connynge charmers, to rede this writynge, and to shewe me the meanynge therоff: But they coude not tell me, what this matter signified. Then herde I saye, ỹ thou canst expownde darcke thinges, and declare harde doutes. Well than, ỹ thou canst rede this writinge, and shewe me the meaninge therof: thou shalt be clothed w purple, haue a cheyne of golde aboute thy necke, ⁊ rule the thirde parte of my kyngdome.

Daniel answered, and sayde before ỹ kynge: As for thy rewardes, kepe them to thyself, or geue ỹ rych giftes to another: yet nether theles, I wil rede the writynge vnto ỹ kynge, and shewe him the interpretacion therof. O kinge, God the hyest gaue vnto Nabuchodonosor thy father, ỹ dignite of a kynge, w worshipe ⁊ honō: so ỹ all people, kynredes ⁊ tunges stode in awe ⁊ feare of him, he

son off the hye estate, that he had lent him. For why: he slewe, whom he wolde: he smote, whom it pleased him. Agayne: whom he wolde, he set vp: and whom he list, he put downe. But because his herte was so proude, and his stomack set fast vnto wylfulnesse: he was deposed from his kyngly trone, and his mageste was taken from him. He was shot out from amonge men, his herte was like a beestes herte, and his dwellynge was with the wylde Asses: he was fayne to eate grasse like an oxe, and his body was wet with the dew off the heauen: till he knewe, that the hyest had power vpon the kyngdomes of men, and setteth ouer them, whom he list.

And thou his sonne (o Balthasar) for all this, hast not submitted thine hert, though thou knewest all these thinges: but hast magnified thy self abone the LORDE off heauen, so that the vessels off his house were brought before the: that thou, and thy lordes, with thy quene and concubynes, might drynke wyne therout: And hast praysed the Idols of syluer and golde, copper and yron, off wodde & stone: As for the God, in whose honde consisteth thy breth ād all thy wayes: thou hast not loaued him.

Therfore is the palme off this honde sent hither from him, to token vp this wrytinge. And this is the scripture, that is written vp: Mane, Thetel, Phares. Now the interpretacion off the thynge is this: Mane, God hath nombred thy kyngdome, and brought it to an ende: Thetel, Thou art weyed in the balaunce, and art founde to lighe: phares, Thy kyngdome is delt in partes, and geuen to the Medes and Perses.

Then commaunded Balthasar, to cloth Daniel with purple, to hange a cheyne off golde aboute his necke, and to make a proclamacion concernynge him: that he shulde be the ruler off the thirde parte off his kyngdome. The very same night was Balthasar the kynge off the Caldees slayne, and Darius out of Media toke in the kyngdome, beynge lxij. yeare off age.

The VI. Chapter.

IT pleased Darius to set ouer his kingdome an C and xx. lordes, which shulde be in all his kingdome aboute. Abone these he set thre princes (off whom Daniel was one) that the lordes might geue accomptes vnto them, and the kynge to be vnbiseged.

But Daniel exceaded all these princes ād lordes, for the spirite off God was plenteous in him: so that the kynge was mynded to set him ouer the whole realme. Wherfore the princes and lordes soughe, to pyke out in Daniel some quarel agaynst the kyngdome: yet coude they fynde none occasion ner fawte vpon him. For why: he was so faythful, that there was no blame ner dishonesty founde in him.

Then sayde these men: we will get no quarell agaynst this Daniel, excepte it be in the lawe off his God. Vpon this, wente the princes and lordes together vnto the kynge, and sayde thus vnto him: kynge Darius, God saue thy life for euer.

All the great estates off the realme: as princes, dukes, senatours and iudges, are determed to put out a commaundement off the kynge, and to make a sure statute: namely, that who so desyreth eny petition, ether of eny god or man (with in this xxx. dayes) excepte it be only off the, O kynge: the same person maye be cast into the Lyons denne. Wherfore, o kynge, confirme thou this statute, and make a writynge: that the thynge which the Medes and Perses haue ordened be not altered ner broken.

So Darius made the writynge, and confirmed it. Now when Daniel vnderstode that the writynge was made, he wente into his house: and the wyndowes of his hall towarde Jerusalem stode open. There kneled he downe vpon his knees, thre tymes a daye: there he made his petition, and prayed his God, like as his maner was to do afore tyme.

Then these men made searche, and founde Daniel makynge his petition, and prayenge vnto his God. So they came to the kynge, and spake before him concernynge his commaundement, sayenge: O kynge, hast thou not subscribed the statute, that within xxx. dayes who so requyreth his petition off eny god or man, but only of thy self, o kynge: he shalbe cast into the denne of the Lyons? The kynge answered, ād sayde: yee, it is true. It must be as a lawe of the Medes and Perses, that maye not be broken.

Then answered they, and sayde vnto the kynge: Daniel one of the presoners of Juda (O kynge) regardeth nether the ner thy statute, that thou hast made, but maketh his petition thre tymes a daye. When the kynge herde these wordes, he was sore grieued, and wolde haue excused Daniel, to delyuer him, and put off the matter, vnto the Sonne wete downe, to the intent that he might saue him.

These men perceauynge the kynges mynde, sayde vnto him: knowe this (o kynge) that the lawe off the Medes and Perses is, that the commaundement and statute which the kynge maketh, maye not be altered. Then the kynge bad them brynge Daniel, and they cast him into the Lyons denne.

Dani.14.c

The kynge also spake vnto Daniel, and sayde: Thy God, whom thou allwaye seruest, euen he shall defende the. And there was brought a stone, and layed vpon the hole of the denne: this the kynge sealed with his owne rynge, and with ỹ signet of his princes: that the kynges commaundement concernynge Daniel, shulde not be broken.

D

So the kynge wente in to his palace, and kepte him sober all night, so that there was no table spred before him, nether coude he take eny slepe. But betymes in the mornynge at the breake off the daye, the kynge arose, and wente in all haist vnto the denne off the Lyons.

Now as he came nye vnto ỹ dēne, he cried wt a piteous voyce vnto Daniel: Nee ỹ kinge spake, and sayde vnto Daniel: O Daniel, thou seruaunt off the lyuynge God, Is not thy God (whom thou allwaye seruest) able to delyuer the from the lyons? Daniel sayde vnto the kynge: O kynge, God saue thy life for ever:

Dan.3.c
Act.12.c
Iud.14.c
Apo.17.c
Heb.11.f

My God hath sent his angel, which hath shut the lyons mouthes, so that they might not hurte me. For why: myne vngiltynesse is founde out before him. And as for the (o kynge) I never offended the.

E

Then was the kynge exceadinge glad, and commaunded to take Daniel out off the denne. So Daniel was brought out of the dēne, and no maner of hurte was founde vpō him For he put his trust in his God. And as for those men which had accused Daniel, the kinge commaunded to brynge them, and to cast them in the lyons denne: them, their children and their wyues. So the lyons had the mastry of them, and brake all their bones a sonder, or ever they came at the grounde.

Heest.2.b
Dani.14.g

After this, wrote kynge Darius vnto all people, kynreddes and tunges, that dwelt in all londes: peace be multiplied with you: My commaundement is, in all my dominiō and kyngdome, that men feare and stonde in awe off Daniels God:

Dan.3.f

For he is the lyuinge God, which abydeth ever: his kyngdome shall not fayle, and his power is euerlastynge. It is he that delyuereth, and saueth: he doth wonders and marueles workes, in heauen and in earth:

Dani.14.f
7.c
Esa.43.b
Osee.13.b
Dan.2.f.

he hath preserued Daniel from the power of the lyons. This Daniel prospered in the raigne off Darius and Cirus of Persia.

The VII. Chapter.

In the first yeare off Balthasar kynge off Babilon, sawe Daniel a dreame, and a vision was in his heade vpon his bedde. Which dreame he wrote, and the summe of the matter is this: Daniel spake, and sayde: I sawe in my vision by nyght, and beholde: the foure wyndes of ỹ heauen stroue vpon the see, and foure greate beestes came vp from the see, one vnlike nother.

The first was as a lyon, and yet had ỹ Aegles wynges. I sawe, that his wynges were plucte from him, and he taken awaye from the earth: that he stode vpon his fete as a man, and that there was geuen him a mans herte.

Beholde, the seconde beest was like a Beer, and stode vpon the one syde. Amonge his teeth in his mouth he had iij greate lōge teeth: and it was sayde vnto him: Arise, eate vp moch flesh.

Then I loked, & beholde, there was another like vnto a Leoparde: this had wynges as a foule, euen foure vpon the backe. The beest had foure heades, and there was power geuen him. After this I sawe in a vision by nyght, & beholde: the fourth beest was grym me and horrible, and marueles stronge. It had greate yron teeth, it deuoured, and destroyed, and stamped the residue vnder fete. It was farre vnlike the other beestes that were before it: for it had ten hornes, wherof I toke good hede.

And beholde, there came vp amonge them another like horne, before whom there were thre of the first hornes pluckte awaye. Beholde, this horne had eyes like a mā, & a mouth speakynge presumptuous thinges. I loked till the seates were prepared, and till the auncaged sat him downe. His clothinge was as white as snowe, and the hayres of his heade like the pure woll.

His trone was like the firie flame, and his wheles as the burnynge fyre. There came forth a firie streame, & wente out from him. A thousand tymes a thousande serued him, & x.M. tymes ten thousande stode before him. The iudgmēt was set, and the bokes opened. Then toke I hede there vnto, because of the voyce of the proude wordes, which that horne spake.

I behelde, till the beest was slayne, and his body destroyed, & geuen ouer to be brent in the fyre.

As for the power of the other beestes also, it was taken awaye, but their lyues were prolonged for a tyme and season. I sawe in a vision by myght, and beholde: there came one in the cloudes of heauen like the sonne of a man, which wente vnto the olde aged, before whom they brought him: Then gaue he him power ād dignite regall, that all people, trybes and tunges shulde serue him. His power is an euerlastinge power, which shal never be put downe: & his kyngdome endureth vncorrupte. My herte was vexed, & I Daniel had a troubled spirite within me, ād the visions off my heade made me afrayed: till I gat me vnto one off them that stode by, to knowe the treuth, concerninge all these thinges. So he tolde me, and made me vnderstōde the interpretaciō of these thinges.

These foure greate beastes, are foure kinges which shal aryse out of the earth. These shal take in the kyngdome off the sayntes of the most hyest, and possesse it still more & more for a longe season. After this I requyred diligently to knowe the treuth, concerninge the fourth beest, which was so farre vnlike the other beestes, and so horrible: whose teth were of yron, and his nales off brasse: which deuoured and destroied, and stamped the residue vnder his fete. I desyred also to knowe the treuth, as touchinge the ten hornes that he had vpon his heade, and this other which came vp afterwarde, before whose face three fell downe thre: which horne had eyes and a mouth that spake presumptuous thinges, and loked with a grimmer visage then his felowes.

I behelde, and the same horne made battail agaynst the sayntes, yee ād gat the victory off them: vntill the tyme, that the olde aged came, that the iudgment was geuē to the chefest sayntes: and till the tyme, that ỹ sayntes had the kyngdome in possession.

He gaue me this answere: That fourth beest shalbe the fourth kingdome vpō earth: it shalbe more then all other kyngdomes, it shall deuoure, treade downe ād destroye all other londes.

The ten hornes, are ten kynges that shal aryse out of that kyngdome, after whō there shall stonde vp another, which shall be greater then the first.

He shall subdue thre kynges, and shall speake wordes agaynst the hyest off all: he shall destroye the sayntes of the most hyest and thynke, that he maye chaunge tymes and lawes. They shall be geuen vnder his power, vntill a tyme, two tymes, and halff a tyme. Dan.2.c Apoc.13.c

But the iudgment shalbe kepte, so that his power shalbe taken from him, for he shal be destroyed, and perish at the last. As for the kyngdome, power and all might that is vnder the heauen: it shal be geuen to the holy people off the most hyest, whose kyngdome is euerlastinge, yee all powers shall serue and obeye him. Thus farre extēde ỹ wordes. Luc.1.c Dan.14

Neuertheless, I Daniel was so vexed in my thoughtes, that my countenaunce chaunged, but the wordes I kepte still in myherte. Luc.2.c

The VIII. Chapter.

IN the thirde yeare off the raigne of kinge Balthasar, there apeared a visiō vnto me Daniel, after that I had sene the first. I sawe in a vision, (and when I sawe it, I was at Susis in the chefe cite, which lyeth in the londe off Elam) and in ỹ vision, me thought I was by the ryuer off Vlai. A Dan.3.a

Then I loked vp, and sawe: and beholde there stode before the ryuer, a ramme, which had hornes: and these hornes were hye, but one was hyer then another, and the hyest came vp last. I sawe that this ramme pusshed with his hornes, agaynst the west, agaynst the north, and agaynst the south: so that no beestes might stonde before him, ner defende them from his power: but he dyd as him listed, and waxed greatly. I toke hede vnto this, and then came there an hegoate from the west, ouer the whole earth, and touched not the grounde.

This goate had a maruelous goodly horne betwixte his eyes, and came vnto the ramme, that had the two hornes (whom I had sene afore by the ryuer syde) and ranne fearcely vpon him with his myght. I sawe him drawe nye vnto the ramme, beynge very feirce vpon him: yee he gaue him soch a stroke, that he brake his two hornes:

Neither had the ramme so moch strength as to stonde before him: but he cast him downe, trodde him vnder his fete: and no man was able to delyuer the ramme out of his power.

The goate waxed exceadinge greate, and when he was at the strongest, his greate horne was broken also. Then grewe there eyther foure soch like in the stede, towarde the fou- B

Dan. 7. a 11. a Mac. 1. a re wyndes off the heauen. Yee out of one of the leest off these hornes, there came vp yet another horne, which waxed maruelous greate: towarde the south, towarde the east, and towarde the fayre pleasaunt londe. It grewe vp to the hoost off heauen, wherof it dyd cast some downe to the grounde, and off the starres also, and trode them vnder fote.

Yee it grewe vp vnto the prynce off the hoost, from whom the daylie offeringe was taken, and the place off his Sanctuary casten downe. And a certayne season was geuen vnto it, agaynst the daylie offeringe (because of wickednesse) that it might cast downe the verite to the grounde, and so to prospere in all thinges, that it went aboute.

Vpon this I herde one off the sayntes speakynge, which sayntе sayde vnto one that axed this question:

How longe shall this vision off the daylie sacrifice and of the waistinge abhominacion endure: that the Sanctuary and the power shall so be troden vnder fote? And he answered him: Vnto the euenynge & the morninge, euen two thousande and thre hundreth dayes: then shall the Sanctuary be clensed agayne.

¶ Now when I Daniel had sene this vision, and sought for the vnderstondinge of it: beholde, there stode before me a thinge like vnto a man. And I herde a mans voyce in the ryuer off Vlai, which cryed, and sayde: O Gabriel, make this man vnderstonde the vision. So he came, and stode by me. But I was afrayed at his cōminge, and fell downe vpon my face.

Then sayde he vnto me: O thou sonne of man, marcke well, for in the last tyme shall this vision be fulfylled. Now as he was speakynge vnto me, I waxed saynte, so that I sunck downe to the grounde. But he toke holde vpon me, and set me vp agayne, sayenge: Beholde, I will shewe the, what shall happen in the last wrath: for in the tyme appoynted it shal be fulfilled.

The rawme which thou sawest with the two hornes, is the kynge off the Medes ād Perses: but the goote is the kynge of Greke londe: the greate horne that stode betwixte his eyes, that is the prynципall kynge. But whereas it brake, and foure other rose vp in the steade: it signifieth, that out of this people shall stonde vp foure kyngdomes, but not so mightie as it.

¶ After these kyngdomes (whyle vngodnesse is a growinge) there shall arise a kynge off an vnshamefast face, which shall be wyse in darcke speakinges.

He shalbe mightie and stronge, but not in his owne strength. He shall destroye aboue measure, and all that he goeth about, shall prospere: he shall slaye the stronge and holy people. And thorow his craftynesse falsede shall prospere in his honde, he hym self shall be proude, and many one shall he put to death in his welthynesse. He shal stonde vp agaynst the prynce off prynces, but he shalbe destroyed without honde. And the vision that is shewed vnto the, is as sure as the euenynge and the morninge. Therfore wryte thou vp this sight, for it wylbe longe or it come to passe.

Vpon this was I Daniel very sayntе, so that I laye sicke certayne dayes: but when I rose vp, I wente about the kynges busynesse, and marueled at the vision, neuertheless no man knewe of it.

The IX. Chapter.

IN the first yeare off Darius the sonne off Ahasuerus, which was of the sede off the Medes, & was made kynge ouer the realme of the Caldees: Yee euen in the first yeare off his raigne, I Daniel desyred to knowe the yearly nombre out of the bokes, wherof the LORDE spake vnto Jeremy the prophet: that Jerusalem shulde lie waist lxx. yeares: ād I turned me vnto God the LORDE, for to praye and make myne intercessiō, with fastinge, sackcloth ād ashes. I prayed before the LORDE my God, and knowleged, sayenge:

O LORDE, thou greate & fearfull God, thou that kepest couenaunt and mercy with them, which loue the, and do thy commaundementes: We haue synned, we haue offended, we haue bene disobedient and gone backe: yee we haue departed from all thy preceptes and indgmentes.

We wolde neuer folowe thy seruauntes the prophetes, that spake in thy name to oure kynges and prynces to oure forefathers, and to all the people off the londe. O LORDE, righteousnesse belongeth vnto the, vnto vs pertayneth nothynge but open shame: as it is come to passe this daye vnto euery man of Juda, and to them that dwell at Jerusalem:

Yee vnto all Israel, whether they be farre or nye: thorow out all londes, wherin thou hast strowed them, because of the offences that they had done agaynst the.

Yee o LORDE, vnto vs, to oure kinges & prynces, to oure forefathers: euen to vs all, that haue offended the, belongeth open shame. But vnto the o LORDE oure God, pertayneth mercy and forgeueneſſe. As for vs, we are gone backe from him, and haue not obeyed the voyce of the LORDE oure God, to walke in his lawes, which he layed before vs by his seruaūtes the prophetes: yee all Israel haue transgressed, and gone backe from thy lawe, so that they haue not herkened vnto thy voyce.

Wherfore the curse and ooth, that is written in the law of Moses the seruaūt of God (against whom we haue offended) is poured vpon vs. And he hath performed his wordes, which he spake agaynst vs, & agaynst our reiudges that iudged vs: to bringe vpon vs soch a greate plage, as neuer was vnder heauen, like as it is now come to passe in Jerusalem. Yee all this plage, as it is written in the lawe of Moses, is come vpon vs. Yet made we not oure prayer before the LORDE oure God, that we might turne agayne from oure wickednesse, and to be lerned in thy verite. Therfore hath & LORDE made haist, to bringe this plage vpon vs: for the LORDE oure God is righteous, in all his workes which he doth: for why, we wolde not harken vnto his voyce.

And now, o LORDE oure God, thou that with a mighty honde hast brought thy people out of Egipte, to get thy self a name, which remayneth this daye: we haue synned (o LORDE) & done wickedly agaynst all thy righteousnes: yet let thy wroth full displeasure be turned awaye (I beseke the) from thy cite Jerusalem thy holy hill. And why? for oure synnes sake and for the wickednesse of oure forefathers: is Jerusalem and thy people abhoned, of all them that are aboute vs. Now therfore (O oure God) heare the prayer of thy seruaunt, and his intercessiō: O let thy face shyne ouer thy sanctuary, that lieth waist.

O my God, enclyne thine eare, and herken (at the leest for thine owne sake) open thine eyes: beholde how we be desolated, yee and the cite alsō, which is called after thy name: For we do not cast oure prayers before the in oure owne righteousnesse, nō: but only in thy greate mercies. O LORDE, heare: O forgeue LORDE: O LORDE considre, tary not ouerlonge: but for thine owne sake do it, O my God: for thy cite and thy people is called after thy name.

As I was yet speakinge at my prayers, knowleginge myne owne synnes and & synnes of my people, makinge so myne intercession before the LORDE my God, for the holy hils sake of my God: yee whyle I was yet speakinge in my prayer, beholde, the mā Gabriel (whom I had sene afore in the vision) came flyenge to me, and touched me aboute & offeringe tyme in the euenynge. He informed me, and spake vnto me: O Daniel (sayde he) I am now come, to make the vnderstonde it: For as soone as thou begannest to make thy prayer, it was so diuysed, and therfore am I come to shewe the. And why? for thou art a man greatly beloued. Dan. 9. c. d.

Wherfore, ponder the matter wel, that thou mayest lerne, to vnderstonde the vision. Lxx. wekes are determed ouer thy people, & ouer thy holy cite: that the wickednesse maye be consumed, that the synne maye haue an ende, that the offence maye be reconciled, and to bringe in euerlastinge righteousnesse, to fulfill & visions and the prophetes, and to anoynte the most holy one. Vnderstode this then, and marcke it well: that from the tyme it shalbe concluded, to go and repayre Jerusalem agayne, vnto Christ (or the anoynted) prynce: there shalbe seuen wekes. Then shall the stretes & walles be buylded agayne lxij. wekes, but with harde troublous tyme. After these lxij. wekes, shal Christ be slayne, & they shal haue no pleasure in him. Then shal there come a people with the prynce, and destroye the cite and the sanctuary: and his ende shal come as the water floude. But the desolacion shall continue till the ende of the batell. 1. Par. 26. c. 1. Esd. 1. a.

He shall make a stronge bonde with many, for the space of a weke: and when the weke is half gone, he shal put downe the slayne and meat offringe. And in the temple there shalbe an abhominable desolacīō, till it haue destroyed all. And it is concluded, & this waistinge shal continue vnto the ende. Matt. 24. 15. Mar. 13. b.

The X. Chapter.

In the thirde yeare of kinge Cirus of Persia, there was shewed vnto Daniel (otherwise called Balthasar) a matter, yee a true matter, but it is yet a longe tyme vnto it.

He vnderstode the matter well, and perceaued what the vision was. At the same tyme, I Daniel mourned for the space of thre wekes, so that I had no lust to eate bred: as for flesh and wyne, there came none within my mouth: No, I oyld not ones anoynte my self, till the whole thre wekes were out.

Vpon the xxiiij. daye of the first moneth, I was by the greate floude, called Tigris: I lift vp myne eyes, and loked: and beholde, a man clothed in lynnynge, whose loynes were gyrded vp with fyne golde of Araby: his body was like the Chrisolite stone, his face (to loke vpon) was like lightenynge, his eyes as the flame of fyre, his armes and fete were like fayre glisteringe metall, but the voyce of his wordes was like ỹ voyce of a multitude.

Dan.7.b
Apo.1.c

Dan.3.e
Act.9.a

I Daniel alone sawe this vision, the men that were with me, sawe it not: but a greate fearfulnesse fell vpon them, so that they fled awaye, and hyd them selues. I was left there my self alone, and sawe this greate vision, so longe til there remayned nomore strength within me: Yee I lost my coloure clene, I waisted awaye, and my strength was gone. Yet herde I the voyce of his wordes: & assoone as I herde it, sayntnesse came vpon me, and I fell downe flat to the grounde vpon my face. And beholde, an hande touched me, which set me vp vpon my knees & vpon the palmes of my hondes, sayenge vnto me: O Daniel, thou well beloued man: take good hede of the wordes, that I shal saye vnto ỹ, & stode right vp, for vnto ỹ am I now sent.

Dan.9.b

And when he had sayde these wordes, I stode vp tremblinge. Then saide he vnto me: feare not Daniel: for why, sence the fust daye that thou set thine herte to vnderstonde, and dideste chasten thy self before thy God: thy wordes haue bene herde. And I had come vnto the whē thou begannest to speake, had not the prynce ouer the kingdome of the Perses wᵗ stonde me xxj. dayes. But lo, Michael one of the chefe prynces, came to helpe me, him haue I left by the kinge of Persia, & am come to shewe the, what shal happen vnto thy people in the latter dayes: for it wilbe lōge yet or the vision be fulfilled.

Osee.4.d
Dan.12.a

C Now when he had spoken these wordes vnto me, I kest downe my heade to ỹ grounde, and helde my tunge. Beholde, there touched my lippes one, very like vnto a man. Then opened I my mouth, and sayde vnto him, that stode before me: O my lorde, my ioyntes are lowsed in the vision, and there is no more strēgth within me: How maye my lordes seruaunt then talke with my lorde: seinge there is no strength in me, so that I cannot take my breth? Vpon this there touched me agayne, one moch like a man, & confor-ted me, sayenge: O thou man so wel beloued, feare not: be content, take a good herte vnto the, and be stronge. So when he had spoken vnto me, I recouered, & sayde: Speake on my lorde, for thou hast refresshed me. Thē sayde he: knowest thou wherfore I am come vnto ỹ? now wil I go agayne to fight with the prynce of the Perses. As soone as I go forth, lo, the prynce of Grekelonde shal come. Neuertheles, I wil shewe the the thinge, ỹ is fast noted in the scripture of truth. And as for all yonder matters, there is none that helpeth me in them, but Michael your prynce.

Dan.9.b

The XI. Chapter.

AND in the first yeare of Darius of Media, I stode by him, to confort him, & to strength him, and now wil I shewe the the treuth. Beholde, there shal stonde vp yet thre kinges in Persia, but ỹ fourth shal be farre richer then they all. And when he is in the chefest power of his riches, he shal prouoke euery man agaynst the realme of Grekelonde. Then shal there arise yet a mightie kinge, that shal rule with greate dominion, and do what him list. And assoone as his kingdome commeth vp, it shalbe destroyed, & deuyded towarde ỹ foure wyndes of the heauen. They ỹ come after him, shall not haue soch power & dominion as he: but his kingdome shalbe scatred, yee euen amonge other thē those. And the kynge of ỹ south shalbe mightier, then his other prynces. Agaynst him there shal one make himself strōge, & shal rule his dominiō wᵗ greate power.

But after certayne yeares they shalbe ioyned together, & the kynges doughter of the south shall come to the kynge of the north, for to make frēdshipe, but she shal not optayne the power of that arme, nether shall she be able to endure thorow his might: but she & soch as brought her (yee & he ỹ begat her, & confor-ted her for his tyme) shalbe delyuered vp. Out of ỹ braunches of hirrote, there shal one stonde vp in his steade: which with power of armes shal go thorow the kynges londe of the north, & handle him accordinge to his strength. As for their Idols & prynces with their costly Jewels of golde & syluer, he shal cary them awaye captynes into Egipte, and he shal prenayle agaynst the kynge of the north certayne yeares. And when he is come into ỹ kynges realme of ỹ south, he shal be fayne to turne agayne in to his owne londe. Wherfore his sonnes shalbe displeased, and shal gather together a mightie greate hoost of people: and one of them shal come, and go thorow like a waterflode: then shal he returne, and go forth with displeasynge and boostinge vnto his owne londe.

Thē the kinge of ỹ south shalbe angrie,

and shal come forth to fight agaynst the kinge of the north: Yee he shall bringe a greate multitude of people together, and a greate heape shalbe geuē in to his honde: these shal he cary awaye w greate pryde, for so moch as he hath cast downe so many thousandes, neuertheles he shall not preuayle. For y kinge of y north shal gather (of the new) a greater heape of people then afore, & come forth (after a certayne tyme and yeares) with a mighty hoost & exceadinge greate good.

C At the same tyme there shall many stonde vp agaynst the kinge of the south, so that y wicked children of thy people also shal exalte them selues (to fulfill the vision) and then fall. So the kinge of the north shall come to laye sege, and to take the strōge fensed cities: And the power of thē of y south shal not be able to abyde him, & the best men of the people shall not be so stronge, as to resist him. Shortly, when he commeth, he shall handle him as he list, & no man shalbe so hardy as to stonde agaynst him. He shal stōde in the pleasaunt countre, which thorow him shalbe destroyed. He shal set his face w all his power to optayne his kingdome, & to be like it. Yee that shal he do, & geue him vnto the doughters amōge women, to destroye him. But he shal fayle, nether shal he optayne his purpose. After this, shall he set his face vnto the Iles, & take many of thē. A prynce shal stoppe him, to do him a shame, besyde the confucion that els shal come vnto him. Thus shal he turne agayne to his owne londe, stomble, & fall, and be nomore founde: so he that came vpon him & dyd him violence, shal stonde in his place, & haue a pleasaunt kingdome: and after few dayes he shal be destroyed, & that
D nether in wrath ner in batell. In his steade there shal aryse a vyle person not holdē worthy of a kinges dignite: this shall come in craftely, & optayne the kingdome with fayre wordes: he shal fight agaynst the armes of the mighty (& destroye them,) yee & agaynst the prynce of the couenaunt.

So after y he hath taken truce with him, he shal hādle disceatfully: that he maye get vp, & ouercome him with a small flocke: & so with craftynesse to get him to y fattest place of the londe, and to deale otherwise, then ether his fathers or grāndfathers dyd. For he shal destroye the thinge, y they had robbed & spoyled, yee & all their substaunce: ymaginynge thoughtes agaynst the strōge holdes, & that for a tyme. His power and herte shalbe sterred vp w a greate armye agaynst the kinge of the south: where thorow the kinge of the south shalbe moued then vnto batell, with a greate & mighty hoost also. Neuertheless, he shal not be able to stonde, for they shall conspyre agaynst him. Yee they y eate of his meate, shal hurte him: so that his hoost shal fall, & many be slayne downe.

These two kinges shalbe mynded to do myschefe, & talke of disceate at one table: but they shal not prospere: for why, the ende shal not come yet, vnto the tyme appointed. Thē shall he go home agayne in to his owne londe with greate good, & set his herte agaynst the holy couenaunt, he shalbe busy agaynst it, & then returne home. At the tyme appoynted he shal come agayne, & go toward the south: So shall it happen otherwise then at the first, yet ones agayne. And why, the shippes of Cythim shal come vpon him, that he maye be smytten & turne agayne: y he maye take indignacion agaynst the couenaunt of holynes, to medle agaynst it. Yee he shal turne him, & drawe soch vnto him, as leaue the holy couenaunt. 2.Mac.5. Nu.24.d

He shal set mighty men to vnhalowe the E sanctuary of strēgth, to put downe the dayly offeringe, & to set vp the abhominable desolacion. And soch as breake the couenaunt, shal he flatre with fayre wordes. But y people that wil knowe their God, shal haue the ouerhāde and prospere. Those also that haue vnderstondinge amonge the people, shal enfourme the multitude: & for a longe season, they shalbe persecuted with swearde, with fyre, with captyuyte & with the takynge awaye of their goodes. Now whē they fall, they shalbe set vp with a litle helpe: but many shal cleue vnto them faynedly.

Yee some of those which haue vnderstondynge shal be persecuted also: y they maye be tryed, purified & clēsed, till the tyme be out: for there is yet another tyme appoynted. The kinge shal do what him list, he shal exalte and magnifie himself agaynst all, that is God. Yee he shall speake marueylous thinges 2.The.2. agaynst the God of all goddes, wherin he shal prospere, so longe till the wrath be fulfilled, Apoc.15 for the conclusion is deuysed alredy. He shal not regarde the God of his fathers, but his lust shall be vpon wemē: Yee he shal not care for eny God, for he shal magnifie himself aboue all. In his place shal he worshipe the mighty Idols: & the god whom his fathers knewe not, shal he honoure with golde and syluer, with precious stones and pleasaunt Jewels.

This shal he do, & kinge helpe and succoure at the mighty Idols and straunge god- G

des. Soch as wil receaue him, and take him for God, he shal geue them greate worshipe and power: yee and make them lordes of the multitude, and geue them the londe with rewardes. In the latter tyme, shal the kinge of the south stryue with him: and the kinge of the north in like maner shall come agaynst him with charettes, horsmen & with a greate nauy of shippes. He shal come in to the londes, destroye and go thorow: he shal entre also in to the fayre pleasaunt londe. Many cities & countrees shal decaye, excepte Edom, Moab & the best of the children of Ammon, which shal escape from his honde. He shall stretch forth his hõdes vpon the countrees, & the londe of Egipte shal not escape him. For thorow his goinge in, he shal haue dominion ouer the treasures of syluer & golde, & ouer all the precious Jewels of Egipte, Lybia and Ethiopia. Neuerthelesse the tydinges out of the east and the north shall trouble him, for the which cause he shal go forth to destroye & curse a greate multitude. The tentes of his palace shall he pytch betwixte the two sees, vpon the hill of the noble sanctuary, for he shal come to the ende of it, and then shal no man helpe him.

Apo. 12. c

Apo. 11. c

po. 19. d
o. c

The XII. Chapter.

THe tyme wil come also, that the greate prynce Michael, which stondeth on thy peoples syde, shal aryse vp, for there shal come a tyme of trouble, soch as neuer was, sens there begãne to be eny people, vnto that same tyme. Then shal thy people be delyuered, yee all those that be foũde written in the boke. Many of them that slepe in the dust of the earth, shal awake: some to euerlastinge life, some to perpetuall shame & reprofe. The wyse (soch as haue taught other) shal glister, as the shyninge of heauen: and those that haue instructe the multitude vnto godlynesse, shalbe as the starres, worlde without ende.

po. 19. c

at. 24. b

h. 5. c
Cor. 15. e

att. 13. c

And thou o Daniel, shut vp these wordes, & seale the boke, till the last tyme. Many shal go about here and there, and thẽ shal knowlege increase. So I Daniel loked, and beholde, there stode other two: one vpon this shore of the water, the other vpon yonder syde. And one of thẽ sayde vnto him, which was clothed in lynnynge, and stode aboue vpon the waters of the floude: How longe shall it be to the ende of these wonderous workes? Then herde I the man with the lynnynge clothes, which stode aboue vpon the waters of the floude: when he helde vp his right and left honde vnto heauen, & swore by him which lyueth for euer: that it shal tary for a tyme, two tymes & half a tyme: & when the power of the holy people is clene scatred abrode, thẽ shal all these thinges be fulfilled.

o. 12. a

I herde it well, but I vnderstode it not. Then sayde I: O my lorde, what shal happen after that? He answered: Go thy way Daniel, for these wordes shal be closed vp & sealed, till the last tyme: & many shalbe purified, clensed & tried. But the vngodly shall lyue wickedly, and those wicked (as many of thẽ as they be) shal haue no vnderstondinge. As for soch as haue vnderstondinge, they shal regarde it. And from ỹ tyme forthwith the daylie offerynge shalbe put downe & the abhominable desolacion set vp, there shalbe a thousande two hũdreth & xc. dayes. O well is him, that waiteth, & commeth to the thousande iij. C. & xxxv. dayes. Go thou thy way now, till it be ended: take thy rest, and byde in thy lot, till the dayes haue an ende.

The ende of the prophet Daniel.

The Prophet Oseas

What Oseas conteyneth.

Chap. I. God refuseth the Jewes, and marieth himself to the Gentiles.
Chap. II. Plage ouer the Jewes, that will not amende: A promyse of mercy to those that wil repente.
Chap. III. The mercifull loue of God, towarde the same vnthankful people.
Chap. IIII. The synnes of the prestes and of the people, with reprofe for the same.
Chap. V. Against the prestes that disceaue the people.
Chap. VI. The vnthankfulnes of the People: Agayne, the louynge kyndnesse of God.
Chap. VII. No medycine can helpe, so sore are they wounded with ydolatry.
Chap. VIII. Idolatry in Samaria and Israel.
Chap. IX. Punyshment vpon Israel for Idolatry.
Chap. X. The vnthankfulnesse of Israel. The calfe in Samaria, for the which and soch like abhominacions, he telleth them of destruccion.
Cha. XI. XII. God calleth them agayne, with rehersinge his benefites done to them afore.
Chap. XIII. He sheweth them their wickednesse, and punyshment for the same.
Chap. XIIII. He crieth and exorteth the people to conuerte, promisynge swetely and louyngly to receaue them.

This is the worde of the LORDE, that came vnto Oseas the sonne of Beeri, in the dayes of Osias, Joathan, Achas & Ezechias kinges of Juda: and in the tyme of Jeroboam the sonne of Joas kynge of Israel.

The first Chapter.

A FIrst, when the LORDE spake vnto Oseas, he saide vnto him: Go thy waye, take an harlot to thy wife, and get childrē by her: for the lode hath cōmitted greate whordome agaynst the LORDE. So he wente, and toke Gomer ỹ doughter of Deblaim: which conceaued, and brought forth a sonne. And the LORDE sayde vnto him: call his name Jesrael, for I wil shortly auenge the bloude of Jesrael vpon the house of Jehu, and will bringe the kingdome of the house of Israel to an ende. Then will I breake the bowe of Israel, in the valley of Jesrael.

B She conceaued yet agayne, and bare a doughter. And he sayde vnto him: Call hir name Loruhama (that is, not opteyninge mercy) of: I wil haue no pyte vpon the house of Israel, but forget them, and put them clene out of remembraunce. Neuertheless I wil haue mercy vpon the house of Juda, & wil saue them, euen thorow the LORDE their God. But I wil not delyuer them thorow eny bow, swearde, batel, horses or horsmen.

Now when she had weened Loruhama, she conceaued agayne, & bare a sonne. Then sayde he: call his name Lo Ami (that is to saye, not my people.) For why? ye are not my people, therfore will not I be yours. And though the nombre of the children of Israel be as the sonde of the see, which can nether be measured ner tolde: Yet in the place where it is sayde vnto them, ye be not my people: euen there shall it be thus reported of them: they be ỹ childrē of the lyuynge God. Then shal the children of Juda and the childrē of

Israel be gathered together agayne, & chose them selues one heade, and then departe out of the londe: for greate shalbe the daye of Jesrael.

The II. Chapter.

TEll youre brethren, that they are my people: and youre sisteren, that they haue optayned mercy. A
As for youre mother, ye shal chyde with her, and reproue her: for she is not my wife, nether am I hir husbōde: vnlesse she put awaye hir whordome out of my sight, and hir aduoutry from hir brestes. Yf no, I shal strype her naked, & set her, euen as she came in to ỹ worlde: Yee I shall laye hir waist, and make her like a wilderneſſe, and slaye her for thyrste. I shal haue no pite also vpon hir children, for they be the children of fornicacion. Jere.3.a Eze.16.a Ioh.8.d

Their mother hath broken hir wedlocke, and she that bare them, is come to cōfucion. For she sayde: I wil go after my louers, that geue me my water and my bred, my woll & my flax, my oyle and my drynke. But I will hedge hir waye with thornes, and stoppe it, that she shal not fynde hir foteſtoppes: and though she runne after hir louers, yet shall she not get them: she shal seke them, but not fynde them. Then shal she saye: well, I will go turne agayne to my first husbonde, for at ỹ tyme was I better at eaſe, then now. But B this wolde she not knowe, where as I yet gaue her corne, wyne, oyle, syluer and golde, which she hath hanged vpon Baal. 4.Re.17. Leui.15.c

Wherfore now will I go take my corne & wyne agayne in their season, and set agayne my woll and my flax, which I gaue her, to couer hir shame. And now will I dyscouer hir foolishneſſe, euen in the sight of hir louers, and no man shal delyuer her out of my hondes. Moreouer, I wil take awaye all hir myrth, hir holy dayes, hir newmoones, hir Sabbathes and all hir solempne feaſtes: I will destroye hir vynyardes and fyge trees, though she saieth: lo, here are my rewardes, that my louers haue geuen me. I wil make it a wodde, and the wylde beestes shall eate it vp: I will punysh her also for the dayes of Baal, wherin she censed him, deckynge him with hir earynges and cheynes: when she folowed hir louers, and forgat me, saieth the LORDE. Eze.16.b Ier.13.c Deu.16.c Iud.2.b 10.b

Wherfore beholde, I wil call her againe, bringe her in to a wildernes, and speake frendly vnto her: there wil I geue her hir vynyardes agayne, yee and the valley of Achor also, to shewe hir hope & comforte. Then shal she synge there as in the tyme of hir youth, & Iosu.7.d

Iudic.5.a Exo.15.a like as in the daye when she came out of the londe of Egipte. Then (saieth the LORDE)
C she shal saye vnto me: O my housbande, & shal call me nomore Baal: for I wil take awaye those names of Baal from hir mouth,
Leui.26.a yee she shal never remembre their names eny more. Then will I make a couenaunt with them, with the wylde beastes, with the foules of the ayre, & with euerythinge that crepeth vpon the earth.

Esa.2.a As for bowe, swerde and batel, I will destroye soch out of the londe, & wil make them
Eze.16.b to slepe safely. Thus wil I mary the vnto myne owne self for euermore: yee euen to my self wil I mary the, in rightuousnesse, in equyte, in louynge kyndnesse and mercy. In faith also will I mary the vnto my self, & thou shalt knowe the LORDE. At the same tyme wil I shewe my self frendly and gracious vnto ỹ heauens, saieth the LORDE: & the heauens shal helpe the earth, and the earth shal helpe the corne, wyne and oyle, and they shal helpe Jesrael. I wil sowe them vpō earth, for a sede to myne owne self, & wil haue mercy vpon her, ỹ was without mercy. And to thē which
Ro.9.c 1.Pet.2.b were not my people, I wil saye: thou art my people. And he shal saye: thou art my God.

The III. Chapter.

A Then sayde ỹ LORDE to me: Go yet ỹ waye & wowe an aduouterous womā, whō thy neghboure loueth, as ỹ LORDE
Eze.44.d doth the childrē of Jsrael: how be it they haue respecte to straunge goddes, and loue the wyne kannes. So I gat her for xv. syluerlinges, and for an Homer and an half of barlye, & sayde vnto her: Thou shalt byde with me a longe season, but se that thou playest not the harlot, and loke thou medle with none other man, & then wil I kepe my self for the.

B Thus the childrē of Jsrael shal syt a great whyle without kinge and prynce, without
2 Par.15.a Dan.3.d offeryng and aulter, without preest and reuelacion. But after warde shal the children of Jsrael conuerte, and seke the LORDE their
Eze.34.d God, and Dauid their kinge: and in ỹ latter dayes they shal worshipe the LORDE, and his louynge kyndnesse.

The IIII. Chapter.

A Heare ỹ worde of the LORDE, o ye children of Jsrael: For the LORDE must punysh thē, ỹ dwel in the londe. And why: There is no faithfulnesse, there is no mercy, there is no knowlege of God in the lōde: but swearinge, lyēge, māslaughter, theft and aduoutry haue gotten the ouerhande, & one bloudgultynesse foloweth another. Therfore shal the londe be in a miserable case, and all they that dwell therin, shal mourne. The beastes in the felde, the foules in ỹ ayre, and the fishes in the see shall dye. Yet is there none, that wil chastē nor reproue another. The preestes which shulde reforme other, are become like the people.

Therfore stomblest thou in ỹ daye time, the prophet with the in the night. I will lose thy mother to sylence, & why: my people perish, because they haue no knowlege. Forgete then that thou hast refused vnderstondinge, therfore wil I refuse ỹ also: so that thou shalt nemore be my preest. And for so much as thou hast forgotten the lawe of thy God, I wil also forget thy childrē. The more they encreased in multitude, the more they synned agaynst me, therfore wil I chaunge their honoure in to shame. They eate vp the synnes of my people, & corage them in their wickednesse. Thus the preest is become like the people. Wherfore I will punysh them for their wicked wayes, & reward them according to their owne ymaginacions. They shal eate & not haue ynough: They haue vsed whordome, therfore shall they not prospere: for why they haue forsaken the LORDE, & not regarded him.

Whordome, wyne and dronckennesse take the herte awaye. My people axe counsel at their stockes, their staffe must tell them. For an whorish mynde hath disceaued them, so ỹ they cōmitte formeracion agaynst their God. They make sacrifice vpon the hie mountaynes, & burne their incense vpon the hilles, and amonge the okes, groues & bushes, for there are good shadowes. Therfore ỹ doughters are become harlottes, and youre spouses haue brokē their wedlocke. I wil not punysh ỹ doughters for beinge defyled, & ỹ brides that became whores: seinge the fathers themselues haue medled with harlottes, and offered with vnthriftes: but the people that wil not vnderstonde, must be punyshed.

Though thou Jsrael art disposed to playe ỹ harlot, yet shuldest not thou haue offended, o Juda: thou shuldest not haue runne to Galgala, ner haue gone vp to Bethaue, ner haue sworne: the LORDE lyueth. For Jsrael is gone backe, like a wāton cowe. The LORDE therfore shal make hir fede, as ỹ lābe feadeth a straye. And where as Ephraim is become partaker of Idols, wel, let him go. Their dronckēnesse hath put thē backe, & brought them to whordome. Their rulers loue shrowdes, bringe (saye they,) to their owne shame. A wynde shall take holde of their feete, & they shal be cōfounded in their offeringe

The V. Chapter.

A HEare this, o ye prestes: take hede, o thou housholde of Israel: gene eare, o thou kingly house: for this punyshment wil come vpon you, that are become a snare vnto Myspa, and a spred net vnto the mount of Thabor. They kyll sacrifices by heapes, to begyle the people therwith: therfore wil I punysh them all. I knowe Ephraim well ynough, & Israel is not hyd fro me: for Ephraim is become an harlot, and Israel is defyled. They are not mynded to turne vnto their God, for they haue an whorish herte, so y they can not knowe the LORDE.

But the pryde of Israel wil be rewarded him in his face, yee both Israel and Ephraim shal fall for their wickednesse, and Juda with them also. They shall come with their shepe & bullockes to seke y LORDE, but they shal not fynde him, for he is gone from them. As for the LORDE, they haue refused him, and brought vp bastarde children: a moneth therfore shall deuoure them with their portions.

B Blowe with the shawmes at Gabea, and with the trumpet in Rama, crie out at Bethauen vpon the yonside of Ben Jamin. In the tyme of y plage shal Ephraim be layed waist, therfore dyd I faithfully warne the trybes of Israel. Yet are the prynces of Juda become like them, that remoue the londemarckes, therfore wil I poure out my wrath vpon them like water. Ephraim is oppressed, and can haue no right of the lawe: for why they folowe y doctrynes of men. Therfore will I be vnto Ephraim as a moth, & to the house of Juda as a caterpiller.

When Ephraim sawe his sickenesse, and Juda his disease: Ephraim went vnto Assur, and sent vnto kinge Jareb: yet coude not he helpe you, ner ease you of youre payne. I am vnto Ephraim as a lyon, and as a lyons whelpe to the house of Juda. Euen I, I wil spoyle them, & go my waye. I wil take them with me, and no man shal rescue them. I wil go, and returne to my place, till they waxe fayne, and seke me.

The VI. Chapter.

A IN their aduersite they shall seke me, and saye: come, let vs turne agayne to the LORDE: for he hath smytten vs, and he shal heale vs: he hath wounded vs, & he shal bynde vs vp agayne: after two dayes shal he quycken vs, in the thirde daye he shal rise vs vp, so that we shal lyue in his sighte. Then shal we haue vnderstondinge, & endeuoure oure selues to knowe the LORDE. He shal go forth as the spryng of the daye, and come vnto vs as the euenynge and morninge rayne vpon the earth. Pro.16.

O Ephraim, what shal I do vnto the? O Juda, how shal I intreate the? seynge youre lone is like a morninge cloude, & like a dew y goeth early awaye. Therfore haue I cut B downe the prophetes, & letten them be slayne for my wordes sake: so that thy punyshment shal come to light. For I haue pleasure in louynge kyndnesse, and not in offerynge: yee Matt.9. in the knowlege of God, more then in burnt 12.a sacrifice. But euen like as Adam dyd, so haue they broken my couenaunt, and set me at naught. Galaad is a cite of wicked doers, of malicious people and bloudshedders. The multitude of the prestes is like an heape of theues, murtherers & bloudthurstie: for they haue wrought abhominacion. Horrible thin- Iere.18.b ges haue I sene in the house of Israel, there playeth Ephraim the harlot, and Israel is defyled: but Juda shall haue an harnest for himself, when I returne the captinyte of my people.

The VII. Chapter.

WHen I vndertake to make Israel A whole, then the vngraciousnesse of Ephraim and the wickednes of Samaria commeth to light: then go they about e with lyes. At home, they be theues: and without, they fall to robbynge. They cõsidre not in their hertes, that I remẽbre all their wickednes. They go aboute w their owne ynuencions, but I se them wel ynough. They make the kinge and the princes, to haue pleasure in their wickednes & lyes. All these burne in aduoutry, as it were an ouen y the baker heateth, whẽ he hath lefte kneadinge, till the dowe be leuended. Euen so goeth it this daye with oure kinges and prynces, for they begynne to be woode droncken thorow wyne: they vse familiarite with soch as discaue thẽ. They with the ymagination of their B herte are like an ouẽ, their slepe is all y nyght like the slepe of a baker, in the morninge is he as hote as the flame of fyre: they are altogether as hote as an ouen.

They haue deuoured their owne iudges, all their kinges are fallẽ: yet is there none of thẽ y calleth vpon me. Therfore must Ephraim be mixte amonge y heithen. Ephraim is become like a cake, y no man turneth: straungers haue deuoured his strength, yet he regardeth it not: he wareth ful of gray haires, yet wil he not knowe it: & y pride of Israel is cast downe before their face, yet wil they not Osee.3.a turne to the LORDE their God, ner seke him, for all this.

Iudic.5.a Exo.15.a like as in the daye when she came out of the londe of Egipte. Then (saieth the LORDE)
C she shal saye vnto me: O my houßbande, & shal call me nomore Baal: for I wil take awaye those names of Baal from hir mouth,
Leui.26.a yee she shal neuer remembre their names eny more. Then will I make a couenaunt with them, with the wylde beastes, with the foules of the ayre, & with euerythinge that crepeth vpon the earth.

Esa.2.a As for bowe, swerde and batel, I will destroye soch out of the londe, & wil make them
Eze.16.b to slepe safely. Thus wil I mary the vnto myne owne self for euermore: yee euen to my self wil I mary the, in right ousnesse, in equyte, in louynge kyndnesse and mercy. In faith also will I mary the vnto my self, & thou shalt
knewe the LORDE. At the same tyme wil I shewe my self friendly and gracious vnto ỹ heauens, saieth the LORDE: & the heauens shal helpe the earth, and the earth shal helpe the corne, wyne and oyle, and they shal helpe Jesrael. I wil sowe them vpō earth, for a sede to myne owne self, & wil haue mercy vpon her, ỹ was without mercy. And to thē which were not my people, I wil saye: thou art my
Ro.9.c 1.Pet.2.b people. And he shal saye: thou art my God.

The III. Chapter.

A Then sayde ỹ LORDE to me: Go yet ỹ
Eze.44.d waye & wowe an aduouterous womā, whō thy neighboure loueth, as ỹ LORDE doth the childrē of Jsrael: how be it they haue respecte to straunge goddes, and loue the
Esa.28.a Amos 5.a wyne kannes. So I gat her for xv. syluerlinges, and for an Homer and an half of barlye, & sayde vnto her: Thou shalt byde with me a longe season, but se that thou playest not the harlot, and loke thou medle with none other man, & then wil I kepe my self for the.

B Thus the childrē of Jsrael shal syt a grea
2 par.25.a Dan.3.d te whyle without kinge and prynce, without offerynge and aulter, without preist and reuelacion. But after warde shal the children of Jsrael conuerte, and seke the LORDE their
Eze.34.d God, and Dauid their kinge: and in ỹ latter dayes they shal worshipe the LORDE, and his louynge kyndnesse.

The IIII. Chapter.

A Heare ỹ worde of the LORDE, o ye children of Jsrael: For the LORDE must punysh thē, ỹ dwel in the londe. And why: There is no faith fulnesse, there is no mercy, there is no knewlege of God in the lōde: but swearinge, lyēge, māslaughter, theft and aduoutry haue gotten the ouerhande, & one bloudgultynesse foloweth another. Therfore shal the londe be in a miserable case, and all they that dwell therin, shal mourne. The beastes in the felde, the foules in ỹ ayre, and the fishes in the see shall dye. Yet is there none, that wil chastē nor reproue another. The prestes which shulde reforme other me, are become like the people.

Therfore stombleste thou in ỹ daye tyme, & the prophet with the in the nyght. I wil take thy mother to sylence, & why: my people perisly, because they haue no knowlege. Seinge then that thou hast refused vnderstondinge, therfore wil I refuse ỹ also: so that thou shalt nemore be my preist. And for so moch as thou hast forgotten the lawe of thy God, I wil also forgett thy childrē. The more they increased in multitude, the more they synned agaynst me, therfore wil I chaurge their honoure in to shame. They eate vp the synnes of my people, & corage them in their wickednesse. Thus the preist is become like the people. Wherfore I will punysh them for their wicked wayes, & rewarde them accordinges their owne ymaginacions. They shal eate, & not haue ynough: They haue vsed whordome, therfore shall they not prospere: & why? they haue forsaken the LORDE, & not regarded him.

Whordome, wyne and dronckennesse take the herte awaye. My people axe councel at their stockes, their staffe must tell them. For an whorish mynde hath disceaued them, so ỹ they cōmitte formacion agaynst their God. They make sacrifice vpon the hie mountaynes, & burne their incense vpon the hilles, yee amonge the okes, groues & bußshes, for there are good shadowes. Therfore yo doughters are become harlottes, and youre spouses haue brokē their wedlocke. I wil not punysh yo doughters for beinge defyled, & yo bydes that became whores: seinge the fathers themselues haue medled with harlottes, and offered with vnthriftes: but the people that wil not vnderstonde, must be punysshed.

Though thou Jsrael art disposed to playe ỹ harlot, yet shuldest not thou haue offended, o Juda: thou shuldest not haue runnen to Galgala, ner haue gone vpto Bethaue, ner haue sworne: the LORDE lyueth. For Jsrael is gone backe, like a wāton cowe. The LORDE therfore shal make hir fede, as ỹ lābe ỹ goeth astraye. And where as Ephraim is become partaker of Jdols, wel, let him go. The dronckennesse hath put thē backe, & brought them to whordome. Their rulers loue rewardes, bringe (saye they,) to their owne shame. A wynde shall take holde of their feders, & they shal be cōfounded in their offeringes.

The V. Chapter.

A HEare this, o ye prestes: take hede, o thou housholde of Israel: geue eare, o thou kingly house: for this punyshment wil come vpon you, that are become a snare vnto Maspa, and a spred net vnto the mount of Thador. They kyll sacrifices by heapes, to begyle the people therwith: therfore wil I punysh them all. I knowe Ephraim well ynough, & Israel is not hyd fro me: for Ephraim is become an harlot, and Israel is defyled. They are not mynded to turne vnto their God, for they haue an whorish herte, so y they can not knowe the LORDE.

But the pryde of Israel wil be rewarded him in his face, yee both Israel and Ephraim shal fall for their wickednesse, and Juda with them also. They shall come with their shepe & bullockes to seke y LORDE, but they shal not fynde him, for he is gone from them. As for the LORDE, they haue refused him, and brought vp bastarde children: a moneth therfore shall deuoure them with their portions.

B Blowe with the shawmes at Gabea, and with the trumpet in Rama, crie out at Bethauen vpon the yonside of Ben Jamin. In the tyme of y plage shal Ephraim be layed waist, therfore dyd I faithfully warne the trybes of Israel. Yet are the princes of Juda become like them, that remoue the londemarckes, therfore wil I poure out my wrath vpon them like water. Ephraim is oppressed, and can haue no right of the lawe: for why: they folowe y doctrynes of men. Therfore will I be vnto Ephraim as a moth, & to the house of Juda as a caterpiller.

When Ephraim sawe his sickenesse, and Juda his disease: Ephraim went vnto Assur, and sent vnto kinge Jareb: yet coude not he helpe you, ner ease you of youre payne. I am vnto Ephraim as a lyon, and as a lyons whelpe to the house of Juda. Euen I, I wil spoyle them, & go my waye. I wil take them with me, and no man shal rescue them. I wil go, and returne to my place, till they waxe sayne, and seke me.

The VI. Chapter.

A IN their aduersite they shall seke me, and saye: come, let vs turne agayne to the LORDE: for he hath smytten vs, and he shal heale vs: he hath wounded vs, & he shal bynde vs vp agayne: after two dayes shal he quycken vs, in the thirde daye he shal rase vs vp, so that we shal lyue in his sighe. Then shal we haue vnderstondinge, & endeuoure oure selues to knowe the LORDE. He shal go forth as the sprynge of the daye, and come vnto vs as the euenynge and mornynge rayne vpon the eareth. Pro.16.

O Ephraim, what shal I do vnto the? O Juda, how shal I intreate the? seynge youre lone is like a mornynge cloude, & like a dew y goeth early awaye. Therfore haue I cut B downe the prophetes, & letten them be slayne for my wordes sake: so that thy punysshment shal come to light. For I haue pleasure in louynge kyndnesse, and not in offerynge: Yee Matt.9. in the knowlege of God, more then in burnt n.a sacrifice. But euen like as Adam dyd, so haue they broken my couenaunt, and set me at naught. Galaad is a cite of wicked doers, of malicious people and bloudshedders. The multitude of the prestes is like an heape of theues, murtherers & bloudthurstie: for they haue wrought abhominacion. Horrible thin- Iere.18.b ges haue I sene in the house of Israel, there playeth Ephraim the harlot, and Israel is defyled: but Juda shall haue an harueste for himself, when I returne the captinyte of my people.

The VII. Chapter.

WHen I vndertake to make Israel A whole, then the vngracionsnesse of Ephraim and the wickednes of Samaria commeth to light: then go they about te with lyes. At home, they be theues: and without, they fall to robbynge. They cõsidre not in their hertes, that I remẽbre all their wickednes. They go aboute w their owne ynuencions, but I se them wel ynough. They make the kinge and the princes, to haue pleasure in their wickednes & lyes. All these burne in aduoutry, as it were an ouen y the baker heateth, whẽ he hath leste kneadinge, till the dowe be leuended. Euen so goeth it this daye with oure kinges and princes, for they begynne to be woode droncken thorow wyne: they vse familiarite with soch as disceaue thẽ. They with the ymaginacion of their herte are like an ouẽ, their slepe is all y nyght B like the slepe of a baker, in the mornynge is he as hote as the flame of fyre: they are altogether as hote as an ouen.

They haue deuoured their owne iudges, all their kinges are fallẽ: yet is there none of thẽ y calleth vpon me. Therfore must Ephraim be mixte amonge y heithen. Ephraim is become like a cake, y no man turneth: straungers haue deuoured his strength, yet he regardeth it not: he wareth ful of gray haires, yet wil he not knowe it: & y pride of Israel is cast downe before their face, yet wil they not Osee 5.a turne to the LORDE their God, ner seke him, for all this.

Ephraim is like a doue, that is begyled,
3.Re.16.b and hath no herte. Now call they vpon the
C Egipcians, now go they to the Assirians:
but whyle they be goinge here and there, I
shal spreade my net ouer them, & drawe them
downe as ỹ foules of the ayre: and accordin
ge as they haue bene warned, so will I pu-
Isa.1.a nysh them. Wo be vnto them, for they haue
forsake me. They must be destroyed, for they
.Pet.2.a haue set me at naught. I am he that haue re
Matt.15.a deined them, and yet they dyssemble w̄ me.
Isa.29.d They call not vpon me with their hartes,
Zec.13.f but lye youlinge vpon their beddes. Where
as they come together, it is but for meate & drincke, and me will they not obeye. I haue
taught them, and defended their arme, yet
do they ymagin myschefe agaynst me. They
turne them selues, but not a right, & are beco
me as a broken bowe. Their prynces shalbe
slayne w̄ the swearde, for the malice of their
tunges, soch blasphemies haue they lerned in
the londe of Egipte.

The VIII. Chapter.

A Set the horne to thy mouth, and blo-
Deu.31.d we: get the swiftly (as an Aegle) vn-
to the house of the LORDE: for they
haue broken my couenannt, and transgres-
sed my lawe. Israel can saye vnto me: thou
art my God, we knowe the: but he hath re
fused the thinge that is good, therfore shall
.Re.12.c the enemye folowe vpon him. They haue or-
dened kinges, but not thorow me: they haue
made prynces, and I must not knowe of it.
Zec.7.d Of their syluer and golde haue they made
them ymages, to bringe them selues to de-
struccion.
.Re.12.d Thy calfe (O Samaria) shalbe taken a-
waye. for my wrothfull indignacion is gone
forth agaynst the. How longe wil it be, or
they can be clensed? For the calfe came from
Israel, the worke man made it, therfore can
it be no God, but euen to a spyders webbe
shal ỹ calfe of Samaria be turned. They ha
ue sowne wynde, therfore shal they reepe a
storme.

B Their sede shal beare no corne, there shal
no meel be made of their increase: though ỹ
re be, yet shall straungers deuoure it vp. Is-
rael shall perish, the Gentiles shall entreate
him as a foule vessel. Sens they went vp to
the Assirians, they are become like a wylde
asse in the deserte.
1.Re.17.a Ephraim geueth rewardes to get louers,
Zec.10.b therfore are they scatred amōge the Heithē,
there wil I gather them vp. They shal soo-
ne be weery of the burthen of kinges & pryn-
ces. Ephraim hath made many aulters to
do wickednes, therfore shal the aulters turne
to his synne. Though I shewe thē my lawe
never so moch, they counte it but straunge
doctrine. Where as they do sacrifice, offeringe the flesh and eatinge it: the LORDE will
haue no pleasure therin: but will remembre
their wickednes, and punysh their synnes.
Israel turneth agayne into Egipte, they ha Deu.
ue forgotten him that made them, they buyl de churches, and Juda maketh many stronge cities: therfore wil I sende a fyre into their cities, and it shal consume their places.

The IX. Chapter.

O not thou triumphe (O Israel) ma-
ke no boostinge more then the Hei-
then, for thou hast cōmitted adoul-
trey agaynst ỹ God: straunge rewardes hast
thou loued, more thē all corne floores. Ther-
fore shall they nomore enioye the cornefloo-
res and wynepresses, and their swete wyne
shal fayle thē. They wil not dwel in the LOR
DES londe, but Ephraim turneth agayne in
to Egipte, & eateth vncleane thinges amon
ge the Assirians. They poure out no wyne
for a drinkofferinge vnto the LORDE, ne-
ther geue they him their slayne offeringes:
but they be vnto them as mourners meates,
wherin all they that eate them, are defyled.
For the bred that they haue soch lust vnto,
shal not come in the house of the LORDE.
What wil ye do then in the solempne dayes,
and in the feast of the LORDE? lo, they shall
get them awaye for the destruccion, Egypte
shal receaue them, & Noph shal bury them.
The nettles shall ouergrowe their plea-
saunt goodes, and burres shalbe in their ta-
bernacles. Be ye sure (O Israel) the tyme of
visitacion is come, the dayes of recompen-
cinge are at honde. As for the prophet, ye
holde him for a foole: and him that is rich in
the sprete, for a mad man: so greate is your
wickednes and malice. Ephraim hath ma-
de himself a watchman of my God, a pro-
phet ỹ is become a snare to do hurte in every
strete, and abhominacion in the house of his
God. They be gone to farre, & haue destroied
thē selues, like as they dyd a fore tyme at Ga-
baa. Therfore their wickednes shal be rem-
bred, and their synnes punyshed.
I fande Israel like grapes in the wilder-
nes, & sawe their fathers as the first fyges in
ỹ toppe of ỹ fygetre. But they are gone to
Baal Peor, & runne awaie fro me to ỹ shame
full Idoll, & are become as abhominable as
their louers. Ephraim flieth like a byrde, so
shal their glory also: In so moch, ỹ they shal
nether begette, cōceaue ner beare children.

C And though they bringe vp eny, yet will I make them childlesse amonge men. Yee wo shall come to them, when I departe from them. Ephraim (as me thinke) is planted in wilthynesse, like as Tyrus, but now must she bringe hir owne children forth to the man slayer.

O LORDE thou shalt geue them: what shalt thou geue them? geue them an vnfrutefull wombe and drye brestes. All their wickednesse is done at Galgal, there do I abhorre them. For the vngraciousnes of their owne inuencions, I wil dryue them out of my house. I will loue them nomore, for all their princes are vnfaithfull. Ephraim is hewen downe, their rote is dryed vp, so y they shal bringe nomore frute: yee and though they bringe forth eny, yet wil I slaye euen the best beloued frute of their body. My God shall cast them awaye, for they haue not bene obedient vnto him, therfore shal they go astraye amonge the heithen.

The X. Chapter.

ISrael was a goodly vyne, but he hath brought forth vnprofitable frute: yet the more frute he had, the mo aulters he made: y more good I dyd to their londe, the more frendshipe shewed they to their ymages. Their herte is deuyded, therfore wil they be destroyed. The LORDE shall breake downe their ymages, he shal destroye their aulters. Then shal they saye: we haue no kinge, for why? we haue not feared the LORDE. And what shal then the kinge do to vs? They comon together, and sweare vayne oothes: they be cõfederate together, therfore groweth their punyshment, as the wedes in the forowes of the londe.

They that dwell in Samaria haue worshipped the calfe of Bethauẽ: therfore shall the people mourne ouer them, yee and the prestes also, that in their welthynesse reioysed with them: and why? it shal passe awaye from them. It shalbe brought to the Assirian, for a present vnto kinge Jareb. Ephraim shal receaue full punishment: Israel shal be confounded for his owne ymaginacions; Samaria w̃ his kinge shall vanish awaye, as the scomme vpon the water. The hye places of Auen where Israel do synne, shal be cast downe: thistles and thornes shal growe vpon their aulters. Then shal they saye to y mountaynes: couer vs, and to the hilles: fall vpon vs.

O Israel, thou hast synned as Gabaa dyd afore tyme, where they remayned: shulde not the batel then come vpon the wicked children, as wel as vpon the Gabaonites? I wil chasten them, euen after myne owne desyre, the people shal be gathered together ouer them, whẽ I punysh them for their greate wickednesse. Ephraim was vnto me, as a cow that is vsed to go to plowe, therfore I loued him, and fell vpon his fayre neck. I drue Ephraim, Juda plowed, & Jacob pluyed the hußbõdeman: that they might sowe vnto righteousnes, and reape the frutes of weldoynge: y they might plowe vp their fresh londe, and seke the LORDE, till he came, and lerned them righteousnes. C Matt.11.e

But now they haue plowed them wickednesse, therfore shal they reepe synne, and eate the frute of lyes. Seinge thou puttest thy cõfidence in thine owne wayes, and leanest to y multitude of thy worthies: there shal growe a sedicion amonge thy people. All y stroge cities shalbe layed waist, euen as Salmana was destroyed with his familiers, thorow him that was auenged of Baal, in the daye of batel, where y mother perished with hir childrẽ. Euen so shal it go with you (o Bethel) because of youre malicious wickednes. Like as the mornynge goeth awaye, so shal the kinge of Israel passe. Iud.9.c

The XI. Chapter.

WHen Israel was yõge, I loued him: and called my sonne out of the londe of Egipte. But y more they were called, the more they wente backe: offeryng vnto Idols, and censynge ymages. I lerned Ephraim to go, and bare them in myne armes, but they regarded not me, that wolde haue helped them. I led them with coardes of frendshipe, & with bondes of loue. I was euen he, that layed the yocke vpon their neckes. I gaue them their fodder myself, y they shulde not go agayne into Egipte: And now is Assur their kinge: For they wolde not turne vnto me. Therfore shal y swearde begynne in their cities, the stoare that they haue lickened vnto, shall be destroyed and eaten vp: and that because of their owne ymaginacions. My people hath no lust to turne vnto me, their prophetes laye the yocke vpon thẽ, but they ease them not of their burthen. A Exo.3.b 6.b Matt.2.c Exo.32.b 3.Re.12.c 4.Re.16.c Exo.16.c B Esa.10.a 28.b Matt.23.i Luc.11.d

What greate thinges haue I geuen the, o Ephraim? how faithfully haue I defended the, o Israel? haue I dealt with the as with Adama? or haue I intreated the like Seboim? No, my hert is otherwise mynded. Yee my mercy is to fervent: therfore haue I not turned me to destroye Ephraim in my wrothful displeasure. For I am God and no man, I am euen that holy one in the myddest Gen.19.e Deu.29.d

of the, though I came not within the cite.

The LORDE roareth like a lyon, that they
o.5.a maye folowe him: Yee as a lyon roareth he,
that they maye be afrayed, like the children
of the see: that they maye be scarred awaye
from Egipte, as men scarre byrdes: & frayed
awaye (as doues vse to be) from the Assirias
londe: and that becawse I wolde haue them
tary at home, saieth the LORDE. But Ephra
im goeth aboute me with lies, and the house
of Israel dyssembleth. Only Juda holdeth
him with God, and with the true holy thin-
ges.

The XII. Chapter.

A Ephraim kepeth the ayre, and folo-
weth after the east wynde: he is euer
increasinge lyes & destruction. They
be confederate with the Assirians, their oyle
.re.15.b is caried in to Egipte. The LORDE hath a
a.57.b courte to holde with Juda, and wil punysh
Jacob: After their owne waies and accordin
ge to their owne inuencions, shal he recom-
pence them. He toke his brother by the hele,
en.25.a when he was yet in his mothers wombe:
en.32.d and in his strength he wrestled with God.
en.35.b He stroue with the Angel, and gat the victo
ry: so that he prayde and desyred him. He fan
de him at Bethel, & there he talked w^t vs.

Yee the LORDE God of hoostes, euen y^e
LORDE him self remembred him: Then turn-
ne to thy God, kepe mercy and equyte, and
hope still in thy God. But the marchaunt
B hath a false weight in his honde, he hath a
po.3.c pleasure to occupie extorcion. Ephraim thin
keth thus: Tush, I am rich, I haue good y-
nough: In all my workes shal not one fawte
be founde, that I haue offended. Yet am I
the LORDE thy God, euē as when I brought
the out of the londe of Egipte, and set the in
thy tentes, and as in the hye feast dayes.

I haue spokē thorow the prophetes, and
shewed dyuerse visions, and declared my
self by the ministracion of y^e prophetes. But
at Galaad is the abhominacion, they are
fallen to vanyte. At Galgal they haue slayn-
Deu.12.a ne oxen: and as many heapes of stones as
4.b they had in their lōde forowes, so many aul-
ters haue they made. Jacob fled into the lon
Gen.28.a de of Siria, and Israel serued for a wife, and
for a wife he kepte shepe.

By a prophet the LORDE brought them
out of Egipte, and by a prophet he preser-
ued thē. But Ephraim hath prouoked him
to displeasure thorow his abhominacions:
therfore shal his blonde be ponred vpon him
self, and the LORDE his God shal rewarde
him his blasphemies.

The XIII. Chapter.

The abhominacion of Ephraim is co
me also in to Israel. He is gone backe
to Baal, therfore must he dye. And
now they synne more and more: of their sil-
uer, they make them molten ymages, like the
Idols of the heithen, and yet all is nothin-
ge but the worke of the crafte sman. Not
withstōdinge they preach of the same: who
so wil kysse the calues, offreth to men. Ther
fore they shalbe as the mornynge clonde, and
as the dew that early passeth awaye: and li-
ke as dust that y^e wynde taketh awaye from
the flooze, and as smoke that goeth out of y^e
chymney.

I am the LORDE thy God, which brought
the out of the londe of Egipte: that thou
shuldest knowe no God but me only, & that
thou shuldest haue no Sauioure but only
me. I toke diligent hede of the in the wilder-
nesse that drye londe. But when they were
wel fedde and had ynough, they waxed proū
de, and forgat me. Therfore will I be vnto
them as a lyon, and as a leoparde in y^e waye
to the Assirians. I wil come vpon them as
a shebeer, that is robbed of hir welpes, and
I wil breake that stubburne herte of theirs.
There wil I deuoure them as a lyon: yee the
wylde beastes shal teare them.

O Israel, thou doest but destroye thy self.
In me only is thy helpe. Where are thy kin-
ges now, that shulde helpe the in all thy ci-
ties? Yee and thy iudges, of whom thou sey
dest: geue me a kinge and princes? well, I
gaue the a kinge in my wrath, and in my dis-
pleasure will I take him from the agayne.
The wickednesse of Ephraim is bounde to-
gether, & his synne lieth hyd. Therfore shall
sorowes come vpon him, as vpon a woman
that trauaileth. An vndiscrete sonne is he: for
he considreth not, that he shulde not haue
bene able to haue endured in the tyme of his
byrth, had not I defended him from the gra
ue, and delyuered him from death.

O death, I wil be thy death: o hell, I wil
be thy stynge. Yet can I se no comforth, for
when he is now the goodliest amonge the
brethren, the east wynde (euen the wynde of
the LORDE) shal come downe from the wil-
derneße, and drye vp his condytes, and drye
vp his welles: he shal spoyle the treasure
of all pleasaunt vessels.

As for Samaria, they shalbe made waist,
& why? they are disobedient vnto their God.
They shal perish with the sweard, their chil
dren shalbe slayne, and their wemen hyg
with childe shalbe rypte vp.

The XIIII. Chapter.

Vyne the now (o Israel) vnto ỹ LORDE thy God, for thou hast taken a greate fall thorow thy wickednesse. Take these wordes with you, when ye turne to the LORDE, & saye vnto him: O forgeue vs all oure synnes, receaue vs graciously, & then wil we offre ỹ bullockes of oure lyppes vnto the. Assur shalbe no more oure helper, neither will we ryde vpon horses eny more. As for the workes of oure hondes, we wil nomore call vpon them: For it is thou that art oure God, thou shewest euer mercy vnto the fatherlesse.

O (yf they wolde do this) I shulde heale their sores: yee with all my herte wolde I louethem: so ỹ my wrath shulde clene be turned awaye from them. Yee I wolde be vnto Israel as the dewe, and he shulde growe as flylie, & his rote shulde breake out as Libanus. His braunches shulde spredeout abrode, & be as fayre as the olyue tre, & smel as Libanus. They that dwel vnder his shadowe, shulde come agayne, & growe vp as the corne, & flouish as the vyne: he shulde haue as good a name, as the wyne of Libanus.

O Ephraim, what haue I to do with Idols eny more? I wil graciously heare him, & lede him forth. I wil be vnto the as a grene fyre tre, vpon me shalt thou fynde thy frute. Who so is wyse, shal vnderstonde this: & he ỹ is right enstructe, wil regarde it. For ỹ wayes of the LORDE are righteous, soch as be godly wil walke in them: As for the wicked, they wil stomble therin.

The ende of the prophet Oseas.

The Prophet Joel.

What Joel conteyneth.

Chap. I. He sheweth Israel, that all their glory and outwarde ceremonies, shal be put downe and ceasse.

Chap. II. The plages are greate, wherfore he wolde haue them to mourne: yet yf they will amende, they maye hope for grace.

Chap. III. How the people are brought agayne, and their enemies punished.

The first Chapter.

THis is the worde of the LORDE, that came vnto Joel the sonne of Phatuel: Heare o ye elders: pōder this wel, all ye that dwell in the lōde: yf euer there happened soch a thinge in youre dayes, or in ỹ dayes of youre fathers. Tell youre children of it, & let them shewe it vnto their children, & so they to certifie their posterite therof. Loke what the caterpiller hath lefte, ỹ hath the gresshopper eaten vp: what the gresshopper lefte, that hath the locuste eaten vp: & what the locuste hath lefte, that hath the blastinge consumed. Wake vp ye dronckardes, & wepe: mourne all ye wyne suppers, because of youre swete wyne, for it shal be taken awaye from youre mouth. Yee a mightie & an innumerable people shall come vp into my londe: these haue teth like the teth of lyons, & chaftbones like the lyoneses. They shal make my vinyarde waist, they shal pyll of the barckes of my fygetrees, stripe them bare, cast them awaye, and make the braunches whyte. Exo. 10. Deu. 32.

Make ỹ mone as a virgin doth, ỹ gyrdeth her selfe with sacke, because of hir bryde grome. For the meate & drynkofferynge shalbe taken awaye from the house of the LORDE: & the prestes ỹ LORDES ministers shal mourne. The felde shalbe waisted, the londe shalbe in a miserable case: for the corne shalbe destroyed, the swete wyne shal come to confucion, & the oyle vtterly desolate. The hußbōdemen & the wyne gardeners shal loke piteously & make lamentacion, for the wheate & barley, & because the harueste vpon the felde is so clene destroyed. The grapegatherers shal make greate mone, when the vynyarde & fygetrees be so vtterly waisted. Yee all the pomgarnettes, palmtrees, apletrees, & the other trees of the felde shall wyther awaye. Thus the mery cheare of the children of men, shal come to confucion. B

Gyrde you, & make yo mone, o ye prestes: mourne ye ministres of the aulter: go youre waye in, & slepe in sackcloth, o ye officers of my God: for the meat & drynkofferynge shal be taken awaye from the house of yo God. Proclame a fastynge, call the cōgregacion, gather the elders & all the inhabiters of the londe together into the house of the LORDE yo God, & crie vnto the LORDE: alas, alas for this daye. And why? the daye of the LORDE is at honde, and commeth as a destroyer from the Allmightie. Shal not ỹ meates be taken awaye before oure eyes, the myrth also & ioye from the house of oure God? The sede shal perish in the grounde, the garners shall lye waist, the floores shalbe broken downe, for the corne shalbe destroied. O what a sighinge make the catell: the bullockes are very euel likynge, because they haue no pasture: C Ioel. 2. C 3. Re. 18.

and the shepe are fameß shed awaye.

O LORDE, to the will I crie: for the fyre hath consumed the goodly pastures of the wylderneße, and the flame hath brent vp all the trees of the felde. Yee the wylde beestes crie also vnto the: for the water ryuers are dryed vp, and the fyre hath consumed the pastures of the wylderneße.

The II. Chapter.

A BLowe out ỹ trompet in Sion, & crie vpō my holy hill, ỹ all soch as dwel in the londe, maye trēble at it: for ỹ daie of the LORDE commeth, & is harde at honde: a darcke daye, a gloomynge daye, a cloudy daye, yee & a stormy daye, like as the mornynge spredeth out vpō the hilles: Namely, a great & mightie people: soch as haue not bene sens ỹ beg ynninge, nether shal be after them for euermore. Before him shal be a consumynge fyre, & behynde him a burnynge flame. The londe shal be as a garden of pleasure before him, but behinde him shal it be a very waist wilderneße, & there is no man, that shal escape him. They are to loke vpon like bayrded horses, & runne like horsemen. They skyppe vp vpon ỹ hilles, as it were the sounde of charettes: as the flame of fyre that consumeth the strawe, and as a mightie people redy to the batell.

B The folke shalbe afrayed of him, all faces shal be as blacke as a pot. These shal rūne like giauntes, & leape ouer the walles like men of warre. Euery mā in his goinge shal kepe his araie, & not go out of his path. There shal not one dryue another, but ech shal kepe his owne waye. They shal breake in at the wyndowes, & not be hurte: They shal come into the cite, & runne vpon the walles: They shal clymme vp vpon the houses, & skyppe in at the wyndowes like a thefe. The earth shal quake before him, yee the heauens shalbe moued: the Sonne & Moone shal be darckened, and the starres shal withdrawe their shyne. The LORDE shal shewe his voyce before his hooste, for his hooste is greate, stronge & mighty to fulfill his commaundement. This is ỹ greate and maruelous fearfull daye of the LORDE: And who is able to abyde it?

C Now therfore saieth the LORDE: Turne you vnto me with all youre hertes, with fastinge, wepynge and mournynge: rente youre hertes, & not youre clothes. Turne you vnto the LORDE youre God, for he is gracious & mercifull, longe sufferynge & of greate compassion: & redy to pardone wickednes. Then (no doute) he also shal turne, & forgeue: & after his chastenynge, he shal let youre increase remayne, for meat & drynck offerynges vnto the LORDE youre God? Blowe out with the trōpet in Sion, proclame a fastynge, call the congregacion, & gather the people together: warne the congregacion, gather the elders, bringe the children & suclynges together. Let ỹ brydegrome go forth of his chābre, & the bryde out of her closet. Let the prestes serue the LORDE betwixte the porch & ỹ aulter, wepinge & sayenge: be fauourable (o LORDE) be fauourable vnto thy people: let not thine heretage be brought to soch confucion, leste the Heithen be lordes therof. Wherfore shulde they saye amonge the Heithen, where is now their God?

Then shal the LORDE be gelous ouer his londe, & spare his people: yee ỹ LORDE shal answere, & saye vnto his people: Behold, I wil sende you corne, wyne & oyle, so that ye shal haue plenty of them: & I wil nomore geue you ouer to be a reprose amonge the Heithen. Agayne, as for him of the north, I shal dryue him farre from you: & shute him out into a drye and waist londe, his face towarde the east see, and his hynder parres towarde the vttemost see. The stynke of him shall go vp, and his fylthy corrupcion shal fall vpon himself, because he hath dealte so proudly. Feare not (o londe) but be glad and reioyse, for the LORDE wil do greate thinges. Be not ye afrayed nether (o ye beastes of the felde) for the pastures shal be grene, and the trees shal beare their frute: the fygetrees & vynardes shal geue their increase.

Be glad then (o ye children of Sion) and reioyse in the LORDE youre God, for he hath geuen you the teacher of rightwousnes: & he it is ỹ shal sende you downe shuwers of rayne, early and late in the first moneth: so that ỹ garners shal be full of corne, and the pisses plenteous in wyne and oyle. And as for the yeares that ỹ greß shopper, locuste, blastinge & caterpiller (my greate hooste, which I sent amonge you) haue eaten vp, I shal restore them to you agayne: so that ye shal haue ynough to eate, and be satisfied: and praise the name of the LORDE youre God, that so maruelously hath dealte with you.

And my people shall neuer be confounded eny more: Ye shall well knowe, that I am in the myddest of Israel, and that I am youre God: yee and that there is none other, and my people shall nomore be brought to confucion.

After this, will I poure out my spirite vpon all flesly: & yo sonnes & yo doughters shal prophecy: yo olde mē shal dreame dre-

ph. 1. c
mos 5. c

el. 3. c
att. 24. c

poc. 6. c
cu. 4. c
. a

al. 85. a
ne 4. a

mes & youre yonge men shal se visions: Yee in those dayes I will poure out my spirete vpon seruauntes and maydens. I will shewe wonders in heauen aboue, and tokes in the earth beneth: bloude and fyre, and the vapoure off smoke. The Sonne shalbe turned into darcknesse, & y Moone in to bloude: before y greate & notable daye off the LORDE come. And then yme shal come: y who so euer calleth on the name of the LORDE, shalbe saued. For vpon the mount Sion & at Jerusalem, there shalbe a saluacion, like as the LORDE hath promised: yee & amonge the other remnaunt, whom the LORDE shall call.

The III. Chapter.

FOr take hede: In those dayes & at y same tyme, when I turne agayne the captyuite of Juda & Jerusalē: I shal gather all people together, & bringe thē into the valley of Josaphat: and there wil I reason with thē, because of my people & herytage of Israel: whō they haue scatred about emong the nacions, & parted my lōde: yee they haue cast lottes for my people, the yonge mē haue they set in the brodel house, & solde the damsels for wyne, y they might haue to drīke. Thou Tirus and Sidō and all ye borders of the Philistynes: what haue ye to do with me? Will ye defye me? well: yf ye will nedes defye me, I shall recōpence you, euen vpon youre heade, & y right shortly: for ye haue take awaye my syluer & golde, my fayre & goodly Jewels, & brought them in to youre goddes houses. The children also of Juda and Jerusalem haue ye solde vnto the Grekes, that ye might bringe thē farre frō y borders of the rowne countrees.

Beholde therfore: I will rayse them out of the place, where ye haue solde them, & will reward you euen vpon youre heade. Youre sonnes & youre doughters will I sell thorow the hondes of the children of Juda, & so they shal gene them forth to sell, vnto thē of Saba, a people of a farre cōtre: for the LORDE himself hath sayde it. Crie out these thinges amonge the Gentiles, proclame warre, wake vp the giauntes, let them drawe nye, let thē come vp all the lusty warryours of thē. Make you swerdes of youre plowe shares, and speares of youre sycles & sythes. Let y weake man saye: I am stronge. Muster you, and come, all ye heithē rōnde aboute: gather you together, there shall the LORDE laye all thy giauntes to the grounde. Let the people aryse, and get them to the valley of Josaphat: for there wil I syt, and iudge all heithē rōnde aboute.

Laye to youre sythes, for the harueste is ripe: come, get you downe: the wynepresse is full, yee the wynepresses runne ouer, for their wickednesse is waren greate. In the valley appoynted, there shalbe many, many people: for the daye of the LORDE is nye in y valley appoynted. The Sonne and Mone shall be darckened, & the starres shal withdrawe their light. The LORDE shal roare out of Sion, & crie out of Jerusalē, that the heauens & the earth shal quake withall. But the LORDE shal be a defence vnto his owne people, and a refuge for the childrē of Israel. Thus shal ye knowe, y I the LORDE youre God dwell vpō my holy mount of Sion. Then shal Jerusalē be holy, & there shal no straungers go thorow her eny more. Then shal the moūtaynes droppe swete wyne, & the hylles shall flowe with mylcke, All the ryuers of Juda shal haue water ynough, & out of the LORDES house, there shal flowe a sprynge, to water y brooke of Sitim: but Egipte shalbe layed waist, & Edō shal be desolate: because they haue dealte so cruelly with the childrē of Juda, and shed innocent bloude in their londe. Agayne, Juda shalbe inhabited for euermore, & Jerusalē from generacion to generacio: for I wil not leaue their bloude vnauenged. And the LORDE shal dwell in Sion.

Apo.14.c

Ioel.2.b
Esa.13.b
Iere.25.d

Amos.9.c

Iere.49.a
Iere.49.b

The ende of the prophet Joel.

The Prophet Amos.

What Amos conteyneth.

Chap. I. He prophecyeth agaynst Damascus, Gasa, Tyre, Edom and Ammon.

Chap. II. Punyshment vpō Moab, Juda, and Israel.

Chap. III. God warneth before he punysh.

Chap. IIII. He sheweth them their wickednesse, and the plages for the same, and exorteth thē to amende.

Chap. V. He complayneth for the captyuyte off Israel.

Chap. VI. He reproueth the welthy, ydyll and delicate people, tellinge them their destruccion.

Chap. VII. The punyshment off the people shewed by dyuerse visions.

Chap. VIII. A vision agaynst the coueitous people and false waighters. The hunger of Gods worde.

Chap. IX. Plages vpon Juda. The power off God. The receauynge off the Geithen. Conuersion off the Jewes.

The first. Chapter.

A

THese are the sermons, that were shewed vnto Amos (which was one of the shepherdes at Thecua) vpon Israel, in the tyme of Osias kynge of Juda, & in the tyme of Jeroboā ỹ sonne of Joas kynge of Israel, two yeare before ỹ earthquake. 4.Re.15.a 4.Re.14.c And he sayde: The LORDE shal roare out off Sion, & shewe his voyce frō Jerusalē: so that ỹ pastures of the shepherdes shal be in a miserable case, & ỹ toppe of Charmel dryed vp. Ier.25.d Ioel.3.c

Thus sayeth the LORDE: for thre & foure wickednesses of Damascus, I will not spare her: because they haue throßhed Galaad wyth flales: But I wil sende a fyre in to ỹ house of Hazael, the same shal consume the palaces of Benadab. Thus wil I breake the barres off Damascus, & rote out the inhabiter frō the felde of Auen, and him ỹ holdeth the scepter, out of ỹ pleasunt house: so ỹ the people shalbe dryuen out of fayre Siria, sayeth the LORDE. Esa.17.a Iere.49.d

B

Thus saieth the LORDE: For thre & foure wickednesses of Gaza, I wil not spare her: because they make the presoners yet more captyue, & haue dryuen thē in to the lōde of Edom. Therfore wil I sende a fyre in to ỹ walles of Gaza, which shal deuoure hir houses. I wil rote out thē ỹ dwell at Asdod & him ỹ holdeth the scepter of Ascalon, and stretch out myne honde ouer Accaron, that the remnaunt of the Philistines shal perish saieth the LORDE. Zach.9.c

Thus sayeth the LORDE: For thre and foure wickednesses off the cite off Tyre, I will not spare her: because they haue increased ỹ captiuyte of the Edomites, and haue not remembred the brotherly couenaunt. Therfore will I sende a fyre in to the walles off Tyre, that shal consume hir palaces. Ioel.3.a 3.Re.5.a Thus sayeth the LORDE: For thre and foure wickednesses of Edom I wil not spare him, because he persecuted his brother with the swerde, destroyed his mothers wombe, bare hatred very longe, and so kepte indignacion all waye by him. Therfore will I sende a fyre in to Themā, which shal deuoure the pallaces of Bosra.

C

Thus sayeth the LORDE: For thre āde foure wickednesses of the children off Ammon, I will not spare them: because they rypte vp thē womē greate with childe in Galaad, to make the borders of their londes the wyder. Therfore I wil kyndle a fyre in the walles of Rabbath, that shall consume hir palaces: with a greate crie, in the daye of batel, in tempest and in the daye off stomme: so that their kynge shal go in to captiuyte, he and his princes together, sayeth the LORDE. Abd.1.a Iere.49.b Gen.27.g Iere.49.a Eze.21.d 25.a

The II. Chapter.

THus sayeth the LORDE: For thre and foure wickednesses off Moab, I will not spare him: because he brent the bones off the kynge of Edom to asshes. Therfore will I sende a fyre in to Moab, which shal cōsume ỹ pallaces of Carioth: soỹ Moab shal perish with a noyse, and the sounde of a shawme. I will rote out the iudge from amōge them, and slaye all his princes with him, sayeth the LORDE. Thus sayeth the LORDE: for thre āde foure wickednesses of Juda, I wil not spare him: because he hath cast asyde the lawe of the LORDE, and not kepte his commaundementes: for why, they wolde nedes be disceaued with the lyes, that their forefathers folowed. Therfore will I sende a fyre in to Juda, which shal consume the palaces of Jerusalem.

Thus sayeth the LORDE: For thre & foure wickednesses of Israel, I wil not spare him: because he hath solde the righteous for money, and the poore for shues. They treade vpon poore mens heades in the dust of the earth, & croke the wayes off the mete. The sonne and the father go to the harlot, to dishonoure my holy name: they lye besyde euery aulter vpon clothes taken to pledge, and in the house of their goddes they drynke the wyne of the oppressed. Yet destroyed I the Amorite before them, that was as hie as the Cedre trees, and as stronge as the okes: notwithstōdinge I destroyed his frute frō aboue, and his rote from vnder.

Agayne: I brought you out of the londe of Egipte, and led you xl. yeares thorow the wylderneße, that ye might haue the Amorites londe in possession. I rayßed vp prophetes amonge youre children, and absteyners amonge youre yōge men. Is it not so, o ye children of Israel, sayeth the LORDE? But ye gaue the absteyners wyne to drynke, yee ye cōmaunded the prophetes, sayenge: Prophecy not. Beholde, I wil crasshe you in sonder, like as a wayne crasheth, ỹ is full of sheaues: so that ỹ swifte shall not escape, neither the stronge be able to do eny thynge: no, the giaunte shal not saue his owne life. The archer shall not abyde, and the swifte off fote shall not escape. The horsmā shal not saue his life, & he that is as māly of stomack as a giaunte, shall in that daye be fayne to runne his waye naked, sayeth the LORDE.

The III. Chapter.

A HEare, what the LORDE speaketh vnto you (o ye children of Israel) namely, vnto all ye trybes, whō I brought out of Egipte, and sayde: You only haue I accepted from all the generacions off the earth: therfore will I vyset you in all youre wickednesses. Maye twaine walke together excepte they be agreed amonge them selues? Doth a lyon roare in the wodde, excepte he haue a pray? Or crieth a lyons whelpe out of his denne, excepte he haue gotten sōmthīge? Doth a byrde fall in a snare vpō ye earth where no fouler is? Taketh a man his snare vp from the grounde, afore he catche sōmwhat? Crie they out Alarum with the trompet in the cite, and the people not afrayed? Commeth there eny plage in a cite, without it be the LORDES doinge? Now doth the
B LORDE God no maner of thinge, but he telleth his secrete before vnto his seruauntes ye prophetes. When a lyon roareth, who will not be afrayed? Seynge then that the LORDE God himself speaketh, who will not prophecy?

Preach in the palaces at Asdod, and in the palaces off the londe off Egipte, and saye: gather you together vpon the mountaynes off Samaria, so shall ye se greate murthur and violent oppression amonge them: for why, they regarde not the thinge that is right, sayeth the LORDE: they gather together euell gotten goodes, and laye vp robbery in their houses.

Therfore, thus sayeth the LORDE God:
C This londe shalbe troubled and besēged roūde aboute, thy strength shalbe plucte from the, and thy palaces robbed. Thus saieth the LORDE: like as an hyrdeman taketh two legges or a pece off an eare out off the Lyons mouth: Euen so the children of Israel (that dwell in Samaria, haunynge their couches in the comer, and their beddes at Damascus) shalbe plucte awaye. Heare, and beare recorde in the house of Jacob (sayeth the LORDE God of hoostes) that when I begynne to vyset the wickednesse of Israel, I will vyset ye aulters at Bethel also: so that the hornes of the aulter shalbe broken of, and fall to the grouīde.

As for the wynter house and sommer house, I will smyte them downe: and the houses of yuery, yee and many other houses shal perish, and be destroyed, sayeth the LORDE.

The IIII. Chapter.

A HEare this worde, o ye fat kyne, that be vpon the hill of Samaria: ye that do poore mē wronge, and oppresse the nedy: ye that saye to youre lordes: bringe hyther, let vs drynke. Therfore the LORDE hath swoorne by his holynesse: The dayes shall come vpon you, that ye shalbe lift vp vpō speares, and youre posterite caried awaye in fysshers pannes. Ye shall get you out at the gappes one after another, and in Armon shal ye be cast awaye, sayeth the LORDE.

B Ye came to Bethel for to worke vngraciousnes, and haue increased youre synnes at Galgal. Ye brought youre sacrifices in the mornynge, and youre tythes vnto the thirde daye. Ye made a thākofferinge off leuen, ye promised frewillofferinges, and proclamed them. Soch lust had ye, o ye children of Israel, sayeth the LORDE God. Therfore haue I geuen you ydle teth in all youre cities, and scarcenesse off bred in all youre places: yet will ye not turne vnto me, sayeth the LORDE.

Iosu. 16. a
3. Re. 12. c
Osee. 4. c
Osee. 9. c
12. b

Whē there were but thre monethes vnto ye harueste, I withelde the rayne from you: yee I rayned vpō one cite, and not vpō another one pece off grounde was moystured with rayne, and the grounde that I rayned not vpon, was drye. Wherfore two (yee thre) cities came vnto one, to drynke water: but they were not satisfied, yet will ye not turne vnto me, sayeth ye LORDE.

Deu. 11. b
28. b
Iere. 14. a
Ioel. 3. c

C I haue smyten you with drouth and blastinge: and loke how many orchardes, vinyardes, fygetrees and olyue trees ye had: ye caterpiller hath eaten them vp. But yet will ye not turne vnto me, sayeth the LORDE. Pestilence haue I sent amōge you, as I dyd in Egipte: youre yonge men haue I slayen wt ye swerde, and caused youre horses be taken captyue: I made the stynckinge sauoure of youre tentes to come vp in to youre nostrels: Yet wil ye not turne vnto me, sayeth the LORDE.

Exo. 9. b

Some off you haue I ouerthrowen: as I ouerthrewe Sodome and Gomorre: so that ye were as a brande plucte out of the fyre. Yet will ye not turne vnto me, sayeth the LORDE.

Gen. 19. b
2. Pet. 2. b

Therfore, thus will I handle the agayne (O Israel) ye euen thus will I handle the. Make the ready then to mete thy God, o Israel. For lo, he maketh the mountaynes, he ordeneth the wynde, he sheweth man what he is aboute to do: he maketh the mornynge and the darcknesse, he treadeth vpō the hye places off the earth: ye LORDE God of hoostes is his name.

The V. Chapter.

A HEare this worde (o ye house of Israel) and why? I must make this mone for you: The virgin Israel shall fall, & neuer ryse vp agayne: she shall be cast downe vpon hir owne grounde, and no man shal helpe hir vp. For thus sayeth the LORDE God: Where as there dwelt a M. in one cite, there shalbe left scarce an C. therin: and where ye dwelt an C. there shal scarce ten be left for the house off Israel. Neuertheles, thus sayeth the LORDE vnto the house of Israel: Seke after me, and ye shal lyue, but seke not after Bethel. Come not at Galgal, and go not to Bersaba: for Galgal shall be caried awaye captyue, and Bethel shal come to naught. Seke the LORDE, that ye maye lyue: lest the house of Joseph be brent with fyre and cōsumed, and lest there be none to quench Bethel.

Returne the lawe to wormwod, and caste downe righteousnes vnto the grounde. The LORDE maketh the vij. starres and the Oryons, he turneth the night into daye, and off the daye he maketh darcknesse. He calleth the waters of the see, and poureth them out vpon the playne grounde: the LORDE is his name. He rayseth destruccion vpon the mighty people, & bryngeth downe the stronge holde: but they owe him euel will, that reproueth them openly: and who so telleth thē the playne treuth, they abhorre him. For so moch thē as ye oppresse the poore, and robbe him of his best sustenaunce: therfore, wherein ye have buylded houses off square stone, ye shall not dwell in them. Marueles pleasaunt vynyardes shall ye plante, but the wyne of thē shal ye not drynke: and why? as for the multitude of youre wickednesses and youre stoute synnes, I knowe them right well. Enemies are ye off the righteous, ye take rewardes, ye oppresse the poore in iudgment. Therfore the wyse must now be fayne to holde his tūge, so wicked a tyme is it.

Seke after the thinge that is good, & not euell, so shall ye lyue: yee the LORDE God off hooستes shal be with you, accordinge to youre owne desyre. Hate the euell, and loue the good: set vp right agayne in the porte: & (no doute) the LORDE God of hooستes shall be mercifull vnto the remnaunt of Joseph. Off no sayeth the LORDE God, the God of hooستes) there shal be mourninge in all stretes, yee they shal saye ī every strete: alas, alas. They shall call the housbonde man to lamentacio, and soch as can mourne, to mournynge. In all vynyardes there shal be heuynesse, for I will come amonge you, sayeth the LORDE.

Wo be vnto them that desyre the daye off the LORDE: Wherfore wolde ye have it? As for that daye of the LORDE, it shalbe darcke & not cleare: Yee like as when a man rūneth fro a lyon, and a Beer meeteth with him: or whe he commeth into the house, and leeneth his honde vpon the wall, a serpent byteth him. Shall not the daye of the LORDE be darcke, and not cleare? shal it not be cloudy, and no shyne in it?

I hate and abhorre youre holy dayes, & where as ye censē me when ye come together I will not accepte it. And though ye offre me brent offeringes and meat offeringes, yet have I no pleasure therin: As for youre fatt offerynges, I wil not loke vpon them. Awaye with that noyse of thy songes, I will not heare thy playes of musick: but se that equyte flowe as the water, and righteousnesse as a mightie streame. O ye house of Israel, gaue ye me offeringes and sacrifices thyrty. yeares longe in the wylderneſſe? Yet have ye set vp tabernacles to youre Moloch, and ymages of youre Idols, Yee & the starre of youre god Rempha, figures which ye made to worshipe them. Therfore wil I cause you be caried awaye beyonde Damascus, sayeth the LORDE, whose name is the God off hooستes.

The VI. Chapter.

WO be to the prowde welthy in Sion, & to soch as thinke thē so sure vpon the mount of Samaria: which holde them selues for the best of the worlde, and rule the house of Israel, euē as they lust. Go vnto Calne, and se: and from thence get you to Hemath the greate cite, and so go downe to Gath of the Philistines: be they better ares se then these kyngdomes, or the border of their londe wyder then yours? Ye are taken out for the euel daye, euen ye that syt in the stole of wylfulnesse: Ye that lye vpon beddes off yuery, and vse youre wantonnesse vpon youre couches: ye that eate the best lambes off the flocke, and the fattest calues off the droue: ye that synge to the lute, and in playenge off instrumentes compare youre selues vnto Dauid: ye that drynke wyne out of gobletes, & anoynte youre selues with the best oyle, but no man is sory for Joseps hurte. Therfore now shall ye be the first of them, that shal be led awaye captyue, and the lusty cheer of the wylfull shall come to an ende.

The LORDE God hath swoorne euenby himself (sayeth the LORDE God of hooستes): I hate the pryde of Jacob, and I abhorre his palaces: and I wil geue ouer the cite, with all that is therin: so that though there were

ne ten men in one house, they shal dye. So their nerre kynsfolckes and the deed buriers shall take them, and cary awaye their bones, and saye vnto him, that is in the ynnermer house: is there yet eny mo by ý? And he shal answere: they are all gone, holde thy tunge (shall he saye) for they wolde not remembre the name of the LORDE.

Beholde, the LORDE is mynded to smyte the greate houses, so that they shall decaye: and the litle houses, that they shall cleve a sunder. Who can runne with horses, or plowe vpon the harde rockes off stone? For why, ye haue turned true iudgment into bytternesse, and the frute of righteousnesse into wormwod: Yee euen ye, that reioyse in vayne thynges: ye that saye: haue not we optayned homes in oure owne strength? Well, take hede, o ye house off Israel, sayeth the LORDE God of hooستes: I will bringe a people vpō you, which shall trouble you, from the waye that goeth towarde Hemath, vnto the brooke in the medowe.

The VII. Chapter.

THe LORDE God shewed me soch a vision: beholde, there stode one that made greßhoppers, euen when the corne was shutynge forth, after the kynge had clipte his shepe. Now when they vnderoke to eate vp all the grene thinges in ý lōde, I sayde: O LORDE God, be mercifull, I beseke the: who shulde els helpe vp Jacob, that is brought so lowe? So the LORDE was gracious therin, and the LORDE sayde: well, it shall not be. Agayne, ý LORDE shewed me this vision: beholde, the LORDE God called the fyre to punysh withall, and it devoured the greate depe: yee it consumed a parte allredy. Then sayde I: O LORDE God, holde thy ne honde: for who shulde els helpe vp Jacob that is brought so lowe? So the LORDE was merciful therin, and the LORDE God sayde: well, it shal not be.

Moreover, he shewed me this vision: beholde, the LORDE stode vpon a plastered wall, & a masons trowell in his hōde. And the LORDE sayde vnto me: Amos, what seist thou? I answered: a masons trowell. Then sayde the LORDE: beholde, I will laye the trowell amōge my people of Israel, and will nomore ouersee them: but the hye hilchapels off Isaac must be layed waist, and the churches off Israel made desolate: and as for the house of Jeroboam, I will stonde vp agaynst it with the swerde. Vpon this sent Amasias the prest to Bethel vnto Jeroboam the kinge of Israel, sayenge: Amos maketh the house off Israel to rebell agaynst the, the londe cā not awaye with his wordes. For Amos sayeth: Jeroboam shall dye with the swerde, and Israel shall be led awaye captyue out of their owne londe. And Amasias sayde vnto Amos: Get the hence (thou that cāst se so well) and fle in to the londe of Juda: get the there thy lyuynge, and prophecy there: and prophecy nomore at Bethel, for it is the kynges chapel, and the kynges courte. Esa.30.b

C

Amos answered, and sayde to Amasias: As for me, I am nether prophet, ner prophetes sonne: but a keper of catell. Now as I was breakynge downe molberies, and goynge after the catell, the LORDE toke me, & sayde vnto me: Go thy waye, and prophecy vnto my people of Israel. And therfore, heare thou now the worde off the LORDE: Thou saiest: prophecy not agaynst Israel, and speake nothinge agaynst the house off Isaac. Wherfore thus sayeth the LORDE: Thy wife shalbe defyled in ý cite, ý sonnes and doughters shalbe slayne with the swerde, and thy londe shalbe measured out with the lyne: Thou thy self shalt dye in an vnclene londe, and Israel shalbe dryuen out off his owne countre. Zach.13.a

The VIII. Chapter.

THe LORDE God shewed me me this vision: and beholde, there was a maūde with sommer frute. And he sayde: Amos, what seist thou? I answered: a maūde with sommer frute. Then sayde the LORDE vnto me: the ende commeth vpon my people of Israel, I wil nomore ouersee them. In that daye shall the songes off the temple be turned in to sorow, sayeth the LORDE God. Many deed bodyes shall lye in euery place, & be cast forth secretly. Heare this, O ye ý oppresse the poore, and destroye the nedy in ý londe, sayenge: Whan will the new moneth be gone, that we maye sell vytale, and ý Sabbath, that we maye haue scarcenesse of corne: to make the bußshel lesse, and the Sycle greater: We shall set vp false waightes, ý we maye get the poore vnder vs with their money, and the nedy also for shues: yee let vs sell the chaffe for corne. A

The LORDE hath swore agaynst the pryde of Jacob: these workes of theirs will I neuer forget. Shal not the londe tremble, and all they that dwell therin, mourne for this? Shal not their destruccion come vpon them like a water streame, & flowe ouer the, as the floude of Egipte? At the same tyme (sayeth the LORDE God) I shall cause ý Sōne to go downe at noone, and the londe to be Esa.5.b Am.8.b B Iere.15.b

darcke in the cleare daye. Youre hye feastes
Tob.2.a will I turne to sorow, and youre songes to
mournynge: I wil brynge sackcloth vpō all
backes, & baldnes vpō euery heade: yee soch
Iere.6.d a mournynge wil I sende them, as is made
vpon an only begotten sonne, and they shall
haue a miserable ende.

Beholde, the tyme commeth (sayeth the
LORDE God) yͭ I shal sende an hūger in to yͤ
earth: not the hunger of bred, ner the thyrst
of water: but an hunger to heare the worde
off the LORDE: so that they shal go from the
one see to the other, yee from yͤ north vnto yͤ
east, runnynge aboute to seke the worde of yͤ
LORDE, and shal not fynde it. In that tyme,
shal the fayre virgins and the yonge men pe
rish for thyrst, yee euen they that sweare in
the offence off Samaria, and saye: as truly
as thy God lyueth at Dan, and as truly as yͤ
God lyueth at Bersaba. These shal fall, and
neuer ryse vp agayne.

The IX. Chapter.

A I Sawe the LORDE stondinge vpon
the aulter, and he sayde: smyte the do
re cheke, that the postes maye shake
withall. For their couetousnesse shal fall v-
pon all their heades, and their posterite shal
be slayne with the swerde. They shall not fle
awaye, there shall not one off them escape,
ner be delyuered. Though they were buryed
in the hell, my honde shal fetch them from
Psal.138.a thence: though they clymme vp to heauen,
Abd.1.a yet shal I caste them downe: though they hy
de them selues vpō the toppe of Carmel, yet
shal I seke them out, and brynge them from
thence: Though they crepe downe from my
sight in to the depe of the see, I shal cōmaū
de the serpente, euen there to byte them. Yff
they go awaye before their enemies i to cap
tyuyte, then shall I commaunde the swerde,
there to slaye them.

Thus wil I set myne eyes vpon them, for
their harme and not for their wealth. For
B when the LORDE God of hoostes toucheth a
londe, it cōsumeth awaye, and all they that
Am.8.a dwell therin, must nedes mourne: And why:
8.Re.8.g their destruccion shal aryse as euery streame
and runne ouer them, as the floude in Egip
te. He that hath his dwellinge in heauen, & groundeth his tabernacle in the earth:
Amos.5.b he that calleth the waters of the see, and pou-
reth them out vpon the playne grounde: his
name is the LORDE. O ye children off Israel,
& are ye not vntome, euen as the Morians, sa-
yeth the LORDE: haue not I brought Israel
Genes.10.b out off the londe off Egipte, the philisty-
nes from Capthor, and the Sirians frō Cyr:

Beholde, the eyes of the LORDE are vpon
the realme that symeth, to rote it clene out
of the earth: Neuertheles, I will not vtterly
destroye the house of Jacob, saieth the LOR-
DE.

For lo, this I promyse: though I sifte yͤ
house of Israel amonge all nacions (like as
they vse to sifte in a syue) yet shall not yͤ smal
lest grauel stone fall vpō the earth: But all
the wicked doers of my people, that saye:
Tush, the plage is not so nye, to come so hast-
ely vpon vs: those shal perish with the swer
de. At that tyme wil I buylde agayne the
tabernacle off Dauid, that is fallen dow-
ne, and hedge vp his gappes: and loke what
is brokē, I shal repayre it: Yee I shal buylde
it agayne, as it was afore tyme, yͭ they may
e possesse the remnaunt of Edom, yee and
all soch people as call vpon my name w-ᵗ-
saieth the LORDE, which doth these thinges.

Beholde, the tyme commeth (saieth the
LORDE) that the plowman shal ouertake yͤ
mower, and yͤ treader off grapes, him that
soweth sede. The mountaynes shal droppe
swete wyne, and the hilles shal be fruteful,
and I wil turne the captyuyte of my people
of Israel: they shal repayre the waist cities,
& haue thē in possessiō: they shal plante vn-
yardes, ād drynke the wyne therof: they shal
make gardens, and enioye the frutes off the.
And I wil plāte them vpō their owne grou-
de, so that I will neuer rote them out agay-
ne from their londe, which I haue geuen the,
sayeth the LORDE thy God.

The ende of the prophet Amos.

The Prophet Abdy.

What Abdy conteyneth.

Chap. 1 He prophecyeth agaynst the proude ſtō-
mackes of the Edomites, that vexed the Iſ-
relites in their aduersite. He sheweth what pla-
ges shal come vpon them.

The first Chapter.

This is the vision that was she
wed vnto Abdy: Thus hath yͤ
LORDE God spokē vpō Edō:
We haue herde of the LORDE
yͭ there is an embassage sent
amonge the Heithen: Vp, let vs aryse, and
fight agaynst them. Beholde, I will make yͤ
small amōge the Heithen, so that thou shalt

be veterly despised. The pryde of thine herte hath lift the vp, thou that dwellest in ỹ strõge holdes off stone, and hast made the an hye seate: Thou sayest in thyne herte: who shal cast me downe to the grounde? But though thou wentest vp as hye as the Aegle, and maydest thy nest aboue amonge the starres: yet wolde I plucke the downe from thece. Yf ỹ theues & robbers came to ỹ^e bynight, thou takinge thy rest: shulde they not steale, till they had ynough? yf the grape gatherers came vpon the, wolde they not leaue the some grapes? But how shall they rype Esau, and seke out his treasures?

Yet the men that were sworne vnto the, shal dryue the out off the borders off thyne owne londe. They that be now at one with the, shal disceaue the, and ouercome ỹ: Euẽ they that eate thy bred, shall betraye the, or euer thou perceaue it. Shal not I at the same tyme destroye the wyse men of Edom, ad those that haue vnderstondinge, from the mount of Esau? Thy giauntes (o Theman) shalbe afrayed, for thorow the slaughter they shalbe all ouer throwne vpon the mount of Esau. Shame shal come vpon the, for ỹ malice that thou shewedest to thy brother Jacob: yee for euermore shalt thou perish, & that becausẽ of the tyme, when thou dydest set thyself agaynst him, euen when the enemies caried awaye his hoost, and when the aleauntes came in at his portes, and caste lottes vpon Jerusalem, and thou thyself wast as one of them.

Thou shalt nomore se the daye of thy brother, thou shalt nomore beholde the tyme of his captiuyte: thou shalt nomore reioyse ouer the children of Juda, in the daye of their destruccion, thou shalt tryumphe nomore in the tyme of their trouble. Thou shalt nomore come in at the gates off my people, in the tyme of their decaye: thou shalt not se their mysery in the daye of their fall.

Thou shalt sende out no man agaynst their hoost, in the daye of their aduersite: nether shalt thou stode waytinge enymore at ỹ corners of the stretes, to murther soch as are fled, or to take them presoners, that remayne in the daye of their trouble. For the daye off the LORDE is harde by vpon all Heithen. Like as thou hast done, so shalt thou be dealt withall, yee thou shalt be rewarded euen vpon thine heade. For like wyse as ye haue dronken vpon myne holy hill, so shal all heithen dryncke continually: yee dryncke shall they, and swalowe vp, so that ye shall be, as though ye had neuer bene.

But vpon the mount Sion, there shall a remnaunt escape: these shalbe holy, and the house of Jacob shal possesse euen those, that had them selues afore in possessiõ. Moreuer, the house of Jacob shalbe a fyre, the house of Joseph a flame, & the house of Esau shalbe the strawe: which they shal kyndle and cõsume, so that nothinge shalbe left of the house of Esau, for the LORDE himself hath sayde it. They of the south shal haue the mount of Esau in possession: and loke what lieth vpon the grounde, that shal the Philistynes haue: the playne feldes shal Ephraim and Samaria possesse: and the mountaynes of Galaad shal Ben Jamin haue. And this hoost shalbe the childrẽ of Israels presoners: Now what so lieth from Canaan vnto Sarphad, and in Sepharad, that shal be vnder the subiecciõ of Jerusalem: and the cities of the south shall enheret it. Thus they that escape vpon the hill off Sion, shall go vp to punysh the mount off Esau, and the kyngdome shalbe the LORDES.

D Zach. 2.

Ierc. 5. c

Zac. 14. l

The ende off the prophet Abdy.

The Prophet Jonas.

What Jonas conteyneth.

Chap. I. God sendeth Jonas vnto Ninive, he fleyth, and is cast in to the see.

Chap. II. A fysh swaloweth vp Jonas, which crieth vnto God, and prayseth hym, and the fysh casteth him out agayne vpon the londe.

Chap. III. God sendeth him agayne to Ninive, to shewe them the punyshment for to come, yf they wil not repent: they amende, and God is mercifull to them.

Chap. IIII. Jonas is angrie, and complayneth of God, which refourmeth him.

The first Chapter.

A 4. Re. 14 Ione 1 a Gen. 10. Gen. 18.

The worde of the LORDE came vnto Jonas the sonne of Amithai, sayenge: Aryse, and get the to Ninive that greate cite: and preach vnto them, how ỹ their wickednesses come vp before me. And Jonas made him ready to fle vnto Tharsis from the presence of the LORDE, and gat him downe to Joppa: where he founde a shippe ready for to go vnto Tharsis. So he payde his fare, and went aborde, that he might go

with them vnto Tharsis from the presence of the LORDE. But the LORDE hurled a greate wynde in to the see, and there was a mighty tempest in the see: so that the shippe was in ioperdy of goinge in peces. Then the maryners were afrayde, and cried every man vnto his god: and the goodes that were in the shippe, they cast in to the see, to lightē it off them. But Jonas gat him vnder ỹ hatches, where he layed him downe and slombred.

B So the master of the shippe came to him and sayde vnto him: why slomberest thou? Vp, call vpon thy God: ỹ God (happly) wil thynke vpon vs, that we perysshe not. And they sayde one to another: come, let vs cast lottes: that we maye knowe, for whose cause we are thus troubled. And so they cast lottes, and the lot fell vpon Jonas.

Iosu. 7. c

Thē sayde they vnto him: tell vs, for whose cause are we thus troubled? what is thine occupacion? whence commest thou? what countreman art thou, and of what nacion? He answered them: I am an Ebrue, and I feare the LORDE God of heaven, which made both the see and drie londe. Then were ỹ men exceadingly afrayed, & sayde vnto him: why dideste thou so? (for they knewe, that he was fled from the presence of the LORDE, because he had tolde them) and sayde moreover vnto him: What shall we do vnto the, that the see maye ceasse from troublinge vs? (for the see wroughte and was troublous) he answered them: Take me, and cast me in to the see, so shal it let you be in rest: for I wote, it is for my sake, that this greate tempest is come vpon you.

C

Neuertheles, the men assayed with rowinge, to bringe the shippe to lōde: but it wolde not be, because the see wrought so, & was so troublous agaynst them. Wherfore they cried vnto the LORDE, and sayde: O LORDE, let vs not perisshe for this mans death, neither laye thou innocent bloude vnto oure charge: for thou (o LORDE) hast done, euen as thy pleasure was.

Deu. 21. b

So they toke Jonas, and cast him in to the see, and the see lefte ragynge. And the men feared the LORDE exceadingly, doynge sacrifices & makynge vowes vnto the LORDE.

The II. Chapter.

A BVt the LORDE prepared a greate fysshe, to swalow vp Jonas. So was Jonas in the bely of the fysh, thre dayes and thre nightes. And Jonas prayed vn-

Matt. 12. d

to the LORDE his God, out of the fysshes bely, and sayed: In my trouble I called vnto ỹ LORDE, and he herde me: out off the bely off hell I cried, and thou herdest my voyce. Thou haddest cast me downe depe in ỹ middest off the see, and the flowde compased me about: yee all thy wawes and rowles of water went ouer me, I thought that I had bene cast awaye out of thy sight: but I wil yet agayne loke towarde thy holy temple.

The waters compased me, euen to the very soule: the depe laye about me, and the weedes were wrapte about myne heade. I wente downe to the botome of the hilles, & was barred in with earth for euer. But thou (o LORDE my God) hast brought vp my lyfe agayne out of corrupcion. When my soule fainted within me, I thought vpon the LORDE: and my prayer came in vnto the, euen into thy holy temple. They that holde of vayne vanyties, wil forsake his mercy. But I wil do the sacrifice with the voyce of thanksgynynge, and wil paye that I haue vowed: for why: saluacion commeth of the LORDE. And ỹ LORDE spake vnto ỹ fysh, and it cast out Jonas agayne vpon the drye londe.

B

The III. Chapter.

THen came the worde of the LORDE vnto Jonas agayne, sayenge: vp, and get the to Niniue that greate cite, & preach vnto them the preachinge, which I bade the. So Jonas arose, and wente to Niniue at the LORDES commaundement. Niniue was a greate cite vnto God, namely, off thre dayes iourney.

And Jonas wente to, and entred in to ỹ cite: euen a dayes iourney, and cried, sayenge: There are yet xl. dayes, and then shal Niniue be ouerthrowen. And the people of Niniue beleued God, and proclamed fastinge, and arayed them selues in sackcloth, as well the greate as the small of them. And the tydinges came vnto ỹ kinge of Niniue, which arose out off his seate, and dyd his apparell off, and put on sackcloth, and sate him downe in asshes.

And it was cried and commaunded in Niniue, by the auctorite of the kinge and his lordes, sayenge: se that nether man or beest, oxe or shepe taiste ought at all: and that they nether fede ner drincke water: but put on sackcloth both man and beest, and crye mightely vnto God: yee se that euery man turne fro his euell waye, and from the wickednesse ỹ he hath in honde.

Who can tell? God maye turne, and repēte, and ceasse from his fearce wrath, that we perish not. And when God sawe their workes, how they turned from their wicked wayes: he repented on the euell, which he sayde he wolde do vnto them, and dyd it not.

The IIII. Chapter.

WHerfore Jonas was sore discontēt, and angrie. And he prayed vnto the LORDE, and sayde: O LORDE, was not this my sayenge (I praye the) when I was yet in my countre? therfore I haisted rather to flee vnto Tharsis, for I knowe well ynough that thou art a mercifull God, full of compassion, lōge sufferinge, and of greate kyndnesse, and repentest when thou shuldest take punyshment. And nowo LORDE, take my life from me (I beseke the) for I had rather dye then lyue. Then sayde the LORDE: art thou so angrie? And Jonas gat him out of the cite, and sat downe on ỹ east syde therof: and there made him a bothe, and sat vnder it in the shadow, till he might se, what shulde chaunce vnto the cite.

And the LORDE God prepared a wylde vyne, which sprange vp ouer Jonas, that he might haue shadowe aboue his heade, to delyuer him out of his payne. And Jonas was exceadinge glad of the wylde vyne. But vpō the nexte morow agaynst the springe of the daye, the LORDE ordened a worme, which smote the wylde vyne, so that it wethered awaye. And when the Sōne was vp God prepared a feruent east wynde: and the Sonne bete ouer the heade of Jonas, that he faynted agayne, and wyßhed vnto his soule, that he might dye, and sayde: It is better for me to dye, thē to lyue. And God sayd vnto Jonas: Art thou so angrie for the wylde vyne? And he sayde: yee very angrie am I euen vnto the deeth. And the LORDE sayde: thou hast compassion vpon a wylde vyne, wherō thou bestowdest no laboure, ner maydest it growe: which sprange vp in one night and perished in another: And shulde not I then haue compassion vpon Ninive that greate cite, wherin there are aboue an C. and xx. thousande personnes, ỹ knowe not their right hōde frō the left, besydes moch catell?

The ende of the prophet Jonas.

The Prophet Micheas.

What Micheas conteyneth.

Chap. I. He reproueth the people off Israel and Juda for their wickednesse and Idolatry: he telleth them their punyshment with mournynge.
Chap. II. He rehearseth their abhominacions.
Chap. III. He reproueth the rulers and the prophetes, as cause of the peoples misery.
Chap. IIII. V. He prophecyeth of the saluacion off Gods people in Christ, of his kyngdome, and power of his gospel.
Chap. VI. Another reprofe. Outwarde offeringes are excluded, and here is declared what God requyreth off man.
Chap. VII. The summe off the thinges before sayde The litle flocke of the faithfull.

The first Chapter.

THis is the worde of the LORDE, that came vnto Micheas the Morastite, in the dayes of Joathan, Achas and Ezechias kīges of Juda: which was shewed him vpon Samaria and Jerusalem. A 4.Re.15. 2.Pa.27. 4.Re.16. 4.Re.18. and.19.

Heare all ye people, marcke this well o earth, and all that therin is: Yee the LORDE God himself be witnesse amonge you, euen ỹ LORDE from his holy temple. For why? beholde, the LORDE shal go out of his place, ? come downe, and treade vpon the hie thinges of the earth. The moūtaynes shall consume vnder him, ? the valleys shal cleue asunder: like as wax cōsumeth at the fyre, ? as ỹ waters runne downwarde. And all this shal be for the wickednesse of Jacob, and the synnes of the house of Israel. Deu.32.1 Esa.1.a

But what is the wickednesse of Jacob? Is not Samaria? Which are the hye places of Juda? Is not Jerusalē? Therfore I shall make Samaria an heape of stones in the felde, to laye aboute the vnyarde: hir stones shal I cast in to the valley, ? discouer hir foūdaciōs. All hir ymages shalbe brokē downe ? all hir wynnynges shal be brent in the fyre: yee all hir Idols will I destroye: for why, they are gathered out of the hyre of an whore, ? in to an whores hyre shal they be turned agayne. Wherfore I wil mourne ? make lamentacion, bare ? naked will I go: I must mourne like ỹ dragōs, ? take sorow as ỹ Estriches: for their woūde is past remedy: And why? it is come in to Juda, ? hath touched ỹ porte of my people at Jerusalē allredy. Wepe not, lest they ät Geth perceaue it. B 3.Re.12. 3.Re.11. 4.Re.16. 21.a Esa.38.c Deu.33. 2.Re.1.

C Thou at Betaphra, welter thy self in the dust and asshes. Thou that dwellest at Sephir, get the hence with shame. The proude shall boost nomore for very sorowe: & why? hir neighboure shall take from her what she hath. The rebellious cite hopeth, that it shal not be so euell: but for all that, the plage shal come from the LORDE, euen into the porte of Jerusalem. The greate noyse off the charettes shall feare them, that dwell at Lachis, which is an occasion of ỹ synne of ỹ doughter of Sion, for in the came vp the wickednesses of Israel. Nee she sent hir coursers into the londe of Geth.

4.Re.18.c

The houses of lies will disceaue the kynges of Israel. And as for the (o thou that dwellest at Morassa) I shal bringe a possessioner vpon the, ād the plage of Israel shal reach vnto Odolla. Make the balde, and shaue the, because of thy tender children: Make the cleane balde as an Aegle, for they shalbe caried awaye captyue from the.

The II. Chapter.

A WOo vnto them, that ymagyn to do harme, and deuyse vngraciousnesse vpon their beddes, to perfourme it in ỹ clere daye: for their power is agaynst God. When they covet to haue londe, they take it by violence, they robbe men off their houses.

1.Re.21.a

Thus they oppresse a mā for his house, & euery man for his heretage. Therfore thus sayeth the LORDE: Behold, agaynst this housholde haue I deuysed a plage, wherout ye shal not plucke youre neckes: Ye shal nomore go so proudly, for it will be a perlous tyme. In that daye shall this terme be vsed, and a mournynge shal be made ouer you on this maner: We be vtterly desolate, the porcion off my people is translated. Whan wil he parte vnto vs the londe, that he hath taken from vs?

Am.5.b

B Nevertheless there shalbe noman to deuyde the thy porcion, in the congregacion off the LORDE. Tush, holde youre tunge (saye they) It shall not fall vpon this people, we shall not come so to confucion, sayeth the house off Jacob. Is the sprete off the LORDE so clene awaye? or is he so mynded? Treuth it is, my wordes are frendly vnto them that lyue right: but my people doth the contrary, therfore must I take parte agaynst them: for they take awaye both cote and cloke from the symple.

Nu.33.f

Ye haue turned youre selues to fight, the women off my people haue ye shot ouer fro their good houses, and taken awaye my excellent giftes from their children Vp, get you hence, for here shall ye haue no rest.

Because off their Idolatry they are corrupte, and shall myserably perish. Iff I were a fleshly felowe, and a preacher of lyes and tolde them that they myghe syt bebbinge and bollynge, and be droncken: O that were a prophet for this people.

But I will gather the in dede (o Jacob) and dryue the remnaunt off Israel all together. I shall cary them one with another, as a flocke in the folde, and as the catell in their stalles, that they maye be disquieted of other men.

Who so breaketh the gappe, he shall go before. They shall breake vp the porte, and go in and out at it. Their kynge shall go before them, and the LORDE shalbe vpon the heade of them.

The III. Chapter.

HEare, o ye heades of the house of Jacob, and ye leders of the house of Israel: Shulde not ye knowe, what were lawfull and right? But ye hate the good, and loue the euell: ye plucke of mens synnes, and the flesh from their bones: Ye eate the flesh of my people, ād flay of their synne: ye breake their bones, ye choppe them in peces as it were in to a cauldron, ād as flesh into a pot. Now the tyme shall come, that when they call vnto the LORDE, he shall not heare them, but hyde his face from them: because that thorow their owne ymaginacios, they haue dealte so wickedly.

A

Deu.12.a

And as concernynge the prophetes that disceaue my people, thus the LORDE sayeth agaynst them: When they haue eny thinge to byte vpon, then they preach that all shalbe well: but yf a man put not some thinge in to their mouthes, they preach of warre agaynst him.

B

Esa.41.b Esa.65.d

Therfore youre vision shalbe turned to night, & youre prophecyenge to darcknesse. The Sonne shall go downe ouer those prophetes, & the daye shalbe darcke vnto them. Then shall the vision seers be ashamed, & ỹ sayth sayers confounded: yee they shalbe sayne (all the packe of thē) to stoppe their mouthes, for they haue not Gods worde. As for me, I am full of strength, & of ỹ sprete of ỹ LORDE, full of iudgment & boldnesse: to shewe the house of Jacob their wickednesse, & the house of Israel their synne.

Ier.26.d Ier.9.b Re.9.b Ier.19.d 21.a

Esa.14.d Ezech.49.a

Esa.41.b Esa.65.d

Esa.1.c

C O heare this ye rulers of the house of Jacob, and ye iudges of the house off Israel: ye that abhorre the thinge that is lawfull, and waist a syde the thinge that is straight: Ye that buylde vp Sion with bloude, and Jerusalem with doynge wronge. O ye iudges, ye gene sentence for giftes: O ye preastes, ye teach for lucre: O ye prophetes, ye prophecy for money. Yet wil they be take as those that holde vpon God, and saye: Is not the LORDE amonge vs? Tusly, there can no misfortune happen vs. Therfore shal Sion (for youre sakes) be plowed like a felde: Jerusale shall become an heape of stones, and the hill of ỹ temple shal be turned to an hye wodde.

The IIII. Chapter.

A BVt in the latter dayes it wil come to passe, that the hill off the LORDES house shalbe set vp hyer the eny moũtaynes or hilles: Yee the people shall preese vnto it, and the multitude off the Gentiles shal haist them thither, sayẽge: Come, let vs go vp to the hill of the LORDE, & to the house of the God of Jacob: that he maye teach vs his waye, and that we maye walke in his pathes.

For the lawe shall come out off Sion, ād the worde of God from Jerusalem, and shall gene sentence amonge the multitude off the heithen, and refourme the people off farre coũtrees: so that of their swerdes they shal make plowshares, and sythes off their speares.

B One people shall not lift vp a swerde agaynst another, yee they shall nomore lerne to fight: but euery man shal syt vnder his vin yarde and vnder his fyge tre, and no man to fraye him awaye: for the mouth off ỹ LORDE of hooستes hath spoken it. Therfore, where as all people haue walked euery man in ỹ name of his owne god, we will walke in the name of oure God for euer and euer. At the same tyme (sayeth the LORDE) will I gather vp the lame and the outcastes, and soch as I haue chastened: and will gene yssue vnto the lame, and make of ỹ outcastes a greate people: and the LORDE himself shal be their kynge vpon the mount Sion, frõ this tyme forth for euermore. And vnto the (O thou tower of Eder, thou stronge holde off the doughter Sion) vnto the shal it come: euẽ the first lordshipe and kyngdome of the doughter Jerusale. Why thẽ art thou now so heuy? is there no kynge in the? are thy councelers awaye that thou art so payned, as a woman in hir trauayle?

And now (o thou doughter Sion) be sory, let it greue the as a wise laboringe with childe: for now must thou get the out off the cite, and dwell vpon the playne felde: yee vnto Babilõ shalt thou go, there shalt thou be delyuered, and there the LORDE shal lowse the from the honde off thine enemies. C Mich.5.

Now also are there many people gathered together agaynst the, sayenge: what, Sion is cursed, we shall se oure lust vpon her. But they knowe not the thoughtes off the LORDE, they vnderstonde not his councell, that shall gather them together as the shewes in the barne. Therfore get the vp (o thou doughter Sion) and thresshe out the corne: For I wil make thy horne yron, and thy clawes brasse, that thou mayest grynde many people: their goodes shalt thou appropriate vnto the LORDE, and their substaunce vnto the ruler off the whole worlde. Esa.14.c

The V. Chapter.

A AFter that shalt thou be robbed thy selff, o thou robbers doughter: they shal laye sege agaynst vs, and smyte the iudge off Israel with a rodde vpon the cheke. And thou Bethleem Ephrata, art litle amonge the thousandes off Juda, Out off the shal come one vnto me, which shall be ỹ gouernoure i Israel: whose outgoinge hath bene from the begynnynge, and from euerlastinge. In the meane whyle he plageth them for a season, vntill the tyme that she (which shall beare) haue borne: then shall the remnaunt of his brethren be conuerted vnto ỹ children of Israel. He shal stonde fast, and gene fode in the strength of the LORDE, and in the victory of the name of ỹ LORDE his God: and when they be conuerted, he shall be magnified vnto the fartheste partes of the worlde. Matt.2. Ioh.7. Eze.34 Ioh.10 Rom.1

Then shal there be peace, so that the Assirian maye come in to oure londe, and treade in oure houses. We shall brynge vp seuen shepherdes and viij. prynces vpõ them: these shal subdue the londe of Assur w the swerde, and the londe of Nymrod with their naked weapens. Thus shal he delyuer vs from the Assiriã, when he commeth within oure lande, and setteth his fote within oure borders. And the remnaunt of Jacob shal be amonge the multitude of people, as the dew of the LORDE, and as the droppes vpon the grasse, that tarieth for no man, and waiteth of no body. Yee the residue of Jacob shalbe amonge the Gentiles and the multitude off people, as the lyon amonge the beestes of ỹ wodde, and as the lyons whelpe amonge a B Gen.1 Mich. Gen.4

flocke of shepe: which (when he goeth thorow) treadeth downe, teareth in peces, and there is no man that can helpe. Thyne honde shalbe lift vp vpon thine enemies, and all thine aduersaries shal perish.

C The tyme shal come also (sayeth the LORDE) that I wil take thine horses from the, & destroye thy charettes. I will breake downe the cities off thy londe, and ouerthrowe all
Deu.18.b thy stronge holdes. All witchcrafte will I rote out of thyne hande, there shall no mo soothsayenges be within the. Thine Idols and thyne ymages will I destroye out of the, so that thou shalt nomore bowe thy self vnto the workes of thyne owne hondes. Thy groues wil I plucke vp by the rotes, & breake downe thy cities. Thus will I be auenged also, vpon all Heithen that will not heare.

The VI Chapter.

A Hearken now what the LORDE sayeth: Vp, reproue the mountaynes, and let
Esa.38.a the hilles heare thy voyce. O heare the punyshment of the LORDE, ye mountaynes, and ye mightie foundacions of the earth: for the LORDE wil reproue his people, and reason with Israel: O my people, what haue I done vnto the? or wherin haue I hurte the? gene me answere. Because I brought the fro
xo.14.c the londe of Egipte, and delyuered the out of the house of bondage? Because I made Moses, Aaron and Miriam to lede the? Remembre (o my people) what Balach the kynge of Moab had ymagined agaynst the, and
lu.13.2 what answere that Balaam the sonne of Beor gaue him, from Sethim vnto Galgal: that ye maye knowe the louynge kyndnesses of the
u 22.23 24.25. LORDE.

B What acceptable thynge shal I offre vnto the LORDE? shall I bowe myne to the hye God? Shal I come before him w' brent offeringes, and with calues of a yeare olde? Hath the LORDE a pleasure in many thousand rammes, or innumerable streames of oyle? Or shal I geue my firstborne for myne offences, and the frute of my body for the synne of my soule? I wil shewe the (O man) what is good, and what the LORDE requyreth off the: Namely, to do right, to haue pleasure in
Esa.1.d. louynge kyndnesse, to be lowly, and to walke with thy God: that thou mayest be called a cite of the LORDE, & that thy name maye be
u.19.g righteousnesse. Heare (o ye trybes) who welde els geue you soch warnynge? Shulde I
cv.25.c not be displeased, for the vnrighteous good
6.20.b in the houses of the wicked, and because the
ee.25.b measure is minished? Or shulde I iustifie the false balaunces and the bagge of disceat full weightes, amonge those that be full off riches vnrighteously gotten: where the citizyns deale with falsede, speake lyes, and haue disceatfull tunges in their mouthes?

Therfore I will take in honde to punyshe, C
Leui. Ozee. Agg. and to make the desolate, because of thy synnes. Thou shalt eate, & not haue ynough yee thou shalt bringe thy self downe. Thou shalt fle, but not escape: and those y thou wouldest saue, wil I delyuer to the swerde. Thou shalt sowe, but not reape: thou shalt presse out olyues, but oyle shalt thou not haue, no anoynte thy self withall: thou shalt trade out swete must, but shalt drynke no wyne. Dan. Mich. Thou kepe the ordinaunces of Amri, & all the customes of the house of Achab: ye folowe their pleasures, therfore wil I make the waist, & cause y inhabiters to be abhorred, O my people: & thus shalt thou beare thine owne shame.

The VII. Chapter.

WO is me: I am become as one, that A goeth a gleenynge in the harvest. There are no mo grapes to eate, yet wolde I fayne (with all my herte) haue of the best frute. There is not a godly man vpo earth, there is not one righteous amonge me. Ier. They labour all to shed blonde, & euery man hunteth his brother to death: yet they saye they do well, when they do euell. As the prince wil, so sayeth the iudge: y he maye do him a pleasure agayne. The greate man speaketh what his herte desyreth, & y hearers alowe him. The best off the is but as a thistle, and the most righteous of them is but as a bere in the hedge. But when the daye of thy preachers commeth, y thou shalt be vysited: then shal they be waisted awaye. Let no man beleue his frende, ner put his confidence in a prince. Kepe the porte of thy mouth, from her y lieth in thy bosome: for y sonne shal put his father to dishonoure, the doughter shal ryse agaynst her mother, y doughter in lawe agaynst hir mother in lawe: and a mans foes shalbe euen they of his owne housholde.

Neuertheless I will loke vp vnto y LOR- B
Chap. I. DE, I wil pacyently abyde God my sauioure: my God shal heare me. O thou enemie of myne, reioyce not at my fall, for I shal get vp agayne: and though I syt in darcknesse, yet y LORDE is my lighte. I will beare the punyshment of the LORDE (for why, I haue offended him) till he syt in iudgment vpon my cause, and se that I haue right. He wil bringe me forth to the lighte, and I shal se his righteousnesse.

She that is myne enemy shall loke vpon it, & be confounded, which now saieth: Where is thy LORDE God? Myne eyes shal beholde her, when she shalbe troden downe, as the claye in the stretes. The tyme wil come, that thy gappes shal be made vp, and the lawe shal go abrode: and at that tyme shal they come vnto the, from Assur vnto the stronge cities, and from the stronge cities vnto the ryuer: from the one see to the other, from the one mountayne to the other.

Notwithstondinge the londe must be waisted, because of them that dwell therin, and for the frutes of their owne ymaginacions. Therfore fede thy people with thy rodde, the flocke of thine heretage which dwell desolate in the wodde: that they maye be fedde vpon the mount of Charmel, Basan & Galaad as afore tyme. Marueloꝰ thinges will I shewe them, like as when they came out of Egipte. This shal the heithen se, and be ashamed for all their power: so that they shall laye their honde vpon their mouth, and stoppe their eares. They shal licke the dust like a serpent, & as the wormes of the earth, & tremble in their holes. They shalbe afrayed of the LORDE oure God, & they shal feare for.

Where is there soch a God as thou? that pardonest wickednes, and forgeuest the offences of the remnaunt of thine heretage? He kepeth not his wrath for euer. And why? his delyte is to haue compassion: he shal turne agayne, & be mercyfull to vs: he shal put downe oure wickednesses, & cast all oure synnes in to the botome of the see. Thou shalt kepe thy trust with Jacob, and thy mercy for Abraham, like as thou hast swore vnto our fathers longe agoo.

The ende of the prophet Micheas.

The Prophet Naum.

What Naum conteyneth.

Chap. I. He prayseth the power and goodnesse of God: he reproueth the Niniuites, because they despysed the councell and punyshment of God.

Chap. II. He describeth vnto them the terryblenesse of the plage.

Chap. III. He reproueth the abhominacions of the malicious cite, and shewerth them of their punyshment.

This is the heuy burthen of Niniue, which Naum of Elchos dyd wryte, as he sawe it.

The first Chapter.

THe LORDE is a gelous God, and a taker of vengeaunce: yee a taker of vengeaunce is ỹ LORDE, and wroth full. The LORDE taketh vengeaunce of his enemies, and reserueth displeasure for his aduersaries. The LORDE suffreth longe, he is of greate power, & so innocent, that he leaueth no man faultlesse before him. The LORDE goeth forth in tempest and stormy wether, the cloudes are the dust of his fete. Whē he reproueth the see, he dryeth it vp, & turneth all the floudes to drye londe. Basan is desolate, Charmel and the pleasure of Libanus waisteth awaye. The mountaynes tremble for him, the hilles consume. At the sight of him, the earth quaketh: yee the whole worlde, and all that dwell therin. Who maye endure before his wrath? Or who is able to abyde his grymme displeasure? His anger taketh on like fyre, and the harde rockes burst in sunder before him. Deu. 5. b Ro. 2. a Exo. 34. a Iere. 30. b Iere. 10. b Esa. 34. a Abac. 3. a Soph. 3. b

Ful gracious is the LORDE, and a stronge holde in tyme of trouble, he knoweth thē that put their trust in him: when the floude renneth ouer, and destroyeth the place, and when the darcknesse foloweth still vpon his enemies. What do ye ymagin then agaynst the LORDE on this maner? (Tush, when he hath once made an ende, there shal come no more trouble.) For like as the thornes that sticke together, and as the drye strawe, so shal the dronckardes be consumed together, euen when they be full. There come out of ỹ soch as ymagin myschefe, and geue vngracious councell agaynst the LORDE. B

Therfore thus saieth the LORDE: Let thē be as wel prepared, yee and as many as they can, yet shal they be hewen downe, and passe awaye. And as for the, I wil vexe the, but not vtterly destroie the. And now wil I breake his rodde from thy backe, and burst thy bondes in sonder. But the LORDE hath genen a commaundement cōcernynge the, that there shall come nomore sede of thy name. The carued and casten ymages will I rote out of the house of thy god. Thy graue shal I prepare for the, and thou shalt be confounded. Mich. 5. a

The II. Chapter.

BEholde, vpon the mountaynes come the fete of him, that bryngeth good tydinges, & preacheth peace. O Juda, kepe thy holy dayes, perfourme thy promyses: for Belial shal come nomore in the, he is vtterly rooted out. A Esa. 52. b Ro. 10. a

The scaterer shal come vp agaynst the, & laye sege to the castell. Loke thou wel to the stretes, make thy loynes stronge, arme thy self with all thy myght: for the LORDE shal restore agayne the glory of Jacob, like as ỹ glory of Jsrael. The destroyers haue broken them downe, & marred the wyne braunches. The shylde of his giauntes glistereth, his men of warre are clothed in purple. His charettes are as fyre, when he maketh him forwarde, his archers are wel deckte & trimmed. The charettes rolle vpon the stretes, & welter in the hye wayes. They are to loke vpon like cressettes of fyre, and go swyftly, as the lightenynge.

B When he doth but warne his giauntes, they fall in their araye, & haistely they clymme vp the walles: yee the engyns of the warre are prepared all ready. The water portes shal be opened, and the kinges palace shall fall. The quene hir self shal be led awaye captyue, and hir gentilwomen shal mourne as the doues, & grone within their hertes. Nineue is like a pole full of water, but then shal they be fayne to fle. Stonde, stõde, (shal they crie) & there shal not one turne backe. Awaye with the syluer, awaye with the golde: for here is no ende of treasure. There shalbe a multitude of all maner costly ornamentes. Thus must she be spoyled, emptied & clene striped out: that their hertes maye be melted awaye, their knees trẽble, all their loynes be weake, and their faces blacke as a pot.

Iob. 14. b
Soph. 2. c

Where is now the dwellinge of the lyõs, and the pasture of the lyons whelpes: where the lyon and the lyonesse wente with the whelpes, and no man fraied them awaye: But the lyon spoyled ynough for his yonge ones, and deuoured for his lyonesse: he fylled his dennes with his pray, & his dwellinge place with that he had rauyshed. Beholde, I wil vpon the (saieth the LORDE of hoostes) and wil set fyre vpon thy charettes, that they shal smoke withall, and the swerde shal deuoure thy yonge lyons. I wil make an ende of thy spoylinge from out of the earth, & the voyce of thy messaungers shall nomore be herde.

The III. Chapter.

A Ize. 24. a
Abac. 2. b

WO to that bloudthursty cite, which is all full of lyes and robbery, & wil not leaue of from rauyshinge. There a man maye heare scourginge, rushinge, the noyse of the wheles, the crienge of the horses, & the rollinge of the charettes. There the horse men get vp with naked swerdes, and glisterynge speares: There lyeth a multitude slayne, and a greate heape of deed bodies: There is no ende of deed coarses, yee men fall vpon their bodies: And that for the greate and manyfolde whordome, of the fayre and beutifull harlot: which is a maistresse of wychcraft, yee and selleth the people thorow hir whordome, and the nacions thorow hir wichcraft.

Beholde, I wil vpon the (saieth the LORDE of hoostes) and wil pull thy clothes ouer thy heade: that I maye shewe thy nakednes amonge the heithen, and thy shame amonge the kingdomes. I wil cast dyrte vpon ỹ, to make the be abhorred, and a gasynge stocke: yee all they that loke vpon the, shal starte backe, & saye: Nineue is destroyed. Ezai. 51. a

Who wil haue pyte vpõ the: where shal I seke one to conforte the: Art thou better then the greate cite of Alexãdria: that laye in the waters, and had the waters rounde aboute it: which was strongly fenced & walled with the see: Ethiopia and Egipte were hir strẽgth, & that exceadinge greate aboue measure. Aphrica and Lybia were hir helpers, yet was she dryuen awaye, & brought in to captiuyte: hir yonge children were smyten downe at the heade of euery strete, the lottes were cast for the most auncient men in her, and all hir mightie men were bounde in chaynes. Euen so shalt thou also be dronken, and hyde thy self, and seke some helpe agaynst thine enemy. All thy stronge cities shal be like fyge trees wt rype fyges: which whẽ a mã shaketh, they fall in to the mouth of the eater. B

Beholde, thy people with in the are but wemen: the portes of thy londe shal be opened vnto thine enemies, and the fyre shal deuoure ỹ barres. Drawe water now agaynst thou be beseged, make vp thy strõge holdes, go in to the claye, tempre the morter, make stronge bricke: yet the fyre shal consume the, the swerde shal destroye the, yee as ỹ locuste doth, so shal it eate the vp. Jt shal fall heuely vpon the as the locustes, yee right heuely shal it fall vpon the, euen as the greshoppers. Thy marchauntes haue bene more then the starres of heauẽ: but now shal they sprede abrode as the locustes, and fle their waye: Thy lordes are as the greshoppers, & thy captaynes as the multitude of greshoppers: which whẽ they be colde, remayne in ỹ hedges: but when the Sonne is vp, they fle awaye, and no mã can tell where they are become. Thy shepherdes are aslepe (o kinge of Assur) thy worthies are layed downe: ỹ people is scatred abrode vpon the mountayns,

and no man gathereth them together agayne. Thy wounde can not be hyd, thy plage is so sore. All they that heare this of the, shall clappe their handes ouer the. For what is he, to whō thou hast not allwaye bene doynge hurte?

The ende of the prophet Naum.

The Prophet Abacuc.

What Abacuc conteyneth.

Chap. I. He complayneth vnto God of the wickednes of the people, and threateneth them with the plage of God.

Chap. II. He reproueth the couetous and vnrighteous men.

Chap. III. A prayer of the prophet.

The first Chapter.

A THis is the heuy burthē, which the prophet Abacuc dyd se. O LORDE, how longe shal I crie, & thou wilt not heare? How longe shall I complayne vnto the, suffrynge wronge, and thou wilt not helpe? Why letteſt thou me se weerynesse and laboure? Tyrāny and violence are before me, power ouergoeth right: for the lawe is tome in peces, and there can no right iudgment go forth. And why? the vngodly is more set by then the righteous: this is the cause, that wronge iudgment procedeth.

B Beholde amonge the heithen, and loke wel: wondre at it, and be abaßshed: for I wil do a thinge in youre tyme, which though it be told you, ye shal not beleue.

C For lo, I wil raise vp the Caldees, that bytter and swifte people: which shal go as wyde as the londe is, to take possession of dwellinge places, that be not their owne. A grymme & boysteous people is it, these shal syt in iudgment & punyshe. Their horses are swifter then the cattes of the mountayne, & bete sorer then the wolues in the euenynge. Their horsmen come by greate heapes from farre, they fle hastely to deus as the Aegle. They come all to spoyle: out of them commeth an east wynde, which bloweth and gathereth their captyues, like as the sonde. They shall mocke the kinges, and laugh the princes to scorne. They shal not set by eny stronge holde, for they shal laye ordinaunce agaynst it, and take it. Then shal they take a fresh corage vnto them, to go forth & to do more euell, & ascrybe that power vnto their God.

But thou o LORDE my God, my holy one, C thou art from the begynnynge, therfore shal we not dye. O LORDE, thou hast ordened them for a punyshmēt, and set them to reproue the mightie. Thine eyes are clene, thou mayest not se euell, thou canst not beholde the thinge that is wicked. Wherfore then dost Iere.12.a thou loke vpon the vngodly, and holdest thy tunge, when the wicked deuoureth the man Psal.36.a that is better thē himself? Thou makest men as the fish in the see, and like as the crepinge beestes, that haue no gyde. They take vp all with their angle, they catch it in their net, & gather it in their yarne: wherof they reioyce and are glad. Therfore offre they vnto their net, and do sacrifice vnto their yarne: because that thorow it their porcion is become so fat, and their meate so pleteous. Wherfore they cast out their net agayne, & neuer ceasse to slaye the people.

The II. Chapter.

I Stode vpon my watch, and set me A vpon my bulworke, to loke & se what he wolde saye vnto me, and what answere I shulde geue him that reproueth me. But the LORDE answered me, and sayde: Wryte the vision planely vpon thy tables, that who so commeth by, maye rede it: for the visiō is yet farre of for a tyme, but at the last it Dan.9.d shal come to passe, & not fayle. And though he tary, yet wait thou for him, for in very dede he wil come, and not be slacke. Beholde, Heb.10.d who so wil not beleue, his soule shal not prospere: but the iust shal lyue by his faith. Like Ro.1.b as the wyne disceaueth the dronckarde, euen so the proude shal fayle & not endure. He openeth his desyre wyde vp as the hell, & is as vnsaciable as death. All heithen gathereth Pro.30.b he to him, & heapeth vnto him all people.

But shall not all these take vp a prouerbe B agaynst him, and mocke him with a byworde, and saye: Wo vnto him that heapeth vp other mens goodes? How longe wil he lade himself with thicke claye? O how sodenly wil they stonde vp, that shal byte the, & awake, that shal teare the in peces? yee thou shalt be their pray. Seinge thou hast spoyled many Abdi.1.c heithen, therfore shall the remnaunt of the people spoyle the: because of mens blonde, & for the wronge done in the londe, in the cite & vnto all them that dwel therin.

Wo vnto him, that couetously gathereth Esa.5.b euell gotten goodes in to his house: that he maye set his nest an hye, to escape from the Abdi.1.a power of myssortune. Thou hast deuysed the shame of thine owne house, for thou hast slayne to moch people, and hast wilfully of-

Luc. 19.d fended: so that the very stones of the wall shal crie out of it, and the tymbre that lieth betwixte the ioyntes of the buyldunge shall answere. Wo vnto him, ỹ buyldeth the towne with bloude, and mayntaineth ỹ cite with vnrighteousnes. Shal not the LORDE of hooستes bringe this to passe, that the laboures of the people shal be brent with a greate fyre, and that the thinge wher vpon the people haue weeried them selues, shall be lost? Isze. 24. a Naū 3. a Mich. 3. c

Exo. 9. c Nu. 14. c Esa. 11. b For the earth shalbe full of knowlege of the LORDES honoure, like as the waters that couer the see.

C Wo vnto him that geueth his neighboure dryncke, to get him wroth full displeasure for his dronckennesse: that he maye se his preyvytees. Therfore with shame shalt thou be fylled, in steade of honoure. Dryncke thou also, till thou slombre withall: for the cuppe of the LORDES right hōde shall compasse the aboute, and shamefull spewinge in stead of thy worshipe. For the wrōge that thou hast done in Libanus, shal ouerwhelme the, and the wilde beastes shal make the afrayed: because of mens bloude, and for the wronge done in the londe, in the cite, and vnto all soch as dwel therin. Gen 9. d

Iere. 50. e Abdi. 1. c What helpe than wil ỹ ymage do, whom the workman hath fashioned? Or the vayne cast ymage, wherin because the craftesman putteth his trust, therfore maketh he domme Idols? Wo vnto him, that saieth to a pece of wod: arise, and to a domme stone: stonde vp. For what instrucciō maye soch one gene? Beholde, it is layed ouer with golde and syluer, & there is no breth in it. But the LORDE in his holy tēple is he, whom all the worlde shulde feare. Psal. 10. a

The III. Chapter.

A prayer of the prophet Abacuc for the ignoraunt.

A LORDE, when I herde speake of ỹ, I was afrayed. The worke ỹ thou hast taken in honde, shalt thou perfourme in his tyme, O LORDE: and when thy tyme commeth, thou shalt declare it. In thy very wrath thou thinkest vpon mercy. God commeth from Theman, and the holy one from the mount of Pharan. Sela.

His glory coureth the heauens, and the earth is full of his prayse. His shyne is as ỹ sonne, & beames of light go out of his hondes, there is his power hid. Destrucciō goeth before him, and burnynge cressettes go from his fete. He stondeth, & measureth the earth: he loketh, & the people consume awaye, the moūtaynes of ỹ worlde fall downe to ponder, and the hilles are fayne to bowe them selues, for his goinges are euerlastinge and sure.

I sawe, that the paulions of the Morians and the tentes of the londe of Madian were vexed for weeryneſſe. Wast thou not angrie (o LORDE) in the waters? was not thy wrath in the floudes, and thy displeasure in the see? yes, whē thou satteſt vpon thine horse, and when thy charettes had the victory. Thou shewdeſt thy bowe openly, like as thou haddeſt promised with an ooth vnto the tribes. Sela.

Thou dideſt deuyde the waters of the earth. When the mountaynes sawe the, they were afrayed, ỹ water streame wēte awaye, the depe made a noyse at the liftinge vp of thine honde. The Sonne and Mone remayned still in their habitacion. Thine arowes wente out glisteringe, and thy speares as thy shyne of the lightenynge. Thou trodeſt downe the londe in thine anger, and dideſt threshe the Heithen in thy displeasure. Thou camest forth to helpe thy people, to helpe thine anoynted. Thou smoteſt downe the head in the house of the vngodly, & discouereddeſt his foundacions, euē vnto ỹ necke of him. Sela.

Thou curseſt his septers, the captayne of his men of warre: which come as a storme wynde to scatre me abrode, & are glad when they maye eat vp ỹ poore secretly. Thou makeſt a waye for thine horses in the see, and in the mudde of greate waters. Whē I here this, my body is vexed, my lippes tremble at ỹ voyce therof, my bones corruppe, I am afrayed where I stonde. O that I might rest in the daye of trouble, that I might go vp vnto oure people, which are alredy prepared.

For the fyge trees shal not be grene, & the vynes shal beare no frute. The labeure of ỹ olyue shalbe but lest, and the londe shall bringe no come: the shepe shalbe taken out of ỹ folde, and there shalbe no catell in ỹ stalles. But as for me, I wil be glad in the LORDE, and will reioyce in God my Sauioure. The LORDE God is my strength, he shall make my fete as the fete of hertes: & he which geueth ỹ victory, shal bringe me to my hyeplaces, synginge vpon my psalmes.

The ende of the prophet Abacuc.

The Prophet Sophony.

What Sophony conteyneth.

Chap. i. He prophecieth of plages for to come vpon Juda.

Chap. ii. He exorteth them to amēde, that they maye escape the wrath of God: and sheweth the Gentiles their punyshment.

Chap. iii. Punyshment because of the wickednesse of the Jewes: whom God therfore refused, and chose the Heithen.

The first Chapter.

THis is the worde of the LORDE, which came vnto Sophony the sonne of Chusi, the sonne of Gedolias, the sonne of Amarias the sonne of Hezechias: in the tyme of Josias the sonne of Amon kinge of Juda. I will gather vp all thinges in the londe (saieth the LORDE) I wil gather vp man and beest: I wil gather vp the foules in the ayre, and the fysh in the see, & the greate decaye of the wicked: & wil vtterly destroye the men out of the londe, saieth the LORDE. I wil stretch out myne honde vpon Juda, and vpon all soch as dwel at Jerusalem. Thus wil I rote out the remnaunt of Baal from this place, and the names of the Kemuryns and prestes: yee & soch as vpon their house toppes worshipe & bowe them selues vnto the hoost of heauen: which sweare by the LORDE, and by their Malchom also: which starte a backe from the LORDE, and nether seke after the LORDE, nor regarde him.

Be still at the presence of the LORDE God, for the daye of the LORDE is at honde: yee the LORDE hath prepared a slayne offerynge, and called his gestes therto. And thus shall it happen in the daye of the LORDES slayne offerynge: I will vyset the princes, the kinges children, & all soch as weere straūge clothinge. In the same daye also wil I vysit all those, that treade ouer the threshold so proudly, which fyll their lordes house w robbery and falsede. At the same tyme (saieth the LORDE) there shall be herde a greate crie from the fysshporte, and an howlinge from the other porte, and a greate murthur from the hilles. Howle ye that dwel in the myll, for all the marchaunt people are gone, and all they that were laden with syluer, are roted out.

At the same tyme wil I seke thorow Jerusalem with lanternes, and vyset them that continue in their dregges, and saye in their hertes: Tush, the LORDE wil do nether good ner euell. Their goodes shalbe spoyled, and their houses layed waist. They shall buylde houses, and not dwel in them: they shal plante vynyardes, but not drynke the wyne ther of. For the greate daye of the LORDE is at honde, it is harde by, & cōmeth on a pace. Horrible is the tydinges of the LORDES daye, then shall the giaunte crie out: for that daye is a daye of wrath, a daye of trouble & heynesse, a daye of vtter destruccion & mysery, a darcke & glomynge daye, a cloudy & stormy daye, a daye of the noyse of trompettes and shawmes, agaynst the stronge cities and hie towres. I wil bringe the people into soch veracion, that they shal go aboute like blinde mē, because they haue synned agaynst the LORDE. Their bloude shalbe shed as the dust, & their bodies as the myre. Nether their syluer ner their golde shalbe able to delyuer thē in that wrothfull daye of the LORDE, but the whole londe shalbe cōsumed thorow the fyre of his gelousy: for he shall soone make clene ryddaunce of all them that dwell in the londe.

Amos 5.b

Ioel. 2.a

Eze. 7.d

Soph. 3.b

The ij. Chapter.

A COme together and gather you, O ye frauwerde people: or the thinge go forth that is concluded, & or the tyme be passed awaye as the dust: or the fearfull wrath of the LORDE come vpon you, yee or the daye of the LORDES sore displeasure come vpon you. Seke the LORDE all yee meke harted vpon earth, ye that worke after his indgmēt: seke righteousnesse, seke lowlynesse: that ye maye be defended in the wrothfull daye of the LORDE. For Gaza shal be destroyed, & Ascalon shall be layed waist: They shal cast out Asdod at the noone daye, and Accaron shal be pluckte vp by the rotes.

Amos 5.a
Iodel 3.a
Esa. 14.e
Iere. 47.a
Eze. 25.c

B Wo vnto you the dwel vpon the see coost, ye murthurous people: the worde of the LORDE shal come vpon you. O Canaan thou londe of the Philistynes, I wil destroye the, so that there shal no man dwel in the eny more: & as for the see coost, it shal be hyrdmens cotages & shepe foldes: yee it shalbe a porcion for soch as remayne of the house of Juda, to fede ther vpon. In the houses of Ascalon shal they rest towarde night: for the LORDE their God shal vyset thē, & turne awaye their captyuite. I haue herde the despite of Moab, & the blasphemies of the childrē of Ammon: how they haue shamefully intreated my people, and magnified them selues within the borders of their londe. Therfore as truly as I lyue (saieth the LORDE of hoostes the God of Israel) Moab shalbe as Sodome, &

C D
Esa. 15.16
Iere. 48.a
Eze. 25.b

Ammon as Gomorra: euen drie thorne hedges, salt pittes and a perpetuall wyldernes. The residue of my folke shall spoyle them the remnaunt of my people shall haue them in possession. This shal happen vnto them
Zach.2.b for their pryde, because they haue dealte so shamefully with the LORDE of hooستes people, and magnified them selues aboue them. The LORDE shall be grymme vpon them,
Esa.2.c and destroye all the goddes in the londe. And all the Iles of the heithen shal worshipe him, euery man in his place.

C Ye Moriās also shal perish with my swerde: yee he shall stretch out his honde ouer the north, and destroye Assur. As for Ninme, he shal make it desolate, drye and waist. The flockes and all the beastes of the people shall lye in the myddest of it, pellicanes and storckes shall abyde in the vpper postes of it, foules shal synge in the wyndowes, and rauens shal syt vpon the balckes, for the borres of Cedre shalbe ryuē downe. This is the
4.Re.19.f Esa.47.b 54.c proude and careless cite, that sayde in hir herte: I am, and there is els none. O how is she made so waist, y the beestes lye therin: Who so goeth by, mocketh her, and poynteth at her with his synger.

The III. Chapter.

A WO to the abhominable, fylthie and cruel cite: which wil not heare, ner be reformed. Hir trust is not in the
Eze.22.d Mich.3.c Abac.1.b LORDE, nether wil she holde her to hir God. Hir rulers within her are as roaringe lyons: hir iudges are as wolues in the euenynge, which leaue nothinge behynde them till the morow. Hir prophetes are light personnes and vnfaithfull men: hir prestes vnhalowe the Sanctuary, and do wronge vnder the pretence of the lawe. But the iust LORDE that doth no vnright, was amonge them, euery mornynge shewinge them his lawe clearly, and ceassed not. But the vngodly will not lerne to be ashamed. Therfore wil I rote out this people, and destroye their towres: yee and make their stretes so voyde, that no man shall go therin. Their cities shall be broke downe, so that no body shal be left, ner dwel there eny more.

B I sayde vnto them: O feare me, and be content to be reformed. That their dwellinge shulde not be destroyed, and that there shulde happen vnto them none of these thinges, wherwith I shal vyset the. But neuertheles they stonde vp early, to folowe the filthynes of their owne ymaginacions. Therfore ye shal waite vpon me (saieth the LORDE) vntil the tyme that I stonde vp: for I am determined, to gather the people and to bringe the kingdomes together, that I may poure out myne anger, yee all my wrothfull displeasure vpon them. For all the worlde shalbe consumed with the fyre of my gelousy. And then wil I clense the lippes of the people, that they may call vpon the name of the LORDE, and serue him with one shulder. So shal as I haue subdued, and my children also whom I haue scatred abrode, shal brynge me presentes beyonde the waters of Ethiopia.

In that tyme shalt thou nomore be confounded, because of all thy ymaginacions wherthorow thou haddest offended me. For I wil take awaye the proude boosters of thine honoure from the, so that thou shalt nomore trymphe because of my holy hil. But the also wil I leaue a final poore symple people, which shal trust in the name of the LORDE. The remnaunt of Israel shal do no wickednes, ner speake lyes: nether shal there any disceatful tunge be founde in their mouthes. For they shal be fed, and take their rest and no man shal make them afrayed. Geue thankes o doughter Sion, be ioyful o Israel: reioyce and be glad from thy whole herte, o doughter Jerusalem, for the LORDE hath taken awaye thy punysshment, and turned backe thine enemies. The kinge of Israel, euen the LORDE himself is with the: so that thou shalt nomore to feare eny myshap.

In that tyme it shall be sayed to Jerusalem: feare not, and to Sion: let not thine handes be slacke, for the LORDE thy God is with the, it is he that hath power to saue: he hath a special pleasure in the, and a mariuelous loue towarde the: yee he reioyseth ouer the in gladnesse. Such as haue bene in heuynesse wil I gather together, and take out of the congregacion: as for the shame and reproche that hath bene layed vpon the, it shal be no more from the. And lo, in y tyme wil I ouerlooke all those that vexe the: I wil helpe the lame and gather vp the cast awaye: yee I wil geue them honoure and prayse in all londes, where they haue bene put to shame. At y same tyme wil I bringe you in, and at the same tyme wil I gather you. I wil get you a name and a good reporte, amonge all people of the earth, when I turne backe your captiuyte before your eyes, saieth the LORDE.

The ende of the prophet Sophony.

The Prophet Aggeus.

What Aggeus conteyneth.

Chap. I. He exorteth the people to buylde vp the temple and rebuketh their lāge tariēge.

Chap. II. He geueth the rulers a corage. Of the ornamēts and glory of the seconde temple, whereby is vnderstōde the church of the faith full.

The first Chapter.

A

In the seconde yeare of kynge Darius, in the vj. moneth the first daye of the moneth, came the worde of the LORDE (by the prophet Aggeus) vnto Zorobabel the sonne of Salathiel ỹ prynce of Juda, and to Jesua the sonne of Josedec the hye preist, sayenge: Thus speaketh the LORDE of hooستes, and saieth: This people doth saye: The tyme is not yet come to buylde vp the LORDES house. Then spake the LORDE by the prophet Aggeus ꝛ sayed: Ye yͤ selues can fynde tyme to dwell in syled houses, and shal this house lye waist? Consydre now youre owne wayes in youre hertes (saieth ỹ LORDE of hooستes) ye sowe moch, but ye brīge litle in: Ye eate, but ye haue not ynough: ye drinke, but ye are not fylled: ye decke youre selues, but ye are not warme: ꝛ he ỹ earneth eny wage, puttyeth it in a broken purse.

B

Thus saieth the LORDE of hooستes: Cōsydre youre owne wayes in youre hertes, get you vp to the mountayne, fetch wod, ꝛ buylde vp the house: that it maye be acceptable vnto me, and that I maye shewe myne honoure, saieth the LORDE. Ye loked for moch, and lo it is come to litle: ꝛ though ye brynge it home, yet do I blowe it awaye. And why so, saieth the LORDE of hooستes? Euē because that my house lyeth so waist, and ye renne eueryman vnto his owne house. Wherfore the heauen is forbydde to geue you eny dew, and the earth is forbydden to geue you encrese. I haue called for a dronth, both vpō the londe ꝛ vpon the mountaynes, vpon corne, vpon wyne ꝛ vpon oyle, vpon euery thinge that the grounde bryngeth forth, vpon men and vpon catell, yee and vpon all handy labour.

Now when Zorobabel the sonne of Salathiel, ꝛ Jesua the sonne of Josedec the hye preist with the remnaunt of the people, herde the voyce of the LORDE their God, ꝛ the wordes of the prophet Aggeus (like as the LORDE their God had sent him) the people

dyd feare the LORDE, Then Aggeus the LORDES angel sayed in the LORDES message vnto the people: I am with you, saieth the LORDE. So the LORDE waked vp the spirete of Zorobabel the prynce of Juda, and the spirete of Jesua the sonne of Josedec the hye preist, and the spirete of the remnaunt of all the people: ỹ they came ꝛ laboured in the house of the LORDE of hooستes their God. Deut. 7. 31. g Agg. 2. Iere. 40. 1. Esd. 5. a

The ij. Chapter.

A

Upon the xxiiij. daye of the fyrre moneth, in the seconde yeare of kynge Darius, the xxi. daye of the seuenth moneth, came the worde of the LORDE by the prophet Aggeus, sayenge: speake to Zorobabel the sonne of Salathiel prynce of Juda, and to Jesua the sonne of Josedec the hye preist, and to the residue of ỹ people, ꝛ saye: Who is left emōge you, that sawe this house in hir first beuty? But what thinke ye now by it? Is it not in youre eyes, eue as though it were nothinge? Neuertheles be of good chere, o Zorobabel (saieth the LORDE) be of good comforte, o Jesua thou sonne of Josedec, hye preist: take good hartes vnto you also, all ye people of the londe, saieth the LORDE of hooستes, and do accordinge to the worde (for I am with you, saieth the LORDE of hooستes) like as I agreed with you, when ye came out of the londe of Egypte: ꝛ my spirete shalbe amonge you, feare ye not. 1. Esd. 3. d Deu. 31. Iosu. 1. Agg. 1.

B

For thus saieth the LORDE of hooستes: Yet once more will I shake heauē and earth, the see and the drye lōde: Yee I will moue all heithen, ꝛ the comforte of all heithen shall come, ꝛ so wil I fyll this house with honoure, saieth the LORDE of hooستes. The sylver is myne, ꝛ the golde is myne, saieth the LORDE of hooستes. Thus ỹ glory of the last house shalbe greater thē the first, saieth the LORDE of hooستes: ꝛ in this place wil I geue peace, saieth the LORDE of hooستes. Heb. 12. Deut. 8.

The xxiiij. daye of the ix moneth in the seconde yeare of kynge Darius, came the worde of the LORDE vnto the prophet Aggeus sayenge: Thus saieth ỹ LORDE God of hooستes: Axe the prestes concernynge the lawe, ꝛ saye: Yf one beare holy flesh in his cote lappe, ꝛ with his lappe do touch the bred, potage, wyne, oyle or eny other meate: shall he be holy also? The prestes answered, ꝛ saide: No. Then sayde Aggeus: Now yf one beynge defyled with a deed carcase, touch eny of these: shall it also be vnclene? The prestes gaue answere ꝛ sayed: yee, it shall be vnclene. Thē Aggeus answered, and sayde: Euen so is this people ꝛ this nacion before me, saieth ỹ LOR Iere. 11. Leui. 5. 11. d Nu. 19.

DE: and so are all the workes of their hōdes, yee and all that they offre, is vnclene.

¶ And now (I praye you) cōsidre from this daye forth, and how it hath gone with you afore: or euer there was layed one stone vpō another in the temple of the LORDE: that when ye came to a corne heape of xx. bus-
Agg. 1. a shels, there were scarce ten: and that when ye came to the wyne presse for to poure out L. pottes of wyne, there were scarce xx. For I smote you with heate, blastinge & hale stones in all the labours of youre hondes: yet was there none of you, that wolde turne vnto me, saieth the LORDE. Considre then from this daye forth and afore, namely, from the xxiiij. daye of their moneth, vnto the daye that the foundacion of the LORDES tem-
ch. 8. b ple was layed: Marck it well, Is not the sede yet in the barne? haue not the vynes, the fyge trees, the pomgranates and olyue trees bene yet vnfrutefull: but frō this daye forth, I shal make them to prospere.

¶ Moreouer the xxiiij. daye of the moneth came the worde of the LORDE vnto Aggeus agayne, sayenge: Speake to Zorobabel the prynce of Juda, and saye: I will shake both heauen and earth, and ouerthrowe the seate of the kingdomes, yee & destroye the mightie kingdome of the heithē. I wil ouerthrowe the charettes, and those that syt vpon them, so that both horse and man shal fall downe, euery man thorow his neghbours swerde. And as for the, o Zorobabel (saieth the LORDE of hooستes) thou sonne of Salathiel, my seruaunt: I wil take the (saieth the LORDE) at the same tyme, and make the as a seale: for I haue chosen the, saieth the LORDE of hooستes.

The ende of the prophet Aggeus.

The Prophet Zachary.

What Zachary conteyneth.

Chap. I. He exorteth the people, not to be disobedient to the voyce of God, as their forefathers were, but to conuerte: and he sheweth them ioyfull thinges in visions.

Chap. II. Visions, signifienge the delyueraunce out of the captiuyte of Babilon, and the redempcion in Christ.

Chap. III. A vision in Jesua, signifienge the LORDE Jesus oure hye preest.

Chap. IIII. Another vision, wherin Zorobabel is conforted with his litle nombre of people.

The right mystery herof belongeth vnto
Chap. V. The wrath of God for the (Christ.) synnes of the people.

Chap. VI. A vision, wherin is declared the almighty power of God, which geueth peace or warre at his pleasure.

Chap. VII. What the true fast is: namely, to kepe iudgment and iustice, a man to do good to his neghboure, to defende the widdowe and the fatherlesse, to do no man wronge, &c.

Chap. VIII. Cause of all the wrath of God: yet yf men wil turne, he is mercifull.

Chap. IX. The ioyfull callinge of the heithē.

Chap. X. Thorow corporal promises, the prophet ledeth men vnto the promises that are fulfilled in Christ: and threateneth punyshment vnto the false prophetes and shepherdes.

Chap. XI. Of secrete mysteries, and of the destrucciō of the secōde temple. God is a good shepherde.

Chap. XII. The punyshment which the LORDE deuyseth for Israel.

Chap. XIII. Of welles and clensynge, which belonge to the tyme of Christ.

Chap. XIIII. The plage of the Jewes. The takynge vp of Jerusalem the church of God.

The first Chapter.

IN the eight moneth of the secōde yeare of kinge Darius, came the worde of the LORDE vnto Zachary the sonne of Barachias, the sonne of Addo, the prophet, sayenge: The LORDE hath bene sore displeased at youre forefathers. And saye thou vnto them: thus saieth the LORDE of hooستes. Turne you vnto me (saieth the LOR-
Iere. DE of hooستes) and I wil turne me vnto you, saieth the LORDE of hooستes. Be not ye like youre forefathers, vnto whom the prophetes cried afore tyme, sayēge: Thus saieth the LORDE God of hooستes: Turne you from youre euell wayes, & from youre wicked ymaginacions. But they wolde not heare, ner regarde me, saieth the LORDE. What is now become of youre forefathers and the prophetes? are they yet still alyue? But dyd not my wordes & statutes (which I cōmaunded by my seruauntes ye prophetes) touch yo' forefathers? Vpō this, they gaue answere & sayde: like as ye LORDE of hooستes deuysed to do vnto vs, acordinge to o' owne wayes & ymaginacions, euen so hath he dealte with vs.

¶ Vpon the xxiiij. daye of the xj. moneth (which is the moneth Sebat) in the seconde yeare of Darius, came the worde of the LOR-
DE vnto Zachary the sonne of Barachias, the sonne of Addo the prophete, sayenge: I sawe by night, and lo, there sat one vpon a reade horse, and stode still amonge the Myr-
te trees, that were beneth vpon the grounde: and behynde him were there reade, speckled and whyte horses.

Then sayde I: O my LORDE, what are these? And the angel that talked with me, sayed vnto me: I will shewe the what these be. And the man that stode amōge the Myrtetrees, answered & sayde: These are they, whom the LORDE hath sent to go thorow the worlde. And they answered the angel of the LORDE, that stode amonge the Myrte trees, and sayde: We haue gone thorow the worlde: and beholde, all the worlde dwell at ease, and are careles.

Then the LORDES angel gaue answere and sayde: O LORDE of hoostes, how longe wilt thou be vnmercifull to Jerusalē and to the cities of Juda, with whom thou hast bene displeased now these lxx. yeares? So the LORDE gaue a louynge and a comfortable answere, vnto the angel that talked with me. And the angel that commoned with me, sayde vnto me: Crie thou, and speake, thus saieth the LORDE of hoostes: I am exceadynge gelous ouer Jerusalem and Sion, and sore displeased at the careles Heithen: for whereas I was but a litle angrie, they dyd their best that I might destroye them. Therfore thus saieth the LORDE: I wil turne me agayne in mercy toward Jerusalem, so that my house shalbe buylded in it, saieth the LORDE of hoostes: yee and the plommet shal be layed abrode in Jerusalem, saieth the LORDE of hoostes.

Crie also, and speake: thus saieth the LORDE of hoostes: My cities shall be in good prosperite agayne, the LORDE shall yet comforte Sion, and chose Jerusalem. Then lift I vp myne eyes and sawe, and beholde, foure homes. And I sayde vnto the angel, that talked with me: what be these? he answered me: These are ye homes, which haue scatred Juda, Israel and Jerusalem abrode. And ye LORDE shewed me iiij. carpenters. Then sayde I: what wil these do? He answered, & sayde: Those are the homes, which haue so strowed Juda abrode, that no man durst lift vp his heade: But these are come to fraye them awaye, and to cast out ye homes of the Gentiles, which lift vp their horne ouer the londe of Juda, to scatre it abrode.

The II. Chapter.

I Lift vp myne eyes agayne, & loked: and beholde, a man with a measure lyne in his honde. Then saide I: whether goest thou? And he sayde vnto me: To measure Jerusalem, that I maye se how longe and how brode it is. And beholde, the angel that talked w̄ me, wente his waye forth. Then wēte there out another angel to mete him, & sayde vnto him: Rwne, speake to this yonge man, & saye: Jerusalem shal be inhabited without eny wal, for ye very multitude of people & catell, ye shal be therin. Yee I myself (saieth the LORDE) wil be vnto her a wall of fyre rounde aboute, & wilbe honoured in her. Deut. 4 Zach. 2

O get you forth, O flie from the londe of ye north (saieth the LORDE) ye, whom I haue scatred in to the foure wyndes vnder heauē, saieth the LORDE. Saue thy self, o Sion: thou that dwellest with ye doughter of Babilon, for thus saieth the LORDE of hoostes: With a glorious power hath he sent me out to the Heithē, which spoyled you: for who so toucheth you, shal touche the aple of his owne eye. Beholde, I will lift vp myne honde ouer them: so that they shal be spoyled of those, which afore serued them: & ye shal knowe, that the LORDE of hoostes hath sent me. Iere. 51. B

Be glad, & reioyce, o doughter of Sion: for lo, I am come to dwell in the myddest of the, saieth the LORDE. At the same tyme there shal many Heithen cleue to the LORDE, & shal be my people. Thus wil I dwel in the myddest of the, & thou shalt knowe, that the LORDE of hoostes hath sent me vnto the. The LORDE shall haue Juda in possession for his parte in the holy grounde, & shal chose Jerusalem yet agayne. Let all flesh be still before the LORDE, for he is rysen out of his holy place. Exo. 25 Matt. 21 Soph.

The III. Chapter.

AND he shewed me Jesua ye hye prest, stondinge before the angel of the LORDE, and Satan stode at his right honde to resiste him. And the LORDE sayde vnto Satan: The LORDE repreue the (thou Satan) yee the LORDE that hath chosen Jerusalem, repreue the. Is not this a brande take out of the fyre? Now Jesua was clothed in vnclene rayment, and stode before the angel: which answered & sayde vnto those, ye stode before him: take awaye ye foule clothes from him. And vnto him he sayde: Beholde, I haue take awaye thy synne from the, & wil decke the with chaunge of raymēt. He sayde moreouer: set a fayre myter vpon his heade. So they set a fayre myter vpon his heade, & put on clothes vpon him, and the angel of ye LORDE stode there. Then the angel of the LORDE testified vnto Jesua, & spake, thus sayeth the LORDE of hoostes: Yf thou wilt walke in my wayes, & kepe my watch, thou shalt rule my house, & kepe my courtes, & I wil geue the place amōge these that stonde here. Heare o Jesua thou hye prest, thou & thy frendes that dwell before the, for they are wōderous A Pfal. 10 Matt. Iude 1. B

people. Beholde, I will bringe forth the braunch of my seruaunt: for lo, the stone that I haue layed before Jesua: vpon one stone shalbe vij. eyes. Beholde, I will hewe him out (saieth the LORDE of hoostes) and take awaye the synne of that londe in one daye. Then shall euery man call for his neghboure, vnder the vyne & vnder y fygetre, saieth the LORDE of hoostes. The IIII. Chap.

AND y angel that talked with me, came agayne, & waked me vp (as a man that is raysed out of his slepe) & sayde vnto me: What seist thou? And I sayde: I haue loked, and beholde: a candelsticke all of golde, with a boll vpon it & his vij. lampes therin, & vpon euery lampe vij. stalkes: And ij. olyue trees therby, one vpon the right syde of the boll, & the other vpon the left syde. So I answered, & spake to the angel y talked with me, sayenge: O my lorde what are these? The angel that talked with me, answered & sayde vnto me: knowest thou not what these be? And I sayde: No, my lorde. He answered, & sayde vnto me: This is the worde of the LORDE vnto Zorobabel, sayenge: Nether thorow an hooste of men, ner thorow strēgth, but thorow my sprete, saieth y LORDE of hoostes. What art thou (thou greate mountayne) before Zorobabel? thou must be made eaven. And he shal bringe vp the first stone, so that men shall crie vnto him: good lucke, good lucke.

Moreouer, the worde of the LORDE came vnto me, sayenge: The hondes of Zorobabel haue layed y foundacion of this house, his hondes also shal fynishe it: that ye maye knowe, how that the LORDE of hoostes hath sent me vnto you. For he that hath bene despysed a litle season, shal reioyce, whē he seyth the tynne weight in Zorobabels honde. The vij. eyes are the LORDES, which go thorow the hole worlde. Then answered I, & sayde vnto him: What are these two olyue trees vpon the right and left syde of the candilstick? I spake moreouer, & sayde vnto him: what be these ij. olyue braunches which (thorow y two golden pipes) emptie them selues into the golde? He answered me, & sayde: knowest thou not, what these be? And I sayde: No, my lorde. Then sayde he: These are the two olyue braunches, that stonde before the ruler of the whole earth.

The V. Chapter.

SO I turned me lifte vnge vp myne eyes, & loked, & beholde, a flyenge boke. And he sayde vnto me: what seist thou? I answered: I se a flyenge boke of xx. cubites longe & x. cubites brode. Then sayde he vnto me: This is the curse, y goeth forth ouer the whole earth: For all theues shalbe iudged after this boke, & all swearers shalbe iudged accordinge to the same. I wil bringe it forth (saieth the LORDE of hoostes) so y it shal come to the house of the theefe, & to the house of him, that falsely sweareth by myne name: & shal remayne in his house, & cōsume it, with the tymbre & stones therof. Then the angel that talked with me, wente forth, & sayde vnto me: lift vp thine eyes & se, what this is y goeth forth. And I sayde: what is it? He answered: this is a measure goinge out. He sayde moreouer: Euen thus are they (y dwell vpon the whole earth) to loke vpon. And beholde, there was lift vp a talent of leade: & lo, a woman sat in the myddest of the measure. And he sayde: This is vngodlynesse. So he cast her in to the myddest of the measure, & threwe y lompe of leade vp in to an hole.

Then lift I vp myne eyes, & loked: & beholde, there came out ij. women, & the wynde was in their wynges (for they had wynges like the wynges of a Storke) & they lift vp the measure betwixte the earth & the heuen. Then spake I to the angel, y talked with me: whyther wil these beare the measure? And he sayde vnto me: in to the londe of Synear, to buylde them an house: which when it is prepared, the measure shall be set there in his place.

The VI. Chapter.

MOreouer I turned me, liftynge vp myne eyes, & loked: & beholde, there came iiij. charettes out frō betwixte two hilles, which hilles were of brasse: In the first charet were reade horse, In the seconde charet were blacke horse, In y third charet were whyte horse, In y fourth charet were horses of dyuerse colours, & stronge. Then spake I, and sayde vnto the angel that talked with me: O lorde, what are these? The angel answered, & sayde vnto me: These are the iiij. wyndes of the heauen, which be come forth to stōde before the ruler of all y earth. That with the blacke horse wente into the londe of the north, & the whyte folowed thē, and the sprekled horses wente forth towarde the south. These horses were very stronge, & wente out: and sought to go and take their iourney ouer the whole earth. And he sayde: get you hence, and go thorow the worlde. So they wēte thorow out the worlde. Then cried he vpon me, and spake vnto me, sayenge: Beholde, these that go towarde y north, shal still my wrath in the north countre.

B And the worde of the LORDE came vnto me, sayenge: Take of the presoners that are come from Babilon: namely, Heldai, Tobias and Idaia: & come thou the same daye, and go in to the house of Josias the sonne of Sophony. Then take golde and syluer, and make crownes therof, and set them vpon the heade of Jesua the sonne of Josedec, the hie preist, and speake vnto him: Thus saieth the LORDE of hooستes: Beholde, the man who se name is the braunch: & he that shall springe vp after him, shal buylde vp the temple of the LORDE: yee euen he shall buylde vp the temple of the LORDE. He shal beare the praye & he shall sytte vpon the LORDES trone, and haue the dominacion.

A preist shall he be also vpon his trone, & a peaceable counsell shalbe betwixte them both. And the crownes shal be in the temple of the LORDE, for a remembraunce vnto Helem, Tobias, Idaia and Hen the sonne of Sophony. And soch as be farre of, shal come and buylde the temple of the LORDE: that ye maye knowe, how that the LORDE of hooستes hath sent me vnto you. And this shal come to passe, yf ye wil herken diligently vnto the voyce of the LORDE youre God.

The VII. Chapter.

A IT happened also in the fourth yeare of kynge Darius, that the worde of the LORDE came vnto Zachary in the fourth daye of the ix. moneth, which is calleth Caslen: what tyme as Sarasar and Rogomelech and the men that were with them, sent vnto Bethel for to praye before the LORDE: and that they shulde saye vnto the prestes, which were in the house of the LORDE of hooستes, and to the prophetes: Shulde I wepe in the fyfte moneth, and abstayne, as I haue done now certayne yeares? Then came the worde of the LORDE of hooستes vnto me, sayenge: Speake vnto all the people of the londe, and to the prestes, and saye: when ye fasted and mourned in the v & vij. moneth (now this lxx. yeares) dyd ye fast vnto me? When ye ate also and dronke, dyd ye not eate and drinke for youre owne selues? Are not these the wordes, which the LORDE spake by his prophetes afore tyme, when Jerusalem was yet inhabited and welthy, she and the cities rounde aboute her: when there dwelt me, both towarde the south and in the playne countrees?

B And the worde of the LORDE came vnto Zachary, sayenge: Thus saieth the LORDE of hooستes: Execute true iudgment: shewe mercy and louynge kyndnesse, euery man to his brother: Do the wydowe, the fatherlesse, the straunger, and poore no wronge: and let no man ymagen euell agaynst his brother in his hert. Neuertheles they wolde not take hede, but turned their backes, and stopped their eares, that they shulde not heare. yee they made their hertes as an Adamant stone, lest they shulde heare the lawe & wordes, which the LORDE of hooستes sent in his hely sprete by the prophetes afore tyme. Zach. 8 Exo. 22 Leui. 19 Iob 24 Iere. 7.a 3. Pet. 1.a

Wherfore the LORDE of hooستes was very wroth at them. And thus is it come to passe, that like as he spake and they wolde not heare: euen so they cried, and I wolde not heare (saieth the LORDE of hooستes) but scattered them amonge all Gentiles, whom they knewe not. Thus the londe was made so desolate, y there traualed no man in it nether to ner fro, for that pleasaunt londe was veterly layed waist. Iere. 11.b

The VIII. Chapter.

A SO the worde of the LORDE came vnto me, sayenge: Thus saieth the LORDE of hooستes: I was in a greate gelousy ouer Sion, yee I haue bene very gelous ouer her in a greate displeasure. thus saieth the LORDE of hooستes: I wil turne me agayne vnto Sion, and wil dwel in the mydest of Jerusalem: so that Jerusalem shalbe called a faithfull and true cite, the hill of the LORDE of hooستes, yee an holy hill. Esa. 4.d

Thus saieth the LORDE of hooستes: There shall yet olde men and women dwel agayne in the stretes of Jerusalem: yee and soch as go with staues in their hondes for very age. The stretes of the cite also shalbe full of yonge boyes and damselles, playnge vpon the stretes.

Thus saieth the LORDE of hooستes: yf the residue of this people thynke it to be vnpossible in these dayes, shulde it therfore be vnpossible in my sight, sayeth the LORDE of hooستes? Thus saieth the LORDE of hooستes: Beholde, I wil delyuer my people from the londe of the east and west, and wil bringe them agayne: that they maye dwel at Jerusalem. They shalbe my people, and I will be their God, in trewth and righteousnesse. Mat. 1.

B Thus saieth the LORDE of hooستes: let youre hondes be stronge, ye that now heare these wordes by the mouth of the prophetes, which be in these dayes that the foundacion is layed vpon the LORDE of hooستes house, that the temple maye be buylded. For why: before these dayes nether men ner catel cou- Iere. 3.f Heb. 8.c Apo. 21 Agg. 1.a

be wynne eny thinge, nether might eny man come in and out in rest, for trouble: but I let euery man go agaynst his neghboure.

Neuertheles̄e I wil now intreate the resi due of this people nomore, as afore tyme (saieth the LORDE of hoostes) but they shalbe a sede of peace. The vynyarde shal geue hir frute, the grounde shal geue hir increase, and the heauens shal geue their dew: and I shal cause the remnaunt of this people, to haue all these in possession. And it shall come to passe, that like as ye were a curse amonge the heithen (O ye house of Juda and ye house of Israel) Euen so wil I delyuer you, that ye shalbe a blessynge: feare not, but let youre hōdes be stronge.

For thus saieth the LORDE of hoostes: like as I deuysed to punysh you, what tyme as youre fathers prouoked me vnto wrath (sayeth the LORDE of hoostes) and spared not: Euen so am I determed now in these dayes, for to do wel vnto the house of Juda and Jerusalem, therfore feare ye not. Now the thinges that ye shal do, are these: Speake euery man the treuth vnto his neghboure, execute iudgment truly and peaceably within youre portes, none of you ymagyne euell in his hert agaynst his neghboure, and loue no false oothes: for all these are the thinges that I hate, sayeth the LORDE. And the worde of the LORDE of hoostes came vnto me, sayenge: thus sayeth the LORDE of hoostes: The fast of the fourth moneth, the fast of the fifth, the fast of the seuenth, and the fast of the tenth, shal be ioye and gladnesse, & prosperous hye feastes vnto the house of Juda: Only, loue the treuth and peace.

Thus saieth the LORDE of hoostes: There shall yet come people, and the inhabiters of many cities: and they that dwell in one cite, shal go to another, sayenge: Up, let vs go, and praye before the LORDE, & seke vs seke the LORDE of hoostes, I wil go with you. Yee mocht people and mightie heithen shal come and seke the LORDE of hoostes at Jerusalem, and to praye before the LORDE. Thus saieth the LORDE of hoostes: In that tyme shal ten men (out of all maner of languages of the Gentiles) take one Jewe by the hemme of his garment, and saye: we wil go with you, for we haue herde, that God is amonge you.

The IX. Chapter.

The worde of the LORDE shalbe receaued at Adrach, & Damascus shal be his offerynge: for the eyes of all me & of the trybes of Israel shall loke vp vnto the LORDE. The borders of Hemath shal be harde therby, Tyrus also & Sidon, for they are very wise. Tyrus shal make hir self stronge, heape vp syluer as the sonde, and golde as the claye of the stretes. Beholde, the LORDE shal take her in, and haue her in possession: he shal smyte downe hir power into the see, and she shalbe consumed with fyre. This shal Ascalon se, and be afrayed. Gaza shalbe very sory, so shal Accaron also, because hir hope is come to confucion. For the kinge of Gaza shall perish, and at Ascalon shal no man dwel.

Straūgers shall dwel at Asdod, & as for y pryde of y Philistynes, I shal rote it out. Their blonde will I take awaye from their mouth, and their abhominacions from amonge their teth. Thus they shal be left for our God, yee they shalbe as a prynce in Juda, & Accaron like as Jebusi. And so will I compase my house rounde aboute with myne of warre, goinge to and fro: that no oppressoure come vpon them eny more. For now haue I sene now with myne eyes.

Reioyce thou greatly, o doughter Sion be glad, o doughter Jerusalem. For lo, thy kinge commeth vnto the, euen the righteous and Sauioure: Lowly and symple is he, he rydeth vpon an asse, and vpō the foale of an asse. I wil rote out the charettes frō Ephraim, & the horse from Jerusalem, the bated bowes shal be destroyed. He shall geue the doctryne of peace vnto the heithen, and his dominion shalbe from the one see to the other, & from the floudes to the endes of the worlde.

Thou also thorow the blonde of thy couenaunt: shalt let thy presoners out of the pytte, wherin is no water. Turne you nowe to the stronge holde, ye that be in presōn, & longe sore to be delyuered: And this daye I bidde the worde, that I wil rewarde the dubble agayne. For Juda haue I bent out as a bowe for me, and Ephraim haue I fylled.

Thy sonnes (o Sion) wil I rayse vp agaynst the Grekes, and make the as a giauntes swearde: the LORDE God shalbe sene aboue the, and his dartes shall go forth as the lightenynge. The LORDE God shall blowe the trompet, and shal come forth as a stoume out of the south.

The LORDE of hoostes shall defende the, they shall consume and deuoure, and subdue them with slynge stones. They shal drynke rage, as it were thorow wyne. They shalbe fylled like y basens, & as y hornes of y aulter. The LORDE their God shal delyuer them y

daye, as the flock off his people: for the ſtones off his Sanctuary ſhalbe ſet vp in his lande. O how proſperous and goodly a thynge ſhall that be? The corne ſhall make the yonge men cheare full, and the new wyne the maydens.

The X. Chapter.

Aske the LORDE then by tymes to geue you the latter rayne, ſo ſhall the LORDE make cloudes, and geue you rayne ynough for all the increace off the felde. For vayne is the aunſwere of Idols. The ſoythſayers ſe lyes, and tell but vayne dreames: the comforth that they geue, is nothynge worth. Therfore go they aſtraye like a flocke of ſhepe, ad are troubled, becauſe they haue no ſhepherde. My wrothfull diſpleaſure is moued at the ſhepherdes, and I will vyſet the goates. For the LORDE of hooſtes wil graciouſly vyſet his flocke (the houſe of Juda) and holde them as a goodly fayre horſe in the batell. Out of Juda ſhal come the helmet, the nale, the batelbowe, and all the princes together. They ſhalbe as the giauntes, which in the batell treade downe the myre vpon ẏ ſtretes. They ſhal fight, for ẏ LORDE ſhalbe with them, ſo that the horſmen ſhalbe confounded.

I wil cõforte the houſe of Juda, and preſerue the houſe of Joſeph. I wil turne them alſo, for I pytie them: and they ſhal be like as they were, when I had not caſt them of. For I the LORDE am their God, and wil heare them. Ephraim ſhalbe as a giaunt, and their herte ſhalbe cherefull as thorow wyne: Yee their children ſhal ſe it, and be glad, and their herte ſhal reioyce in the LORDE. I wil blowe for them ẏ gather them together, for I wil rẏdeme them. They ſhall increace, as they increaſed afore. I wil ſowe thẽ amonge the people, ẏ they maye thinke vpõ me in farre countrees: they ſhal lyue w̃ their childrẽ, and turne agayne. I wil bringe them agayne alſo from the londe of Egipte, and gather them out of Aſſiria. I wil carye them into ẏ londe of Galaad and to Libanus, and they ſhal wante nothynge. He ſhall go vpon the ſee of trouble, and ſmyte the ſee wawes: ſo ẏ all the depe floudes ſhalbe dryed vp. The proude booſtinge of Aſſur ſhalbe caſt downe, and the ſcepter off Egipte ſhall be taken awaye. I will comforte them in the LORDE, that they maye walke in his name, ſaieth the LORDE.

The XI. Chapter.

Open thy dores (o Libanus) that the fyre maye conſume thy Cedre trees. Howle ye Fyre trees, for the Cedre is fallẽ, yee all ẏ proude are waiſted awaye. Howle (o ye oke trees of Baaſan) for ẏ mighty ſtronge wod is cut downe. Men maye heare the ſhepherdes mourne, for their glory is deſtroyed. Mẽ maye heare the lyons whelpes roare, for the pryde off Jordane is waiſted awaye. A

Thus ſayeth the LORDE my God: Fede the ſhepe of ẏ ſlaughter, which ſhalbe ſlayne of thoſe that poſſeſſe them: yet they take it for no ſynne, but they ẏ ſell thẽ, ſaye: The LORDE be thanked, I am rich: Yee their owne ſhepherdes ſpare them not. Therfore wil I nomore ſpare thoſe that dwell in the londe (ſayeth the LORDE) but lo, I will delyuer the people, euery man in to his neghbours honde, and in to the hõde of his kynge: that they maye ſmyte the londe, and out off their hondes wil not I delyuer them.

I myſelf fedde ẏ ſlaughter ſhepe (a poore flocke verely) ad toke vnto me two ſtaues: the one I called louynge mekeneſſe, the other I called wo, and ſo I kepte the ſhepe. Thre ſhepherdes deſtroyed I in one moneth, for I might not awaye w̃ them, nether had they eny delyte in me. Then ſayde I: I will fede you nomore, the thinge that dyeth, let it dye: and that wil periſhe, let it periſh, ẏ let the rẽnaunt eate, euery one the fleſh of his neghboure. I toke alſo my louynge meke ſtaff, ad brake it, that I might diſannull the conuenaunt, which I made with all people. And ſo it was broken in that daye. B

Apo. 22. c

Then the poore ſymple ſhepe that had a reſpecte vnto me, knewe therby, that it was the worde of the LORDE. And I ſayde vnto them: yff ye thynke it good, bringe hither my pryce: yf no, then leaue. So they wayed downe xxx. ſyluer pens, ẏ value that I was pryſed at. And the LORDE ſayde vnto me: caſt it vnto the potter (a goodly pryce for me to be valued at of them) and I toke the xxx. ſyluers pens, and caſt them to the potter in the houſe of the LORDE. C

Matt. 27.

Then brake I my other ſtaff alſo (namely wo) that I might lowſe the brotherheade betwixte Juda and Iſrael. And the LORDE ſayde vnto me: Take to the alſo the ſtaff off a fooliſh ſhepherde: for lo, I will rayſe vp a ſhepherde in the londe, which ſhall not ſeke after the thinges that be loſt, ner care for ſoch as go aſtraye: he ſhall not heale the

wounded, he shal not nouish the thinge that is whole: but he shall eate the flesh off soch as be fat, and teare their clawes in peces.

O Idols shepherde, that leaueth the flocke. The swerde shal come vpon his arme and vpon his right eye. His arme shalbe clene dried vp, and his right eye shalbe sore blynded.

The XII. Chapter.

The heuy burthen which ye LORDE hath deuysed for Israel.

A Esa.40.c 4.e.45.b Gen.2.b THus saieth the LORDE, which spred the heanes abrode, layde the foundacion of the earth, and geueth man ye breath of life: Beholde, I will make Jerusalem a cuppe of surfet, vnto all the people ye are rounde aboute her: Yee Juda himself also shalbe in the sege agaynst Jerusalem. At the same tyme will I make Jerusalem an heuy stone for all people, so that all soch as lift it vp, shalbe toarne and rēte, and all the people of the earth shalbe gathered together agaynst it. zac.14.c

In that daye (sayeth ye LORDE) I wil make all horses abasshed, and those that ryde vpon them, to be out of their wyttes. I will open myne eyes vpon the house of Juda, ād smyte all the horses of the people with blyndnesse. And the princes of Juda shall saye in their hertes: The inhabiters off Jerusalem shall geue me consolacion in the LORDE off hoostes their God. In that tyme will I make the princes of Juda like an hote burnynge ouen with wodd, and like a cresset off fyre amonge the strawe: so that they shal cōsume all the people rounde aboute them, both vpon the right honde and the left. Jerusalē also shalbe inhabited agayne: namely, in the same place where Jerusalem stondeth. B Abd.1.d mor.1.a

The LORDE shall preserue the tentes off Juda like as a fore tyme: so that the glory of the house of Dauid and the glory of the cytesyns of Jerusalem, shalbe but litle regarded, in comparison off the glory off Juda. In that daye shall the LORDE defende the citesyns of Jerusalem: so that the weakest then amonge them shalbe as Dauid: and the house of Dauid shalbe like as Gods house, and as the angell off the LORDE before them. Re.17.f

At the same tyme will I go aboute to destroye all soch people as come agaynst Jerusalem. Moreuer, vpon the house off Dauid and vpon the citesyns off Jerusalem, will I C zc.12.d Ioel.2.f Act.2.b poure out the spirite of grace and prayer: so that they shal loke vpon me, whom they haue pearsed: and they shall bewepe him, as men mourne for their only begotten sonne: Yee and be sory for him, as men are sory for their first childe.

Then shall there be a greate mournynge at Jerusalem, like vnto the lamentacion at Adremmon in the felde off Maggadon. And the londe shall bewayle, euery kynred by them selues: The kynred off the house of Dauid them selues alone, and their wyues by them selues: The kynred off the house of Nathan them selues alone, and their wyues by them selues: The kynred off the house of Leui them selues alone, and their wiues by themselues: The kynred of the house of Semei them selues alone, and their wyues by them selues: In like maner, all the other generacions, euerychone by them selues alone, and their wyues by them selues.

The XIII. Chapter.

IN that tyme shall the house off Dauid and the citesyns off Jerusalem haue an open well, to wash off synne and vnclennesse. And then (sayeth the LORDE off hoostes) I will destroye the names of Idols out off the londe: so that they shal nomore be put in remembraunce.

As for the false prophetes also and the vnclene sprete, I shall take them out of the londe: So that yf eny off them prophecy eny more, his owne father and mother that begat him, shall saye vnto him: Thou shalt dye, for thou speakest lyes vnder the name off the LORDE: Yee his owne father and mother that begat him, shall wounde him, when he prophecyeth. And then shall those prophetes be confounded, euery one off his vision when he prophecieth: nether shall they were sack clothes eny more, to disceaue me with all. But he shall be fayne to saye: I am no prophet: I am an husbonde man, for so am I taught by Adam fro my youth vp. And yff it be sayde vnto him: How came these woundes then in thine hondes? he shall answere: Thus am I wounded in the house off myne owne frendes.

Arise (o thou swearde) vpon my shepherde, and vpon the prynce of my people, sayeth the LORDE of hoostes: Smyte the shepherde and the shepe shalbe scatred abrode, and so will I turne myne honde to the litle ones. And it shal come to passe (sayeth the LORDE) that in all the londe two partes shalbe rooted

one, but the thirde parte shal remayne therin.

And the same thirde parte wil I bringe thorow the fyre, and will clense them, as the syluer is clensed: yee and trye them, like as golde is tryed.

Then shall they call vpon my name, and I wil heare them: I will saye: it is my people. And they shal saye: LORDE, my God.

The XIIII. Chapter.

BEholde, the daye of the LORDE cõmeth, that thou shalt be spoyled and robbed: for I wil gather together all the heithen, to fighte agaynst Jerusalem: so that the cite shalbe wonne, the houses spoyled, and the women defyled. The half of the cite shal go awaye in to captiuyte, and the residue of the people shal not be caried out of the cite.

After that shall the LORDE go forth to fighte agaynst those heithen, as men vse to fighte in the daye of batell. Thē shal his fete stode vpõ the mount oliuete, that lieth vpon the east syde of Jerusalē. And ỹ mount olyuete shal cleve in two, eastwarde, & westwarde so ỹ there shal be a greate valley: & the halff mount shal remoue towarde the north, and the other half towarde the south.

And ye shall fle vnto the valley of my hilles, for the valley off the hylles shal reach vnto Asal. Yee fle shall ye, like as ye fled for the earthquake in the dayes off Osias kynge of Juda. And the LORDE my God shal come, and all sanctes with him. In that daye shal it not be light, but colde and frost. This shalbe that specyall daye, which is knowne vnto the LORDE: nether daye ner night, but aboute the euenynge tyme it shal be light. In that tyme shall there waters of life runne out from Jerusalem: the half parte of them towarde the east see, ād the other half towarde the vttemost see, and shall continue both somer and wynter. And the LORDE himself shalbe kynge ouer all the earth.

At that tyme shal there be one LORDE only, and his name shalbe but one. Men shal go aboute the whole earth, as vpon a felde: from Gibea to Remmon, and from ỹ south to Jerusalem. She shalbe set vp, and inhabited in hir place: From Ben Jamins porte, vnto the place of the first porte, and vnto ỹ corner porte: and from the tower of Hanael, vnto the kynges wyne presses. There shall men dwell, and there shal be nomore cursinge, but Jerusalem shalbe safely inhabited.

This shalbe the plage, wherwith ỹ LORDE wil smyte all people that haue fought agaynst Jerusalem: C Namely, their flesh shall consume awaye, though they stonde vpon their fete: their eyes shall corruppe in their holes, and their tunge shal consume in their mouth.

In that daye shall the LORDE make a greate sedicion amõge them, so that one mā shal take another by the honde, and laye his hondes vpon the hondes of his neghboure. Juda shal fight also agaynst Jerusalem, ād the goodes of all the heithen shalbe gathered together rounde aboute: golde and syluer and a very greate multitude off clothes. And so shal this plage go ouer horses, mules camels, asses and all the beastes that shall be in the hooste, like as yonder plage was. zach.11. a

Euery one that remayneth then of all ỹ people, which came agaynst Jerusalem, shal go vp yearly, to worshipe the kynge (euen ỹ LORDE of hooستes) and to kepe the feast off tabernacles. And loke what generacion vpon earth goeth not vp to Jerusalem, for to worshipe the kynge (euen the LORDE of hooستes) vpon the same shal come no rayne. Nu.29. b Leui.23. f 3.Esd.5. c 2.Mac.1. b D

Yff the kynred of Egipte go not vp & come not, it shall not rayne vpon them nether.

This shalbe the plage wherwith ỹ LORDE wil smyte all heithen, that come not vp to kepe the feast of tabernacles: Yee this shalbe the synneplage of Egipte and the synneplage of all people, that go not vp to kepe the feast of tabernacles.

At that tyme shal the rydinge geer of ỹ horses be holy vnto the LORDE, and the kettels in the LORDES house shal be like the basens before the aulter: yee all the kettels in Jerusalem and Juda, shalbe holy vnto the LORDE of hooستes: and all they that slaye offeringes, shall come and take of them, and dight them therin. And at that tyme there shal be no moCananites in the house of the LORDE.

The ende off the prophet Zachary.

The Prophet Malachy.

What Malachy conteyneth.

Chap. I. The benefites of God, shewed specially vnto Israel before all other: Agayne, the punyshment of the vnthanfulnesse, vnfaithfulnesse and coveitousnesse of the prestes and the people.

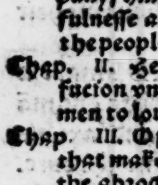
Chap. II. He threatneth punyshment and confucion vnto the prestes, and commaundeth men to loue their wyues.

Chap. III. Of Christes commynge, and of him that maketh redy his waye before him. Off the abrogacion of the olde leuiticall presthead. Of the power of the iudge for to come and of that fearfull daye.

The first Chapter.

The heuy burthen which the LORDE sheweth agaynst Israel by Malachy.

A



Haue loued you, sayeth ỹ LORDE: and yet ye saye: wherin hast thou loued vs? Was not Esau Jacobs brother, sayeth the LORDE: yet haue I loued Jacob, and hated Esau: Yee I haue made his hilles waist, and his heretage a wylderneſſe for dragõs. And though Edom saye: well, we are destroyed, we wil go buylde vp agayne the places that be waisted: yet (sayeth ỹ LORDE of hooſtes) what they buylded, that brake I downe: so that it was called a cursed londe, and a people, whom the LORDE hath euer bene angrie withall.

Gen.25.c
Ro 9 b
Iosu.24.a
Gen.36.a
Abd.1.a

Youre eyes haue sene it, and ye youre selues must confesse, that ỹ LORDE hath brought the londe of Israel to greate honoure. Shuld de not a sonne honoure his father, and a seruaũt his master? Yf I be now a father, where is myne honoure? yf I be the LORDE, where am I feared? sayeth the LORDE of hooſtes.

Exo.20.a
Deu.32.a

B

Now to you prestes, that despise my name. And yf ye saye: wherin haue we despised thy name? In this, that ye offre vnclene bred vpõ myne aulter. And yf ye wil saye: wherin haue we offred eny vnclene thynge vnto the? In this that ye saye: the aulter of the LORDE is not to be regarded. Yf ye offre ỹ blynde, is not ỹ euell? And yf ye offre the lame and sick, is not that euell? Yee offre it vnto thy prynce, shal he be cõtent with the, or accepte thy persõne, sayeth the LORDE of hooſtes?

Leu.22.c
Eze.43.c

And now make youre prayer before God, that he maye haue mercy vpon vs: for such thinges haue ye done. Shal he regarde youre persõnes (thynke ye) sayeth the LORDE of hooſtes? Yee what is he amonge you, that wil do so moch as to shut ỹ doores, or to buyle ỹ fyre vpõ myne aulter for nought? I haue no pleasure in you, sayeth the LORDE of hooſtes: and as for the meat offeringe, I will not accepte it at youre honde. For from the ryſinge vp of ỹ sonne vnto ỹ goinge downe of the same, my name is greate amonge the Gentiles: Yee in euery place shal there sacrifice be done, and a clene meat offeringe offred vp vnto my name: for my name is greate amonge the Heithẽ, sayeth the LORDE of hooſtes. But ye haue vnhalowed it, in that ye saye, the aulter of ỹ LORDE is not to be regarded, and the thinge that is set therupon, is not worthy to be eaten.

Now saye ye: It is but laboure and trauayle, and thus haue ye thought scorne of it, (sayeth the LORDE off hooſtes) offeringe robbery, yee the lame and the sicke. Ye haue brought me in a meat offerynge, shuld I accepte it of youre honde, sayeth the LORDE? Cursed be the dyſſembler, which hath in his flocke one that is male, and when he maketh a vowe, offereth a spotted one vnto the LORDE. For I am a greate kynge (sayeth the LORDE of hooſtes) and my name is fearfull amonge the Heithen.

The II. Chapter.

AND now (o ye prestes) this commaundement toucheth you: yf ye will not heare it, ner regarde it, to geue the glory vnto my name (sayeth the LORDE of hooſtes) I wil sende a curse vpon you, and curse youre blessinges: yee curse them wil I, yf ye do not take hede. Beholde, I shal ouerruppe youre sede, and cast donge in youre faces: euen the donge of youre solempne feastes, and it shal cleue fast vpon you. And ye shal knowe, that I haue sent this commaundement vnto you: that my couenaunt which I made with Leui, might stonde, sayeth ỹ LORDE of hooſtes.

I made a couenaunt of life and peace with him: this I gaue him, that he might stonde in awe of me: and so he dyd feare me, and hold my name in reuerence. The lawe of truth was in his mouth, and there was no wickednesse founde in his lippes. He walked with me in peace and equyte, and dyd turne many one awaye from their synnes. For the

prestes lippes shulde be sure knowlege, that man maye seke the lawe at his mouth, for he is a messaunger of the LORDE of hooستes.
But as for you, ye are gone clene out off the waye, and haue caused the multitude to be offended at the lawe: ye haue broken the couenaunt of Leui, sayeth the LORDE of hooستes.
Therfore wil I also make you to be despised, and to be of no reputacion amonge all y people: because ye haue not kepte my wayes, but bene parciall in the lawe.

Haue we not all one father? Hath not one God made vs? why doth euery one off vs then despyse his owne brother, and so breake the couenaunt of oure fathers? Now hath Juda offended: yee the abhominacion is done in Israel and in Jerusalē, for Juda hath defyled the Sāctuary of the LORDE, which he loued, and hath kepte the doughter of a straunge God. But the LORDE shal destroye the mā that doth this (yee both the master & the scolar) out off the tabernacle of Jacob, with him that offreth vp meatofferynge vnto the LORDE off hooستes. Now haue ye brought it to this poynte agayne, that the aulter of the LORDE is couered with teares wepynge and mournynge: so that I will no more regarde the meatofferynge, nether wil I receaue or accepte eny thinge at youre hōdes.

And yet ye saye: wherfore? Euen because that where as the LORDE made a couenaūt betwixte y and the wife off thy youth, thou hast despysed her: Yet is she thyne owne cōpanyon and maried wife.

So dyd not * the one, & yet had he an excellent spirete. What dyd then the one? He sought the sede promised of God. Therfore loke well to youre spirete, & let no man despyse y wife of his youth. Yf thou hatest her, put her awaye, sayeth the LORDE God of Israel and geue her a clothinge for the scome, sayth the LORDE of hooستes. Loke well then to youre spirete, and despyse her not. Ye greue the LORDE with youre wordes, and yet ye saye: wherwithall haue we greued him? In this, that ye saye: All that do euell are good in the sight of God, and soch please him. Or els where is the God that punysheth?

The III. Chapter.

Beholde, I wil sende my messaunger, which shal prepare the waye before me: and the LORDE whom ye wolde haue, shal sodenly come to his temple, yee euen the messaunger of the couenaunt whom ye longe for.

Beholde, he commeth, sayeth the LORDE of hooستes. But who maye abyde the daye of his commynge? Who shalbe able to endure, when he appeareth? For he is like a goldsmythes fyre, & like wasshers sope. He shall syt him downe to trye and to clense y syluer, he shal pourge the children of Leui, and purifie them like as golde and syluer: that they maye brynge meatofferinges vnto the LORDE in righteousnes. Then shall the offeringe of Juda and Jerusalem be acceptable vnto the LORDE, like as from the begynninge & in the yeares afore tyme. I will come & punysh you, & I my self wil be a swift wytnes agaynst the witches, agaynst the aduouterers, agaynst false swearers: yee & agaynst those, that wrōgeously kepe backe the hyre lynges dewty: which vexe the wyddowes & the fatherlesse, & oppresse the straunger, and feare not me, sayeth the LORDE of hooستes.

For I am the LORDE y chaunge not, & ye (o children of Jacob) wil not leaue of: ye are gone awaye fro myne ordinaūces, & sens y tyme of youre forefathers haue ye not kepte them. B Deu.31.f 4.Re.17.d

Turne you now vntome, and I wil turne me vnto you, sayeth the LORDE of hooستes. Ye saye: Wherin shal we turne? Shulde a man vse falsede and disceate with God, as ye vse falsede and disceate with me? Yet ye saye: wherin vse we disceate with the? In Tythes and heaue offerynges. Therfore are ye cursed with penury, because ye dyssemble with me, all the sorte of you. Zach.1.a Leui.27.d Agg.1.a b

Brynge euery Tythe in to my barne, y there maye be meate in myne house: and proue me withall (sayeth the LORDE of hooستes) yf I wil not open the wyndowes of heauen vnto you, and poure you out a blessinge with plenteousnesse. Nee I shal reprouue the consumer for youre sakes, so that he shall not eate vp the frute of youre grounde, nether shal y vynyarde be baren in the felde, sayeth y LORDE of hooستes: In so moch that all people shal saye, that ye be blessed, for ye shall be a pleasaunt lōde, sayeth the LORDE off hooستes.

Ye speake hard wordes agaynst me, sayeth the LORDE. And yet ye saye: What haue we spoken agaynst the? Ye haue sayed: It is but lost laboure, to serue God: What profit haue we for kepynge his commaundementes, and for walkinge humbly before the LORDE off hooستes? Therfore maye we saye, that the proude are happie, and that they which deale with vngodlynesse, are set vp: for they tempte God, and yet escape. C Iob.21.b Psal.73.b Iob.21.a Ier.12.a

But they that feare God, saye thys one to another: The LORDE cõsydereth and heareth it. Yee it is before him a memoriall boke written for soch as feare the LORDE, and remembre his name. And in the daye that I wil make (saieth ỹ LORDE of hooſtes) they ſhalbe myne owne poſſeſſion: and I will fauour them, like as a man fauoureth his owne ſonne, that doth him ſeruyce. Turne you therfore, and conſidre what differences is betwixte the righteous and vngodly: betwixte him that ſerueth God, ād him that ſerueth him not.

D
Pſal. 17. a For marck, the daye commeth that ſhall burne as an ouē: and all the proude, yee and all ſoch as do wickednesſe, ſhalbe ſtraw: and the daye that is for to come, ſhall burne thē vp (ſayeth the LORDE of hooſtes) ſo that it ſhal leaue them nether rote ner braunch.

But vnto you that feare my name, ſhall the Sōne of righteouſneſſe aryſe, & health ſhal be vnder his winges. Ye ſhal go forth, and triplie as ỹ fat calues. Ye ſhal treade vnder ỹ vngodly: for they ſhalbe aſhes vnder the ſoles of youre fete, in the daye that I ſhal make, ſayeth the LORDE of hooſtes.

Remembre the lawe of Moſes my ſeruaunt, which I commaūded vnto him in Oreb for all Iſrael, with the ſtatutes and ordinaunces. Beholde, I will ſende you the prophet: before the cōming of the great and fearfull LORDE. And he ſhall turne the hertes of the fathers to the children, and the hertes of the children to their fathers, that I come not, and ſmyte the earth with curſynge.

The ende of the prophet Malachy.

APOCRIPHA

The bokes and trea tises which amonge the fathers of olde are not rekened to be of like authorite with the other bokes of the byble, nether are they founde in the Canon of the Hebrue.

The thirde boke of Esdras.
The fourth boke of Esdras.
The boke of Tobias.
The boke of Judith.
Certayne chapters of Hester.
The boke of Wysdome.
Ecclesiasticus.
The Storye of Susanna.
The Storye of Bell.
The first boke of the Machabees.
The seconde boke of the Machabees.

Vnto these also belongeth Baruc, whom we haue set amōge the prophetes next vnto Jeremy, because he was his scrybe, and in his tyme.

The tranßlatoure vnto the reader.

Theſe bokes (good reader) which be called Apocrypha, are not iudged amonge the doctours to be of like reputacion with the other ſcripture, as thou mayſt perceaue by S. Jerome *in epiſtola ad Paulinum*. And the cheſe cauſe therof is this: there be many places in them, that ſeme to be repugnaunt vnto the open and manyfeſt trueth in the other bokes of the byble. Neuertheles I haue not gathered them togeither to the intent that I wolde haue them deſpyſed, or litle ſett by, or that I ſhulde thinke them falſe, for I am not able to proue it: Nee I doute not verely, yf they were equally conferred with the other open ſcripture (tyme, place, and circumſtaunce in all thinges conſidered) they ſhulde nether ſeme contrary, ner be vntruly & perverſly aledged. Truth it is: A mās face can not be ſene ſo wel in a water, as in a fayre glaſſe: nether cā it be ſhewed ſo clearly in a water that is ſtered or moued, as in a ſtyll water. Theſe & many other darck places of ſcripture haue bene ſore ſtered and myrte with blynde and cuvetous opynions of men, which haue caſt ſoch a myſt afore the eyes of ỹ ſymple, that as longe as they be not conferred with the other places of ſcripture, they ſhall not ſeme other wyſe to be vnderſtonde, then as cuvetouſnes expoundeth them. But who ſo euer thou be that readeſt ſcripture, let the holy gooſt be thy teacher, and let one text expounde another vnto the: As for ſoch dreames, viſions and darck ſentences as be hyd from thy vnderſtondinge, commytte them vnto God, and make no articles of them: But let the playne text be thy gyde, and the ſpirit of God (which is the author therof) ſhal lede the in all trueth.

As for the prayer of Salomō (which thou findeſt not herin) ỹ prayer of Azarias, and the ſwete ſonge that he and his two felowes ſonge in the fyre: the firſt (namely the prayer of Salomon) readeſt thou in the eight chapter of the thirde boke of the kynges, ſo that it appeareth not to be *Apocryphum*: The other prayer and ſonge (namely of the thre children) haue I not founde amonge eny of the interpreters, but onely in the olde latyn texte, which reporteth it to be of Theodotios tranſlacion. Neuertheles, both becauſe of thoſe ỹ be weake and ſcrupulous, and for their ſakes alſo that loue ſoch ſwete ſonges of thankeſgeuinge: I haue not left them out: to the intent that the one ſhulde haue no cauſe to complayne, and that the other alſo might haue the more occaſion to geue thankes vnto God in aduerſite, as the thre children dyd in the fyre. Grace be with the. Amen.

The thirde boke of Eſdras.

What this boke conteyneth.

Chap. I. The vertuous kynge Oſias renueth the ſeruyce of God, ſetteth the prieſtes in their ordre, and holdeth the feaſt of Eaſter. Of his death. Of Jechonias his ſonne. Of kynge Joachim and Sedechias.

Chap. II. God moueth kinge Cyrus to delyuer the priſoners, like as he promyſed by the prophet Jeremy. Of kynge Artaxerſes, by whoſe auctorite the Jewes are forbydden to buylde vp Jeruſalem.

Chap. III. Of the feaſt that kinge Darius made, and of the thre yonge men that wrote euery one his ſentence, to proue who might ſaye the beſt. The firſt ſheweth his mynde.

Chap. IIII. The ſeconde goeth aboute to proue his ſentence the wiſeſt, but Zorobabel getteth the victory, for the trueth beareth euer the bell. Darius cōmaundeth to buylde vp Jeruſalem agayne.

Chap. V. What they be & how many, that came agayne to Jeruſalem out of the captyuite of Babilon. The temple and the altare are buylded agayne. The Sethen withſtonde them.

Chap. VI. The officers in Syria labour vnto kynge Darius, to forbyd the buyldinge of the temple at Jeruſalem: but he commaundeth to kepe the ordinaunce that kynge Cyrus made before.

Chap. VII. The aduerſaries myndes are ſatisfied, the buyldinge is fynished, and the paſſeouer holden.

Chap. VIII. How Eſdras and the other (beinge diſcharged by the letters and commaundement of kinge Artaxerſes) go vp to Jeruſalem. The complaynte concernynge thoſe, that were defyled and vncleane.

Chap. IX. Of the councell that was taken, as touchinge the vncleane mariage.

The firſt Chapter.

AND Joſias helde the feaſt of Eaſter in Jeruſalem vnto the LORDE, and ſlewe ẏ paſſeouer the xiiij. daye of the firſt moneth. He ſet ẏ prieſtes alſo in ordre (acordinge to their daylie courſes) beynge arayed in longe garmētes in the tēple of the LORDE. And he ſpake vnto the Leuites the holy miniſters of Iſrael, that they ſhulde hallowe them ſelues vnto the LORDE, to ſet the holy arke of the LORDE, in the houſe that kynge Salomō the ſonne of Dauid had buylded and ſayde: Ye ſhal nomore beare the Arke vpon yō ſhulders. Now ſerue yō LORDE, & take the charge of his people of Iſrael, after youre vyllagies and youre trybes: acordinge as kynge Dauid the kynge of Iſrael hath ordened, & acordinge as Salomon his ſonne hath honorably prepared: Yee loke ẏ ye all do ſeruyce in the temple, acordinge to the ordinge and diſtribucion of the pryncipall mē which are appoynted out of the trybes, to do ſeruyce for the childrē of Iſrael. Kyll ẏ paſſeouer, & prepare offeringes for yō brethren, and do acordinge to the commaundemēt of ẏ LORDE, which he gaue vnto Moſes. And vnto ẏ people ẏ was fōude, Joſias gaue xxx. thouſande of ſhepe, lambes, kyddes and goates, & thre thouſande oxē. Theſe the kynge (of his kyngly liberalite) gaue vnto the people, acordinge as he had promyſed: & to the prieſtes (for the Paſſeouer) he gaue two thouſande ſhepe & an hundreth oxē. Moreouer Jechonias & Semeias and Nathanael brethren, & Haſabias, Jehiel and Joſabad, gaue them to the Paſſeouer, fyue thouſande ſhepe and fyue hundreth bullockes.

And whan theſe thinges were brought to paſſe, the prieſtes and the Leuites ſtode goodly in their ordre, and had the vnleuended bred thorow out ẏ trybes. And after the ordinge of the pryncipall men in the trybes, they offred vnto the LORDE in the ſight of the people, acordinge as it is wrytten in the boke of Moſes, & ſo they roſted the Eaſter lambe as acordinge was. As for the hāl offeringes & the other, they dight thē in kettels & pottes, & ſett them before the people wt good will, and afterwarde before them ſelues and the prieſtes. For the prieſtes offred the fatt, vntyll the tyme was expyred, but the Leuites prepared for them ſelues & for their brethren the childrē of Aaron. The ſyngers alſo ẏ childrē of Aſaph ſtode in their ordre, acordinge as Dauid had deuyſed. So dyd Aſaph, Zacharyas & Jedithū, which were appoynted by the kynge. Moreouer the porters & dorekepers ſtode by the dores & ẏ diligently, ſo ẏ none wente out of his ſtondinge & ſeruyce: for their brethren (the Leuites) prepared for them. Thus were all thinges perfourmed, that belonged to the offringe of the LORDE. In that daye they helde the Paſſeouer, & offred thankofferinges beſyde ẏ ſacrifice of ẏ LORDE, acordinge to ẏ cōmaundement of kynge Joſias.

Exo. 12.

So the childrē of Iſrael which were thē preſent helde an honorable Paſſeouer, & the feaſt of ſwete bred vij. dayes lōge. Yee ſoch a Paſſeouer was not kepte in Iſrael, from ẏ tyme of the prophet Samuel. And all the kynges of Iſrael helde not ſoch an Eaſter, as this which kynge Joſias helde, & ẏ prieſtes, ẏ leuites, ẏ Jewes & all Iſrael, of all thē ẏ were at Jeruſalē. In ẏ xviij. yeare of ẏ raigne of Joſias was this Paſſeouer kepte. And wt a parfecte hert dyd kynge Joſias ordre all his workes (before ẏ LORDE) & ẏ thinges ẏ were wryttē of hī in tymes paſt, cōcernynge thoſe ẏ ſynned & were vngodly agaynſt ẏ LORDE before all people, & ẏ ſought not the worde of ẏ LORDE vpon Iſrael. After all theſe actes of kynge Joſias, Pharao ẏ kynge of Egipte wēte vp, & came towarde Carcamis by Euphrates, & Joſias wēte to mete hī. Then ſent the kynge of Egipte vnto Joſias, ſayenge: what haue I to do wt ẏ, o kynge of Juda? I am not ſent of ẏ LORDE to fight agaynſt ẏ, for my warre is vpō Euphrates, go thou ẏ waye home agayne in all ẏ haiſt. And Joſias

4. Re. 23. 2. Par. 35.

wolde not turne agayne vpon his charet, but vndertoke to fight agaynst him, & herke ned not vnto ỳ worde of ỳ prophet, which he tolde him out of the mouth of God, but pitched a battaill agaynst him in ỳ felde of Mageddo. And the prynces preasſed to kynge Josias. Then sayde the kynge vnto his
c.22.f seruauntes: Cary me awaye out of the battayll, for I am sore wounded. And immediatly his seruauntes toke him awaye out of the front of the battayll. Then satt he vp vpon the secõde charett, came to Jerusalẽ, dyed, & was buried in his fathers sepulcre. And in all Jewry they mourned for Josias, yee the rulers also wt their wyues made lamẽtacion for him vnto this daye: And this was done euer still in Israel.

D These thinges are written in the boke of of the stories of ỳ kynges of Juda: namely, all the actes & workes of kynge Josias, his kyngly power & maiesty, his vnderstandinge in the lawe of God, & what he dyd, yee thinges which are not wrytẽ in the boke of
c.23.f the kynges of Israel & Juda. And ỳ people
ar.36.a toke Jechonias the sonne of Josias, & made him kynge in ỳ steade of Josias his father, whan he was xxiij. yeare olde. And he raigned ouer Israel thre monethes. And the kinge of Egipte put him downe, ỳ he shulde not raigne in Jerusalẽ, & rayſed vp a taxinge of the people: namely, an C. talentes of syluer & one talẽt of golde. The kinge of Egipte also made Joachim his brother kynge of Juda & Jerusalẽ. As for thẽ of the kinges counsell wt the kynge himself and Zaraceles his brother, he toke thẽ, & caried thẽ awaye prisoners in to Egipte. Fyue & twentie yeare olde was Joachim, whan he was made kynge in the londe of Juda and Jerusalem, and he dyd euell before the LORDE. After this, Na
Reg. buchodonosor ỳ kynge of Babylõ came vp, c bounde him wt bandes of yron, & caried him vnto Babilõ. Nabuchodonosor also toke all ỳ vessell ỳ were halowed in the tẽple of the LORDE, & all ỳ Jewels, & caried thẽ vnto Babilon, & brought thẽ in to his owne tẽple at Babilon. Of his vnciennes & vngodlynes, it is writtẽ in ỳ boke of the actes of ỳ kynges. And Joachim his sonne raigned in his steade: ye was made kynge beinge xviij. yeare olde, & raigned but thre monethes & x. dayes in Jerusalẽ, & dyd euell before the LORDE. So after a yeare, Nabuchodonosor sent & caused him be brought vnto Babilon wt ỳ holy vessels of ỳ LORDE, & made Sedechias his brother kynge of Juda and Jerusalẽ, whan he was xxj. yeare olde: and he raigned xj. yeare.

And he dyd euell also in ỳ sight of ỳ LORDE, & cared not for ỳ wordes ỳ were spokẽ vnto hi by ỳ prophet Jeremy at ỳ mouth of the LORDE. And where as he had made ỳ oth vnto kynge Nabuchodonosor, he mansworne himself, & fell frõ him hauynge a stiff neck & hert, & trãsgressed all ỳ statutes & ordinaunces of the LORDE God of Israel. The rulers also & heades of ỳ peoplẽ of the LORDE dyd moch euell, & became vngodly, more thẽ the Heithen, beynge defyled in all maner of abhominaciõs: Yee & defyled ỳ holy tẽple of the LORDE at Jerusalẽ. And the God of their fathers sent his messaungers vnto thẽ, to turne them backe & to call thẽ agayne frõ their synnes: for he wolde fayne haue spared thẽ for his holy tabernacles sake. Nevertheles, they had his messaungers in derision: & lete what God spake vnto thẽ by his propheres, they made but a sporte of it. This drew on so longe, tyll the LORDE was wroth wt his people for their vngodlynes, & tyll he caused the kinges of ỳ Caldees to come vp, which slew their yonge men wt the swerde, yee euen in the compasse of their holy tẽple, & spared no body, nether yonge ner olde, nether mayden ner yonge man: but they were all delyuered into the power of the kynges of ỳ Caldees, & all the holy vessels of the LORDE and the kynges treasures toke they, & caried them vnto Babilon. As for the house of the LORDE, they brent it, & brake downe the walles of Jerusalẽ, set fyre vpon hir towres, destroyed all hir noble buyldinges and brought them to naught, and the people that were not slayne with the swerde, they caried vnto Babilon.

Thus became they ỳ presoners & bõdemẽ of ỳ kynge of Babilon, tyll they were delyuered & raygned for them selues, when the wordes of the LORDE were fulfilled, which he promysed them by the mouth of the prophet Jeremy, and tyll the londe had hir restname ly, all the tyme ỳ it laye waye, had it rest & quyetnes lxxvij. yeares.

The II. Chapter.

NOw whã kynge Cyrus raigned ouer the Persians, & whã the LORDE wolde perfourme the worde ỳ he had promysed by the mouth of the prophet Jeremy: the LORDE rayſed vp the sprete of Cyrus, the kynge of the Persiãs, so ỳ he caused this writinge to be proclamed thorow out his whole realme, sayenge: Thus sayeth the kynge of ỳ Persians: The LORDE of Israel that hye LORDE hath made me kynge of the lõde, and commaunded me to buylde him an house at Jerusalem in Jewry. Yf there be eny nowe of

youre people, ỹ LORDE be with him, and go vp with him to Jeruſalem. And all they that dwell rounde aboute ỹ place, ſhal helpe thē, whether it be with golde, with ſyluer, with giftes, with horſes and neceſſary catell, and all other thinges that are brought wt a fre wyll to the houſe of the LORDE at Jeruſalē.

B Then the pryncipall mē out of the trybes and vyllages of Juda and Ben Jamin ſtode vp: ſo dyd the preſtes alſo & the lenites (whō the LORDE had moued) to go vp, and to buyl de the houſe of the LORDE at Jeruſalē. And they that were aboute them, helped them wt all maner of golde, and ſyluer, and catell alſo and with many liberall giftes, and this dyd many one, whoſe mynde was ſtered vp ther to. Kynge Cyrus alſo brought forth the veſ ſels and ornamentes, that were halowed vn to the LORDE (which Nabuchodonoſor the kynge of Babilon had caried awaye from Je ruſalem, and conſecrated them to his Idoll and ymage) and delyuered them to Mithri datus his treaſurer, and by him they were de lyuered to Salmanaſar ỹ debyte in Jewry. And this was the nōbre of them: Two thou ſande and iiij.C. ſyluer boules, xxx. ſyluer ba ſens, xxx. baſens of golde, ij.M. and iiij.C. veſ ſels of ſyluer, and a thouſande beſyde. All the veſſels of golde and ſyluer were v.M. viij.C. and lx. Theſe were nombred vnto Salmana ſar, and them that were come agayne with him to Jeruſalē out of the captiuyte of Ba bilon. Now in the tyme of kynge Artaxerſes the kynge of Perſia, theſe men: Balemus and Mithridatus, Sabellius, Rathimus, Bal themus, Semelius ỹ ſcrybe, and other that dwelt in Samaria & in other places vnder ỹ dominion therof, Wrote a letter vnto kynge Artaxerſes, wherin they complayned vnto the kynge of them in Jewry and Jeruſalem. The letter was made after this maner:

C Syr, thy ſeruauntes Rathimus the ſtory wryter, Sabellius the Scrybe, & other iudges of thy courte in Celoſyria and Phenices. Be it knowne and manifeſt to ō lorde the kyn that the Jewes which are come vp frō you vnto vs into the rebellious and wicked cite, begynne to buylde it agayne, and the walles aboute it, and to ſet vp the tēple of the new. Now yf this cite and the walles therof be ſett vp agayne, they ſhal not only refuſe to ge ne trybutes and taxinges, but alſo rebell vt terly agaynſt the kynge. And for ſo moch as they take this in hande now aboute the tem ple, we thought it reaſon, to thinke no ſcorne of it, but to ſhewe it vnto ō lorde the kynge, & to certifie him therof: to the intent ỹ yf it plea ſe the kinge, he maye cauſe it be ſought in the bokes of olde: and thou ſhalt fynde ſoch war nynge wrytten, and ſhalt vnderſtonde, that this cite hath allwaye bene rebellious and diſobedient, that it hath ſubdued kynges and cities, and that the Jewes which dwell ther in, haue euer bene a rebellious, obſtinate, vn faithfull and fightinge people, for the which cauſe this cite is wayſted. Wherfore now we certifie oure lorde the kynge, that yf this cite be buylded and occupied agayne, & the wal les therof ſet vp a new, thou canſt haue no paſſage in to Celoſyria and Phenices.

D Then wrote the kynge to Rathimus the ſtory wryter, to Balthemus, to Sabellius ỹ ſcrybe, and to the other officers and dwellers in Syria and Phenices, after this maner: I haue red the epiſtle which thou ſenteſt vnto me, and haue commaunded to make diligent ſearch, and haue founde, that the cite hath e uer reſiſted kynges, that the ſame people are diſhobedient, and haue cauſed moch warre, & that mightie kynges haue raigned in Jeruſa lem, which alſo haue rayſed vp taxinges of Syria and Phenices. Wherfore, I haue com maūded thoſe people, that they ſhal not buyl de the cite, that they make no more in it, and that they procede no further with the buyl dinge: for ſo moch as it might be the cauſe of warre, and diſpleaſure vnto kynges.

Now whan Rathymus and Sabellius the ſcrybe and the rulers in the londe had red the wrytinge of kynge Artaxerſes, they gatt them together, and came in all the haiſt to Je ruſalem with an hooſt of horſemen, and with moch people offote, and forbad them to buyl de. And ſo they left off from buyldinge of the temple, vnto the ſeconde yeare of kynge Da rius.

The III. Chapter.

A Kynge Darius made a greate feaſt vn to his ſeruaūtes, vnto all his courte, & to all the officers of Media and Per ſia, yee and to all the debytes & rulers that we re vnder him, from India vnto Ethiopia, an hundreth & xxvij. countrees. So whan they had eaten, and dronken beinge ſatiſſied, and were gone home agayne, Darius the kynge wente in to his chambre, layed him downe to ſlepe, and ſo awaked.

Then the thre yonge men, that kepte the kynges perſonne, and watched his body, com moned amonge them ſelues, and ſpake one to another: Let every one of vs ſaye ſome thin ge, and loke whoſe ſentence is wyſer and more excellent then the other, vnto him ſhal kinge Darius geue greate giftes, and clothe him

with purple. He ſhal geue him veſſels of golde to drynke in, clothes of golde and coueringes: he ſhall make him a coſtly charett & a brydle of golde, he ſhall geue him a bonet of whyte ſylke and a chayne of golde aboute his neck: yee he ſhal be the ſeconde & prynci-
B pall nexte vnto kynge Darius, & that becauſe of his wyſdome, and ſhalbe called ỹ kynges kynſman.

So euery one wrote his meaninge, ſealed it and layed it vnder the kinges pelowe, and ſayde: whan the kynge aryſeth, we will geue him oure wrytinges: and loke whoſe worde the kynge and his cheſe lordes iudge to be the moſt wyſely ſpoken, the ſame ſhall haue the victory. One wrote: wyne is a ſtronge thinge. The ſecõde wrote: The kynge is ſtrõger. The thirde wrote: wemen haue yet more ſtrength, but aboue all thinges ỹ trueth beareth awaye the victory. Now whan the kynge was ryſen vp, they toke their wrytinges and delyuered them vnto him, and ſo he red them. Then ſent he forth to call all his cheſe lordes, all the debytes & rulers of the countrees of Media and Perſia. And whan they were ſett downe in the councell, the wrytinges were red before them. And he commaunded to call for ỹ yonge mẽ, ỹ they might declare their meanynges thẽ ſelues by mouth. So when they were ſent for, and came in, ỹ kynge ſayde vnto them: ſhew vs and make vs to vnderſtõde, what the thinges are that ye haue wrytten.

C Then beganne the firſt (which had ſpokẽ of the ſtrength of wyne) & ſayde: O ye men, ro. 20 a wyne is marueloꝰ ſtrõge, and ouercõmeth them ỹ drynke it: it diſceaueth the mynde, & bryngeth both the poore man & ỹ kynge to dotage and vanite. Thus doth it alſo wt the bondman and with the fre, with the poore & rych: it taketh awaye their vnderſtondinge, and maketh them careles and mery, ſo that none of them remembreth eny heuynes, dett or dewtie: It cauſeth a man to thinke alſo that ỹ thinge which he doth, is honeſt and good: and remembreth not that he is a kynge, nor ỹ he is in auctorite, & ỹ he ought not to do ſoch thinges. Moreouer, whan men are dryncking, they forgett all frendſhipe, all brotherly faithfulnes & loue: but as ſoone as they are dronckẽ, they drawe out the ſwerde & wil fight: & whã they are layed downe frõ the wyne, & ſo ryſen vp agayne, they can not tell what they dyd. Iudge ye now, Is not wyne the ſtrongeſt? For who wolde els take in hande, to do ſoch thinges? And whan he had ſpoken this, he helde his tonge.

The iiij. Chapter.

When the ſeconde (which had ſayde, ỹ A the kynge was ſtronger) begañe to ſpeake, ſayẽge: O ye men, are not they the ſtrongeſt & moſt excellent, ỹ cõquere the lõde & the ſee, & all ỹ is in ỹ ſee & in the earth? Now is the kynge lorde of all theſe thinges, & hath dominion of thẽ all: & loke what he cõmaũdeth, it is done. Yf he ſende his mẽ forth a warfare, they go and breake downe hilles, walles & towres. They are ſlayne, & ſlaye (other men) them ſelues, & ouer paſſe not ỹ kynges worde. Yf they get the victory, they bringe the kynge all the ſpoyle. Likewyſe, the other ỹ medle not wt warres & fightinge, but tyll the grounde: whan they reape, they bringe trybute vnto ỹ kynge. And yf ỹ kynge alone do but cõmaunde to kyll, they kyll: yf he cõmaunde to forgeue, they forgeue: yf he cõmaunde to ſmyte, they ſmyte: yf he byd dryue awaye, they dryue awaye: yf he cõmaunded buylde, they buylde: yf he cõmaũde to breake downe, they breake downe: yf he cõmaunde to plante, they plãte. The comon people & rulers are obedient vnto him. And ỹ kynge in the meane ſeaſon ſytteth hi downe, eateth and drynketh, & taketh his reſt: thẽ kepe they watch roũde aboute ỹ kinge, & not one of thẽ darre gett him out of ỹ waye, to do his owne buſynes, but muſt be obediẽt vnto ỹ kinge at a worde. Iudge ye now o ye men, how ſhulde not he go farre aboue, vnto whom men are thus obediẽt? And whan he had ſpokẽ this, he helde his tonge. The thirde (whoſe name B was Zorobabel, which had ſpokẽ of wemen & of ỹ trueth) begãne to ſaye after this maner: O ye mẽ, it is not ỹ greate kynge, it is not the multitude of mẽ, nether is it wine ỹ excelleth: Who is it thẽ, ỹ hath ỹ lordſhipe ouer thẽ? Haue not wemen borne the kynge, & all ỹ people ỹ rule theſe thinges? Haue not wemẽ borne thẽ, & brought thẽ vp, ỹ plante the vynes, wherout ỹ wyne cõmeth? They make garmẽtes for all mẽ, they geue honõ vnto all men: & wt out wemen can not men lyue. Yf they gather golde & ſyluer & all precious thinges, & ſe a fayre & wel ſauoured womã, they leaue all together, and turne their eyes onely vnto the woman, & gape vpon her, & haue more deſire vnto her, then vnto the ſyluer & golde, or eny maner of precious thinge. A mã leaueth his father ỹ brought him vp, he leaueth his owne naturall coũtre, and cleueth vnto the woman: yee he ioperdeth his life with the woman, and remembreth nether father, ner mother, ner countre. By this then yemuſt nedes knowe, ỹ wemen haue ỹ domynion ouer yu.

Doth it greue you? A mā taketh his ſwerde & goeth his waye to ſteale, to kyll, to murther, to ſayle vpon the ſee, & ſeyth a lyon, and goeth in the darcknes: and when he hath ſtollen, diſceaued & robbed, he bringeth it vnto his loue. Agayne, a man loueth his wyfe better then father and mother: yee many one there be, that renne out of their wyttes & become bondmen for their wyues ſakes: many one alſo haue periſhed, & haue bene ſlayne, & haue ſynned because of wemen.

C And now beleue me, I knowe a kynge which is greate in his power, & all lōdes ſtō dein awe of him, & no man darre laye hande vpon him: yet dyd I ſe, ẏ Apame (ẏ daughter of the greate kynge Barracus) the kynges cōcubine, ſatt beſyde the kynge vpō the righte hāde, and toke of his crowne from his heade, and ſet it vpon hir owne heade, and ſmote the kynge with hir left hande. Moreouer, the kynge loked vpō her w̄ open mouth: yf ſhe laughed vpon him, he laughed alſo: but yf ſhe toke eny diſpleaſure with him, the kynge was fayne to flater her, & to geue her good wordes, till he had gotten hir fauoure agayne.

O ye men, are not wemen then ſtronger? Greate is the earth, and hie is the heauen that do theſe thinges. Then the kynge & the prynces loked one vpon another. So he beganne to ſpeake of the trueth: O ye men, are not wemē ſtronger? Greate is the earth, hye is the heauen, ſwyft is the courſe of the Sonne, he compaſeth the heauen rounde a-
ch. 1. a boute, and fetcheth his courſe againe to his owne place in one daye. Is he not excellent that doth this? yee greate is the trueth, and ſtronger then all thinges. All the earth calleth vpon the trueth, the heauen prayſeth it, all workes ſhake and tremble at it, and with it is no vnrighteous thinge. Wine is vnrighteous, the kynge is vnrighteous, wemen are vnrighteous: all the children of men are vnrighteous, yee all their workes are vnrighteous, and there is no trueth in them, in their vnrighteouſnes alſo ſhall they be deſtroyed
4. o. a and periſh. As for ẏ trueth, it endureth, and
11. m. a is allwaye ſtronge: it lyueth, and cōquereth for euermore worlde without ende.

D The trueth acceypteth no perſonnes, it putteth no difference betwixte ryche or poore, betwixte ẏ mightie or ſymple, but doth right vnto euery mā, whether they be euel or good, & all men are louyngly dealt withall in the workes of it. In the iudgment of it there is no vnrighteous thinge, but ſtrength, kingdome & power and maieſty for euermore. Bleſſed be the God of trueth.

And with that he helde his tōge, and all ẏ people cried & ſayde: Greate is the trueth, and aboue all. Then ſayde the kynge vnto him: Aſke what thou wilt, more then is appoynted in the wrytinge, and I ſhal geue it the, for thou art founde wyſer then thy companyons: thou ſhalt ſytt nexte me, and be my kynſman. Then ſayde he vnto the kynge: Remembre thy promyſe and vowe, which thou haſt vowed and promyſed (in the daye whan thou cameſt to the kyngdome) to buylde vp Jeruſalem, and to ſende againe all the veſſels and Jewels, that were taken awaye out of Jeruſalem: which Cyrus ſeparated, whan he offred in Babilon, and wolde ſende them agayne. And thy minde was to buylde vp the temple, which the Edomites brēt, whan Jeruſalem was deſtroyed by the Caldees. This onely (O kynge) is the thinge that I requyre, this is ẏ maieſty, which, I deſyre & aſke of the: that thou perfourme the vowe, which thou with thine owne mouth haſt made vnto the kynge of heauen.

Then Darius the kynge ſtode vp, and kyſſed him, and wrote a letter vnto all the debytes and ſhreues, to all ẏ lordes and nobles, ẏ they ſhulde conveye him forth, & all them ẏ wolde go vp with him. He wrote a letter alſo vnto all ẏ ſhreues ẏ were in Celoſyria & Phenices, & vnto Libanus, ẏ they ſhulde harle cedre trees from Libanus vnto Jeruſalem, to buylde ẏ cite withall. Moreouer he wrote vnto all ẏ Jewes that were gone out of his realme in to Jewry becauſe of the fredome, ẏ no officer, no ruler ner ſhreue ſhulde come to their dores: and that all their londe which they had conquered, ſhulde be fre and not tributary: And that the Edomytes ſhulde geue ouer the cities and vyllagies of the Jewes, which they had taken in: yee & that they ſhulde yearly geue xx. talētes to ẏ buylding of the temple, vntill the tyme that it were fynyſhed: and to the daylie halowinge of the brentofferinges (as it is commaunded) ten talentes yearly alſo: And ẏ all they which come from Babilon to buylde the cite, ſhulde haue fre lybertie, they & their children, and all the preſtes. E 1. Eſd. 2. 2. Eſd. 6.

He wrote the greatneſſe alſo, & commaunded that the holy garment ſhulde be geuen thē, wherin they miniſtred: and wrote that commaundementes ſhulde be geuen to the Lenites, vntill the daye, that the houſe were fynyſhed and Jeruſalem buylded vp: and cō maunded that all they that watched the cite, ſhulde haue their porcions and wagies. F

He gaue ouer also all the vessell ẏ Cyrus had separated from Babilon: & all ẏ Cyrus had geuē in cōmaundement, ẏ same charged he also, ẏt shulde be done, & sent vnto Jerusalem. Now whan this yonge mā was gone forth, he turned his face towarde Jerusalē, & praysed ẏ kinge of heauē, & sayde: Of ẏ
ccli.1.a cōmeth victory, of the cōmeth wyßdome & clearnesse, & I am thy seruaunt. Blessed art thou, which hast geuen me wyßdome: the wyll I prayse, O LORDE, thou God of owre fathers.

And so he toke the letters, & wente vnto Babilon: And whan he came there, he tolde this vnto all his brethrē ẏ were at Babilō, & they praysed ẏ God of their fathers, ẏ he had geuē them refreßshinge & lyberte to go vp, & to buylde Jerusalē & the temple (which is there called after the name of the LORDE) and they reioysed with instrumentes & gladnesse, seuen dayes longe.

The V. Chapter.

A Fter this, were the pryncialle mē of all ẏ vyllagies chosen in the trybes & kinreddes, that they shulde go vp with their wiues and childrē, with their seruaun
att.1.b tes and maydens, with all their catell & substaunce. And Darius the kynge sent with them a thousande horsmen, to conveye them safely vnto Jerusalem: and their brethrē were glad, playenge vpon instrumētes, and synginge.

And these are the names of the mē, which wente vp out of the vyllagies acordinge to the trybes. Of the prestes, the sonne of Phineas, the sonne of Aaron: Jesus the sonne of Josedec, Joachim the sonne of Zorobabel the sonne of Salathiel (of the kynred of
Esd.4.b David, out of the kynred of Phares, of the trybe of Juda) which spake wonderfull thinges vnder Darius the kynge of Persia, in ẏ seconde yeare of his raigne in the first moneth of Nisan.

These also are they of Jewry, which came vp and turned Agayne vnto Jerusalem, out of the captiuyte that Nabuchodonosor ẏ kynge of Babilon had brought vnto Babilon. And euery man sought his porcion agayne in Jewry, his cite, they that came wt Zorobabel, and with Jesus, Nehemias, Saraias, Raelaias, Elimeus, Emmanius, Mardocheus, Beelserus, Mechpsa, Rochor, Oliorus, Emonias, one of their prynces.

B And the nōbre of thē, acordinge to their kynreddes & rulers, was. The childrē of Phares, two thousande, an hundreth & lxxij. The childrē of Ares, iij. M. an C. and lvij. The childrē of Semo, an C. and xlij. In the sonnes of Jesus and Joabes, a M. ij. C. and two. The sonnes of Benin, ij. M. iij. C. and lxx. The sonnes of Choroba, ij. C. and v. The sonnes of Banica, an C. and lxiij. The sonnes of Rebech, iij. C. and thre. The sonnes of Archad, iij. C. and xxvij. The sonnes of Cham, xxxvij. The sonne of Zozar, ij. M. and lxvij. The sonnes of Adinu, iij. C. and lxj. The sonnes of Adarectis an C. and viij. The sonnes of Ciaso and Zelas, an C. and vij. The sonnes of Azorec, iiij. C. and xxxix. The sonnes of Jedarbone, an C. and xxxij. The sonnes of Hananias, an C. and xxx. The sonnes of Asoni, &c. The sonnes of Marsar, iiij. C. and xxij. The sonnes of Zabarus, xcv. The sonnes of Sepholemon, an C. and xxiij. The sonnes of Nepopas, lv. The sonnes of Hechanatus, an C. and lviij. The sonnes of Zebethanus, an C. and xxij. The sonnes of Crearpatros, (which is called also Enohadies and Modias) iiij. C. and xxij. Of them of Gramos and Gabea, an C. and xxj. Of them of Besselon and Cragge, lxv. Of them of Bastharus, an C. and xxij. Of them of Bechenobes, lv. Of the sonnes of Liptis, there were an C. and lv. Of the sonnes of Labonnus, iij. C. and lvij. Of the sonnes of Sichem, iij. C. and lxx. Of the sonnes of Suadon and Elimon, iij. C. and lxxviij. Of the sonnes of Ericus, ij. M. an C. and xlv. The sonnes of Anaas, thre hundreth and lxx.

The prestes: The sonnes of Jeddus: The sonnes of Euther: The sonnes of El Jasib, iij. C. and lxxij. The sonnes of Emerus, ij. C. and lij. The sonnes of Fasurius, iij. C. & lxij. The sonnes of Carea, ij. C. & xxvij. The Leuites: The sonnes of Jesus in Caduhel and Banus, and Serebias, and Edeas, seuentie and foure.

The whole nombre of these from xij. yares, was iij. M. iiij. C. and lxij. Of the sonnes, daughters and wyues, the whole summe was iiij. M. ij. C. and xlij. The sonnes of the prestes that praysed God in the temple: The sonnes of Asaph, of whom there were an C. and xxviij. But the dore kepers were: The childrē of Esmenus: The childrē of Aser: The childrē of Amon: The childrē of Acuba, Topa: The childrē of Tobi: an C. and xxxix. in all.

The prestes that serued in the temple: The sonnes of Sel, the sonnes of Gaspha, the sonnes of Tobloch, the sonnes of Carie, the sonnes of Sub, the sonnes of Helin, the sonnes of Labana, ẏ sonnes of Armacha, ẏ

sonnes of Acub, the sonnes of Vtha, the sonnes of Cetha, the sonnes of Aggab, the sonnes of Obay, the sonnes of Anani, the sonnes of Canna, ỳ sonnes of Geddu, ỳ sonnes of An, ỳ sonnes of Radin, ỳ sonnes of Desanon, the sonnes of Nechoda, the sonnes of Caseba, the sonnes of Goza, the sonnes of Ozul, the sonnes of Sinona, the sonnes of Acra, ỳ sonnes of Hasthem, ỳ sonnes of Asiana, ỳ sonnes of Manei, ỳ sonnes of Nasisin, ỳ sonnes of Accusa, ỳ sonnes of Agista, ỳ sonnes of Azui, ỳ sonnes of Fauon, the sonnes of Phasalon, the sonnes of Meeda, the sonnes of Susa, the sonnes of Cared, ỳ sonnes of Barcus, the sonnes of Sarea, ỳ sonnes of Coesi, ỳ sonnes of Nasit, ỳ sonnes of Agista, the sonnes of Pedon: Salomon his sonnes, the sonnes of Asophot, the sonnes of Phazida, the sonnes of Celi, ỳ sonnes of Dedon, the sonnes of Gaddahel, the sonnes of Zapheus, ỳ sonnes of Aggia, the sonnes of Sacharet, ỳ sonnes of Sabathē, the sonnes of Saroneth, ỳ sonnes of Nalsit, ỳ sonnes of Ania, ỳ sonnes of Sasus, ỳ sonnes of Addus, ỳ sonnes of Suba, ỳ sonnes of Eura, ỳ sonnes of Rahotis, the sonnes of Phasphat, ỳ sonnes of Nalmon. All these mynistred in the Sanctuary, & were seruauntes of Salomonenen iiij.C. and lxxxij.

D These folowinge are they, ỳ wēte vp frō Chelmellat Thelarsa (whose prynces were Cornelā & Careth) & might not shewe forth their cities & kynredes, how they were of Israel: The sonnes of Dalarus, ỳ sonnes of Tubē, ỳ sonnes of Nechodaicus. Of ỳ prestes ỳ executed ỳ office of ỳ presthode, & were not founde: The sonnes of Obia, ỳ sonnes of Achisos, the sonnes of Addin, which maried one of ỳ daughters of Phargeleu, & were named, after him. The writinge of ỳ same kynred was sought in ỳ register of their generacion, but it was not foūde: & therfore were they forbyddē to execute ỳ office of ỳ presthode. Vnto these sayde Nehemias and Astharas, ỳ they shulde haue no porcion in ỳ Sanctuary, tyll there rose vp an hie preest, ỳ were well instructe in the playne clearnes & trueth. Of all Israel (besyde seruauntes & maydens) there were xlij.M.iij.C.& xl. Now were there of seruauntes & maydens, vij.M. iij.C.& xxxvj. Of syngynge mē & synginge women there were ij.C.& lxv. Foure hundreth & xxxv. Camels. Seuen thousande & xxxvj. horses. Two hundreth thousande & xlv. Mooles. Fyue thousande and xxxv. Asses.

Their heades also and the rulers in the tribes, whan they came to Jerusalem, & wolde buylde & sett vp ỳ tēple of God againe in his place, they gaue (after their abylite) vnto the tēple, to ỳ treasure & to ỳ seruyce of the Sāctuary, xij.M. poundes of golde, v. thousande of syluer, & an hundreth prestes garmētes. And so dwelt the prestes & the Leuites, & the people ỳ wente out to Jerusalē & in the countre there aboute, the syngers also & the porters, euery one of Israel in his owne lande.

So whan the seuenth moneth came, and whan the childrē of Israel were euery man at his busines, they came all with one cōsent in to the courte, which was before ỳ east dore. And there stode Jesua the sonne of Josedec and his brethren ỳ prestes, & Zorobabel the sonne of Salathiel and his brethren, settinge vp an aulter, to offre brent sacrifices vpon it, as it is written in ỳ lawe of Moses. E 1.Esd.5.a

There came people also of other countres, and the heithen out of all londes set vp the aulter in his place, and offred sacrifices & brentofferynges vnto the LORDE in the mornynge. And so they helde the feast of tabernacles, as it is commaunded in the lawe. Leui.23.f And daylie offred they as acordinge was, and made the sacrifices appoynted, the offeringes also of the Sabbathes and of the new Moones, and all holy feastes. And all they that vowed offerynges vnto the LORDE, beganne at the new Moone of ỳ seuēth moneth to offre vnto God, for the temple of the LORDE was not yet buylded. And they gaue vnto the Masons and Carpēters, money, meate & drynke with cheatfulnesse. Vnto them of Sydon also and Tyre they gaue cartes, ỳ they shulde cary Cedre trees from Libanus to beeastes and beames, and that they shulde make shippes in the hauen of Joppa, acordinge as it was appoynted and ordeyned, by Cyrus kynge of the Persians. 1.Esd.3.b

And in the seconde yeare they came in to the temple of God at Jerusalem. In the seconde moneth beganne Zorobabel the sonne of Salathiel, and Jesua the sonne of Josedec, and their brethren the prestes and Lenites, and all they that were come vnto Jerusalem out of the captiuyte of Babilon, & layed the foundacion of the temple, in the new Moone of the seconde moneth in the seconde yeare ỳ they were come in to Jewry and Jerusalem. And they appoynted the Leuites (that were aboue xx. yeare olde) vnto the seruyce of the LORDE: so Jesua and his sonnes and his brethren all the Leuites stode together, and performed the lawe & ordinaunce in the house of the LORDE. Ezech.43. ande F

And the preſtes ſtode and had their garmentes & trompettes, & the Lewites, the ſonnes of Aſaph had Cymbals, geuynge thankes, and prayſes vnto the LORDE, acordinge as Dauid the kynge of Iſrael had ordeyned. And the ſonge that they dyd ſynge vnto the LORDE, was after this maner: O ſynge vnto the LORDE, for he is gracious, and his goodnes vpon Iſrael endureth for euer. And all the people blew out with trompettes, and ſunge with loude voyce, pray ſynge the LORDE together in the rearinge vp of the houſe of the LORDE. There came alſo from amonge the preſtes and Lewites the rulers and elders, acordinge to the trybes and kynreds (ſoch as had ſene the houſe afore) to the buyldinge of this temple with greate crye and greate mournynge, many alſo with trompettes and greate ioye: In ſo moch, that the trompettes might not wel be herde for the wepynge and mournynge. For the comon people blew goodly vpō the trompettes.

1.Par.17.b

Pſal.135.a

G Then came the enemies of the trybes of
1.Eſd.4.a Juda and Ben Jamin, to knowe what that trōpettynge and noyſe of ſhawmes might be. And they perceaued yt it was they which were come agayne out of captiuyte, & wolde buylde the temple a new vnto the LORDE God of Iſrael. So they wente to Zorobabel and Jeſua and to the rulers of the vyllages, & ſayde vnto them: Shal we buylde wt you alſo? for we like wyſe haue herde youre LORDE, & we walke after the ſame maner, from the dayes of Aßbazareth the kinge of Aſſiria, which brought vs hither. Then Zorobabel and Jeſua and the rulers of the villages of Iſrael ſayde vnto them: It is not mete, that ye ſhulde buylde the temple of oure God wt vs: we oure ſelues alone wil buylde vnto the LORDE, like as Cyrus the kynge of the Perſians hath commaūded vs,

1.Eſd.3.a

But the heithen in the londe layed them ſelues againſt thoſe that were in Jewry, held vp the buyldinge from them, layed wayte vpō them preuely, ſtopped ſoch as brought eny thinge to them, forbad them to buylde, & hyndered thoſe that made thē paſſage, that the buyldinge ſhulde not be fynyſhed: & this contynued ſo longe as kynge Cyrus lyued: & ſo they put of the buyldinge for the ſpace of two yeare, vntill ỹ raigne of kynge Darius.

The VI. Chapter.

A
Eſ.5.a NOt wtſtondinge, in the ſeconde yeare of the raigne of Darius, Aggeus & Zachary the ſonne of Addo prophecied vpon them in Jewry and Jeruſalem, in the name of the God of Iſrael. Then Zorobabel the ſonne of Salathiel and Jeſua the ſonne of Joſedec ſtode vp, and began to buylde the houſe of the LORDE at Jeruſalem, when the prophetes of the LORDE helped them.

At the ſame tyme came Syſennes the vnder ſhreue in Syria and Phenices, with the landlordes and his companyons, and ſayde vnto them: Who hath bydden & commaunded you to buylde the houſe: to make there ſe and all other thinges agayne: And who are the worke men, that buylde them: Neuertheles the elders of the Jewes had ſoch grace of the LORDE, that they wolde not be lett (though they were prouoked there to) but buylded on ſtill, vntill the tyme that kynge Darius were certified therof, and an anſwere receaued from him. The letter that theſe men ſent vnto kynge Darius, was after this maner:

Syſennes the vnder ſhreue in Syria and Phenices, and the landlordes with their cōpaniōs, which are head rulers in Syria and Phenices, ſende their ſalutacion vnto Darius the kynge. We certifie oure lorde the kynge, that we came in to the londe of Jewry, & wente to Jeruſalem: where we founde them buyldinge the greate houſe of God and the tēple, with greate coſtly freſtone and with goodly tymbre for the walles: yee they make greate haiſt with the worke, & helpe one another, and it goeth forth proſperouſly in their handes, and with greate diligence & worſhipe is it made. Then axed we the elders, who had cōmaunded them to make vp the houſe and the buyldinge: and this we dyd, to yͤ intēt that we might certifie the perſectly, and wryte vnto the, the names of thoſe yͤ were yͤ rulers of the worke. So they gaue vs this anſwere: we are the ſeruauntes of the LORDE, which made heauen and earth: & as for this houſe, it hath bene buylded and ſet vp afore tyme by the greate and mighty kyng of Iſrael. But whan oure fathers prouoked God vnto wrath, & ſynned agaynſt the God of Iſrael, he gaue thē ouer in to the power of Nabuchodonoſor kynge of Babilon the kynge of the Caldees, which brake downe yͤ houſe and brēt it, and caried awaye the people preſoners vnto Babilon.

Neuertheles, in the firſt yeare that kynge Cyrus reigned at Babilon, Cyrus the kynge wrote and commaunded to buylde vp this houſe agayne: and all the ornamentes that Nabuchodonoſor caried awaye from Jeruſalem vnto Babilon, and appropriated vnto

his owne temple: thoſe brought Cyrus forth agayne, and delyuered them to Zorobabel & to Salmanaſar the vnderſhreue, commaundynge them, ỹ they ſhulde bringe thoſe ſame ornamentes agayne to Jeruſalē into ỹ tēple, & to begynne from ỹ tyme forth, to buylde the tēple agayne in his owne place. Thē Salmanaſar layed the foundacion of ỹ LORDES houſe at Jeruſalem, and euer ſence haue they buylded, & yet is it not ended. And therfore (O kynge) yf thou thynkeſt it good, let it be ſought in the Lybraries & rolles of kynge Cyrus: yf it be founde thē, that it is done wt the councell and cōſent of kynge Cyrus, and yf oure lorde ỹ kynge be ſo mynded, let him wryte vnto vs therof.

Then cōmaunded kinge Darius, to ſeke in the Lybraries: and ſo at Egbathanis in a litle cite in Media there was founde ſoch a wrytinge: In the firſt yeare of the raigne of Cyrus, the ſame kynge Cyrus cōmaunded, ỹ the houſe of the LORDE at Jeruſalem ſhulde be buylded agayne (& odoures to be made there contynually vnto the LORDE) whoſe heyth ſhalbe ten cubites, ỹ bredth lx. cubites & iiij. ſquare wt thre hewen ſtones, wt a loſte of tymbre of the ſame countre, yee wt a new loſt, & the expenſes therof to be geuen of ỹ houſe of kynge Cyrus. And the ornamētes of golde & ſyluer, ỹ Nabuchodonoſor toke out of the houſe of the LORDE at Jeruſalem, ſhalbe ſet agayne in the temple at Jeruſalē, where they were afore. Syſennes alſo the vnderſhreue in Syria and Phenices, ỹ prynces and their companyons, and the other ỹ behead rulers in Syria and Phenices, ſhall not medle ner haue eny thinge to do with that place.

I Cyrus haue cōmaunded alſo, that they ſhal buylde the houſe of the LORDE whole vp: & haue ordeyned them, to helpe thoſe ỹ be come out of captiuyte, tyll the houſe of the LORDE be fynſhed: & out of the trybute and taxinge that is yearly rayſed vp in Syria and Phenices, diligently to geue them a certayne ſumme, to the offerynge of the LORDE: and the ſame to be delyuered vnto Zorobabel the officer: that he therwithall maye ordeyne oxen, rammes, lambes, & corne, ſalt, wyne and oyle, and that contynually euery yeare: after the expences which the prieſtes that be at Jeruſalem, ſhew to be made daylie: this ſhalbe geuen vnto them without delaye, that they maye offer ſacrifices daylie to the hyeſt God, for the kynge and for his ſeruauntes, and to praye for their lyues. Let the proclamed alſo on euery ſyde, that who ſoeuer breaketh or deſpyſeth this cōmaundement of ỹ kynge, ſhalbe hanged vpon a galow (made of his owne good) & all his goodes ſhalbe ſeaſoned vnto ỹ kynge. The LORDE therfore (whoſe name is there called vpon) rote out and deſtroye all ỹ kynges and people, that vndertake by violence to hynder the ſame, or to deale vncurteouſly wt the houſe of the LORDE at Jeruſalem. I Darius the kinge haue ordeyned, that theſe thinges ſhalbe done with all diligence.

The VII. Chapter.

A Then Syſennes ỹ vnderſhreue in Celoſyria and Phenices, and the other landlordes with their companyons, obeyed the thinges that kynge Darius had ordened, were diligent in the holy workes, & were felow helpers with the olde rulers of the Jewes. And ſo the worke of the Sanctuary wente forth and proſpered, whan Aggeus and Zachary prophecied. And they performed all thinges therow the commaundement of the LORDE God of Iſrael, and after the deuyce of Cyrus, Darius, and Artaxerſes kynges of Perſia.

B And thus was oure houſe fynſhed, vnto the xxiij. daye of the moneth Addar in ỹ vj. yeare of kynge Darius. And the children of Iſrael the prieſtes & the Leuites, & the other that were come out of captiuyte, & ſoch as were ioyned vnto them, dyd accordinge as it is wrytten in the boke of Moſes. And in the dedicacion of the temple they offred an hundreth oxen, an C. rammes, iiij. C. lambes, & xij. goates for the ſynnes of all the people of Iſrael, after ỹ nombre of the trybes of Iſrael. The prieſtes alſo & the Leuites ſtode arayed in the prieſtly garmētes, after ỹ trybes, ouer all ỹ workes of the LORDE God of Iſrael, accordinge to ỹ boke of Moſes, and the porters by all the dores.

C And the children of Iſrael (wt thoſe ỹ were come out of captiuyte) helde the Paſſouer the xiiij. daye of the firſt moneth, whan the prieſtes and the Leuites were ſanctified,

They that came out of captiuyte, were not all ſanctified together: but the Leuites were all ſanctified together. And ſo all they that came out of captiuyte, kylled the eaſter lambe, for their brethre, for the prieſtes & for themſelues. And the chyldre of Iſrael yͤ came out of captiuyte, & eſcaped frō all yͤ abhominacions of the heithē, ſought the LORDE, and kepte the feaſt of vnleuended bred vij. daies longe, eatinge & drynkynge & were mery before the LORDE: yͤ the LORDE had turned the deuyce of the kynge of Aſſiria, & comforted their handes to the workes of yͤ LORDE God of Iſrael.

The VIII. Chapter.

A 1.Eſd.7.a AND after him, whan Artaxerſes the kynge of yͤ Perſias raigned, there wēte vnto him Eſdras the ſonne of Saraias, the ſonne of Azarias, the ſonne of Helchia, yͤ ſonne of Sallū, the ſonne of Sadoc, yͤ ſonne of Achitob, the ſonne of Amarias, yͤ ſonne of Azarias, the ſonne of Boccus, yͤ ſonne of Abiſu, yͤ ſonne of Phineas, the ſonne of Eleazar, yͤ ſonne of Aaron yͤ firſt preſt. This Eſdras wēte vp from Babilon (for he had good vnderſtondinge in yͤ lawe of Moſes, yͤ was geuē of the LORDE God of Iſrael, to be taught & done in dede.) And yͤ kinge fauoured him, & dyd him greate worſhipe and honoure, after all his deſyres. There wente vp with him alſo certayne of yͤ children of Iſrael, of the prieſtes, of yͤ Leuites, of the ſyngers, porters, and mynyſters of yͤ temple at Jeruſalem.

In the vij. yeare of the raigne of kynge Artaxerſes, in the v. moneth, yͤ is in the vij. yeare of the raigne, they wente from Babilon in the newmoone of the v. moneth, & came the hye waye to Jeruſalē after his commaundement, like as the LORDE had proſpered their iourney. For in theſe Eſdras gat greate inſtruccion, yͤ he ſhulde leaue none of yͤ thinges behynde, which were in yͤ lawe & cōmaundementes of God. And he taught whole Iſrael all righteouſnes & iudgment.

Then came the Secretaries of kynge Artaxerſes, & delyuered yͤ wrytinges (yͤ were come frō Artaxerſes the kynge) to Eſdras the preſt & reder of the lawe of the LORDE: And this is yͤ copye of yͤ letter: Kynge Artaxerſes ſendeth his gretinge vnto Eſdras the preſt & reder of the lawe of yͤ LORDE: Of frendſhipe & good will I haue ordeyned and charged, yf there be eny of the Jewes, of yͤ prieſtes & Leuites in my realme, which deſyreth & is contēt to go wͤ the vnto Jeruſalē, yͤ he maye do it. Therfore yf eny be mynded to beare the cōpany, let thē come together & go wͤ the (like as I am contēt & my vij. frendes my cōſeilers:) to ſe what they do at Jeruſalē & in Jewry, & kepe yͤ thinges accordinge as thou haſt in yͤ lawe of the LORDE: to bringe the giftes vnto God the LORDE of Iſrael, yͤ I & my frendes haue promyſed to Jeruſalē, & all the ſylver & golde yͤ is in the countre of Babilon, vnto yͤ LORDE to Jeruſalē, wͤ the thinge yͤ is geuē for the people in the LORDES temple at Jeruſalem: ſo that the ſame ſylver & golde maye be gadered, and oxen, rammes, ſhepe & goates and other that belōge to theſe thinges: and that they maye offer ſacrifices vnto the LORDE vpon the aulter of their LORDE, which is at Jeruſalem.

And what ſo euer thou & thy brethre wyll do wͤ the ſylver & golde, yͤ do after yͤ mynde & after the cōmaundement of the LORDE thy God: & like wyſe wͤ all the holy veſſels, ſo geuē the for the ſeruyce of the houſe of the LORDE thy God: & other thinges what ſoeuer is neceſſary for the to the worke of the temple, yͤ ſhalbe geuē the of the kynges treſure: & loke what thou with thy brethre wilt do with the golde and ſylver, that do after yͤ wil of the LORDE. And I kynge Artaxerſes haue commaunded the kepers of yͤ treſures in Syria and Phenices, that what ſoeuer Eſdras the preſt and reder of the lawe of the LORDE doth wryte, it ſhalbe geuē him: tyll an C. talentes of ſylver, and of golde in lyke maner: Of corne alſo an C. meaſures, and tyll an hūdreth veſſels of wyne, and other plenteous thinges without nombre. Let all thinges be done after the lawe of yͤ hyeſt God, that the wrath of God aryſe not in the realme of the kynge and of his ſonnes. I commaunde you alſo, that ye require no taxinge ner tribute of the prieſtes, Leuites, ſyngers, and mynyſters of the temple, ner of the wryters: and that no man haue auctorite to medle eny thinge againſt them. As for the (O Eſdras) ſet thou iudges and arbitrers in the whole lande of Syria and Phenices, after the wyſdome of God: and lerne all ſoch as are ignorannt in the lawe of God thy LORDE, and let all them that offende agaynſt the lawe, be punyſhed: wether it be with death, with payne, to be condemned in money, or to be banyſhed.

Then ſayde Eſdras yͤ wryter: Bleſſed be yͤ God of oure fathers, that hath geuen ſo good a mynde and wyll in to the herte of the kynge, to magnifie his houſe yͤ is at Jeruſalem, and hath made me to be accepted in hys

ſight of ỹ kynge, of his councell, of his frē
des and of his nobles. And so I was ſted-
faſt in my mynde, acordinge as the LORDE
my God helped me, and I chose out men of
C Israel, to go vp with me. And these are the
viij.a.a heades (after their kynreds & houses of their
fathers) that wente vp with me from Babi
lon, out of the kyngdome of Artaxerses: Of
the sonnes of Phares, Gersonius. Of ỹ son
nes of Siemarith, Amenus. Of the sonnes
of David, Accus, the sonne of Cecilia.

Of the sonnes of Phares, Zachary: and
with him there turned agayne an hundreth
and fiftie men. Of the sonnes of the captay
ne of Moabilon, Zaraei, and with him ij. C.
and l. men. Of the sonnes of Zachnes, Jecho-
nias Zecholi, and with him ij. C. and l. men.
Of the sonnes of Salamaasias, Gotholie,
and lxx. with him. Of the sonnes of Zapha-
cia, Zarias Miheli, and with him lxxx. Of
the sonnes of Job, Abdias Jeheli, and with
him ij. C. and xij. men. Of the sonnes of Ba-
nia, Salimoth the sonne of Josaphia, and
with him an C. and lx. men. Of the sonnes of
Beer, Zachary Bebei, and with him ij. C. and
viij. men. Of the sonnes of Esead, Johan-
nes Ezechan, and with him Cx. men. Of the
sonnes of Adonicā those that were the last,
and these are their names: Eliphalam ỹ son
ne of Gebel and Semeias, & with him lxx.
men. All these called I together by the wa-
ter Thia, where we pitched oure tentes thre
viij.a.b dayes, and there I mustered them.

As for the sonnes of the prestes and Leui
tes, I founde none there. Then sent I vnto
Eleazar, & Eccelom, and Masiman, & Malo
bam, and Enaathan, and Samea, and Jori-
bimathan, Eunagan, Zachary, Mosollamū
(these were the leders and men of experiēce)
& I sent them worde, that they shulde come
vnto Loddeus, which was by the place of
the treasury, & commaunded them that they
shulde speake vnto Loddeus and to his bre-
thren & to those that were in the treasury, to
sende vs soch mē, as might execute the pres-
tes office in the house of the LORDE oure
God. And w̄ the mightie hāde of oure LOR
DE God, they brought vnto vs mē of good
experience, from amōge the sonnes of Mool-
lus, the sonne of Leui, ỹ sonne of Jsrael, Se
bebeiam & the sonnes & his brethrē Aßbin &
Anim, of whom there were xviij. From amō
ge the children of the sonnes of Cananeus,
& their sonnes were xx. men. And of them ỹ
serued in the temple, whom David had or-
deyned, and the pryncipall men that minis-
tred for the worke vnto the Leuites in the
temple, ij. C. and xx. men: whose names are
all tokened vp in wrytinge.

Then commaunded I a fastynge vnto D
ỹ yonge men before the LORDE, ỹ I might 1.Esd.8.
desyre of him a prosperous iourney & a good
waye for vs, yee for vs, for oure children and
for the catell, because of the layenges away
te: & I durst not require of the kynge men of
horse & of fote, to conveye vs safely agaynst
oure enemies, for we had sayde vnto the kyn
ge, that ỹ power of the LORDE oure God
shulde be with them, that seke him w̄ their
whole hert. And therfore we besoughte God
oure LORDE earnestly because of these thin
ges, and he was mercifull vnto vs, and her-
de oure prayer. And I separated from amon
ge ỹ rulers of the people, & from ỹ prestes
of ỹ temple xij. men, & Sebeia & Asania, &
ten men of their brethren with them. And I
weied thē the golde & the sylver & all ỹ prest
ly ornamētes of the house of ỹ God, which
the kynge & his coūcell, & his prynces & who
le Jsrael had geuē. And whan I had weyed
it, I gaue thē an Cl. talētes in sylver, an C. ta
lentes of sylver vessell, an C. talentes of gol
de, & of goldē vessell seuē tymes twentie, and
vessels of other metall (yee of good metall)
xij. glisteringe as the golde, & saide vnto thē:
ye also are holy vnto the LORDE, & the ves-
sels are holy, & the golde & the sylver is promi
sed vnto the LORDE the God of ỹ fathers.
Be diligent now & kepe it, vntill the tyme ỹ
ye delyuer it to the rulers of the people, to ỹ
prestes, to the Leuites & to ỹ pryncipall mē
of the cities of Jsrael in Jerusalem, & in the
chambre of the house of oure God.

So ỹ prestes & the Leuites which recea E
ued of me the golde, the sylver & the vessell, 1.Esd.8.d
brought it to Jerusalē into the tēple of the
LORDE. And from Thia we brake vp the xij.
daye of the first moneth, tyll we came to Je-
rusalē. And whan the thirde daye was past,
the weyed golde & sylver was delyuered in ỹ
house of the LORDE the fourth daye, vnto
Marimoth the sonne of Jor the prest, & w̄
him was Eleazar ỹ sonne of Phineas, and
with thē were Josabdus ỹ sonne of Jesnet,
Medias & the sonne of Banns, & certayne of
the Leuites to the nombre & to the waighte:
& the waight of them was writtē vp the sa-
me tyme. As for those that were come out
of captivyte, they offred sacrifice vnto the
LORDE the God of Jsrael: euē xij. oxen for
all Jsrael, lxxxvj. rammes, lxxij. shepe, xij. goa
tes for synne, xij. kyne for a thankofferinge,
all to the sacrifice of the LORDE. And ỹ kin
ges cōmission delyuered they vnto ỹ stewar

des and debytes of the kynge, and to the vn-
derſhrewes in Celoſyria and Phenices.
1.Eſd.9.a Now whan theſe thinges were done, the
rulers came vnto me, and ſayde: The genera-
cion of Iſrael, the prynces, ỹ preſtes and Le-
uites, the ſtraunge people and indwellers of
the londe, haue not put awaye their vnclen-
neſſe, from the Cananites, Hethites, Phereſi-
tes, from the Moabites, Egipcians & Edo-
mites. For both they and their ſonnes haue
mengled them ſelues with the daughters of
them, & the holy ſede is mixte with the out
landiſh Heithen, & ſens the begynnynge of
their raigne haue the rulers and heades be-
ne partakers of their wickednesse.

As ſoone as I had herde theſe thinges,
immediatly I rent my holy garmentes, and
pulled out ỹ hayre of my heade & my beerd,
& ſat me downe ſorouſull & heuy. So all they
that were moued thorow the worde of the
God of Iſrael, came vnto me: and I ſat ſtill
full of heuines vntill the euenynge ſacrifice.
Then ſtode I vp frō faſtinge, hauynge ren-
te clothes & the holy garmēt, kneled downe
vpon my knees, helde out my hādes vnto ỹ
F LORDE, & ſayde: O LORDE, I am confoun-
ded & aſhamed before thy face, for oure ſyn-
nes are becomemany vpon oure heades, & o⁹
wickednesſes are exalted vnto the heauē: for
ſens ỹ tyme of o⁹ fathers we are in greate ſin
ne vnto this daye. And for the ſynnes of vs
& o⁹ fathers, we w⁹ oure brethren & w⁹ oure
preſtes haue bene delinered vnto the kinges
of the earth, in to the ſwerde, & in to captini
te, & became a ſpoyle with confucion & ſha-
me vnto this daie. And now O LORDE God,
how greate is the mercy ỹ we haue gottē of
the⁹ in ỹ thou haſt left vs a rote & a name
in the place of thy Sanctuary, to diſcouer
oure light in the houſe of ỹ LORDE o⁹ God,
& genē vs meate at all tymes of o⁹ miniſtra-
cion. And whan we were in captiuyte, we
were not forſaken of the LORDE oure God:
but he made the kynges of Perſia gracious
& fauourable vnto vs, ſo ỹ they gaue vs vy-
tayles & meate, yee & leue to buylde vp the tē
ple of oure LORDE God agayne, to repayre
the waiſted places of Sion, and to dwell in
Jewry & Jeruſalem. And now O LORDE,
what ſhall we ſaye, hauynge all theſe thin-
ges in poſſeſſion? For we haue broken thy cō
maundementes, which thou gaueſt vnto vs
by the handes of thy ſeruauntes the prophe
tes, ſayenge: The londe ỹ ye go vnto, & ỹ is
geuen you for an heretage to haue in poſſeſ-
ſion, is defyled with the vnclennes & fylthy-
nes of the Heithen, & with their abhomina-
cion haue they poluted it altogether. Ther-
fore ſhal ye not ioyne youre daughters vnto Deu.
their ſonnes, ner mary yo⁹ ſonnes vnto their vii.
daughters: Moreoner, ye ſhall neuer ſeke to
make peace w⁹ them, ỹ ye maye increaſe & ea
te the beſt in the lande, & ỹ ye maye denyde ỹ
inheritaunce of the lande vnto yo⁹ children
for euermore. As for the thinge ỹ now hap-
peneth vnto vs, it commeth all for o⁹ wicked
workes & greate ſynnes. yet haſt thou geuen
vs ſoch a rote, ỹ we are come againe in to o⁹
owne londe: and we are ſo wicked, ỹ we haue
brokē thy ſtatutes & cōmaundementes agay
ne, & mengled o⁹ ſelues w⁹ the vnclēnes of the
outlandiſh Heithen. O LORDE, art thou an
grie with vs? wilt thou rote vs cleane out?
ỹ oure rote & name remayne nomore? O LOR
DE God of Iſrael, thou art true, for oure rote
endureth yet vnto this preſent daye. And be-
holde, now are we before ỹ in o⁹ ſynnes, now
can we not ſtonde before the in them.

And whan Eßdras with this prayer had G
knowleged the ſynne, wepinge, & lyege ſtart 1.Eſd.
vpon the grounde before the tēple, there ga-
thered vnto him from Jeruſalem a greate
multitude of men & wemen, of yonge men &
maydens, for there was a very greate wepin
ge and mournynge in the cōgregacion. So
whan Jechonias the ſonne Jeheli one of the
children of Iſrael cried, he ſayde vnto Eß-
dras: we haue ſynned agaynſt the LORDE,
becauſe we haue maried outlandiſh women
of the Heithē. Now art thou ouer all Iſrael.
We wil ſweare an ooth ther fore vnto ỹ LOR
DE, ỹ we ſhal put awaye all o⁹ wyues which
we haue takē of the Heithē, w⁹ their childrē:
like as it is appoynted the by ỏ forefelders.
Stonde vp then, open thou it and declare it
playnely vnto vs accordige to the lawe of ỹ
LORDE: for the matter belongeth vnto ỹ, &
we wyll helpe the, quyte thy ſelf manly. So
Eßdras aroſe, and toke an ooth of the rulers
of ỹ preſtes & of ỹ Leuites & of all Iſrael,
to do after theſe thinges, and they ſware.

The IX. Chapter.

Then Eßdras ſtode vp from the cour I
te of the tēple without, & went in to vii.
the chāber of Jonathas the ſonne of
Naſabus, & remayned there, & ate no meate
ner dronke drynke, for the multitude of the
wickednes of the people. And there was ma
de a proclamacion in all Jewry & at Jeruſa
lem, for all ſoch as were gathered at Jeruſa
lē out of captiuyte, ỹ who ſo ouer came not
to Jeruſalē within two or three dayes (acor-
dinge to the iudgment of the olde lordes of
councell) his goodes ſhulde be taken from

him, & he excluded from the cõgregacion of the captiuyte. And in thre dayes were all they of the trybe of Juda & Ben Jamin gathered together at Jeruſalem, the xx. daye of ỹ ix. moneth. And ỹ whole multitude ſat trẽblinge in the courte of the temple, for it was wynter. So Eſdras aroſe vp, & ſayde vnto them: ye haue done vnrighteouſly, in that ye haue taken outlandiſh wyues to mariage, & ſo to increaſe the ſynnes of Iſrael. And now knowlege the ſame, & geue prayſe vnto the LORDE God of oure fathers, & perfourme his wil, departinge from the Heithen of the londe, & from the outlandiſh wyues. Then cried the whole multitude with loude voyce, & ſayde: like as thou haſt ſpokẽ, ſo wil we
B do: But for ſo moch as the people are many, & ỹ wynter here, we maie not ſtõde without ỹ houſe: agayne, this worke is not a thinge, ỹ can be fynyſhed in a daye or two, for we be many ỹ haue ſynned in theſe thinges: Ordener therfore, ỹ the rulers of the multitude and all they that dwell with vs, and as many as haue outlandiſh wyues, the preſtes alſo and iudges of euery place, maye ſtonde in the tyme appoynted, tyll they lowſe vp the wrath of the LORDE in this buſynes.

Then Jonathas the ſonne of Ezeli, & Ozias and Thecam receaued ỹ charge of this matter, & Bozoramus, & Leius and Sabatheus helped thẽ therto. After this, all they ſtode vp ỹ were come out of captiuyte. And Eſdras the preſt choſe vnto him the prynci pall men from amonge the fathers acordinge to their names, & in the new moone of the tenth moneth they ſat together, to examen this matter. And ſo the matter was a determynge (concernynge the men ỹ had outlandiſh wyues) vntill the new moone of the firſt moneth. And of the preſtes ỹ had mixte thẽ ſelues wt outlandiſh wyues, there were found: Of the ſonnes of Jeſu the ſonne of Joſedec & his brethren, Mazeas, Eleazer, Joribus & Joadeus, which offred them ſelues to put awaye their wyues, & to offre a ramme for their ignoraunce. And of the ſonnes of Semmeri, Maſſeas, & Eſſes & Jeelech Azarias. Of ỹ ſonnes of Joſera, Limoſias, Ziſmaen, Nathanea, Juſſio, Jeddus, & Talſas. And of the Leuites, Joſabdus, Semeis and Colnis, Caletas, Jacteas, Colnas and Elio
C nas. Of the ſyngers of the Sãctuary, Eliaſib, Zackarus. Of the porters, Sallumus & Tolbanes. And of Iſrael, of the children of Joro, Oſi & Remias, & Geddias, & Melchias, Michelus, Eleazarus, Jẽmebias & Bannas. And of the childrẽ of Jolaman, Chanias, Zachary, Jezrelus, Joddius, Erimoth & Elias. And of ỹ ſonnes of Jathoim. Eliadas, Liaſamus, & Zochias, Larimoth, Sabdis & Tebedias. And of ỹ ſonnes of Zebes, Johãnes Amanias, Zabdias, & Emeus. And of the ſonnes of Bannus, Olammus, Maluchus, Jeddus, Jaſub, Aſabus & Jerimoth. And of ỹ ſonnes of Addin, Naatus & Mooſias & Caleus & Raanas Maaſias, Mathathias, Beſel, Bannus, and Manaſſes.

And of the ſonnes of Naue, Nones, Aſeas, Melchias, Sameas, Simõ, Ben Jamin, Malchus & Marras. And of the ſonnes of Aſom, Carianeus, Mathathias, Bannus, Eliphalach, Manaſſes, Semei. Of the ſonnes of Bannus, Jeremy, Moodias, Abramas, Johel, Baneas, peliaas, Jona, Marimoth, Eliaſib, Mathaneus, Eliaſis, Ozizas, Dielus, Semedius. Zambris & Joſeph. Of ỹ ſonnes of Nobeus, Jdelus, Mathathias, Sabadus, Zecheda, Sedmi, Jeſſeus, & Baneas. All theſe had takẽ outlãdiſh wemẽ to mariage, & they put thẽ awaye wt their childrẽ.

The preſtes & Leuites, & all they ỹ were of Iſrael, dwelt at Jeruſalem & thorow out all ỹ londe, in the new moone of the ſeuenth moneth, & the childrẽ of Iſrael were in their dwellynges. And ỹ whole multitude came D
together vpon ỹ floore at ỹ eaſt ſyde of the 2.Eſd.8.a
holy porte of ỹ tẽple. And they ſpake vnto Eſdras ỹ hie preſt & reder, ỹ he wolde brynge ỹ lawe of Moſes, which was genẽ of ỹ LORDE God of Iſrael. So Eſdras the hie preſt brought the lawe vnto the whole multitude, to man and woman, & to all preſtes, ỹ they might heare the lawe, in the new moone of the ſeuenth moneth. And he red in ỹ floore ỹ is before ỹ holy porte of ỹ tẽple, from the mornynge early vntill the euenynge, before men & wemen. And they applied their mynde all vnto the lawe.

And Eſdras the preſt & reder of ỹ lawe ſtode vp vpon a ſcaffolde of wodd, which was made therfore: & vpon his right hande there ſtode by him Mathathias, Samus, Ananias, Azarias, Urias, Ozechias, & Balſamus: Vpon his leſte hãde ſtode Faldeus, Miſael, Malachias, Abuſchas, Sabus, Nabadias, & Zachary. Then toke Eſdras ỹ boke before the whole multitude, for he was ỹ pryncipall and had in moſt honꝰ of thẽ all. And whã he had red out ỹ lawe, they ſtode all ſtraight vp vpon their fete. So Eſdras prayſed the LORDE the moſt hye God, the Allmightie God of hooſtes. And all ỹ peo E
ple anſwered, Amen: & helde vp their hãdes, fell downe flat vpon the earth, & prayſed ỹ

LORDE: Jeſus, Beneas, Sarebias, Jaddimus, Accubus, Sabbathens, Calithes, Azarias, Joradus, Ananias, & Philias the Lenites which taught the lawe of the LORDE, & red the lawe of the LORDE in the cõgregacion, & euery man sett thoſe before ỹ vnderstode the lawe. Then spake Atharathes vnto Eſdras the hye preſt & reder, & to the Lenites ỹ taught the multitude, sayenge: This daye is holy vnto the LORDE: & all they ỹ had herde the lawe, wepte. So Eſdras sayde: Departe yo^r waye then, & eate the beſt, & drynke the sweteſt, & sende giftes vnto them ỹ haue nothinge: for this daye is holy vnto the LORDE, and be not ye sory. Then wente they their waye euerychone, ate and dronke and were mery, & sent rewardes vnto thẽ ỹ had nothinge, ỹ they also might eate with gladneſſe: for they were exceadingly reioyſed, thoro the wordes that were red vnto them in the lawe: And so they were all gathered together at Jeruſalem to holde the feaſt, accordinge to the couenaunt of ỹ LORDE God of Iſrael. .Eſd.9.c

The ende of the thirde boke of Eſdras.

The IIII boke of Eſdras.

What this boke conteyneth.

Chap. I. God reproueth the people for their vnthankfulnes, and rehearſeth vnto them his owne louynge mercy, that he maye bringe thẽ agayne: yf they wyl not amende, he wil chose another people.

Chap. II. The Synagoge cõplayneth vpõ hir children. The callynge of the Heithen.

Chap. III. Eſdras sheweth of the excellent workes of God, done vnto the people, and hath a frendly contencion with God: becauſe he ſuffreth the Babilonians to haue the dominion ouer them, where as they yet are sinners also.

Chap. IIII. The angel rebuketh Eſdras, for takinge in hãde to seke out the grounde of Gods iudgment, and instructeth him with fayre symilitudes.

Chap. V. A communicacõ of Eſdras and the angel together.

Chap. VI. The angel enfourmeth Eſdras, and answereth him to his queſtions.

Chap. VII. The angel sheweth Eſdras many secrete matters, and thinges for to come.

Chap. VIII. Eſdras prayeth for the people, that God wyll rather loke vpon his owne louynge mercy and the godlynes of few, thẽ vpon the wycked synnes of many.

Chap. IX. Tokens of the tyme and punyshment for to come. Viſions are shewed vnto Eſdras.

Chap. X. A communicacion betwixte Eſdras, and the woman that appeared vnto him.

Chap. XI. XII. XIII. Of certayne viſions and the interpretacions therof.

Chap. XIIII. God appeareth vnto Eſdras in the buſh, talketh with him, and cõmaundeth him what he shal doo.

Chap. XV. God sheweth Eſdras the punyshment that he wyl sende vpon the synfull people, and commaundeth him to tell them the same.

Chap. XVI. Punyshment vpon the Heithen, and how the people of God shal behaue them selues therin.

The first Chapter.

THe seconde boke of ỹ prophet Eſdras: (ỹ sonne of Sarias, the sonne of Azarias, ỹ sonne of Helchia, ỹ sonne of Sallũ, the sonne of Sadoc, the sonne of Achitob, the sonne of Amerias, the sonne of Azarias, the sonne of Maraioth, the sonne of Sarahias, the sonne of Vzi, the sonne of Boccus, the sonne of Abiſu, the sonne of Phineas, the sonne of Eleazar, the sonne of Aaron, of the trybe of Leui) which was puſoner in the lande of the Meedes, in the raigne of Artaxerſes kynge of Perſia.

And the worde of the LORDE came vnto me, sayenge: Go thy waye & shew my people their synfull dedes, & their children their wickednesſes, which they haue done against me, that they maye tell their childers childre the same: for the synnes of their fathers are increaſed in them. And why? they haue forgotten me, & haue offred vnto straunge goddes. Am not I euen he, that brought them out of the lande of Egipte, from the houſe of bondage? But they haue prouoked me vnto wrath, & deſpyſed my councels. Pull thou out then the hayre of thy heade, and cast all euell ouer them, for they haue not bene obedient vnto my lawe.

It is a people without lernynge & nourtoure. How longe shal I forbeare them, vnto whom I haue done so moch good? Many kynges haue I deſtroyed for their sake: Pharao wt his seruauntes and all his power haue I smytten downe and slayne; All ỹ nacions haue I deſtroyed and roted out before them, and in ỹ eaſt haue I brought two landes and people to naught, euen Tyre & Sydon, and haue slayne all their enemies. Speke thou therfore vnto them, sayenge: Thus sayeth the LORDE: I led you thoro the see, and haue geuen you sure stretes sence the begynnynge. I gaue you Moſes to be your captayne, and Aaron to be the preſt: I gaue you light in a piler of fyre, & greate wõders haue I done amõge you: yet haue ye forgotten me, sayeth the LORDE.

C Thus ſayeth the allmightie LORDE: I
Exo.16.c gaue you quales to eate, and tentes for youre ſuccoure: Neuertheles ye murmured, and aſcrybed not ẏ victory of youre enemies vnto my name: yee this ſame daie do ye yet murmoure. Where are the benefites, that I haue done for you: Whan ye were hongrie in
Num.14.a the wildernes, dyd ye not crie vnto me: Why haſt thou brought vs in to this wildernes, to kill vs: It had bene better for vs, to haue ſerued ẏ Egipcians, then to dye in this wilderneſſe. Thē had I pitie vpon youre mourninges, and gaue you Manna to eate. Ye ate angels foode. Whā ye were thyrſtie, dyd not
Num.20.b I hew ẏ hardſtone, & cauſed water ynough to flowe thereout: For the heate, I couered you with ẏ leaues of the trees. A good pleaſaunt fatt londe gaue I you: I caſt out the Canamites, the pheresites and philiſtynes before you. What ſhal I do more for you, ſaieth the LORDE:

D Thus ſayeth the Allmightie LORDE:
Num.14.d Whan ye were in the wildernes, in the water of the Amorites, beynge a thyrſt & blaſphemynge my name, I gaue you not fyre for youre blaſphemies, but caſt a tre in to ẏ water, and made the ryuer ſwete. What ſhall I do vnto the, O Jacob: Thou Juda woldeſt
Num.21.b not obeye me. I wil turne me to another people, & vnto thoſe will I geue my name, that they maye kepe my ſtatutes. Seinge ye haue forſakē me, I wil forſake you alſo. Whan ye deſyre me to be gracious vnto you, I ſhal
Num.14.b haue no mercy vpon you. Whan ye call vpō me, I wil not heare you. For ye haue defyled youre hādes with bloude, and youre fete are ſwift to commytt manſlaughter. Ye haue not forſaken me (in a maner) but youre owne ſelues, ſayeth the LORDE.

E Thus ſayeth the Allmightie LORDE: haue I not prayed you, as a father his ſonnes, as a mother hir daughters, and as a norſſe hir yonge babes, that ye wolde be my people, and I ſhulde be youre God: that ye wolde be my children, and I ſhulde be youre owne father: I gathered you together, as an
Num.24.d henne gathereth hir chekens vnder hir wynges. But now what ſhal I do vnto you: I ſhal caſt you out fro my face. Whan ye offre vntō me, I ſhal turne my face from you: for youre ſolempne feaſt dayes, youre newmoones and youre circumciſions haue I forſaken. I ſent vnto you my ſeruauntes the prophetes, whom ye haue taken and ſlayne, and rente their bodies in peces, whoſe bloude I
Num.24.a wyll requyre of youre handes, ſayeth the LORDE.

Thus ſayeth the Allmightie LORDE: S
youre houſe muſt be deſolate. I wil caſt you out as the wynde doth ẏ ſtraw: youre children ſhal not be fruteful, for they haue deſpyſed my commaundement, and done ẏ thinge ẏ is euell before me. Youre houſes wil I geue vnto a people ẏ ſhal come, and they ẏ neuer Eſa.65.2
herde me, ſhal beleue in me: & they vnto whō Rom.10
I neuer ſhewed token, ſhal do the thinge ẏ I cōmaunde thē. They haue ſene no prophetes, yet ſhal they call their ſynnes to remembraunce, and knowlege thē. I reporte me vnto the grace, that I wil do for the people which is to come, whoſe children reioyſe in gladnes: & though they haue not ſene me wt bodely eyes, yet in ſpirite they beleue the thinge that I ſaye. And now brother, beholde what greate worſhipe, and ſe ẏ people that Eſa.41.c
commeth from the eaſt, vnto whom I wyll Luc.13.c
geue the dukedome of Abraham, Iſaac and Matt.8.
Jacob, of Oſeas, Amos, and Micheas, of Joel, Abdy, Jonas, Naum and Abacuc, of Sophony, Aggeus, Zachary and Malachy, which is called alſo an angel (or meſſāger) of the LORDE.

The II. Chapter.

Thus ſayeth the LORDE: I brought A
this people out of bondage, I gaue thē my cōmaundementes by my ſeruauntes ẏ prophetes, whom they wolde not heare, but deſpyſed my coūcels. The mother that bare them, ſayeth vnto them: Go youre waye ye children, for I am a wyddow & forſaken: I brought you vp with gladneſſe, but with ſorow and heurynes haue I loſt you: for ye haue ſynned before the LORDE yor God, and done ẏ thinge that is euell before him. But what ſhall I now do vnto you: I am a wyddow and forſakē: go youre waye (o my children) and aske mercy of the LORDE. As for me O father, I call vpon the for a wytneſſe ouer the mother of theſe childrē, which wolde not kepe my couenaunt: ẏ thou bringe them to cōfucion, and their mother to a ſpoyle, that ſhe beare no more. Let their names be ſcatred abrode amonge the heithen, let them be put out of the earth, for they haue thought ſcorne of my couenaunt.

Wo be vnto the Aſſur, thou that hydeſt B
the vnrighteous by the. Thou wicked people, remembre what I dyd vnto Sodom Gen.19.c
and Gomorre, whoſe land is turned to pitch and aßſhes. Euen ſo alſo wyll I do vnto all them, that heare me not, ſayeth the Allmightie LORDE. Thus ſayeth the LORDE vnto Eßdras: Tell my people, ẏ I will geue them the kyngdome of Jeruſalem, which I wol-

de haue geuen vnto Israel. Their glory also wyl I take vnto me, and geue them the euer lastynge tabernacles, which I had prepared for those.

The tre of life shalbe vnto them a swete smellynge oyntment: they shal nether labour ner be weery. Go ye youre waye, & ye shall receaue it. Praye for yo^r selues a few dayes, that they maye dwell therin. Now is the kingdome prepared for you, therfore watch. Take heauē and earth to wytnesse, for I haue broken the euell in peces, and created the good, for I lyue sayeth ỹ LORDE. Mother embrace thy children, and brynge them vp with gladnes: make their fete as fast as a piler, for I haue chosen the, sayeth the LORDE.

C And those that be deed wyll I rayse vp agayne from their places, and brynge them out of ỹ graues, for I haue knowne my name in Israel. Feare not thou mother of the children, for I haue chosen the, sayeth the LORDE. And for thy helpe I shal sende the my seruauntes Esay and Jeremy, after whose councell I haue sanctified & prepared for the, xij. trees with dyuerse frutes, and as many welles flowinge with mylck and hony, & seuen mountaynes, wher vpō there growe roses and lilies, wherin I wyl fyll my children with ioye. Execute iustice for the wyddowe, be iudge for the fatherlesse: geue to ỹ poore: defende the cōfortlesse: clothe the naked: heale the wounded and sick: laugh not a lame man to scorne: defende the crepell, and lat the blinde come in to ỹ sight of my clearnes. Kepe the olde & yonge within thy walles: where so euer thou fyndest the deed, tokē them, and burye them, and I shal geue the the first place in my resurreccion. Holde styll (O my people) and take ỹ rest, for thy quyetnes is come. Fede thy children O thou good norisse, stablish their fete: As for the seruauntes whom I haue geuen the, there shal not one of them perishe, for I wyl seke thē from thy nombre, vere not thy selfe.

obi. 1. d

D For whan the daye of trouble and heuynes commeth, other shal wepe and be sorowfull, but thou shalt be mery and plenteous. The Heithen shalbe gelous, but they shalbe able to do nothinge agaynst the, sayeth the LORDE. My handes shal couer the, so that thy children shal not se the fyre euerlastinge. Be ioyfull O thou mother with thy childrē, for I wyll delyuer the, sayeth the LORDE. Remembre thy deed childrē, for I shal brynge them out of the earth, and shew mercy vnto them, for I am mercifull, sayeth the LORDE Allmightie.

Embrace thy childrē, vntyll I come and shew mercy vnto them, for my welles runne ouer, and my grace shal not fayle. I Esdras receaued a charge of the LORDE vpon the mount Oreb, that I shulde go vnto Israel. But whan I came vnto thē, they set me at naught, and despysed the commaundement of ỹ LORDE. And therfore I saye vnto you O ye Heithen, that heare and vnderstonde: Loke for youre shepherde, he shal geue you euerlastinge rest: for he is nye at hande, that shal come in the ende of the worlde. Be redy to the reward of the kyngdome, for the euerlastinge light shall shyne vpon you for euermore. Flee the shadowe of this worlde, receaue the ioyfulnes of youre glory. I testifie my sauioure openly: O receaue the gift ỹ is geuen you, and be glad, geuynge thankes vnto him, that hath called you to the heauenly kyngdome. Arise vp, and stonde fast: beholde the nombre of those that be sealed in the feast of the LORDE, which are departed from the shadowe of the worlde, and haue receaued glorious garmētes of the LORDE. Take thy nombre O Sion, and shut vp thy purified, which haue fulfilled the lawe of the LORDE. The nombre of thy children whom thou longedest for, is fulfilled: beseke the power of the LORDE, that thy people which haue bene called from the begynnynge, maye be halowed.

I Esdras sawe vpon the mount Sion a greate people, whom I coude not nombre, & they all praysed the LORDE with songes of thankesgeuynge. And in the myddest of the there was a yonge mā of an hye stature, more excellent then all they, and vpon euery one of their heades he sett a crowne, and was euer hygher and hygher, which I maueled at greatly. So I axed ỹ angell, & sayde: Syr, what are these? He answered and sayde vnto me: These be they, that haue put of the mortall clothinge and put on the immortall, and haue testified & knowleged the name of God. Now are they crowned, and receaue the rewarde.

Then sayde I vnto the angell: what yonge persōne is it, that crowneth them, & geueth them the palmes in their handes? So he answered and sayde vnto me: It is ỹ sonne of God, whom they haue knowleged in the worlde. Then beganne I greatly to commende them, that stode so stifly for the name of the LORDE. And so the angell sayde vnto me: Go thy waye, and tell my people, what maner of thinges and how greate wonders of the LORDE thy God, thou hast sene

The III. Chapter.

A IN the thirtie yeare of the fall of the cite, I was at Babilon & laye troubled vpō my bed, & my thoughtes came vp ouer my hert: for I sawe ỳ desolacion of Sion, & the plenteous wealth of them ỳ dwelt at Babilon: & my spirite was sore moued, so that I begāne to speake fearfull wordes to the most hyest, and sayde: O LORDE LORDE, thou spakest at the begynnynge, whan thou plantedst ỳ earth (and that thy self alone) and gauest commaundement vnto ỳ people, and a body vnto Adam, which was a creature of thy handes, and hast breathed in him the breth of life: and so he lyued before the, and thou leddest him in to paradyse, which gardē of pleasure thy right hande had planted, or euer the earth was made. And vnto him thou gauest commaundemēt to loue ỳ waye, which he transgressed, & immediatly thou appoyntedest death in him, and in his generacions. Of him came nacions, trybes, people & kynreddes out of nombre. And euery people walked after their owne wil, and dyd nyce thinges before the: and as for thy commaundementes, they despysed them.

B But in processe of tyme thou broughtest the water floude, vpon those that dwelt in the worlde, and destroydest them. And like as the death was in Adam, so was the water floude also in these. Neuertheles one of them thou lefte̅st: namely, Noe with his housholde, of whom come all righteous mē. And it happened that, whan they ỳ dwelt vpon the earth, begāne to multiplie, and had gotten many children, and were a greate people, they beganne to be more vngodly then the first.

Now whan they all lyued so wickedly before the, thou dideste chose the a man from amonge them, whose name was Abram. Him thou louedest, and vnto him only thou shewdest thy wyll, and maydest an euerlastinge couenaunt with him, promisinge him, that thou woldest neuer forsake his sede. And vnto him thou gauest Isaac, vnto Isaac also thou gauest Jacob and Esau. As for Jacob thou dideste chose him, and put backe Esau. And so Jacob became a greate multitude.

C And it happened that whā thou leddest his sede out of Egipte, thou broughtest thē vp to the mount Sion, bowinge downe the heauens, settinge fast the earth, mouynge the grounde, makynge the depthes to shake, and troublynge the worlde: And thy glory wente thorow foure portes of fyre, and earth quakes, and wyndes and colde: that thou mightest gene the lawe vnto the sede of Jacob, and diligence vnto the generacio of Israel.

And yet tokest thou not awaye from thē that wicked hert, that thy lawe might brynge forth frute in them. For the first Adam bare a wicked hert, transgressed, and was ouercome, and so be all they ỳ are borne of him. Thus remayned weaknes with the lawe in Rom.5.a the hert of the people, with the wickednesse of the rote: so that the good departed awaye, and the euell abode still. So the tymes passed awaye, and the yeares were broughte to an ende. Then dideste thou rayse the vp a seruaunt called Dauid, whom thou commaundedst to buylde a cite vnto thy name, and to offre vp incense and sacrifice vnto the therin. This was done now many yeares. 1.Re.16.c 2.Reg.5.a

Then the inhabiters of the cite forsoke D the, and in all thinges dyd euē as Adam and all his generacions had done: for they also had a wicked hert. And so thou gauest thy cite ouer in to the handes of thine enemies. Are they of Babilon then better and more righteous then thy people, ỳ they shal therfore haue the domynion of Sion? For whan I came there, and sawe their vngodlynes, and so greate wickednesse, that it coude not be nōbred: yee whan my soule sawe so many euell doers (in ỳ xxx. yeare) my hert fayled me, for I sawe, how thou suffrest them in soch vngodlynes, and spareste ỳ wicked doers: but thine owne people hast thou roted out, and preserued thine enemies, & this hast thou not shewed me.

E I can not perceaue how this happeneth. Do they of Babilon then better, then they of Sion? Or is there eny other people, ỳ knoweth the, sauynge the people of Israel? Or what generacion hath so beleued ỳ couenaūtes, as Jacob? And yet their reward appeareth not, and their labō hath no frute. For I haue gone here and there thorow the heithē, & Ise, ỳ they be rych & wealthy, & thynke not vpon ỳ commaundementes. Weye thou therfore oure wickednesse now in ỳ balaunce, and theirs also that dwell in the worlde, and so shal thy name be nowhere founde but in Israel. Or where is there a people vpon earth, ỳ hath not synned before the? Or what people hath so kepte thy commaundementes? Thou shalt fynde, that Israel by name hath kepte thy preceptes, but not the other people and heithen.

The IIII. Chapter.

2 AND the angell that was sent vnto me (whose name was Vriel) gaue me answere, and sayde: Thy hert hath take to moch vpon it in this worlde, and thou thinkest to comprehende the waye of the Hyest. Then sayde I: yee my lorde. And he answered me, and sayde: I am sent to shewe the three wayes, and to sett forth three symilitudes before the: wherof yf thou canst declare me one, I wil shewe the also the waye, that thou desyrest to se, and I shal shewe the from whence the wicked hert commeth. And I sayde: tell on my LORDE. Then sayde he vnto me: Go thy waye, weye me the weight of the fyre, or measure me the blast of the wynde, or call me agayne the daye that is past. Then answered I and sayde: What man borne is able to do that? Why requyrest thou soch of me? And he sayde vnto me: Yf I shulde axe the, how depe dwellinges are in the see? Or how greate water springes are vpon ỳ firmamẽt? Or how greate water sprynges are in the begynnynge of the depe? Or which are the out goinges of Paradise? Peraduẽture thou wouldest saye vnto me: I never went downe yet in to ỳ depe ner hell, nether dyd I ever clymme vp in to heauen. Neuertheles now haue I axed the but onely of fyre and wynde and of the daye, where thorow thou hast trauayled, and from the which thou canst not be separated: and yet canst thou geue me no answere of them.

B He sayde moreouer vnto me: Thinne owne thinges, and soch as are growne vp with ỳ, canst thou not knowe: how shulde thy vessel then be able to cõprehende the waye of the Hyest, and now outwardly in the corrupte worlde, to vnderstõde the corrupcion ỳ is euy bent in my sight? Thẽ sayde I vnto him: It were better that we were not at all, thẽ that we shulde lyue in wickednesse, and to suffre, and not to knowe wherfore. He answered me, and sayde: I wẽte in a wod, and the trees toke soch a deuyce and sayde: Come let vs go, Iud. 9. b and fight agaynst the see, that it maye departe awaye before vs, and that we maye make vs yet more woddes. Par. 25. c

The floudes of the see also in lyke maner toke this deuyce and sayde: Come, let vs go vp, and fight agaynst the trees of the wodd, that we maye make oure londe the wyder. The thought and deuyce of the wodd was but vayne and nothinge worth, for the fyre came, and consumed the wod: The thought of the floudes of the see came likewyse to naught also, for the sonde stode vp and stopped them.

Yf thou were iudge now betwyxte these two, whom woldest thou iustifie, or whom woldest thou cõdemne? I answered and sayde: Verely it is a foolish thought that they both haue deuysed. For the grounde is geuen vnto the wod, and the see also hath his place to beare his floudes. Then answered he me ỳ sayde: Thou hast geuen a right iudgment, why iudgest thou not thy self also? For like as the grounde is geuen vnto the wod, and the see to his floudes: euen so they that dwell vpon earth, maye vnderstonde nothinge, but that which is vpon earth: and he that dwelleth aboue the heauens, maye onely vnderstonde the thinges, that are aboue the heauens. Then answered I and sayde: I beseke the O LORDE let me haue vnderstondinge: for it was not my mynde to be curious of thy hye thinges, but of soch as we daylie medle with all: namely, wherfore that Israel is blasphemed of the heithen, and for what cause the people (whom thou euer hast loued) is geuen ouer, to be punyshed of vngodly nacions: and why the lawe of oure fathers is brought to naught, and the wrytten couenauntes come to none effecte, and we passe awaye out of the worlde as the greshopers, and oure life is a very feare, and we are not worthy to optayne mercy. What wyl he do then vnto his name, which is called vpon ouervs? Of these thinges haue I axed question.

Then answered he me and sayde: The more thou searchest, the more thou shalt marual, for the worlde hasteth fast to passe awaye, and can not comprehende the thinges, that are promysed for the righteous in tyme to come, for this worlde is full of vnrighteousnes and weaknes.

But as concernynge the thinges whervf thou axest me, I wyl tell the. The euell is sowne, but the destruccion therof is not yet come. Yf the euell now that is sowne, be not turned vpsyde downe, and yf the place where ỳ euell is sowne, passe not awaye, then can not the thinge come ỳ is sowne with ỳ good. For the come of euell sede hath bene sowne in the hert of man from the begynnynge, and how moch vngodlynes hath he brought vp vnto this tyme? and how moch shal he yet bringe forth, vntyll he come in to the barne?

Ponder now by thy self, whã ỳ come of euell sede is cutt downe, how greate a barne shal it fyll? I answered and sayde: How and whã shal these thinges come to passe? Wherfore are ỏ yeares few ỵ euell? And he answered me, sayẽge: Haist not thou to moch vpon the Hyest, for thy haistynes to be aboue him

is but in vayne, thou makest to moch a doo. Dyd not ẏ soules also of the righteous are question of these thinges in their holynes, sayenge: How longe shal I hope of this fashion: Whan commeth the frute of my barne, and my reward: And vpō this Jeremiel the archangel gaue them answere, and sayde: Eue whan the nombre of the sedes is fylled in you: for he hath weyed the worlde in the balaunce: in measure and nombre hath he measured the tyme, and moueth it not, vntyll the same measure be fulfylled. Then answered I and sayde: O LORDE LORDE, now are we all full of synne, and for oure sake peraduenture it is not, that the barne of the righteous shall not be fylled, because of the synnes of thē that dwell vpon earth.

So he answered me, & sayde: Go ẏ waye to a woman with childe, and axe her, when she hath fulfilled hir ix. monethes, yf hir childe ẏ bryth eny lōger within her. Thē sayde I: No LORDE, that can she not. And he sayde vnto me: In hell the secrete places of soules are like ẏ preuy chamber of a woman. For like as a woman that trauayleth, maketh haist, whan the tyme & necessite of the byrth is at hande: Eue so doth she haist to delyuer it that is commytted vn to her. Loke what thou desyrest to se, it shalbe shewed the from the begynnynge. Then answered I and sayde: Yf I haue founde fauoure in thy sighte, and yf it be possible, and yf I be mete therfore, shewe me then, whether there be more to come thē is past, or more past then is for to come. What is past, I knowe: but what is for to come, I knowe not.

And he saide vnto me: Stonde vp vpō ẏ right syde, and I shal expounde the symilitude vnto the. So I stode, & beholde, an whote burnynge oue wente ouer before me: & it happened ẏ whan the flamme was gone by, the smoke had the vpper hande. After this there wēte ouer before me a watery cloude, and sent downe moch rayne wt a storme: & whan the stormy rayne was past, the droppes remayned still. Then sayde he vnto me: like as the rayne is more then the droppes, and as the fyre exceadeth the smoke, euen so ẏ measure of the thinges that are past, hath the vpper hande. Then wente the droppes and the smoke aboue: and I prayed and sayde: Maye I lyue (thynkest thou) vntyll that tyme: Or what shall happen in those dayes: he answered me, and sayde: As for the tokes wherof thou axest me, I maye tell the of thē in a parte: but as touchinge * ẏ life, I maye not shewe the, for I am not sent therfore.

The V. Chapter.

Neuertheles, as concernynge the tokens, mark this: Beholde, the dayes shal come, that they which dwell vpon earth, shalbe takē in a greate nombre, & the waye of the trueth shalbe hyd, and the lōde shalbe baren from faith: but iniquyte shal haue the vpper hande, like as thou hast sene now, and as thou hast herde lōge agoo. And the londe that thou seist now to haue rule, shalt thou shortly se waist. But yf God graunte the to lyue, thou shalt se after ẏ thirde trompet, that the Sonne shal sodenly shyne agayne in the night, and the Moone thre tymes in the daye, & bloude shal droppe out of wodd, and the stone shal geue his voyce, and the people shalbe vnquyete: and euen he shal rule, whom they hope not that dwell vpon earth, and the soules shal flye, and the Sodomitysh see shal cast out his fish, and make a noyse in the night, which many shal not knowe, but they shal all heare the voyce therof. A

There shalbe a cōfucion also in many places, and the fyre shal be oft sent agayne, and the wylde beastes shal go their waye, & monstruous wemen shal beare monsters, and salte waters shalbe founde in the swete: one frende shal fight agaynst another: then shal all wyt and vnderstandinge be hyd and put aside in to their secrete places, & shalbe sought of many, and yet not be founde: then shal vnrighteousnes and volupteousnes haue the vpperhande vpon earth. One lande also shal axe another, and saye: Is righteousnes gone thorow the? And it shal saye: No. At the same tyme shal men hope, but nothinge optayne: they shal laboure, but their wayes shall not prospere. B

To shewe the soch tokens I haue leue, and yf thou wylt praye agayne, & wepe as now, and fast seuen dayes, thou shalt heare yet greater thinges. Then I awaked, and a fearfulnes wente thorow all my body, & my mynde was feble and carefull, so that I allmost swowned withall. So the angell that was come to talke with me, helde me, comforted me, and sett me vp vpon my fete.

And in the seconde night it happened, ẏ Salathiel the captayne of the people came vnto me, sayenge: Where hast thou ben? and why is thy countenaunce so heuy? Knowest thou not, ẏ Israel is commytted vnto the, in the londe of their captyuyte? Vp then, and eate, and forsake vs not, as the shepherde C

that leaueth his flock in the handes of wicked wolues. Then sayde I vnto him: Go thy waye fro me, and come not nye me: & he herde it, and as I sayde, so wēte he his waye fro me. And so I fasted seuen dayes, mournynge and wepynge, like as Vriell the angell commaunded me. And after seuen dayes it happened, that ỹ thoughtes of my hert were very greuous vnto me agayne, & my soule receaued ỹ spirite of vnderstandynge, & I begāne to talke wt the most hyest agayne, and sayde: O LORDE LORDE, of euery wod of ỹ earth & of all the trees therof, thou hast chosen ỹ one onely vynyarde: and of all londes of the whole worlde thou hast chosen the one pytt: and of all floures of the groūde thou hast chosen the one lylie: and of all the depthes of the see thou hast fylled the one ryuer: and of all buylded cities thou hast halowed Sion vnto thy self: and of all ỹ foules that are created, thou hast named the one doue: and of all the catell ỹ are made, thou hast prouyded ỹ one shepe: & amōge all ỹ multitudes of folkes thou hast gotten the one people, and vnto this people whom thou louedest, thou gauest a lawe, ỹ is proued of all.

D And now O LORDE, why hast thou geuē this one people ouer vnto many? & vpon the one rote thou hast prepared other, and why hast thou scatred ỹ one onely people amonge many? which treade thē downe, yee which haue euer withstonde ỹ promyses, & neuer beleued ỹ couenaūtes? And though thou werest enemye vnto ỹ people, yet shuldest thou punysh thē wt thine owne handes. Now whā I had spokē these wordes, the angell ỹ came to me ỹ night afore, was sēt vnto me, & sayde vnto me: Heare me, & herkē to ỹ thinge ỹ I saye, & I shal tell ỹ more. And I sayed: Speake on my LORDE. Thē sayde he vnto me: Thou art sore vexed & troubled for Israels sake. Louest thou ỹ people better, then him ỹ made them? And I sayde: Nay LORDE, but of very grefe & cōpassion haue I spokē. For my reynes payne me euery houre, because I wolde haue experience of the waye of the most hyest, and to seke out parte of his iudgment. And he sayde vnto me: that thou mayest not. And I sayde: wherfore LORDE? Where vnto was I borne then? Or why was not my mothers childesbed then my graue? So had I not sene the myserye and trouble of Jacob, and the trauayle of my people of Israel.

E And he sayde vnto me: Nōbre me ỹ thinges, ỹ are not yet come: gather me together ỹ droppes, that are scatred abrode: make me ỹ floures grene agayne, ỹ are wythered: opē me the thinge that is closed: and bringe me forth the wyndes, that are shutt vp: Shewe me the ymage of a voyce, and then shal I declare the the thinge, that thou labourest to knowe. And I sayde: O LORDE LORDE, who maye knowe these thinges, but he that hath not his dwellynge wt mē? As for me, I am vnwyse: how maye I thē speake of these thinges, wherof thou arest me? Thē sayde he vnto me: like as thou canst do none of these thinges ỹ I haue spoken of, Euen so canst thou not fynde out my iudgment, or in the ende the loue that I haue promysed vnto my people. And I sayde: Beholde O LORDE, yet art thou nye vnto them that haue no ende: and what shal they do that haue bene before me, or we that be now, or they that shal come after vs? And he sayde vnto me: I wyll lycken my iudgment vnto a rynge. Like as there is no slacknesse of the last, euen so is there no swiftnesse of the first. So I answered & sayde: Coudest thou not make those (that haue bene made, and that be now, and that are for to come) in one, that thou mightest shewe thy iudgment the sooner?

Then answered he me and sayde: The creature maye not haist aboue the maker, neither maye the worlde holde thē at once, that shalbe created.

And I sayde: How hast thou sayde then vnto thy seruaunt, that thou lyuynge maker hast made the creature lyuynge at once, & the creature bare it? euē so might it now also bere them that be present, at once. And he sayde vnto me: Axe the childebed of a womā, and saye vnto her: Yf thou bringest forth childē, why doest thou it not together, but one after another? Praye her therfore, to bringe forth ten children at once. And I sayde: she can not, but must do it one after another.

Then sayde he vnto me: Euen so haue I geuen a childebed vnto the earth, for thoste that be sowne vpon it by processe of tyme. For like as a yonge childe maye not bringe forth the thinges that belonge to the aged, euen so haue I ordened the worlde which I made.

And I ared and sayde: Seynge thou hast now geuē me a waye, I wyl speake before ỹ: for oure mother of whō thou hast tolde me, is yet yonge, & now she draweth nye vnto age. He answered me & sayde: Axe a woman that beareth children, & she shal tell the. Saye vnto her: wherfore are not they (whom thou hast now brought forth) like those that were before the, but lesse of stature? And she shal answere the: They ỹ be borne in the youth

of strēgth, are of one fashion: and they that are borne in the tyme of age (whan the childhed sayleth) are other wyse. Cōsidre now thy self, how that ye are lesse of stature, then those that were before you, and so are they that come after you, lesse then ye, as the creatures which now begynne to be olde, and have passed ouer the strength of youth. Then sayde I: LORDE I beseke the, yf I haue founde fauoure in thy sight, shewe thy seruaunt, by whom doest thou vyset thy creature?

The VI. Chapter.

A AND he sayde vnto me: In the begynnynge whan the grounde was made, before the worlde stode, or euer y wyndes blew, before it thondred and lightened, or euer the foundacions of Paradise were layed, before the fayre floures were sene, or euer the moueable powers were stablished, before y̆ immumerable multitudes of angels were gathered together, or euer y̆ highnesses of y̆ ayre were lifted vp, afore y̆ measures of the firmament were named, or euer y̆ chymneys in Sion were hote, and or the presente yeares were sought out, and or euer the invencions of them y̆ now synne, were put aside, before they were sealed that new gather faith for a treasure: then dyd I cōsidre and ponder all these thinges, and they all were made thorow me, and thorow none other: by me also they be ended, and by none other.

Then answered I and sayde: which shal be the partynge asunder of the tymes? Or whan shalbe the ende of the first, and the begynnynge of it that foloweth? And he sayde vnto me: From Abrahā vnto Isaac, whā Jacob & Esau were borne of him, Jacobs hande helde first the hele of Esau: for Esau is the ende of this worlde, and Jacob is the begynnynge of it that foloweth. The hande of man betwixte the hele and the hande. Other question (Esdras) aske thou not.

B I answered then and sayde: O LORDE LORDE, yf I haue founde fauoure in thy sight, I beseke the, shewe thy seruaunt the ende of thy tokēs, wherof thou shewedest me parte the last nyght. So he answered and sayde vnto me: Stōde vp vpon thy fete, and heare the perfecte voyce and sounde. There shal come a greate mocion, but y̆ place where thou stōdest shal not be moued. And therfore whan thou hearest the wordes, be not afrayed: for of the ende shal the worde and foundacion of y̆ earth be vnderstonde. And why? the worde therof trembleth and quaketh, for it knoweth, that it must be chaunged at the ende. And it happened, that whā I had herde it, I stode vp vpon my fete and herkened: and beholde, there was a voyce y̆ spake, and the sounde of it was like the sounde of many waters, and it sayde. Beholde, y̆ dayes come, y̆ I wyl begynne to drawe nye, and to vyset them that dwell vpō earth, and wyl begynne to make inquysicion of them, what they be y̆ haue hurte equyte w̄ vnrighteousnes, and whan the lowe estate of Sion shalbe fulfylled: and whan the worlde, that shal vanish awaye, shalbe ouersealed, then wyl I do these tokens.

C The bokes shalbe opened before the firmament, and they shal se all together, & the children of a yeare olde shal speake w̄ their voyces: the wemē with childe shal brynge forth vntymely children of thre or foure monethes olde, and they shall lyue, and be raysed vp: & sodēly shal the sowne places appeare as the vnsowne, the full store houses shal sodenly be founde emptie, and the trompett shal geue a sounde, which whā euery man heareth, they shalbe haistely afrayed. At that tyme shall frendes fight one agaynst another like enemies, and the earth shal stonde in feare with them. Mat. 10. c Mich. 7. a

The springes of the welles shal stonde styll, and in thre houres they shal not renne. Who so euer remayneth from all these thinges that I haue tolde the, shal escape, and se my saluacion, and the ende of youre worlde. And the men that are receaued, shal se it, they that haue not tasted death frō their byrth: and the hert of the indwellers shalbe chaunged, and turned into another meanynge: for euell shalbe put out, and disceate shal be quenched. As for faith, it shal florish, corrupcion shalbe ouercome: and the trueth, which hath bene so longe without frute, shal be declared.

D And it happened whan he talked w̄ me, that I loked demurely vpō him, before whō I stode, and these wordes sayde he vnto me: I am come to shewe y̆, the tyme of y̆ nyght for to come.

Yf thou wilt praye yet more, and fast seuē dayes agayne, I shal tel the more thinges, & greater then before: for thy voyce is herde before the Hyest: for why? the Mightie hath sene thy righteous dealynge, he hath sene also thy chastite, which thou hast had euer sence thy youth: and therfore hath he sent me to shewe the all these thinges, and to sayde vnto the: Be of good comforte, and feare not, and haist not with y̆ tymes that are passed

thynke vayne thinges, and make no haist of the latter tymes.

And it happened after this, ỳ I wepte agayne, and fasted seuen dayes in like maner, that I might fulfill the thre wekes, which he tolde me. In the eight night was my hert vexed within me agayne, and I beganne to speake before the Hyest: for my spirite was greatly set on fyre, and my soule was in distresse, and I sayde: O LORDE, thou spakest vnto thy creature from the begynnynge (euen the first daye) and saydest: Let heauen and earth be made, and thy worde was a perfecte worke. And then was there the spirite, and the darcknesses were yet on euery syde, and sylence: there was no mans voyce as yet from the. Then commaundedst thou a fayre light to come forth out of thy treasures, that thy worke might appeare and be sene. Gen. 1.a

Upon the seconde daye thou maydest the spirite of the firmament, and commaundedst it to parte asunder & to make a deuysion betwixte the waters, that the one parte might remayne aboue, and the other beneth. Upon the thirde daye thou broughtest to passe, ỳ the waters were gathered in the seuenth parte of the earth: Sixe partes hast thou dryed vp, and kepte them, to the intẽt ỳ men might sowe and occupie hußbandrie therin. As soone as thy worde wente forth, the worke was made. For immediatly there was greate innumerable frute, & many dyuerse pleasures & desyres of temptacion, flowres of chaungeable coloure and smell, and this was done the thirde daye.

Upon the fourth daye thou cõmaundedst that the Sonne shulde geue his shyne, and ỳ Moone hir light: the starres dydest thou sett in ordre, and gauest them a charge, to do seruyce euen vnto man, that was for to be made. Deu. 4.c Upõ the fifth daye thou saydest vnto the seuenth parte (where the waters were gathered) that they shulde bringe forth diuerse beastes, foules and fishes. And so it came to passe, that the donme water and without soule, brought forth lyuynge beastes at the commaundement of God, that all people might prayse thy wonderous workes. Then didest thou preserue two soules, ỳ one thou calldest Enoch and the other Leuiathan, and didest separate the one from the other: for the seuenth parte (namely, where the water was gathered together) might not holde them both. Vnto Enoch thou gauest one parte, which was dryed vp the thirde daye, that he shulde dwell in the same parte, wherin are a thousande hilles. But vnto Leuiathã thou gauest the seuenth parte, namely the wet, and hast kepte him to deuoure wher thou wylt, and whan.

Upon the sixte daye thou gauest cõmandement vnto the earth, that before the shulde bringe forth beastes, catell and all ỳ crepe, & (besydes this) Adam also, whom thou made lorde of all thy creatures: Of him come we all, and the people also, whom thou hast chosen specially vnto thy self. All this have I sayde now and spoken before the, that I might shewe, how that the worlde is made for oure sakes. As for the other people which also come of Adam, thou hast sayde that they are nothinge, but be like a spetle, and hast lykened the abundaũce of them vnto a droppe (that falleth) from the rose of the house.

And now (O LORDE) the heithẽ which haue euer bene reputed as nothinge, haue begynne to be lordes ouer vs, and to deuoure vs: but we thy people (whom thou hast called ỳ firstborne, thy only begotten, and thy feruent louer) are geuen in to their handes and power. Yf the worlde now be made for oure sakes, why haue we not the inheritaunce in possession with the worlde? How longe shall this endure?

The VII. Chapter.

And it happened after that I had spoken out these wordes, there was sent vnto me an angell (which had bene with me also the nightes afore) and he sayde vnto me: Up Esdras, and heare the wordes that I am come to tell the. And I sayde: speake my LORDE my God. Then sayde he vnto me: The see is sett in a wyde place, ỳ it might be depe and greate: but the intraũce is narow and small like a ryuer. For who wolde go in to the see, to loke vpon it, and to rule it? Yf he went not thorow the narow, how might he come in to the brode?

Item, another. A cite is buylded and sett vpon a brode felde, and is full of all goodes: the intraunce is narow and sodane, like as ỳ there were a fyre at the right hande, and a depe water at the left, and as it were only one strate path betwixte thẽ both, so small, that there coude but one man go there.

Yf this cite now were geuen to an heyre, he neuer wente thorow this parlous way, how wolde he receaue his inheritaũce? And I sayde: It is so, LORDE. Then sayde he: euen so is Israel also a porcion. And why? for their sakes haue I made the worlde: & when Adam trãsgressed my statutes, then was ỳ thinge iudged that was done. Then were the intraunces of the worlde made narow, ful

of sorow and trawayle: They are but few & ewell, full of parels and labour. For the intraunces of the fore worlde were wyde and sure, and broughte immortall frute.

B If they now which are entred in to this worlde, maye not comprehende these strayte and vayne thinges, moch lesse maye they cõprehende and vnderstonde the secrete thinges: Why disquieteste thou thy selfe then, seynge thou art but a corruptible mã? And what woldest thou knowe, where as thou art but mortall: And why hast thou not receaued in to thine hert the thinge that is for to come, but that is present?

Thẽ sayde I: O LORDE LORDE, thou hast ordened in thy lawe, that the righteous shulde inheret these thinges, but that the vnfaithfull and vngodly shulde perishe. Nevertheles the righteous shall suffre strayte thinges, and hope for wyde: for they that have lyued vngodly & suffred strayte thinges, shal not se the wyde.

And he saide vnto me: There is no iudge aboue God, and none that hath vnderstondinge aboue the Hyest. For there be many yͭ perish, because they despyse yͭ lawe of God that is sett before them. For God hath geven strayte commaundement to soch as come, that they knowe what they do, and how they shulde lyue: and yf they kepte this, they shulde not be punyshed.

Neverthels they were not obedient vnto him, but spake agaynst him: ymagined vayne thinges, & purposed to synne, and saydemoreover, that there was no God, & that God regarded it not. His wayes have they not knowne, his lawe have they despysed, & denyed his promyses: in his statutes & ordinaunces have they not bene faithfull & stedfast, and have not performed his workes.

C And therfore Esdras, vnto the full, plenty: and to the emptye, emptynesse. Beholde, the tyme shal come, yͭ these tokens which I have tolde the, shal come to passe, & the bryde shall appeare: & the earth yͭ now passeth awaye, shalbe shewed: & whoso ever is delyuered from yͭ forsayde evels, shal se my wõders. For my sonne Jesus shal be openly declared, wͭ those yͭ be wͭ him: & they yͭ remayne, shal be mery in foure hundreth yeares.

After these same yeares shall my sonne Christ dye, and all men that have life: and yͭ worlde shalbe turned in to the olde sylence seuen dayes, like as in the fore iudgmentes, so that no man shall remayne. And after seuẽ dayes, the worlde that yet awaketh not, shalbe rayssed vp, & shal dye corrupte. And the earth shal restore those that have slepte in her, and so shall the dust those that dwell in slẽce, and the secrete places shal delyuer those that be committed vnto them. And yͭ Hyest hyest shal be openly declared vpon the seate of iudgment, & all misery shal vanysh awaye, and lõge suffringe shalbe gathered together. But the iudgment shall contynue, yͭ trueth shal remayne, and faith shal ware stroge, the worke shal folowe, and the rewarde shall be shewed, the righteousnesses shall watch, and the vnrighteousnesses shall beare no rule.

D Then sayde I: Abraham prayed first for the Sodomites, & Moses for the fathers yͭ synned in the wyldernes, & he yͭ came after him for Israel, in yͭ tyme of Achas and Samuel: and David for yͭ destruccion, and Salomon for them that came in to the Sanctuary, & Helias for those that receaued rayne, and for the deed, that he might lyue: and Ezechias for yͭ people in the tyme of Sennacherib: & dyuerse other in like maner, which have prayed for many. Gen.18. Exo.32. 3.Re.24. 2.Par.6. 3.Re.17. 4.Re.18 and 19.

E Sithẽ so now, seynge yͭ corrupte is growne vp, and wickednes increased, and the righteous have prayed for the vngodly, wherfore shal it not be so now also?

He answered me, and sayde: This present worlde is not yͭ ende, there remayneth moch honoure in it, therfore have they prayed for the weake. But the daye of dome shalbe the ende of this tyme, and yͭ begynninge of the immortalite for to come, wherin all corrupcion vanysheth, all voluptuousnes is lowsed, all myßbeleve taken awaye, righteousnes growne, and the verite sprunge vp. Then shall no man be able to save him that is destroyed, ner to oppresse him yͭ hath gottẽ yͭ victory. I answered thẽ, & sayde: This is my first & last sayenge: yͭ it had bene better, not to have geven the earth vnto Adam: or els whan it was geuẽ him, to kepe him that he shulde not synne. For what profit is it for men now in this present tyme to lyue in heynes, & after death to loke for punyßment? O thou Adã, what hast thou done? For though it was thou yͭ synned, thou art not fallẽ alone, but we all yͭ come of the. For what profit is it vnto vs, yf there be promysed vs an immortall tyme, where as we medle wͭ deadly workes? & that there is promysed vs an euerlastinge hope, where as we oͤ selves are ewell & vayne? & yͭ there are layed vp for vs dwellynges of healthy & fredome, where as we have lyued evell? and that the worshipe of yͭ Hyest is kepte to defende them, which

haue led a pacient life, where as we haue walked in ỳ most wicked wayes of all: and that there shalbe shewed a paradyse, whose frute endureth for ever, wherin is fredome and medycyne, where as we shal not go in: for we haue walked in vnpleasaunt places: And that the faces of them which haue abstayned, shal shyne aboue the starres, where as oure faces shalbe black and darcke: For whyle we lyued and dyd vnrighteously, we considered not, that we shulde suffre therfore after death.

§ Thē answered he me, and sayde: This is the consideracion & thought of the battayl, which man hath vpon earth: that yf he be ouercome, he shall suffre as thou hast sayde. But yf he gett the victory, he shall receaue the thinge that I saye. For this is the life, whereof Moses spake vnto the people, whyle he lyued, sayenge: Chose the life, that thou mayest lyue. Nevertheles they beleued him not, nether the prophetes after him, No ner me which haue spoken vnto them, that heuynes shulde not reach vnto them to their destruccion, like as ioye is for to come ouer those, that haue suffred thē selues to be enfourmed in saluacion.

I answered then & sayde: I knowe LORDE, that the hyest is mercyfull, in ỳ he hath mercy vpon them, which are not yet in the worlde, and vpon those also that walke in his lawe: and that he is pacient and longe sufferinge towarde those that haue synned in their workes: and that he is liberall to geue where as it requyreth: and that he is of greate mercy, for he multiplieth his louynge kyndnesses towarde those that are present, and that are past, and to them which are for to come. For yf he multiplie not his mercies, the worlde shal not be made lyuynge, with those that dwell therin: he geueth also, for yf he gaue not of his goodnesse, that they which haue done euell, might be eased, the ten thousande parte of men shulde not be made lyuynge. And yf the iudge forgaue not those ỳ be healed with his worde, and yf he wolde destroye ỳ multitude that stryueth, there shulde be very few left in an innumerable multitude.

The VIII. Chapter.

AND he answered me, sayēge: The most hyest made this worlde for many, but the worlde to come for few. I wyl tell the a symilitude, Eßdras: As whan thou arest the earth, it shal saye vnto the, that it geueth moch moulde, wherof erthen vessels are made, but litle of it ỳ golde cōmeth of.

Euen so is it with the worke of this worlde. There be many created, but few shall be preserued. Then answered I & sayde: Then swalowe vp the witt (thou soule) and drawe the vnderstondinge, for thou art agreed to herken and to geue eare, and wyllinge to prophecie: for thou hast no longer space geuen the, but only to lyue. O LORDE, wilt thou not geue thy seruaunt leue, ỳ we maye praye before the, and that thou mayest gratisede vnto oure hert, and burylde oure vnderstondinge, that there maye come frute of it: and that euery one which is corrupte, and beareth the state and place of a man, maye lyue?

For thou art alone, and we all are one worckmanshipe of thy handes, like as thou hast sayde, and like as the body is fashioned now in the childeßbed, and thou geuest the membres, and thy creature is preserued in fyre and water: & ix. monethes doth thy worke suffre thy creature, which is fashioned in her: but the thinge that preserueth and it ỳ is preserued, shal both be kepte together: whan tyme is, the childeßbedd delyvereth ỳ thinge, that is kepte and growne in her.

For thou hast commaunded the breastes to geue mylck vnto the frute, that the thinge which is created and fashioned, maye be norished for a tyme: and then thou disposest and ordrest it with thy mercy, bryngest it vp with thy righteousnes, nurturest it in thy lawe, and refourmest it with thy vnderstondinge, mortifiest it as thy creature, and makest it lyuynge as thy worke. Seinge then that thou destroyest him, which wt so greate labours is created and fashioned thorow thy commaundement, thou coudest lyghtly ordene also, that the thinge which is made, might be preserued.

And this I speake now of all men in generall, as thou knowest: but of thy people, for whose sake I am sory: and of thy inheritaunce, for whose cause I mourne: and of Israel, for whom I am wofull: and for Jacob, for whose sake I am greued: therfore begynne I to praye before the, for my self and for them, for I se the fall of vs, euen of vs, that dwell vpon earth. But I haue herde the swiftnes of the iudge, which is to come: therfore heare my voyce, and vnderstode my wordes, and I shal speake before the.

This is the begynnynge of the wordes of Eßdras, before he was receaued: O LORDE, thou that dwellest in euerlastynge, whose eyes are lift vp in the ayre, whose stalle is exceadinge hye, whose glory and mais-

ny maye not be comprehēded, before whom the hoostes of heauen stonde with tremblinge, whose kepinge is turned in winde and fyre, whose worde is true, whose talkynge is stedfast, whose commaundement is stronge, whose ordynaunce is fearfull, whose lokeduyeth vp the depthes, whose wrath maketh the mountaynes to melt awaye, & whose trueth beareth wytnes: O heare ỳ prayer of thy seruaunt, and marck with thine eares the peticion of thy creature.

For whyle I lyue, I wil speake: and so lōge as I haue vnderstondinge, I will answere. O loke not vpō the synnes of thy people, which serue ỳ in the trueth. Haue no respecte vnto the wicked studies of the Heithen, but to the desyre of those that kepe thy testimonies with sorowes. Thinke not vpon those that haue walked faynedly before the, but vpon them, which with wyll haue knowne thy feare.

Let it not be thy wyll to destroye them, which haue had beastly maners, but to loke vpon them that haue clearly taught thy lawe. Take thou no indignacion at them, which are worse then beastes: but loue them, that allwaye put their trust in ỳ righteousnes and glory: for we and oure fathers haue all the same sicknes and disease, but because of oure synnes thou shalt be called mercifull.

D For yf thou haste mercy vpon vs, thou shalt be called mercifull, where as we haue no workes of righteousnes: for ỳ righteous which haue layed vp many good workes together, shall out of their dedes receaue rewarde. For what is man, that thou shuldest take displeasure at him? Or what is the corruptible mortall generacion, that thou shuldest be so rough towarde him?

For of a trueth there is no man amonge them that be borne, but he hath dealt wickedly: and amonge the faithfull there is none, which hath not done amysse. For in this (O L O R D E) thy righteousnes & thy goodnes shalbe praysed and declared, yf thou be mercifull vnto them, which are not rych in good workes.

Then answered he me and sayde: Some thinges haste thou spoken a right, and acordinge vnto thy wordes it shal be. For I wil not verely cōsidre the worke of them, which haue synned before death, before the iudgment, before destrucciō, but I wyll reioyse ouer the worke and thought of ỳ righteous. I wil remembre also the pilgramege, the hyre and the rewarde. Like as I haue spoken now, so shall it come to passe. For as the husbād man soweth mocke sede vpon the grounde, and planteth many trees, and yet allwaye the thinge that is sowne or plāted is not all kepte safe, nether doth it all take rote: Euen so is it of them that are sowne in the worlde, they shal not all be preserued.

I answered then & sayde: If I haue fonde grace, then let me speake. Like as the husbāde mans sede perisheth, yf it receaue not rayne in due season, or yf there come to mocke rayne vpon it: Euen so perisheth man also, which is created with thy handes, and is like vnto thine owne ymage and to thy self, for whose sake thou haste made all thinges, and lickened him vnto the husbande mans sede. Be not wroth at vs (O LORDE) but spare thy people, and haue mercy vpon thine owne inheritaunce: O be mercifull vnto thy creature.

Then answered he me and sayde: Thinges present are for the present, and thinges to come for soch as be to come. For thou wāteste yet mocke, seynge thou mayest loue my creature aboue me: I haue ofte times drawne nye vnto the, but neuer to the vnrighteous. In this also thou art marueloꝰ before the Hyest, in that thou haste humbled thy self, as it becommeth the, and haste not regarded thine owne self, ỳ thou art had in soch honoure amonge the righteous. Therfore shal greate wrechidnes and mysery come vpon them, that in the latter tyme shal dwell in ỳ worlde, for they haue walked in greate pryde.

But vnderstonde thou for thy self, and seke out glory for soch as be like the: for vnto you is paradyse opened, the tre of life is plāted, the tyme to come is prepared, plenteousnes made ready: a cite is builded for you, and a rest is prepared, yee perfecte goodnes and wyssdome. The rote of euell is marked from you, the weaknes and mothis hyd from you, & into hell flyeth corrupcion in forgetfulnes. Sorowes are vanyshed awaye, and in the ende is shewed the treasure of immortalite. And therfore aske thou no more questions, cōcernynge the multitude of them that perisshe. For they haue taken libertie, despysed the Hyest, thought scorne of his lawe, and forsaken his wayes.

Moreouer, they haue troden downe his righteous, and sayde in their hert, that there is no God, yee and that wittingly, for they dye. For like as the thinge that I haue spoken of, is made ready for you: Euē so is thyrst and payne prepared for them. For it was not his wil that man shulde come to naught: but

they which be created, haue defyled the name of him that made them, and are vnthankfull vnto him, which prepared life for them. And therfore is my iudgment now at hande. These thinges haue I not shewed vnto all men, but vnto few: namely, vnto the, and to soch as be like the.

Then answered I and sayde: Beholde O LORDE, now hast thou shewed me the multitude of the tokens, which thou wilt begynne to do at the last: but at what tyme and whan, thou hast not shewed me.

The IX. Chapter.

A HE answered me then and saide: Measure thou the tyme diligenly in itself, whan thou seist that one parte of the tokens come to passe, which I haue tolde the before: so shalt thou vnderstonde, that it is the very same tyme, wherin the Hyest wil begynne to vysit the worlde, which he made. And whā there shalbe sene earthquake and vproure of the people in the worlde, then shalt thou well vnderstonde, that the most Hyest spake of those thinges, from the dayes that were before the, euen from the begynnynge.

For like as all that is made in the worlde, hath a begynnynge and ende, and the ende is manyfest: Euen so the tymes also of the Hyest haue playne begynnynges in wonders and signes, and the ende in worke and in tokens. And euery one that shall be saued, and shall be able to escape by his workes & by faith (wherin ye haue beleued) shall be preserued from the saide perels, and shal se my sauioure in my londe and within my borders, for I haue halowed me from the worlde. Then shall they be in carefulnesse, which now haue abused my waies: and they that haue cast them out despytefully, shall dwell in paynes.

B For soch as in their life haue receaued benefites, and haue not knowne me, and they that haue abhorred my lawe, whyle they had yet fredome, and whan they had yet open rowme of amendemēt and conuersion, & vnderstode not, but despysed it: the same must knowe it after death in payne. And therfore be thou nomore carefull, how the vngodly shalbe punyshed, & how the righteous shalbe saued, and whose the worlde is, and for whom the worlde, and whan it is. Then answered I and sayde: I haue talked before & now I speake, and wyl speake also hereafter, that there be many moo of them which perish, then shal be saued, like as the floude is greater then the droppes.

And he answered me, sayenge: like as the felde is, so is also the sede: as the floures be, so are the colours also: soch as the workman is, soch is also the worke: and as the husbandman is himself, so is his husbandrye also, for it was the tyme of the worlde. And whan I prepared for them that are now, or euer the worlde was made, wher in they shulde dwell, then was there no man that withstode me. Now whan euery one was, and the mater C also in the worlde which is now prepared, and the moneth that ceaseth not, and the lawe which is vnsearcheable, their maners were corrupte. So I considered the worlde, and beholde, there was parell, because of the thoughtes that were come in to it. And I sawe, and spared thē greatly, and haue kepte me a wynebery of the grapes, and a plante from amonge many generacions. Let the multitude perish thē, which are growne vp in vayne, and let my grape & wynebery be kepte: euen my plante: for with greate labore haue I made it vp.

Neuertheles yf thou wilt take vpon the yet seuen dayes mo (but thou shalt not fast in them) go thy waye then in to the felde of floures, where no house is buylded, and eate onely of the floures of the felde, taist not flesh, drinke no wine, but eate floures onely. Praye vnto the Hyest contynually, so will I come, and talke with the.

So I wente my waye and came in to the D felde which is called Ardath (like as he commaunded me) and there I sat amonge the floures, and ate of the herbes of the felde, and the meate of the same satisfied me. After seuen dayes I sat vpon the grasse, & my hert was vexed within me like as afore: and I opened my mouth, and beganne to talke before the Hyest, and saide: O LORDE, thou hast shewed thy self vnto vs, thou hast declared and opened thy self vnto oure fathers in the wylder- Exo. 19. nes, in a place where no man dwelleth, in a Deu. 32. baren place, whan they came out of Egipte, and thou spakest, sayēge: Heare me O Israel, and marke my wordes thou sede of Jacob. Beholde, I sowe my lawe in you, and it shal brynge frute in you, & ye shalbe honored in it for euer. For oure fathers which receaued the lawe, kepte it not, and obserued not thy ordinaunces and statutes, & the frute of the lawe was not declared: for it might not, for why? it was thine. For they that receaued it, perished, because they kepte not the thinge that was sowne in them.

It is a custome whan the grounde receiueth sede, or the see a shipp, or a vessell meate

and drynke, that, whan it periſheth or is bro
ten wherin a thinge is ſowne, or wherin eny
thinge is put: the thinges alſo periſhe & are
broken, which are ſowne or putt therin. But
vnto vs it hath not happened ſo: for we ỹ
haue receaued the lawe, periſh in ſynne, and
oure hert alſo which receaued the lawe: not
withſtondinge the lawe periſheth not, but
remayneth in his labour.

1.40.a And whan I conſidered theſe thinges in
Tim.2.a my hert after this maner, I loked aboute me
11.10.d with myne eyes, and vpon the right ſyde I
ſawe a woman, which mourned ſore, made
greate lamentacion, and wepte with loude
voyce: hir clothes were rent in peces, & ſhe
had aßſhes vpon hir heade.

¶ Then let I my thoughtes go, ỹ I was in,
& turned me vnto her, & ſayde: wherfore we-
peſt thou? why art thou ſo ſory & diſcomfor
ted? And ſhe ſayde vnto me: Syr, let me be-
wayle my ſelf & take yet more ſorowe: for I
am ſore vexed in my mynde, & brought very
lowe. And I ſaide vnto her: what ayleth ỹ?
Or who hath done eny thinge to ỹ? tell me.
She ſayde: I haue bene vnfrutefull and ba-
ren, and haue had an huſßband thirtie yea-
res. And theſe ccc. yeares I do nothinge els
daye and nyght and all houres, but make my
prayer to ỹ hyeſt. After thirtie yeares God
herde me thy handmayden, loked vpon my
miſery, conſidred my trouble, and gaue me a
ſonne, and I was glad of him, ſo was my
huſßbād alſo and all my neyghbours, and we
gaue greate honoure vnto ỹ Mightie. And
I nouſhed him with greate trauayle. So
whan he grewe vp, & came to the tyme, that
he ſhulde haue a wife, I made a feaſt.

The X. Chapter.

A ND it happened that whan my ſonne
wente in to his chamber, he fell dowe
ne, and dyed: thē ouerthrew we all the
lightes, and all my neyghbours roſe vp to cō
forte me. Thē toke I my reſt vnto the ſecōde
daye at nyght: & whan they had all reſted, ỹ
they might comforte me, I reſted alſo, and ro
ſe vp by nyght, and fled, and am come hither
in to this felde, as thou ſeiſt: and am purpo
ſed not to come in thē cite, but to remayne
here, and nether to eate ner drynke, but conti
nually to mourne and to faſt, vntill I dye.

Then let I my meditacions and thought
tes fall, that I was in, and ſpake to her in
diſpleaſure: Thou fooliſh woman, ſeiſt thou
not oure heuynes and mournynge, and what
happeneth vnto vs? how Sion ỹ mother
is all wo full and ſory, and how ſhe is cleane
brought dowme and in miſery? ſeinge we be
all now in heuynes, & make oure mone (for
we be all ſorou full.) As for the heuynes that
thou takeſt, it is but for one ſonne. Demaun-
de the earth, and ſhe ſhal tell the, that it is
ſhe which ought (by reaſon) to mourne, for
the fall of ſo many that growe vpon her.
For from the begynnynge all men are borne
of her, & other ſhal come: and beholde, they
walke allmoſt all into deſtruccion, and ma-
ny of them ſhalbe roted out.

Who ſhulde then (by reaſon) make more
mournynge, then ſhe, that hath loſt ſo greate
a multitude? and not thou, which art ſory
but for one. But yf thou woldeſt ſaye vnto
me: My mournynge is not like the mournyn
ge of the earth, for I haue loſt the frute of
my body, which I bare with heuynes: as for
the earth, accordinge to the ordynaunce of ỹ
earth onely, ſo that many are gone awaye in
her, as it is come to paſſe: Then ſaye I vnto B
the: like as thou haſt borne with trauayle &
ſorowe, euen ſo the earth alſo from the begyn
nynge geneth hir frute vnto man, for him ỹ
made her. And therfore withholde thy ſorowe
and heuynes by thy ſelf, and loke what hap-
peneth vnto ỹ, beare it ſtrōgly. For yf thou Heb.12.
iudgeſt the marck & ende of God to be righ-
teous and good, and receaueſt his councell
in tyme, thou ſhalt be commended therin.
Go thy waye then into the cite to thy huſ-
bande.

And ſhe ſayde vnto me: that wyll I not
do, I will not go in to the cite, but heare will
I dye. So I commoned more with her, and
ſayde: Do not ſo, but be cōceled, and folowe
me: for how many falles hath Sion? Be of
good comforte because of the ſorowe of Je-
ruſalem. For thou ſeiſt that oure Sanctuary
is layed waiſt, oure aulter broken, oure tem-
ple deſtroyed, oure playenge of inſtrumen-
tes and ſyngynge layed dowme, the thankes-
geuynge put to ſylence, & myrth is vaniſhed
awaye, the light of oure candelſtick is quen
ched, ỹ Arke of the couenaunt is takē from
vs, all oure holy thinges are defyled, and the
name that is called vpon ouer vs, is diſho-
noured, oure children are put to ſhame, oure
preſtes are brent, oure Lewites are caried a-
waye in to captiuyte, oure virgins are de-
fyled, and oure wynes rauyſhed, oure righte-
ous men ſpoyled, and oure childrē deſtroyed,
oure yonge men are brought in bōdage, and
oure ſtrōge worthies are become weake: and
Sion (which ſeale is ỹ greateſt of all) is low
ſed vp from hir worſhipe: for ſhe is delivered
in to the handes of them that hate vs.

And therfore ſhake of ỹ greate heuynes, C

and putt awaye the multitude of ſorowes: that the Mightie maye be mercyfull vnto the, and that the Hyeſt maye geue the reſt from ẏ laboure and trauayle. And it happened, that whan I was talkynge with her, hir face dyd ſhyne & glyſter, ſo that I was afraied of her, and muſed what it might be. And immediatly ſhe caſt out a greate voyce, very fearfull, ſo that ẏ earth ſhoke at the noyſe of the woman: and I loked, and beholde, the woman appeared vnto me nomore: but there was a cite buylded, and a place was ſhewed from the grounde and foundacion.

Then was I afrayed, and cried with lou de voyce, and ſayde: where is Vriel the an-
Eſd. 4. a gell, which came to me at the firſt? For he hath cauſed me to come in many conſideracions and hye thoughtes, and myne ende is turned to corrupcion, and my prayer to rebuke. And as I was ſpeakynge theſe wordes, he came vnto me, and loked vpon me, and I laye as one that had bene deed, and myne vnderſtandinge was altered, and he toke me by the right hande, and comforted me, and ſet me vp vpon my fete, and ſayde vnto me: what ayleth the? and why is thine vnderſtandinge vexed? and the vnderſtondinge of thy hert, and wherfore art thou ſory? And I ſayde: Becauſe thou haſt forſaken me: and
Eſd. 9. a I haue done accordynge vnto thy wordes, I wente in to the felde, and there haue I ſene
D thinges, that I am not able to expreſſe. He ſaide vnto me: Stõde vp and be manly, and I ſhal geue the exortacion.

Then ſayde I: Speake on to me my LORDE, forſake me not, leſt I dye in vayne: for I haue ſene that I knewe not, & herde that I do not knowe. Or ſhall my vnderſtondynge be diſceaued, and my mynde? But now I beſeke the, that thou wilt ſhewe thy ſeruaunt of this wõder. He anſwered me thẽ and ſayde: heare me, and I ſhall enſourme the, and tell the wherfore thou art afrayed, for the Hyeſt hath opened many ſecrete thynges vnto the.

He hath ſene that thy waye is right, and that thou takeſt ſorowe continually for thy people, and makeſt greate lamentacion for Sion: and therfore vnderſtonde the viſion which thou ſaweſt a litle whyle agoo after this maner: Thou ſaweſt a woman mournynge, and thou haſt comforted her: Neuertheles now ſeiſt thou the lickneſs of the woman nomore, but thou thoughteſt there was a cite buylded: and like as ſhe tolde the of the fall of her ſonne, ſo is this the anſwere: The woman whom thou ſaweſt, is Sion: and where as ſhe tolde the, that ſhe hath bene thirtie yeares vnfruteful and baren, thoſe are the xxx. yeares, wherin there was no offeringe made in her.

But after xxx. yeares Salomon buylded her, and offred, and then bare the baren a ſonne. And where as ſhe tolde the, that ſhe norriſhed him with laboure, that was the dwellynge of Jeruſalem. But where as the ſonne dyed in hir chamber, that is the fall of Jeruſalem. And thou ſaweſt hir lickeneſſe, how ſhe mourned for hir ſonne: and whas elſ happened vnto her, I haue ſhewed ẏ. And now God ſeyth, that thou art ſory in thy mynde, and ſuffreſt from ẏ hert for her: and ſo hath he ſhewed the hir clearneſſe, and the fayrnes of hir bewtye.

And therfore I bad the remayne in the felde, where no houſe is buylded. For I knew ẏ the Hyeſt wolde ſhew this vnto the, therfore I commaunded the to go into the felde, where no foundacion ner buyldinge is. For in the place where the Hyeſt wyll ſhewe his cite, there ſhall be no mans buyldinge. And therfore feare not, and let not thine hert be afrayed, but go thy waye in, and ſe the glorious and fayre buyldinge, and how greate it is, and how greate thou thinkeſt it after the meaſure of thine eyes, & then ſhalt thou heare as moch as thine eares maye compreh̃de. For thou art bleſſed aboue many other, and art called with the Hyeſt, as ẏ few. But tomorow at night thou ſhalt remayne here, and ſo ſhal ẏ Hyeſt ſhewe the viſions of hye thinges, which he wyll do vnto them that dwell vpon earth in ẏ laſt dayes. So I ſlepte the ſame night like as he cõmaunded me.

The XI. Chapter.

Then ſawe I a dreame: and beholde, there came vp from ẏ ſee an Aegle, which had xij. wynges and three hedes: And I ſawe, and beholde, he ſpred his wynges ouer all the earth, and all the wyndes of the ayre blew in them, and ſo they were put together agayne. And I beheld, and out of his fethers there grew other litle contrary fethers: the heades reſted, the head in the myddeſt was greater then the other, yet reſted it with the reſidue.

Moroner I ſawe, that the Aegle flew w̃ his wynges, and raigned vpon earth, & ouer all them that dwell vpon the earth: and I ſawe ẏ all thinges vnder heauen were ſubiecte vnto him, and no man ſpake againſt him, no not one creature vpon earth. I ſawe alſo that the Aegle ſtode vp vpon his clawes, &

gaue a ſounde w^t his fethers, & a voyce ſaye̅ geafter this maner: watch not all together, ſlepe every mā in his owne place, & watch for a tyme, but let the heades be preſerued at the laſt. Nevertheles I ſawe, ẏ the voyce wente not out of his heades, but from the myddeſt of his body. And I nombred his cō̄trary fethers, & beholde, there were eight of them. And I loked, & beholde, vpon the right ſyde there aroſe one fether, & raigned ouer all the earth. And it happened, ẏ whan it raigned, the ende of it came, & the place therof appeared no more. So the nexte folowinge ſtode vp, & raigned, & had a greate tyme: & it happened, ẏ whan it raigned, the ende of it came alſo like as the firſt, ſo that it appeared nomore.

Then came there a voyce vnto it, & ſayde: Heare thou ẏ haſt kepte in the earth ſo lōge, this I ſaye vnto the, before thou begynneſt to appeare nomore: There ſhal none after ẏ attreyne vnto thy tyme. Then aroſe the thirde, & raigned as the other afore, & appeared nomore alſo. So wēte it with all the reſidue one after another, ſo ẏ euery one raigned, & thē appeared nomore. Thē I loked, & beholde, in proceſſe of tyme the fethers ẏ folowed were ſet vp vpō the right ſyde, ẏ they might rule alſo: and ſōme of thē ruled, but within a while they appeared nomore: for ſōme of thē were ſet vp, but ruled not. After this I loked, & beholde, ẏ xij. fethers appeared nomore, and the two wynges: & there was nomore vpon the Aegles body, but two heades that reſted, & fire fethers. Then ſawe I alſo, ẏ the fire fethers were parted in two, & remayned vnder the heade, ẏ was vpon the right ſyde, for the foure cōtynued in their place. So I loked, and beholde, they that were vnder the wynges, thought to ſet vp them ſelues, and to haue the rule. Then was there one ſet vp, but ſhortly it appeared nomore, and the ſeconde were ſooner awaye then the firſt. And I behelde, and lo, the two thought alſo by thē ſelues to raigne: & whā they ſo thought, beholde, there waked one of the heades that were at reſt, namely, it that was in the myddeſt, for that was the greater of the two heades. And then I ſawe, that the two heades were fylled with him, and the heade was turned with them ẏ were by him, & ate vp ẏ two vnder wynges, ẏ wolde haue raigned.

But this heade put ẏ whole earth in feare, and bare rule in it, ouer all thoſe ẏ dwelt vpon earth with moch laboure, and he had the gouernaunce of the worlde, ouer all the ſoules that haue bene. After this I loked, and beholde, the heade that was in the middeſt, ſodenly appeared nomore, like as ẏ wynges: then came the two heades, which ruled vpon earth, & ouer thoſe that dwelt therin. And I behelde, & lo, the heade vpon the right ſide, deuoured it that was vpon the left ſyde. And I herde a voyce, which ſayde vnto me: loke before the, and conſidre the thinge that thou ſeiſt. Then I ſawe, and beholde, as it were a lyon that roareth, rennynge haiſtely out of ẏ wod, and he ſent out a mans voyce vnto the Aegle, and ſayde: Heare thou, I wyl talke with the, and the Hyeſt ſhal ſaye vnto the: Is it not thou that haſt the victory of the foure beaſtes, whom I made to raigne vpon earth and in my worlde, and that ẏ ende of their times might come thorow thē? And the fourth came, and ouerwanne all the beaſtes that were paſt, and had power ouer the worlde with greate fearfulnes, and ouer the whole compaſſe of the earth w^t the moſt wicked laboure, and ſo longe time dwelt he vpon the earth with diſceate, & the earth haſt thou iudged not with trueth. For thou haſt troubled the meke, thou haſt hurte the peaceable and quyete, thou haſt loued lyers, and deſtroyed the dwellynges of them that brought forth frute, and haſt caſt downe the walles of ſoch as dyd the no harme. Therfore is thy wrongeous dealynge and blaſphemy come vp vnto the Hyeſt, and thy pryde vnto the Mightie. The Hyeſt alſo hath loked vpō the proude tymes, and beholde, they are ended, and their abhominacions are fulfilled. And therfore appeare nomore thou Aegle, and thy horrible wynges, and thy wicked fethers, and thy vngracious heades, and thy ſynfull clawes, and all thy vayne body: that the earth maye be refreſhed, and come agayne to herſelf, whan ſhe is deliuered from thy violence, and that ſhe maye hope for ẏ iudgment and mercy of him that made her.

The XII. Chapter.

AND it happened whā ẏ Lyō ſpake theſe wordes vnto ẏ Aegle, * ẏ heade ẏ afore had ẏ vpperhāde, appeared nomore: nether dyd ẏ foure wynges appeare eny more, ẏ came to hī, & were ſett vp to raigne, & their kyngdome was ſmall & full of vproure. A rede. I ſawe and beholde.

And I ſawe, & beholde, they appeared no more, & ẏ whole body of ẏ Aegle was brēt, & the earth was in greate feare. Then awaked I out of the traunce of my mynde, and from greate feare, and ſayde vnto my ſprete: Lo, this haſt thou geuen me, in ẏ thou ſearcheſt out the wayes of the Hyeſt: lo, yet am I wery in my minde, and very weake in my ſprete,

and litle ſtrēgth is there in me, for the greate feare that I receaued this might. Therfore wil I now beſeke the Hyeſt, ỳ he wyl comforte me vnto the ende, & I ſayde: LORDE LORDE
B yf I haue founde grace before thy ſight, and yf I am iuſtified with ỳ before many other, & yf my prayer be come vp before thy face, cōforte me then, and ſhew me thy ſeruaunt the interpretacion & playne differēce of this horrible ſight, that thou mayeſt perfectly cōforte my ſoule: for thou haſt iudged me worthy, to ſhew me ỳ laſt of tymes.

And he ſayde vnto me: this is the interpretacion of this ſight, The Aegle whom thou ſaweſt come vp from the ſee, is the kingdome which was ſene in the viſion of thy brother
Dan 7. Daniel, but it was no expounded vnto him, for now I declare it vnto the.

Beholde, the dayes come, that there ſhal ryſe vp a kyngdome vpō earth, and it ſhal be feared aboue all the kyngdomes ỳ were before it. In the ſame kyngdome ſhal xij. kynges raigne, one after another. For the ſecōde ſhal begynne to raigne, and ſhal haue more tyme thē the other, & this do ỳ xij. wynges ſignifie,
C which thou ſaweſt. As for the voyce that ſpake, and that thou ſaweſt go out from the heades but not from ỳ body, it betoketh, that after the tyme of that kyngdome there ſhall aryſe greate ſtryuynges, and it ſhal ſtonde in parell of fallynge: neuertheles it ſhal not yet fall, but ſhal be ſet in to his beginnynge. And ỳ eight vnder wynges which thou ſaweſt hāge vnto ỳ wynges of hi, betoketh, ỳ in hi there ſhal aryſe eight kynges, whoſe tyme ſhalbe but ſmall, & their yeares ſwift, & two of them ſhal beare. But whan the middeſt tyme commeth, there ſhal be foure kepte in the tyme, whan his tyme begynneth to come that it maye be ended, but two ſhal be kepte vnto ỳ ende.

And where as thou ſaweſt three heades reſtynge, this is the interpretacion: In his laſt ſhal the Hyeſt rayſe vp three kyngdomes, and call many agayne in to thē, & they ſhal haue the dominion of the earth, and of thoſe that dwell therin, with moch labō aboue all thoſe ỳ were before thē. Therfore are they called ỳ heades of the Aegle: for it is they ỳ ſhal bringe forth his wickednes agayne, & ỳ ſhal performe & fynyſh his laſt. And where as thou ſaweſt, that ỳ greate heade appeared nomore, it ſignifieth, that one of them ſhal dye vpō his bed, & yet with payne, for the two that remayne, ſhalbe ſlayne with the ſwerde. For the ſwerde of the one ſhal deuoure the other, but at the laſt ſhal he fall thorow the ſwerde himſelf.

And where as thou ſaweſt two vnderwynges vpon the heade that is on the right ſyde, it ſignifieth, that it is they, whō the Hyeſt hath kepte vnto their ende: this is a ſmall kyngdome, & full of trouble. The Lyon whō thou ſaweſt ryſinge vp out of the wodd and roaringe, and ſpeakinge vnto the Aegle, and rebukynge him for his vnrighteouſneſſe, in the wynde, which the Hyeſt hath kepte for them and for their wickednesſe vnto the ende: he ſhal reproue them, and rente them aſunder before them. For he ſhal ſett them hynge before the iudgment, and ſhal rebuke them: for the reſidue of my people ſhalbe ſaued with trouble, thoſe ỳ be preſerued euermyne endes: and he ſhal make them ioyfull vntyll the commynge of the daye of iudgment, wherof I haue ſpoken vnto the from the begynnynge. This is the dreame that thou ſaweſt, and this is the interpretacion. Thou only haſt bene mete to knowe the ſecrete of the Hyeſt.

Therfore wryte all theſe thinges ỳ thou haſt ſene in a boke, and hyde them, and teach thē the wyſe in the people, whoſe hertes thou knoweſt maye comprehēde and kepe theſe ſecretes. But wayte thou here ỳ ſelf yet ſeuen dayes moo, that it maye be ſhewed the, whatſo euer it pleaſeth the Hyeſt to declare vnto the, and with that he wente his waye.

And whan all the people perceaued, ỳ the ſeuen dayes were paſt, & I not come agayne in to ỳ cite, they gathered them all togither from the leaſt vnto the moſt, & came vnto me, and ſayde: what haue we offended the? and what euell haue we done agaynſt the, ỳ thou forſakeſt vs, & ſytteſt here in this place? In of all people thou only art left vs, as a grape of the vyne, and as a candell in a darck place, and as an hauen & ſhippe preſerued from ỳ tēpeſt. Haue we not els aduerſite ynough but thou muſt forſake vs? Were it not beter for vs, that we had bene brent with Sion? For we are no better, then they ỳ dyed there: and they wepte wt loude voyce. Then anſwered I thē & ſayde: Be of good cōforte O Iſrael, & be not heuy thou houſe of Iacob: for ỳ Hyeſt hath you in remēbraūce, & ỳ Almighty hath not forgottē you in tētaciō. As for me, I haue not forſakē you, nether am I departed from you: but am come in to this place to praye, becauſe of ỳ myſery of Iſrael, that I might ſeke mercy for ỳ lowe eſtate of yō Sanctuary. And now go yō waye home euery man, and after theſe dayes wyl I come vnto you. So the people wēte their waye in to the cite,

like as I commaunded them: but I remayned still in the felde seuen dayes, as ỳ angell bad me, and I ate onely of the floures of the felde, and had my meate of the herbes in those dayes.

The XIII. Chapter.

1 AND it happened after the seuẽ dayes, ỳ I dreamed a dreame by nyght. And beholde, there arose a wynde from the see, that it moued all the floudes therof. And I loked, and beholde, the man was stronge and increased with the cloudes of heauen: and whan he turned his countenaunce to cõsider, all the thinges trembled that were sene vnder him: and whan the voyce wente out of his mouth, all they brent that herde him, like as the earth whan it feleth the fyre.

After these I sawe, & beholde, there was gathered together a multitude of mẽ out of nombre from the foure wyndes of the heauẽ, to fyght agaynst ỳ man, that came out from ỳ see. And I loked, & beholde, he grawed him self a greate mõtayne, and flew vp vpon it. But I wolde haue sene the border or place, wherout the hill was grawen, & I coude not.

I sawe after these, ỳ all they which came to fyght agaynst him, were sore afrayed, and yet durst they fyght. Neuertheles whan he sawe the fearsnesse and violence of the people, he nether lift vp his hande ner helde swerde, ner eny weapen: but onely (as I sawe) he sent out of his mouth as it had bene a blast of fyre, and out of his lippes ỳ wynde of the flamme: and out of his tõge he cast out sparkes and stormes, and they were all myxte together: the blast of fyre, the wynde of the flãmes, and ỳ greate storme, & fell with a russhe vpon ỳ people, which was prepared to fyght & dist thẽ vp euerychone: so that of the innumerable multitude there was nothinge sene, but onely dust & smoke. Whan I sawe this, I was afrayed.

2 Afterwarde sawe I the same man come downe from the mountayne, and callinge vnto him another peaceable people: and there came moch people vnto him: some were glad some were sory, some of them were bounde, so that they were caried and brought forth.

Then was I sick thorow greate feare, and I awaked, and sayde: thou hast shewed ỳ seruaunt all ỳ wõders frõ ỳ begynnynge, & hast counted me worthy, ỳ thou mightest receaue my prayer: shewe me now yet the interpretacion of this dreame. For thus I cõsidre in my vnderstandinge: Wo vnto them that shal be left in those dayes, & moch more wo vnto thẽ that are not left behynde: for they that were not left, were in heuynes.

Now vnderstonde I ỳ thinges that are layed vp in the latter dayes, which shal happen vnto them, and to those that are not left behynde. Therfore are they come in to greate parells, and many necessities, like as these dreames declare. Yet is it easier, ỳ he which suffreth hurte, come in these, then to passe awaye as a cloude out of the worlde, and now to se ỳ thinges ỳ shal happen in ỳ last.

Then answered he me, and sayde: The C
interpretacion of the sight shall I shewe the, and I will open vnto the, the thinge ỳ thou hast requyred. For thou hast spoken of them that are left behynde, and this is the interpretacion. He that taketh awaye the parell in that tyme, hath kepte himself. They that be fallen in to harme, are soch as haue workes & faith vnto the Most mightie. Knowe this therfore, that they which be left behynde, are more blessed, then they that be deed. This is the meanynge of the vision. Where as thou sawest a man commynge vp from the depe of the see, ỳ same is he whom God the Hyest hath kepte a greate season, which by his owne self shall delyuer his creature, & he shal ordre thẽ that are left behynde. And where as thou sawest, ỳ out of his mouth there came a blast of wynde, fyre & storme, & how ỳ he lift vp nether swerde ner weapen, but ỳ the russhinge in of him destroyed the whole multitude, ỳ came to fyght agaynst him: it signifieth, that the dayes come, whan God wyll delyuer thẽ ỳ are vpon earth, & in a traunce of mynde shall he come vpon thẽ, ỳ dwell in the earth. And one shal vndertake to fight agaynst another, one cite agaynst another, one place agaynst another, one people agaynst another, & one realme agaynst another. Whan this commeth to passe, then D Mat. 24.
shal the tokens come, that I shewed the before: and thẽ shal my sonne be declared, whõ thou sawest clymme vp as a mã. And whan all ỳ people heare his voyce, euery man shal in their owne lõde leaue the battayll, ỳ they haue one agaynst another, and an innumerable multitude shall be gathered together, as they that be willinge to come and to ouercome him by fightinge. But he shal stode vpon the toppe of the mount Sion. Neuertheles Sion shall come, & shall be shewed, beynge prepared & buylded for all men, like as thou sawest the hill grawen forth without eny hãdes. But my sonne shal rebuke the people ỳ are come for their wickednes, with the tempest, and for their euell ymaginacions: and

their paynes wherwith they shal be punyshed, are lickened vnto the flamme: and without eny laboure shal he destroye them, euen by the lawe, which is cõpared vnto the fyre.

E And where as thou sawest, that he gathered another peaceable people vnto hi: those are the ten trybes, which were caried awaye presoners out of their owne londe, in the tyme of Oseas the kynge, whom Salmanasar the kinge of Assiria toke presoner, and caried them ouer ỳ water, and so came they in to another londe.

4.Re.17.a

But they gaue them this councell, ỳ they shulde leave the multitude of the heithẽ, and to go forth in to a farther countre, where neuer mankynde dwelt: that they might there kepe their statutes, which they neuer kepte in their owne lande. And so they entred in at the narow passages of the water of Euphrates, and God shewed tokens for thẽ, and helde styll the floude tyll they were passed ouer: for thorow that countre there was a greate waye, namely of a yeare and an halfe iourney, for the same region is called Asareth. Then dwele they there vnto the latter tyme: and when they come forth agayne, ỳ Hyest shall holde styll the sprynges of the streame agayne, that they maye go thorow, therfore sawest thou the multitude with peace. And they that be left behynde of thy people, are those that be founde within my border. Now whan he destroyeth the multitude that is gathered together, he shal defede his people that remayne, and then shal he shew them greate wonders.

xo.14.e
osu.3.d

S Then sayde I: O LORDE LORDE, shew me this: wherfore haue I sene the man commynge vp from the depe of the see?

And he sayde vnto me: Like as thou cãst nether seke out ner knowe these thinges that are in the depe of the see, euen so maiest thou not se my sonne, or those that be with him, but in the tyme of the daye. This is the interpretacion of the dreame which thou sawest, therfore thou onely art here lightened: for thou hast forsaken thine owne lawe, and applied thy diligence vnto myne, and sought it. Thy life hast thou ordred in wysdome, and hast called vnderstondinge thy mother, and therfore haue I shewed the ỳ treasure of the Hyest. After thre dayes I wil shew the more, and talke with the at more large, yee heuy and wonderous thinges wyl I declare vnto the.

Reg.3.
ou.7.a

Then wente I forth in to ỳ felde, geuynge prayse and thankes greatly vnto God, because of his wonders which he dyd in tyme, and because he gouerneth the same, and so as is in tyme, and there I satt thre dayes.

The XIIII. Chapter.

Upon the thirde daye I satt vnder an oke tre, then came there a voyce out of the bush, & sayde: Esdras, Esdras. And I sayde: here I am LORDE and stode vp vpon my fete. Thẽ spake he to me: In the bush dyd I appeare vnto Moses, & talked wt him, whã my people serued in Egipte, and I sent him, and led my people out of Egipte, & brought him vp ỳ mount Sion, where I helde him by me a longe season, and tolde him my wonderous workes, and shewed him ỳ secretes of the tymes, and the ende, and commaunded him, sayeng: These wordes shalt thou declare, & not hyde thẽ. And now I saye vnto the, that thou laye vp in thine hert the dreames that thou hast sene, and the interpretacions which I haue shewed the: for thou shalt be receaued of all, thou shal be turned and remayne wt my counsell, and with soch as be like the, vntyll ỳ tymes be ended. For the worlde hath lost his youth, and the tymes begynne to wexe old. For the tyme is deuyded in to twolue partes, and ten partes of it are gone all ready, and half of the tenth parte: yet remayneth that that, which is after ỳ half of ỳ tenth parte.

Therfore prepare and ordre thy house and reforme thy people: comforte soch of them as be in trouble: and tell now of the destruccion: let go from the mortall thoughtes, cast awaye the burthens of man: put of the weake nature: laye vp in some place ỳ thoughtes that are meest heuy vnto the, and haist the to flyt from these tymes: for soch euell & wickednesse as thou hast now sene happẽ, shal they do yet moch more. For the more feble the worlde and the tymes is, the more shal wickednesse increase, in them that dwell vpon earth. For the trueth is fled farre awaye, & vnryghtwysnesse is hard at hande. For now hast thou visions to come, that thou hast sene.

Then answered I and sayde: Beholde LORDE, I wyl go as thou hast commaunded me, and reforme the people which are presẽt. But they ỳ shal be borne afterwarde, who wyl exhorte or rebuke thẽ? Thus the worlde is set in darcknes, and they ỳ dwel therin are without light: for thy lawe is kyndled, because no man knoweth the thinges that are done of the, or that shalbe done. Wherfore I beseche the grace before the, sende the holy goost to me, and I shall wryte all that hath bene done in the worlde sens the begynnynge

which was wrytten in thy lawe, that men maye fynde the path, and that they which wyl lyue in the latter dayes, maye lyue.

And he answered me, sayēge: Go ẏ waye, gather thy people together, & saye vnto thē, that they seke the not fore xl. dayes, but loke thou gather the many bore trees, and take with the Sarea, Dabria, Selemia, Echanus and Asial, these fyue, which are ready to wryte swiftly, and come hither, and I shal light a cādle of vnderstōdinge in thine hert, which shal not be put out, tyll the thinges be performed which thou shalt beginne to wryte. And then shalt thou declare some thinges openly vnto the perfecte, and some thinges shalt thou shew secretly vnto ẏ wyse. Tomorow this houre shalt thou beginne to wryte.

Then wēte I forth (as he commaūded me) and gathered all ẏ people together, and sayde: Heare these wordes o Israel: Oure fathers from the beginninge were straūges in Egipte, from whēce they were delyuered, and receaued the lawe of life, which they kepte not, which ye also haue trāsgressed after thē. Then was this londe and the londe of Sion parted amōge you by the lot to possesse. But yō fathers and ye yō selues also haue done vnrighteousnes, & haue not kepte the wayes which the ẏhest cōmaunded you. And forsomoch as he is a righteous iudge, he toke from you in tyme the thinge that had geuen you. And now are ye here and yō brethren amōge you. Therfore yf so be that ye wil subdue yō owne vnderstandinge, and resourme youre hert, ye shal be kepte aliue, & after death shal ye opteyne mercy. For after death shall the iudgment come, whan we shal lyue agayne: and then shal the names of the righteous be manifest, and ẏ names of the vngodly with their workes shalbe declared. Let no mā therfore come now vnto me, ner axe eny question at me these xl. dayes.

So I toke the fyue men (as he commaunded me) and we rente in to the felde, and remayned there. The nexte daye a voyce called me sayēge: Esdras, Open thy mouth, & drynke that I geue the. Thē opened I my mouth, & beholde, he reached me a full cuppe, which was full of water, but the colō of it was like fyre. And I toke it and dranke. And whā I had dronken it, my hert had vnderstondinge, and wysdome grew in my breast: for my spirite was kepte in remembraunce, and my mouth was opened and shut nomore. The ẏhest gaue vnderstondinge vnto the fyue men, & they wrote ẏ hye thinges of the night, which they vnderstode not. But in the nighte they ate bred: as for me, I spake in the daye, and helde not my tonge by night. In xl. dayes, they wrote two hundreth & foure bokes.

And it happened whā the xl. dayes were fulfilled, that the ẏhest spake, sayenge: The first that thou hast wrytte, speake openly, ẏ the worthy and vnworthy maye rede it. But kepe ẏ lxx. last, ẏ thou mayest shew it onely to soch as be wyse amonge thy people. For in them is the sprynge of vnderstōdinge, the fountayne of wysdome, and the streame of knowlege. And I dyd so.

The XV. Chapter.

A Behelde, speake thou in the eares of my people the wordes of prophecie, which I wyll put in ẏ mouth, saieth the LORDE: and cause them to be wrytten in a letter, for it is the trueth. Feare not the ymaginacions against ẏ, let not ẏ vnfaithfulnes of them trouble the, that speake agaynst the. For all the vnfaithfull shal dye in their vnfaithfulnes. Beholde saieth the LORDE, I wil bringe plages vpon the worlde: ẏ swerde, honger, death and destruccion, for wickednes hath the vpper hande in all ẏ earth, and their shamefull workes are fulfilled.

B Therfore saieth the LORDE: I wil holde my tonge nomore vnto their wickednesse, which they do so vngodly: nether wil I suffre them in the thinges, that they deale with all so wickedly. Beholde, the innocent blonde of the troubled crieth vnto me, and the soules of the righteous complayne cōtynually: and therfore (saieth the LORDE) I wil surely auēge, and receaue vnto me all the innocēt blonde from amonge them. Apo. 6. b and 19. a

Beholde, my people, is led as a flock of shepe to be slayne, I wil not suffre them now to dwel in Egipte, but wyl bringe them eue with a mighty hande and a stretched out arme, and smyte it with plages as afore, and wyl destroye all the londe off it. Egipte shal mourne, and the foundacions of it shalbe smytten with the plage and punyshment, ẏ God shal bringe vpon it. Psal. 43. c Rom. 8. c 1. Co. 4. b

C They that tyll ẏ grounde, shal mourne, for their sedes shal be destroyed thorow the blastinge and hale, and an horrible starre. Woo worth ẏ worlde and them that dwell therin, for ẏ swerde & their destruccio draweth nyer & one people shal stōde vp to fight against another, & swerdes in their hādes. For me shal be vnsted fast, and se me shal do violence vnto other: they shal not regarde their kynge and princes, the wayes of their doinges and hādelinges in their power. A man shal desyre to go in to the cite, & shal not be able. For be

their paynes wherwith they shal be punyshed, are lickened vnto the flamme: and with out eny labour shal he destroye them, euen by the lawe, which is cõpared vnto the fyre.

E And where as thou sawest, that he gathered another peaceable people vnto hi: those are the ten trybes, which were caried awaye presoners out of their owne londe, in the tyme of Oseas the kynge, whom Salmanasar the kinge of Assiria toke presoner, and caried them ouer ỳ water, and so came they in to another londe.

4.Re.17.a

But they gaue them this councell, ỳ they shulde leaue the multitude of the heithẽ, and to go forth in to a farther countre, where neuer mankynde dwelt: that they might there kepe their statutes, which they neuer kepte in their owne lande. And so they entred in at the narow passages of the water of Euphrates, and God shewed tokens for thẽ, and helde styll the floude tyll they were passed ouer: for thorow that countre there was a greate waye, namely of a yeare and an half iourney, for the same region is called Asareth. Then dwelt they there vnto the latter tyme: and when they come forth agayne, ỳ hyest shall holde styll the sprynges of the streame agayne, that they maye go thorow, therfore sawest thou the multitude with peace. And they that be left behynde of thy people, are those that be founde within my border. Now whan he destroyeth the multitude that is gathered together, he shal defede his people that remayne, and then shal he shew them greate wonders.

Exo.14.e
Josu.3.d

S Then sayde I: O LORDE LORDE, shew me this: wherfore haue I sene the man commynge vp from the depe of the see?

And he sayde vnto me: Like as thou cãst nether seke out ner knowe these thinges that are in the depe of the see, euen so maiest thou not se my sonne, or those that be with him, but in the tyme of the daye. This is the interpretacion of the dreame which thou sawest, therfore thou onely art here lightened: for thou hast forsaken thine owne lawe, and applied thy diligence vnto myne, and sought it. Thy life hast thou ordred in wysdome, and hast called vnderstondinge thy mother, and therfore haue I shewed the ỳ treasure of the hyest. After thre dayes I wil shew the more, and talke with the at more large, yee heuy and wonderous thinges wyl I declare vnto the.

Reg.3.
Prou.7.a

Then wente I forth in to ỳ felde, geuynge prayse and thankes greatly vnto God, because of his wonders which he dyd in tyme, and

becaũse he gouerneth the same, and what is in tyme, and there I satt thre dayes.

The XIIII. Chapter.

Upon the thirde daye I satt vnder an oke tre, then came there a voyce out of the bush, and sayde: Esdras, Esdras. And I sayde: here I am LORDE, and stode vp vpon my fete. Then spake he to me: In the bush dyd I appeare vnto Moses, and talked with him, whã my people serued in Egipte, and I sent him, and led my people out of Egipte, and brought him vpõ ỳ mount Sion, where I helde him by me a longe season, and tolde him my wonderous workes, and shewed him ỳ secretes of the tymes and the ende, and commaunded him, sayenge: These wordes shalt thou declare, and not hyde them. And now I saye vnto the, that thou lay vp in thine hert the dreames that thou hast sene, and the interpretacions which I haue shewed the: for thou shalt be receaued of all, thou shalt be turned and remayne with my counsell, and with soch as be like the, vntyll ỳ tymes be ended. For the worlde hath lost her youth, and the tymes begynne to wax olde. For the tyme is deuyded in to twolue partes, and ten partes of it are gone all ready, and half of the tenth parte: yet remayneth that that, which is after ỳ half of ỳ tenth parte.

Therfore prepare and ordre thy house, and reforme thy people: comforte soch of them as be in trouble: and tell now of the destruccion: let go from the mortall thoughtes, caste awaye the burthens of man: put of the weake nature: laye vp in some place ỳ thoughtes that are meest heuy vnto the, and haist the flyt from these tymes: for soch euell and wickednesse as thou hast now sene happẽ, shalt thou yet moch more. For as the age of the worlde and the tyme is, the more shal wickednesse increase, in them that dwell vpon earth. For the truth is fled farre awaye: and vnrighteousnesse is hard at hande. For now hast thou sene the visions come, that thou hast sene.

Then answered I and sayde: Behold! O LORDE, I wyl go as thou hast commaunded me, and reforme the people which are present. But they ỳ shal be borne afterwarde, who wyl exhorte or rebuke thẽ? Thus the worlde is set in darcknes, and they ỳ dwel therin are without light: for thy lawe is kyndled, because no man knoweth the thinges that are done of the, or that shalbe done. Yf I haue found grace before the, sende the holy goost in to me, and I shall wryte all that hath bene done in the worlde sens the begynnynge

which was wrytten in thy lawe, that men maye fynde the path, and that they which wyl lyue in the latter dayes, maye lyue.

And he answered me, sayinge: Go ỳ waye, gather thy people together, & saye vnto thē, that they seke the not fo̊r xl. dayes, but loke thou gather the many bo̊re trees, and take with the Sarea, Dabria, Selemia, Echanus and Asial, these fyue, which are ready to wryte swiftly, and come hither, and I shal light a cādle of vnderstōdinge in thine hert, which shal not be put out, tyll the thinges be performed which thou shalt begynne to wryte. And then shalt thou declare some thinges openly vnto the perfecte, and some thinges shalt thou shew secretly vnto ỳ wyse. Tomorow this houre shalt thou begynne to wryte.

Then wēte I forth (as he commaūded me) and gathered all ỳ people together, and sayde: Heare these wordes o Israel: Oure fathers from the begynnynge were straūges in Egipte, from whēce they were delyuered, and receaued the lawe of life, which they kepte not, which ye also haue trāsgressed after thē. Then was this londe and the londe of Sion parted amōge you by the lot to possesse. But yo̊ fathers and ye yo̊ selues also haue done vnrighteousnes, & haue not kepte the wayes which the ỳ̄est cōmaunded you. And fo̊r so moch as he is a righteous iudge, he toke from you in tyme the thinge that had geuen you. And now are ye here and yo̊ brethren amōge you. Therfore yf so be that ye wil subdue yo̊ owne vnderstandinge, and reforme youre hert, ye shal be kepte alive, & after death shal ye opteyne mercy. Fo̊r after death shall the iudgment come, whan we shal lyue agayne: and then shal the names of the righteous be manifest, and ỳ names of the vngodly with their workes shalbe declared. Let no mā therfore come now vnto me, ner axe eny question at me these xl. dayes.

So I toke the fyue men (as he commaundede me) and we went in to the felde, and remayned there. The next daye a voyce called me sayinge: Esdras, Open thy mouth, & drynke that I geue the. Thē opened I my mouth, & beholde, he reached me a full cuppe, which was full of water, but the colo̊ of it was like fyre. And I toke it and dranke. And whā I had dronken it, my hert had vnderstondinge, and wyssdome grew in my breast: fo̊r my spirite was kepte in remembraunce, and my mouth was opened and shut nomore. The ỳ̄est gaue vnderstondinge vnto the fyue men, ỳ they wrote ỳ hye thinges of the night, which they vnderstode not. But in the nighe they ate bred: as fo̊r me, I spake in the daye, and helde not my tonge by night. In xl. dayes, they wrote two hundreth & foure bokes.

And it happened whā the xl. dayes were fulfilled, that the ỳ̄est spake, sayenge: The first that thou hast wrytte, speake openly, ỳ the worthy and vnworthy maye rede it. But kepe ỳ lxx. last, ỳ thou mayest shew it onely to soch as be wyse amonge thy people. Fo̊r in them is the spryng of vnderstōdinge, the fountayne of wyssdome, and the streame of knowlege. And I dyd so.

The XV. Chapter.

A Behelde, speake thou in the eares of my people the wordes of prophecie, which I wyll put in ỳ mouth, saieth the LORDE: and cause them to be wrytten in a letter, fo̊r it is the trueth. Feare not the ymaginacio̊s against ỳ, let not ỳ vnfaithfulnes of them trouble the, that speake agaynst the. Fo̊r all the vnfaithfull shal dye in their vnfaithfulnes. Beholde saieth the LORDE, I wil brynge plages vpon the worlde: ỳ swerde, honger, death and destruccion, fo̊r wickednes hath the vpper hande in all ỳ earth, and their shamefull workes are fulfilled.

B Therfore saieth the LORDE: I wil holde my tonge nomore vnto their wickednesse, which they do so vngodly: nether wil I suffre them in the thinges, that they deale with all so wickedly. Beholde, the innocent blonde of the troubled crieth vnto me, and the soules of the righteous complayne cōtynually: and therfore (saieth the LORDE) I wil surely auēge, and receaue vnto me all the innocēt blonde from amonge them. Apo. 6. b and 19. a

Beholde, my people, is led as a flock of shepe to be slayne, I wil not suffre them now to dwel in Egipte, but wyl brynge them ouer with a mightie hande and a stretched out arme, and smyte it with plages as afore, and wyl destroye all the londe off it. Egipte shal mourne, and the foundacions of it shalbe smytten with the plage and punyshment, ỳ God shal brynge vpon it. Psal. 43. c Rom. 8. c 1. Co. 4. b

C They that tyll ỳ groůnde, shal mourne, fo̊r their sedes shal be destroyed thorow the blastinge and hale, and an horrible starre. Woo worth ỳ worlde and them that dwell therin, fo̊r ỳ swerde & their destrucciō drawe̊th nyer & one people shal stōde vp to fight against another, & swerdes in their hādes. Fo̊r me shal be vnsted fast, and some shal do violence vnto other: they shal not regarde their kynge and princes, the wayes of their doinges and hādelinges in their power. A man shal desyre to go in to the cite, & shal not be able. Fo̊r be

cause of their pryde ye cities shalbe brought in feare, ye houses shal shake, and men shalbe afrayed. A man shal haue no pitie vpon his neyghboure, but one shal prouoke another vnto battayll, to spoyle their goodes because of the honger of bred, and because of the greate trouble.

D Beholde, I gather & call together all the kynges of ye earth which are from the vpryse, from the south, from the east and Libanus to turne vnto them, and restore the thinges that they haue geuē them. Like as they do yet this daye vnto my chosen, so wil I do also, and recōpense thē in their bosome. Thus sayeth ye LORDE God: My right hande shal not spare ye synners, and my swerde shal not ceasse ouer them, that shed the innocēt blonde vpon earth. The feare is gone out frō his wrath, and hath cōsumed the foundacions of the earth, and the synners like the strawe that is kindled. Wo worth them that synne, and kepe not my commaundementes, saieth the LORDE. I wil not spare them. Go youre waye ye children from violence, defyle not my Sanctuary: for the LORDE knoweth all thē that synne agaynst him, and therfore delyuereth he them vnto death and destrucciō: For now are the plages come vpon the worlde, & ye shal remayne in thē. For God shal not delyuer you, because ye haue synned agaynst him.

E Beholde, an horrible vision commeth frō the east, where generacions of Dragons shal come out, and the people of the Arabes with many charettes, and the multitude of them shalbe as the wynde vpō earth, that all they which heare them ragynge in their wrath, maye feare and be afrayed: and as the wylde bores out of ye wod, so shal they go out, and with greate power shal they come, and stonde fightinge with thē, and shal waist the porcion of the londe of the Assirians.

And then shal the Dragons haue the vpper hande, not remembringe their byrth, and shal turne aboute swearinge together in greate power, to persecute them. But these shalbe afrayed, and kepe sylence at their power, and shal flee: and one out of the londe of the Assirians shal besege thē, and consume one of thē, and in their hoost shal be feare and drede, and strife amonge their kynges.

F Beholde cloudes from the east, and from the north vnto the south, and they are very horrible to loke vpon, full of wrath and storme. They shal smyte one vpon another, and they shal smyte at ye greate starre vpon earth and their starre, and the blonde shalbe from the swerde vnto the bely, and the smoke vnto ye Camels lytter: And there shal be greate fearfulnes and tremblinge vpō earth, and they that se the wrath, shal be afrayed, and tremblinge shal come vpon them.

And then shal there come greate rayne from ye south and from the north, and more from the west, and from the stormy wynde from the east, and shal sturre them vp agayne, & the cloude which hath rayned vpon all, and the starre to cause feare towarde ye east and west wynde, shalbe destroyed, & the greate cloudes shalbe lift vp, and ye mighty cloudes full of wrath, and the starre, that they maye make all the earth afrayed and they dwell therin, and that they maye poure out ouer all places an horrible starre, fyre and hayle and flyenge swerdes, and many waters: that all feldes maye be full, and all ryuers, & they shal breake downe the cities & walles, mountaynes & hylles, all trees, wod, and the grasse of the medowes, and all their frute. And they shal go stedfast vnto Babilon, and make her afrayed, they shal come to her and besege her: the starre and all wrath shal they poure out vpon her.

Then shal the dust and smoke go vp vnto the heaven, and all they that be about her, shal bewayle her: and they that remayne vnder her, shal do seruyce vnto them that haue put her in feare. And thou Asia ye cōsorte of thyself also vpō the hope of Babilon, and of a worshipe of hir personne: Wo be vnto thee thou wretch, because thou hast made thyself like vnto her, & hast decte ye daughters in wedome, that they might tryumphe and please thy lowers, which haue allwaye desyred ye mytte whordome of the: thou hast folowed the abhominable cite in all hir workes and inuencions.

Therfore sayeth God: I wyl sende plages vpon the, wyddowhode, pouerte, hōger, warres, and pestilence, to waist thy houses with destruccion and death, and the glory of thy power shal be dryed vp as a floure, what tyme heate aryseth ye is sent ouer the. Thou shalt be sick as a poore wife that is plaged & barren of wemen: so ye the mightie and lowers shal not be able to receaue the. Wolde I so punysshe the saieth the LORDE: If thou haddest not allwaye slayne my chosen, exaltinge the stroke of thy handes, and sayde ouer their deth, whan thou wast dronke: set forth the beawty of thy countenaunce.

The rewarde of thy whordome shalbe recompensed the in thy bosome, therfore shalt thou receaue * rewarde.

Like as thou hast done vnto my chosen (saieth the LORDE) euen so shal God do vn
to the, and shal delyuer the in to the plage.
Thy childre shal dye of honger, & thou shalt
fall thorow ỹ swerde. Thy cities shalbe bro
ken downe, & all thine shal perish w̄ the swer
de in ỹ felde. They ỹ be in ỹ mountaynes shal
dye of honger, & eate their owne flesh, & drin
ke their owne blonde for very hōger of bred
& thyrst of water. Thou vnhappie shalt co-
me thorow the see, & receaue plages agayne.
In the passage they shall cast downe the
slayne cite, & shal rote out one parte of ỹ lon
de, & cōsume the porcion of thy glory. They
shal treade the downe like stuble, & they shal
be thy fyre and shal consume the: thy cities
and thy londe, thy wod & thy frutefull trees
shal they burne vp with the fyre. Thy chil-
dren shal they cary awaye captyue, and loke
what thou hast, they shal spoyle it, and mar
re the bewcie of thy face.

The XVI. Chapter.

WO vnto the Babilon & Asia, wo vn
to ỹ Egipte & Syria: gyrde yo' sel
ues w̄ clothes of sack & hayre, and
mourne for youre childre, be sory, for yo' des-
truccion is at honde. A swerde is sent vpon
you, & who wil turne it back? A fyre is kynd
led amōge you, & who wil quench it? Plages
are sent vnto you, & what is he that wil dry-
ue them awaye? Maye eny man dryue awaye
an hōgrie lyon in the wod? Or maye eny mā
quench the fyre in the stubble, whan it hath
begonne to burne? Maye one turne agay-
ne the arowe, ỹ is shot of a stronge archer?
The mighrie LORDE sendeth the plages, & what is he that wil dryue them awaye? The
fyre is kyndled & gone forth in his wrath, & what is he that will quench it? He shall cast
lightenynges, & who shal not feare? He shal
thonder, and who shall not be afrayed? The
LORDE shal threaten, & who shal not vtter
ly be beaten to poulder at his presence? The
earth quaketh, & the foundacions therof: ỹ
see aryseth vp w̄ wawes from the depe, and
the flondes of it are vnquyete, & the fishes
therof also before the LORDE, & before the
glory of his power. For stronge is his right
hande that holdeth the bowe, his arowes
that he shooteth, are sharpe, & shall not mys-
se, whan they begynne to be shot in to ỹ en-
des of the worlde.

Beholde, ỹ plages are sent, & shal not tur
ne agayne, tyll they come vpon earth. The
fyre is kyndled, & shall not be put out, tyll it
consume the foundacions of the earth. Like
as an arowe which is shot of a mightie ar-
cher, returneth not backwarde, euen so ỹ pla-
ges ỹ shal be sent vpon earth, shal not turne
agayne. Wo is me, wo is me, who wyl dely-
uer me in those dayes? The begynnynge of
sorowes & greate mourninge: the begynnyn
ge of derth & greate death: the begynnynge
of warres, & the powers shal stonde in feare:
the begynnynge of euels, & they shal tremble
euery one. What shal I do in these thinges,
whan the plages come? Beholde, hōger and
plage, trouble & anguysh are sent, as scour-
ges for amendement. But for all these thin-
ges they shal not turne frō their wickednes-
ses, ner be allwaye mynde full of ỹ scourges.

Beholde, vitayles shalbe so good cheape
vpon earth, ỹ they shal thinke them selues to
be in good case: and euen then shal myschefe
growe vpō earth, warres, derth & greate dis-
quietnes. For many of them that dwell vpō
earth shall perish of hōger, & the other that
escape the honger, shal the swerde destroye:
& the deed shalbe cast out as donge, & there
shalbe no man to cōforte them. For ỹ earth
shalbe waisted, & the cities shalbe cast dow-
ne: there shalbe no man left to tyll ỹ earth &
to sowe it. The trees shal geue frute, & who
shal plucke thē of & gather them? The gra-
pes shal be ripe, & who shal treade thē? For
all places shalbe desolate of mē, so that one
man shal desyre to se another, or to heare his
voyce. For of one whole cite there shalbe
ten left, & two in the felde, which shall hyde
thē selues in the thicke bußshes, & in the clyf
fes of stones: like as whan there remayne
thre or foure olynes vpon the olyue tre, or as
whan a vynyarde is gathered, there are left
some grapes, of them that diligētly sought
thorow the vynyarde.

Euen so in those dayes there shalbe thre
or foure left, for thē ỹ search their houses w̄
the swerde. And the earth shalbe left waist,
& the feldes therof shall waxe olde: and hir
wayes and all hir pathes shal growe full of
thornes, because no man shal trauayle there
thorow. The daughters shal mourne, hauin
ge no brydegromes: the wemen shal make la
mentacion, hauynge no hußbandes, their
daughters shal mourne, hauinge no helpe of
their brydegrome. In the warres shall they
be destroyed, & their hußbandes shal perish
of honger. O ye seruauntes of the LORDE,
heare these thinges, & marck thē. Beholde,
the worde of the LORDE, O receaue it: be-
holde, the plages drawe nye, & are not slack
in tarienge. Like as a trauaylinge woman,
which after ỹ tyme.moneth bringeth forth a son
ne, whan the houre of the byrth is come, an

houre two or thre a fore that the paynes come vpō hir body, & whan the childe cōmeth to the byrth, they tary not the twincklynge of an eye: Euē ſo ſhall not ẏ plages be ſlacke to come vpon earth, & the worlde ſhal mourne, & ſorowes ſhal come vpō it on euery ſyde.

E O my people, heare my worde, make you redy to the battayll: & in all euell be euen as pylgrems vpon earth. He ẏ ſelleth, let him be as he that flyeth his waye: & he ẏ byeth, as one that wil leſe. Who ſo occupieth marchaūdies, as he that wynneth not: & he that buyldeth, as he that ſhall not dwell therin: he that ſoweth, as one ẏ ſhal not reape: he that twyſteth the vyneyarde, as he that ſhal not gather the grapes: they that mary, as they that ſhall get no children: & they ẏ mary not, as the wyddowes: & therfore they ẏ labour, labo⁹ in vayne. For ſtraungers ſhall reape their frutes, & ſpoyle their goodes, ouerthrowe their houſes, & take their childrē captyue, for in captiuyte & honger ſhal they get children. And they that occupie their marchaundies w̄ robbery, how longe decke they their cities, their houſes, their poſſeſſions & perſonnes? the more wil I punyſh them for their ſynnes, ſayeth the LORDE. Like as an whore enuyeth an honeſt woman, ſo ſhall righteouſnes hate iniquyte, whan ſhe decketh hir ſelf, and ſhall accuſe her to hir face, whan he cōmeth that defendeth, which ſhal make inquyſiciō for all ſynne vpō earth. And therfore be not ye like there vnto, ner to the workes therof: for or euer it be longe, iniquite ſhalbe taken awaye out of the earth, and righteouſnes ſhal raigne amonge you.

S Let not the ſynner ſaye, that he hath not ſynned: for coles of fyre ſhal burne vpon his heade, which ſaieth before the LORDE God & his glory: I haue not ſynned. Beholde, the LORDE knoweth all ẏ workes of men, their ymaginacions, their thoughtes & their hertes. For he ſpake but the worde: let the earth be made, & it was made: let the heauē be made, & it was made. In his worde were ẏ ſtarres made, & he knoweth the nombre of them. He ſearcheth the grounde of the depe, & the treaſures therof: he hath meaſured the ſee, & what it conteyneth. He hath ſhut the ſee in the myddeſt of the waters, and w̄ his worde hath he hanged the earth vpon the waters. He ſpredeth out the heauen like a vowte, vpon the waters hath he founded it. In the deſerte and drye wyldernes hath he made ſprynges of water, and poles vpō the toppe of the mountaynes, ẏ the floudes might powre downe from ẏ ſtony rockes to water the earth. He made man, and put his hert in the myddeſt of ẏ body, and gaue him breth, life and vnderſtandinge, yee and the ſpirite of ẏ Allmightie God, which made all thinges, and hath ſearched the grounde of all the ſecretes of the earth.

He knoweth youre ymaginacions & inuencions, and what ye thynke whan ye ſynne, & wolde hyde youre ſynnes. Therfore hath ẏ LORDE ſearched and ſoughte out all yo⁹ workes, and he ſhal bewraye you all. And whan yo⁹ ſynnes are brought forth, ye ſhalbe aſhamed before men, and youre owne ſynnes ſhal be youre accuſers in that daye. What wil ye do? Or how will ye hyde youre ſynnes before God and his angels? Beholde, God himſelf is the iudge, feare him, leaue of from youre ſynnes, and forget youre vnrighteouſneſſes, and medle nomore with them: ſo ſhal God lede you forth, and delyuer you from all trouble. For beholde, the heate of a greate multitude is kyndled ouer you, and they ſhal take awaye certayne of you, and ſede the ydle w̄ Idols: and they that cōſent vnto them, ſhal be had in deriſion, laughed to ſcorne, & trodden vnder fote.

For vnto the places there ſhalbe a place, and in the next cities a greate inſurreccion vpon thoſe that feare ẏ LORDE. They ſhal be like mad men, they ſhall ſpare no man: they ſhall ſpoyle and waiſt ſoch as feare the LORDE, their goodes ſhall they take from them, and ſhute them out of their houſes. Then ſhall it be knowne who are my choſen, & they ſhalbe tryed as the golde in the fyre. Heare O ye my beloued, ſaieth the LORDE: beholde, the dayes of trouble are at honde, but I wil delyuer you from the ſame. Be not ye afraied, diſpayre not, for God is youre captayne.

Who ſo kepeth my cōmaundementes and preceptes (ſayeth the LORDE God) let not youre ſynnes weye you downe, & let not youre vnrighteouſneſſes be lift vp. Wo be vnto thē that are ſubdued vnto their ſynnes, and tangled in their wickednes: like as a felde is hedged in with buſſhes, and the path therof couered with thornes, ẏ no man maye trauayle thorow: and ſo is he taken, and caſt in the fyre, and brent.

The ende of the IIII. boke of Eſdras.

The boke of Tobias.

What this boke conteyneth.

Chap. I. Of the kynred, life and godly conuersacion of Tobias.

Chap. II. The louynge compassion that Tobias sheweth in buryenge the deed, for the which cause he is hated and persecuted. God nurtoureth him with blyndnes. His wyfe casteth him in the teeth.

Chap. III. Tobias prayeth hertely vnto God, for the trouble and captiuyte of him self and the people. Of Sara the daughter of Raguel.

Chap. IIII. Tobias teacheth his sonne in the feare of God.

Chap. V. The sonne obeyeth the father, and goeth his eatide. God prouydeth mercifully for him, and sendeth his angell to be his gyde.

Chap. VI. In their iourney they take a fysh, wherof the angell commaundeth him to kepe the hert, the gall and the leuer, and telleth him wherto it is good.

Chap. VII. They come to Raguel, which receaueth them louyngly, and marieth his daughter Sara vnto Tobias.

Chap. VIII. Tobias goinge to bed with his wyfe, ordeyneth him self as the angell bad him, and so both he and his wyfe are preserued from euell.

Chap. IX. Tobias sendeth the angell vnto Gabelus for the money.

Chap. X. Tobias father and mother lõge sore for his commynge: And Raguel seynge that he can kepe him no longer, sendeth him awaie with his wife.

Chap. XI. They returne home, and are welcommed ioyfully. Olde Tobias hath his sight agayne. They reioyse altogether, and gene thãkes vnto God.

Chap. XII. The father and the sonne wolde fayne rewarde the angell. He will haue nothinge: but sheweth them what he is.

Chap. XIII. Tobias the elder prayseth God, & exorteth other mẽ, to be thankfull vnto him.

Chap. XIIII. Tobias beynge now olde, prophecieth the destruccio of Niniue, and the prosperous healthy of Israel. The sonne forsaketh the sinfull cite, as his father bad him, & goeth to his father in lawe.

The first Chapter.

TObias was of the trybe and cite of Nephtali, which lyeth in the hye countrees of Galile aboue Naason the waye to warde the west, hauynge the cite of Sephet vpon the left syde.

Though he was taken presonner in the dayes of Salmanasar kynge of the Assirians, neuertheles beynge in captiuyte, he forsoke not ye waye of trueth: In so moch that what so euer he might gett, he parted it dai

lie with his felowpresoners & brethren, that were of his kynred. And though he were yonger thẽ all in the trybe of Nephtali, yet dyd not he behaue himself childesshly in his workes. And whan all the other wente to ye golde calues, which Jeroboam the kynge of Israel had made, he himself alone fled all their companies, and gat him to Jerusalem vnto the temple of the LORDE, and there worshipped ye LORDE God of Israel, faithfully offeringe all his first frutes and tithes, so that in the thirde yeare he ministred all the tithes vnto the straungers and conuertes. These and soch like thinges dyd he accordinge to the lawe of God, whan he was yet but yonge. 3.Re. 12.c

But whan he was a man, he toke out of his owne trybe a wyfe called Anna, and of her he begat a sonne, whom he called after his owne name, and taught him from his youth vp, to feare God, and to refraine from all synne. Exo. 22.d and 23.c Deut. 12.e 18.2.26.a B Nu.36.c

Now whan he with his wife, his sonne and with all his kynred was come in captiuite vnto Niniue, what tyme as they all ate of the meates of the heithe, he kepte his soule, and was neuer defyled in their meates. And for so moch as he was myndefull of the LORDE in all his hert, God gaue him fauour in the presence of Salmanasar the kynge, which gaue him power to go where he wolde, and so had he liberte to do what him list. Gen. 43.f Iudit.12.a Iere. 40.a

So wente Tobias vnto all them that were in preson, and comforted them, and gaue them wholsome exortacions. And whan he came to Rages a cite of the Medes, hauynge x. talẽtes of syluer (of ye thinges wher with the kynge had honoured him) and sawe amonge a greate company of people of his kinred, one Gabelus (which was of his owne trybe) beynge in necessite, he gaue him the sayde weight of syluer vnder an hand writinge. C Matt. 25.a Some reade: x. talentes of golde.

After a longe season whan Salmanasar the kynge was deed, and Sennacherib his sonne reigned in his steade, which hated the children of Israel, Tobias wente daylie thorow out all his kynred, and comforted them, and gaue of his goodes to euery one of thẽ, as moch as he might: he fed the hongrie, clothed the naked, and buried the deed and slayne, and that diligently.

And whan Sennacherib the kynge came agayne and fled out of Jewry (what tyme as God punyshed him for his blasphemy) & in his wrath slew many of the children of Is- D 4.Re.19.f

4.Esd.2.c

ruel, Tobias buried their bodies. But whan it was tolde the kynge, he commaunded to slaye him, and toke awaye all his goodes. Neuertheles Tobias with his sonne & with his wife fled his waye, and was hyd naked, for there were many that loued him. But after xlv. dayes the kynge was slayne of his owne sonnes. Then came Tobias againe to his house, and all his goodes were restored vnto him.

The II. Chapter.

A

AFter these thinges vpon a solempne daye of the LORDE Tobias made a good feast in his house, & sayde vnto his sonne: Go y waye & bringe hither some of oure trybe, soch as feare God, that they maye make mery with vs. And whā he was gone, he came agayne, and tolde his father, that one of the children of Israel laye slayne vpon the strete. And immediatly he leape from his table, left the feast, came fastinge to the deed coarse, toke him & bare him prevely in to his house, y whan the Sonne was downe, he might safely burye him. And whā he had hyd the coarse, he ate his meate with mournynge and feare, remembringe y wordes, that the LORDE sayeth by the prophet Amos: youre hye feastes shalbe turned to sorowe and heuynes.

Amos 8.b
Mac.1.b

B

But whan y Sonne was downe, he went his waye & buried him. Then all his neghbours reproued him, sayenge: It is not lōge, sens it was commaunded to slaye the because of this matter, and hast scarce escaped the daunger of death, and buriest thou the deed againe? Neuertheles Tobias fearinge God more then the kynge, toke the bodies of the slayne, hyd them in his house, & buried them at mydnight.

Tobi.1.d

C

It happened vpō a daye, that he had buried y deed, & was weery, came home, & layed him downe by the wall & slepte. And whyle he was a slepe, there fell downe vpō his eyes warme donge out of the swalowes nest, so y he was blynde. This tentacion dyd God suffre to happen vnto him, that they which came after, might haue an example of his pacience, like as of holy Job. For in so moch as he euer feared God from his youth vp, & kepte his commaundementes, he was not hevy against God, that the plage of blyndnes chaūsed vnto him, but remayned stedfast in the feare of God, and thanked God all the dayes of his life.

ecc.9.a
ud.13.a
ir. 9.a
ud 11.a

D

For like as blessed Job was had in derision of kynges, euen so was he laughed to scorne of his elders & kynssolkes, which sayde vnto him: where is thy hope, for y which thou hast done allmes and buried the deed? But Tobias rebuked the, & spake: Saye not so, for we are the children of holy men, & loke for the life, which God shal geue vnto them, that neuer turne their beleue from him. Anna his wife wente daylie to the weuynge worke, & loke what lyuinge she coude get with the labor of hir handes, she brought it. And it happened y she toke a kyd and brought it home.

Iob.4

And whan hir husband herd it crie, he sayde: loke y it be not stollen, restore it againe to the owners: for it is not lawfull for vs to eate or to touch eny thinge of theft. Then was his wife angrie, and sayde: Now is thy hope become vayne openly, & thy allmes dedes are manifest. With these & soch like wordes dyd she cast him in the tethe.

Iob.2

The III. Chapter.

THen Tobias toke it heuely, & with teares beganne to make his prayer, sayenge: O LORDE, thou art righteous, & all thy iudgmētes are true, yee all y waye are mercy, faithfulnes & iudgmēt. And now O LORDE be myndefull of me, & take no vengeaunce of my synnes, nether remembre my myssededes ner y myssededes of my elders. For we haue not bene obedient vnto y cōmaundemētes, ther fore are we spoyled, brought into captiuyte, in to death, in to derision & shame vnto all nacions, amōge whō thou hast scattered vs. And now O LORDE, y iudgmentes are greate, for we haue not done accordinge to y cōmaundemētes, nether haue we walked innocētly before y. And now O LORDE, deale with me accordinge to thy wil, & cōmande my spirete to be receaued in peace, for mere expedient were it for me to dye, then to lyue.

A

Tob.3.a

At the same tyme it happened, that Sara the daughter of Raguel at Rages a cite of y Medes was slaundred of one of hir fathers hand maydes, namely, that she shulde haue had seuen husbandes, which as soone as they were gone in vnto hir, were slayne of the deuell called Asmodeus. Therfore whan she reproued the mayden for hir faute, she answerde her, sayenge: God let vs neuer se sonne ner daughter of the more vpon earth, thou kyller of thy husbandes. Wilt thou slay me also, as thou hast slayne seuen men? At this voyce wēte Sara in to an vpper chamber of hir house, and thre dayes and thre nightes she nether ate ner dranke, but continued in prayer, and besought God with teares, that he wolde delyuer her from this rebuke.

B

C Vpon the thirde daye it chaunced, that whan she had made an ende of hir prayer, she prayse the LORDE, sayenge: Blessed be thy name O God of ỹ fathers, which whan thou art wroth, shewest mercy, and in the tyme of trouble thou forgevest the synnes of them, that call vpon the. Vnto the O LORDE turne I my face, vnto the lift I vp myne eyes. I beseke ỹ O LORDE, lowse me out of the bondes of this rebuke, or els take me vtterly awaye frō of ỹ earth. Thou knowest LORDE, that I neuer had desyre vnto man, and that I haue kepte my soule cleane from all vnclenly lust. I haue not kepte company with those that passe their tyme in sporte, nether haue I made my self partaker with them that walke in lighte behavoure. Nevertheles an hußbande haue I consented to take, not for my pleasure, but in thy feare.

D Now peraduenture either I haue bene vnworthy of them, or els were they vnmete for me, for thou happly hast kepte me to another hußband. For why? thy councell is not in ỹ power of man. But who so euer loueth the and serueth the a right, is sure, that yf his life be tempted and proued, it stādeth in the tryenge: and yf he endure in pacience, he shal haue a reward and be hylie crowned: and yf he be in trouble, that God (no doute) shal delyuer him: and yf his life be in chastenynge, that he shall haue leue to come vnto thy mercy.

For thou hast no pleasure in oure dampnacion: & why? after a storme thou makest ỹ wether fayre and stille: after wepinge and bewynes thou gevest greate ioye. Thy name O God of Israel, be prayse for euer. At the same tyme were both their prayers herde in the sight of the mageste of the hyest God. And Raphael the holy angel of the LORDE was sent to helpe thē both, whose prayers came together before God.

The III. Chapter.

A SO whā Tobias thought his prayer to be herde, that he might dye, he called vnto him his sonne Tobias, & sayde vnto him: My sonne, heare the wordes of my mouth, and laye thē in thine hert as a foundacion. Whan God taketh awaye my soule, burie thou my body, & holde thy mother in honoure all the dayes of hir life. For thou oughtest to remembre, what and how greate parels she suffred for ỹ in hir wōbe. And whā she also hath fulfilled the tyme of hir life, bury her besyde me. Haue God in thy thought all the dayes of thy life, & bewarre, leste at eny tyme thou cōsent vnto synne, and leste thou let slippe the commaundemētes of the LORDE oure God. Rom. 6.

B Geue allmes of thy goodes, and turne neuer thy face from the poore: and so shal it come to passe, that the face of the LORDE shal not be turned awaye from the. Be merciful after ỹ power. Yf thou hast moch, geue plēteously: yf thou hast litle, do thy diligence, gladly to geue of that litle. For so gatherest thou thy self a good reward in the daye of necessite. For allmes delyvereth * frō death, & suffreth not the soule to come in darcknes. A greate comforte is allmes before the hye God, vnto all them that do it. Some reade: * frō all synne & from death. 1. Tess. 4.

My sonne, kepe the well from all whordome, and (besyde thy wife) se that no faute be knowne of the. Let neuer pryde haue rule in thy mynde ner in thy worde, for in pryde began all destruccion. Gen. 3.

C Who so euer worketh eny thinge for the, immediatly geue him his hyre, and loke that thy hyred seruaunte wagies remayne not by the ouer nyght. Loke that thou neuer do vnto another man, the thinge that thou woldest not another mā shulde do vnto the. Ete thy bred with the hongrie and poore, and cover the naked with thy clothes. Set thy bred and wyne vpon the buryall of the righteous, and do not thou eate and drynke ther of with the synners. Axe euer councell at ỹ wyse. Deu. 24. Matt. 7. Luc. 14.

Be allwaye thankfull vnto God, and beseke him, that he will ordre thy wayes, & that what so euer thou deuysest or takest in hande, it maye remayne in him. I certifie the also my sonne, that (whan thou wast yet but a bab) I delyvered ten talentes of syluer vnto Gabelus, at Rages a cite of the Medes, & his handwritinge haue I by me. And therfore seke some meanes, how thou mayest come by him, & receaue of him ỹ sayde weight of syluer, and geue him his handwrityng agayne. Tobi. 1.

My sonne, be not afrayed: trueth it is, we lede here a poore life: but greate good shall we haue, yf we feare God, and departe from all synne, and do well. Rom. 8.

The V. Chapter.

THen answered Tobias his father, & sayde: father, all that then hast commaunded me, wil I do, and that diligently. But how I shal requyre this money, I can not tell. Nether doth he knowe me, ner I him. What token shal I geue him. And as for the waye thither, I neuer knew it. Then A

his father answered him, and sayde: I have his handwritinge by me, which whan thou shewest him, immediatly he shall paye the. But go thy waye now, & get the some faithfull man to go with ỹ for an hyre, that thou mayest receaue ỹ money, whyle I am yet lyuynge.

B Then wente Tobias out, & vpon the strete he founde a fayre yonge man stondinge, gyrded vp, and as it were one ready to take his iourney. And he knew not that it was an angell of God, but saluted him, and sayde: From whence art thou, thou good yonge man? He answered: Of the children of Israel.

And Tobias sayde vnto him: knowest thou the waye, that ledeth vnto the countre of ỹ Medes? He answered: I knowe it well, and all those stretes haue I gone oft tymes, and haue lodged with oure brother Gabelus, that dwelleth in Rages a cite of ỹ Medes, which lyeth vpon the mount Egabthanis. Tobias sayde vnto him: I praye the, tary for me, tyll I have tolde my father these thinges. Then wēte Tobias in, and tolde his father all. At ỹ which his father mareled, & prayed, that he wolde come in vnto him.

C Now whan the angell came in, he saluted him, and sayde: ioye be with the for euermore. And olde Tobias saide: what ioye can I haue, that syt here in darcknes, & se not the light of heauen? The yonge man sayde vnto him: Be of good cheare, God shal helpe the shortly. And Tobias sayde vnto him: Canst thou brynge my sonne to Gabelus, vnto the cite of Rages in Media? And whan thou commest agayne, I shal paye the thy hyre. And the angell sayde vnto him: I shal lede thy sonne, and brynge him to the agayne. Then Tobias answered him: Tell me I praye the, of what house, or of what trybe art thou?

The angell Raphael sayde vnto him: Arest thou after the kynred of an hyrelinge, or seketh thou a gyde for thy sonne to go with him? But that I make the not carefull, I am Azarias the sonne of greate Hananias. And Tobias answered: Thou art come of a greate kynred, but I praye ỹ, be not displeased, that I desyred to knowe thy kynred. The angell sayde vnto him: Thy sonne shal I lede forth safely, and brynge him whole to the agayne.

D Then answered Tobias, and sayde: well, go on youre waie, and God be in youre iourney, and his angell beare you company. So whan they had prepared all thinges, ỹ they wolde take with them in their iourney, Tobias bad his father & his mother fare well, and they wente on their waye both together. Now whan they were gone, his mother beganne to wepe, and sayde: The staff of oure age hast thou taken awaye, and sent him from vs.

Wolde God that money had never bene, for the which thou hast sent him awaye. If we had bene content w' o' powerte, this had bene greate riches vnto vs, that we sawe oure sonne here. Then sayde Tobias vnto her: wepe not, oure sonne shall come to vs agayne safe and sounde, & thine eyes shall se him. For I trust, that ỹ good angell of God shal beare him cōpany, and ordre well all the thinges that he doth: so that he shal come to vs agayne with ioye. At these wordes his mother left of frō wepynge, & helde hir tonge.

The VI. Chapter.

SO Tobias wente on his waye, and a dogg folowed him, and ỹ first nighe they abode by the water of Tigris. Then wente he out to wash his fete, and beholde, there came forth an horrible fysh to deuoure him. Of whom Tobias was afrayed, and cried with a loude voyce, sayenge: LORDE, he commeth vpon me. And the angell sayde vnto him: Take him by the cheke blade, and drawe him to the. And he dyd so, and drew him vpō the londe, and the fysh began ne to leape at his fete.

Thē sayde the angell vnto him: Take out D the bowels of this fysh, and as for the hert, the gall and the lever, kepe them by the. For these thinges are necessary and good for medicyne. Tobias dyd so, and rosted the fysh, and they toke him with them in their iourney: the residue they salted, as moch as was sufficient for them, till they came to Rages. Then Tobias axed the angell, and sayde vnto him: I praye ỹ brother Azarias, tell me, wher to are these thinges good of the fysh, that thou hast bydden me kepe?

The angell answered him and sayde: If thou layest a pece of the hert vpon the coles, the smoke therof dryueth awaye all maner of euell spretes, whether it be from man or from woman, so that frō thence forth ỹ same shal come no more vnto them. The gall is good to anoynte or to strake ỹ eyes with all, where as there is eny blemish in them, so shal they be whole.

And Tobias sayde vnto him: where with C thou that were mayne? The angell answered and saide: Here is a nye kinsman of thine, one Raguel by name, which hath a daughter

called Sara, & hath nether sonne ner daughter but her. All his good belōgeth vnto the, and thou must mary his daughter: and therfore desyre her at her father, and he shal geue her the to wife. Then answered Tobias & sayde: As I vnderstonde, she hath bene maried vnto seuen husbandes, and they all are dead: and I haue herde saye, that the deuell slew them. I am afrayed therfore, lest soch thinges happen vnto me also: which yf it came to passe (seinge I am the onely sonne of my father and my mother) I shulde bringe thē in their age wt sorow to their graues.

D Then sayde y angell Raphael vnto him: Heare me, and I will tell the, what they be of whom the deuell hath power. Namely, they that receaue mariage of soch a fashiō, that they shut God out from thē and from their hert, and geue them selues to their owne lust, euen as it were an horse and Moole, which haue no vnderstondinge: vpon soch hath y deuell power. But whan thou takest her, and art come in to the chamber, withholde thy self from her thre dayes, and geue thy diligence vnto nothinge but vnto prayer with her.

And in the first night rost the leuer of the fish, and the deuell shalbe dryuē awaye. The secōde night shalt thou be receaued in to the company of the holy patriarkes. The thirde night shalt thou opteyne the blessinge of God, so that whole children shalbe borne of you. After the thirde night take the mayden in the feare of God, and more for the desyre of children, then for eny fleshly lust: that in the sede of Abraham thou mayest optayne the blessinge in children.

The VII. Chapter.

A When wente they in to Raguel, which receaued them ioyfully. And whan Raguel loked vpon Tobias, he sayde vnto Anna his wife: How like is this yonge man vnto my sisters sonne. And whan he had spoken this, he saide: whence be ye good brethren? They saide: Of the trybe of Nepthali, out of the captiuyte of Niniue. Then sayde Raguel vnto them: knowe ye my brother Tobias? They saide: yee, we knowe him well. And whan he had spoken moch good of him, the angell sayde vnto Raguel: Tobias of whom thou axest, is this yonge mās father. Then Raguel bowed him self downe, and wepte, toke him aboute the neck and kyssed him, and sayde: Gods blessynge haue thou my sonne, for thou art the sonne of a good vertuous man. And Anna his wyfe and Sara his daughter wepte also.

B Now whā they had talked together, Raguel bad kyll a wether, and to make a feast. And whā he prayed thē to sytt downe to dyner, Tobias sayde: I wil nether eate ner drinke here this daye, excepte thou first graunte me my peticion, & promyse me to geue me thy daughter Sara. Whan Raguel herde this, he was astonnyed, for he knew, what had happened vnto the other seuen men, that wēte in vnto her: and he begannne to feare that it shulde chaunce vnto him also in like maner.

And whyle he stode so in doute, and gaue the yonge man no answere, the angell sayde vnto him: Feare not to geue him thy daughter, for vnto this man that feareth God, belōgeth thy daughter to wife, therfore might none other haue her.

C Thē sayde Raguel: I doute not, but God hath accepted my prayers and teares in his sight: and I trust he caused you to come vnto me for the same intent, that this daughter of myne might be maried in hir owne kynred, acordinge to the lawe of Moses. And now dowte thou not, but I wil geue her vnto the: So he toke the righthande of his daughter, and gaue her in to the right hāde of Tobias, and sayde: The God of Abrahā, the God of Isaac and the God of Jacob be with you, ioyne you together, and fulfill his blessynge in you. And they toke a letter and made a wrytinge of the mariage. And then made they mery, and praysed God. And Raguel called Anna his wife vnto him, and bad her prepare another chamber, and thither he brought Sara his daughter, and she wepte. Then sayde he vnto her: Be of good chere my daughter, the LORDE of heauen geue the ioye, for the heuynesse that thou hast suffred.

The VIII. Chapter.

A Now after y they had supped, they brought the yōge man in to her. Thē thought Tobias vpon the wordes of the angell, and toke out of his bagg a pece of the leuer of the fish, and layed it vpon the hote coales. So the angell Raphael toke holde of the deuell, and sent him awaye, and bounde him in the wyldernes of the hyer Egipte. Thē spake Tobias vnto the virgin, and sayde: Vp Sara, let vs make oure prayer vnto God to daye, tomorow, and ouermorow: for these thre nightes wil we reconcyle oure selues with God: and whan the thirde holy night is past, we shall ioyne together in y deutye of mariage. For we are thē

Tob.c

1. Cor.

childrẽ of holy men, and we maye not come
together as the heithen, ẏ knowe not God.
B Then stode they vp both together, and be
b.c.d sought God earnestly, ẏ he wolde preserue
them. And Tobias sayde: O LORDE God of
ỏ fathers, prayseḋ be thou of heauẽ & earth
of the see, welles, & floudes, & of all the crea,
tures that be therin. Thou maydest Adam of
n.a.b the moulde of the earth, & gauest him Eua
for an helper. And now LORDE thou knowest
that it is not because of voluptuousnes, that
I take this sister of myne to wyfe, but onely
for the loue of childen, in whom thy name be
blessed for euer. And Sara sayde: haue mer-
cy vpon vs (O LORDE) haue mercy vpon vs,
and let vs both come whole and sounde to a
C good age.
And aboute the cocke crowe, it happe-
ned, that Raguel called his seruauntes, and
they wẽte with him, to make a graue. For he
sayde: it is chaunced vnto him peraduẽture,
as it dyd vnto the other seuen men, that wen
te in vnto her. Now whã they had made the
graue, Raguel came agayne to his wyfe,
and sayde vnto her: sende one of thy maydẽs,
to loke yf he be deed, that I maye burye him
afore it be light daye.
So she sent a mayden to se, which whan
she came in to the chamber, she founde them
whole and sounde, slepynge together. And so
she came agayne, & brought good tydinges.
D Then Raguel and Anna his wife prayseḋ ẏ
LORDE, and sayde: Prayseḋ be thou o LORDE
God of Israel, For it is not happened vnto
vs, as we thought. For thou hast dealte mer-
cifully with vs, and put awaye from vs the
enemye that persecuted vs, and hast shewed
mercy vnto yonder two beloued. O LORDE,
cause thẽ to magnifie the more perfectly, and
to offre the the sacrifice of thy prayse, and of
their health: that all people maye knowe, ẏ
thou onely art God in all the earth.
E And immediatly Raguel commaunded
his seruauntes, to fyll the graue, that they
had made, with earth, afore it was light: and
bade his wife prepare a feast, & to make rea
dy all thinges that were necessary for meate,
to soch as wente by ẏ waye. He caused two
fatt kyne also and foure wethers to be slayne,
& meates to be prepared for all his neigh-
bours and frendes.
And Raguel charged Tobias, to remayne with him two wekes. As for all the good ẏ he had, he gaue Tobias ẏ one half of it, and made this wrytinge, that the half which re mayned, shulde fall vnto Tobias after their death.

The IX. Chapter.

WHen Tobias called vnto him the an- A
gell, whom he thought to haue bene a man, and sayde vnto him. Brother Azarias, I praye the herkẽ vnto my wordes: Yf I shulde geue myself to be ẏ seruaunt, I shal not deserue ẏ prouydence. Neuertheles I beseke the, that thou wylt take the beastes and the seruauntes, and go vnto Gabelus in Rages the cite of the Medes, and delyuer him his handwrytinge, and receaue the mo-
ney of him, and praye him to come to my ma-
riage. For thou knowest thyself, that my fa-
ther telleth ẏ dayes: and yf I tary one daye
to longe, he wyl be sory in his mynde. Now
seist thou how earnestly Raguel hath requy
red me, so that I can not saye him nay.
Then toke Raphael foure of Raguels se- A
rauuntes, and two Camels, & wente vnto Ra-
ges the cite of the Medes: and whan he had
founde Gabelus, he gaue him his handwry-
tynge, & receaued all ẏ money. He tolde him
also of Tobias ẏ sonne of Toby, how all thin-
ges had happened, & caused him to come to
him to ẏ mariage. Now whan he came in to B
the house of Raguel, he foũde Tobias syttin
ge at ẏ table: & he leape vp, & they kyssed one
another, and Gabelus wepte, and prayseḋ
God, and sayde: the blessynge of the God of Tob.
Israel haue thou, for thou art the sonne of a
right verteous & iust man, & of one ẏ feareth
God, & geueth greate allmes. And blessynge
haue ẏ wife, and yỏ elders, that ye maye se yỏ
childrẽ, and youre childers childrẽ, vnto the
thirde and fourth generaciõ, and that youre
sede maye be blessed of ẏ God of Israel, which
reigneth worlde without ende. And whan
they all had sayde Amen, they wente to the
feast, but with the feare of the LORDE helde
they the feast of the mariage.

The X. Chapter.

NOw whyle yõge Tobias made lõge A
tarienge by reason of ẏ mariage, his
father was full of care and heuynes,
and thought: what shulde be the cause, that
my sonne tarieth so longe? Or why shulde he
be kepte so longe there? Peraduenture Gaba
lus is deed, and no man wyl geue him the mo
ney. Thus begãne he to be very soroufull, he
& Anna his wife with him, & begane to we
pe both together, because their sonne was
not come agayne vnto them at the daye ap-
poynted. As for his mother, she wepte with
discomfortable teares, and sayde: Wo is me,
my sonne: Oh what ayled vs to sende the a
waye into a straunge countre, thou light of
oure eyes, thou staff of oure age, thou comfor- B
te of oure life, thou hope of oure generacion:

seinge all ye thinges that we haue are onely in the, we shulde not haue sent the awaye from vs.

B Then Tobias comforted her, and sayde: holde thy tonge, and be not discomforted, our sonne is whole and sounde: the man ye we sent him withall, is faithfull ynough. Neuertheles she might in no wyse be cõforted: but daylie wente out, loked aboute, and wente aboute all the stretes, wherby she thought he shulde come againe: that (yf it were possible) she might se him cõmynge afarre of.

But Raguel saide vnto his sonne in lawe: Ordary here, and I shall sende a messaũger vnto thy father Tobias, to tell him ye thou art in good health. Tobias sayde vnto him: I am sure, that my father and my mother counte euery daye, and that their hertes are sory.

C So whan Raguel prayed Tobias w̃ many wordes, & he wolde in no wyse heare him, he delyuered Sara vnto him, & the half parte of all his good: in seruauntes and handmaydes, in shepe, in camels, and in kyne and moch money, and so sent him awaye from him with peace and ioye, and sayde: The holy angell of the LORDE be with you in youre iourney, and bringe you forth safe & sounde, that ye maye fynde all thinges in good case with youre elders, and that myne eyes maye se youre children, afore I dye.

So the elders enbraced their daughter, kyssed her, and let her go, exortinge her to honoure hir father and mother in lawe, to loue hir husbande, to rule well hir husholde, to kepe hir house in good ordre, and to shew hir self faultlesse.

The XI. Chapter.

A NOw as they were goinge homewarde againe, vpon ye xj. daye they came to Charra, which lyeth in the halfwaye towarde Niniue. And the angell sayde: Brother Tobias, thou knowest how thou hast left thy father: therfore yf it please the, we two wyll go before, and let the husholde with thy wife and ye catell come softe & fayrly after vs. And whan Tobias was content that they shulde go before, Raphael sayde vnto him: Take of the gall of the fish with the, for it shal be necessary. So Tobias toke of the goll, and they wente their waye. But Anna the mother of Tobias sat daylie by the waye syde vpon ye toppe of an hill, from whence she might se farre aboute her.

B And whyle she was waytinge there for his cõmynge, she loked afarre of, and anone she perceaued hir sonne commynge, and ranne and tolde hir husbande, sayenge: beholde, thy sonne commeth. And Raphael sayde vnto Tobias: As soone as thou commest into the house, immediatly worshipe the LORDE thy God, and geue thankes vnto him: then go to thy father, and kysse him, & strake his eyes ouer w̃ the gall of ye fish, that thou hast brought with the. For be sure, that his eyes shal straight waye be opened, and thy father shal se the light of heauen, and shal reioyse at the sight of the. Then the dogg that had bene with them in their iourney, ranne before, and came as a messaũger, and wagged with his tayle for gladnesse.

So ye blynde father arose, and beganne to C renne, and stombled with his fete, and gaue a seruaunt his hande, ranne to mete his sonne, receaued him, and kyssed him, he and his wife, and beganne to wepe for ioye.

Now whan they had worshipped & thanked God, they satt downe. Then toke Tobias of the fishes gall, and anoynted his fathers eyes: and taried halfan houre, and then beganne the blemysh to go out of his eyes, like as it had bene the whyte & kynne of an egge which Tobias toke and drew from his eyes, and immediatly he receaued his sight.

Then they praysed God, he and his wife, D and all they that knew him. And Tobias sayde: O LORDE God of Israel, I geue the prayse and thankes, for thou hast chastened me, and made me whole. And lo, now do I se my sonne Tobias. After seuen dayes came Sara his sonnes wife also whole and sounde with all ye honsholde and catell, with camels and moch money of his wyues, and with the money that he had receaued of Gabelus: and he tolde his father and his mother all the benefites, which God had done for him, by the man that led him. Achior also and Nabath Tobias sister sonnes came and were glad, & reioysed with him, by reason of all the good that God had shewed vnto him.

And so, for ye space of seuen dayes they made mery, and were right ioyfull euerichone.

The XII. Chapter.

THe Tobias called his sonne vnto him A & sayde: What maye we geue this holy man, that wente with the? Tobias answered his father and sayde: Father, what reward shal we geue him? Or what thinge can deserue his benefites? He hath bene my gyde, and brought me safe agayne: he receaued the money from Gabelus, he

caused me to get my wife, he drowe the euell spirite from her, he hath bene occasiō of gladnesse to his father and mother: he delyuered me, that I was not deuoured of the fish, he hath made the to se the light of heauen, yee we all haue receaued greate good of him. How shulde we worthely deserue these thinges vnto him? But I praye the my father, that thou wilt desyre him, yf happlie he wil voutsafe, to take with him the half of all that we haue brought.

B So the father and the sonne called him, to ke him aside, and begannē to praye him, that he wolde be content to take in good worth, the half parte of all that they had brought. Then sayde he secretly vnto them: Prayse ye God of heauen, and geue thankes vnto him before all men lyuynge, for he hath shewed his mercy * vnto vs. It is good to hyde the Kynges secrete, but to shew and to prayse ye workes of God, it is an honorable thinge. Prayer is good with fastinge, and to geue allmes is better, then to hoorde vp treasures of golde. For allmes delyuereth from death, clenseth synne, and causeth to fynde euerlastinge life, But they that do synne and vnrighteousnes, are ye enemies of their owne soules.

C Wherfore I tell you the trueth, and wyll hyde nothinge from you. Whan thou praydest with teares, and burydest the deed, and lefrest thy dyner, and hyddest the deed in thy house vpon the daye tyme, that thou mightest burye them in the nighte; I offred thy prayer before the LORDE. And because thou wast accepte and beloued of God, it was necessary, that tentacion shulde trye the. And now hath the LORDE sent me to heale the, and to delyuer Sara ye sonnes wife from the euell sprete. For I am Raphael an angell, one of the seuen that stonde before God.

D Whā they herde this, they were sore afrayed, and trembled, and fell downe vpon their faces vnto the grounde. Then sayde the angell: Peace be with you, feare not. Where as I haue bene w you, it is the will of God, geue prayse and thankes vnto him.

Ge. 18. a and 19. a Iud. 13. c You thought that I dyd eate and drinke with you, but I vse meate that is inuisible, and drynke that can not be sene of men.

Now therfore is ye tyme that I must turne agayne, vnto him that sent me: but be ye thankfull vnto God, and tell out all his wonderous workes.

And whan he had spoken these wordes, he was taken awaye out of their sight, so ye they sawe him nomore. Then fell they downe flat vpon their faces by the space of thre houres, and prayse God: and whan they rose vp, they tolde all his wōderous workes.

Then XIII. Chapter.

Then olde Tobias opened his mouth, and prayse the LORDE and sayde: Greate art thou o LORDE for euermore, and thy kyngdome wolde without ende: for thou scourgest and healest, thou leadest to hell, and bryngest out agayne, and there is none ye maye escape thy hande. O geue thankes vnto ye LORDE ye children, of Israel, and prayse him in the sight of the Heithē. For emonge the Heithen which knowe him not hath he scatred you, to the intēt that ye shulde shew forth his marueluous workes: & cause them for to knowe, that there is none other God allmighte but he. He hath chastened vs for oure myssedes, and for his owne mercy sake shal he saue vs.

Consydre then, how he hath dealt w you, & prayse him with feare and drede, and magnifie the euerlastinge kynge in yo workes.

I wil prayse him euen in the londe of my captiuyte, for he hath shewed his maiesty vnto a synfull people. Turne you therfore o ye synners, and do righteousnes before God, and be ye sure, that he wyl shew his mercy vpon you. As for me & my soule, we wil reioyse in God. O prayse the LORDE all ye his chosen, holde the dayes of gladnesse, and be thankfull vnto him. O Jerusalem thou cite of God, the LORDE hath punysshed the for the workes of thine owne handes. O prayse the LORDE in thy good thinges, & geue thankes to the euerlastinge God, that he maye builde vp his tabernacle agayne in ye, that he may call agayne vnto the, all soch as be in captiuyte, and that thou mayest haue ioye for euermore. With a fayre light shalt thou shyne, & all ye endes of ye worlde shal honoure the. The people shal come vnto the from farre, they shal bringe giftes, and worshipe ye LORDE in the, and thy londe shal they haue for a Sanctuary, for they shal call vpon the greate name in the.

Cursed shal they be that despyse the, & all they that blaspheme the, shal be condēpned: but blessed shal they be, ye buylde the vp. And for the, thou shalt reioyse in ye childre, for they all shalbe blessed, and gathered together vnto the LORDE. Blessed are they all ye loue ye, and be glad of thy peace. Prayse thou the LORDE o my soule, for the LORDE oure God hath delyuered his cite Jerusalem from all hir troubles. I wil counte my self happie, yf my sede remayne to se ye clearnes of Jerusalē.

* Some rede be vnto you.

Tob. 4. b Dani. 4. d

C Tob. 2. a

Prou. 3. b

The gates of Jerusalem shalbe buylded with Saphyre and Smaragde, and all the copase of hir walles with precious stones. All hir stretes shalbe paued w̄ whyte Marble stone, and in all hir stretes shal Alleluya be sunge. Prayed be ỹ LORDE, which hath exalted her, ỹ his kyngdome maye be vpon her for euermore, Amen. And so Tobias made an ende of his talkynge.

The XIIII. Chapter.

Old after that Tobias had gotte his sight agayne, he lyued two and xl. yeares, & sawe his childers children. Now whan he was an hundreth and two yeare olde, he dyed, & was buried honorably in Ninine. For whan he was fyre and fiftie yeares of age, he lost the sight of his eyes, and whā he was three score yeare olde, he gat his sight agayne. The residue of his life led he in ioye, and increased well in the feare of God, & departed in peace.

But in ỹ houre of his death he called vnto him his sonne Tobias, & seuen yonge springalde his sonnes children, and sayde vnto them: The destruccion of Nininе is at hande, for the worde of the LORDE can not fayle, and oure brethren that are scatred out of the londe of Israel, shal come thither agayne. And the whole londe of it that hath bene waist, shalbe fylled: and the house of God that was brent in it, shalbe buylded againe, & all soch as feare God shall returne thither: the heithen also shal forsake their Idols, & come to Jerusalem, and dwell there, and all the kynges of the earth shalbe glad of her, and worshipe the LORDE God of Israel.

And therfore my children, heare youre father: Serue the LORDE in faithfulnes, seke after his will, and do the thinge that pleaseth him. Commaunde youre children ỹ they do right, geue allmes, be myndefull of God, and euer to be thankfull vnto him in trueth and with all their power. Heare me therfore my childrē, and abyde not here: but in what daye soeuer ye haue buried youre mother beside me, gett you from hence. For I se, that the wickednes of it shal brynge it to destruccion and ende.

After ỹ death of his mother, Tobias departed awaye from Nininе, with his wife and children, and with his childers children, & came agayne to his father and mother in lawe, and founde them whole and in a good age, and toke the care of thē. And he closed their eyes, and was heyre vnto all Raguels goodes, and sawe the fifth generacion and childers childrē. And whan he was xcix. yeare of age, he dyed in the feare of the LORDE, and his kynsfolkes buried him. And all his posterite continued in a good life, and holy conuersacion: so that they were loued & accepted both of God and men, and of all the people of the londe.

The ende of the boke of Tobias.

The boke of Judith.

What this boke conteyneth.

Chap. I. Of the noble cite Egbathanis. Of Nabuchodonosor the kynge of the Assirians, of his victory and power.

Chap. II. The vnsaciable desyre that Nabuchodonosor had to raigne: of his boost & tyrānye.

Chap. III. Dyuerse kynges and princes yelde them selues for feare. The tyranny of Holofernes and pryde of the kynge.

Chap. IIII. The Jewes are afrayed and carefull for Jerusalem and the temple, make their londe stroge, prepare them selues to the battayll, call vpon God, and Eliachim the preest comforteth them.

Chap. V. Holofernes taketh indignacion at the children of Israel, because they go about to defende them selues. Achior beareth wytnesse to the trueth.

Chap. VI. Achior for tellynge the trueth is take, and delyuered vnto the people of the Jewes: vnto whom he telleth all the matter, which moueth the people to crye vpon God.

Chap. VII. Holofernes layeth sege to Bethulia. The children of Israel crye vpon God. Holofernes taketh the water from them, so that they in the cite haue greate thyrst, and are vnpacient. Osias comforteth them, and appoynteth fyue dayes to the grace of God.

Chap. VIII. Judith reproueth the elders that sett a tyme to the mercy of God: she exorteth the people to amēdemēt & to prayer, rehearseth the benefites of God, and telleth them hir deuyce.

Chap. IX Judith goeth in to hir oratory, and prayeth feruently vnto God, for the deliueraūce of hir people.

Chap. X. Judith decketh herself of the best fashiō, taketh hir maydē with her, & goeth forth by night in to Holofernes tent.

Chap. XI. Judith telleth Holofernes the cause of hir cōmynge, which pleaseth him well.

Chap. XII. Holofernes commaundeth to intreate hir well, and geueth hir liberty to go in and out to hir prayer, maketh a greate supper, bydeth hir to it, and is dronken.

Chap. XIII. Judith seketh opportunite, prayeth vnto God for strength, smyteth of the heade of dan Holofernes, and bryngeth it in to the cite, where the people reioyse and prayse God.

Chap. XIIII. Holofernes heade is stiekte vp vpon the walles, the children of Israel fall vpon their enemies, which take their flight. Achior cōmeth in to the nombre of the people of God.

Chap. XV. Holofernes hoost are out of their wyttes after his death, the Israelites folowe vpō thē, the other cities of Israel helpe them, they wynne greate spoyles, & cōmede Judith.

Chap. XVI. Judith syngeth prayse vnto the LORDE. The people come together vnto Jerusalē to geue thankes and prayse vnto the LORDE How Judith made hir ende.

The first Chapter.

A Rpharat the kynge of the Medes subdued many people vnto his dominion, & buylded a noble stroge cite, which he called Egbathanis. The walles of it made he of fre stone, foure squared, seuētie cubites hye, and thirtie cubites brode. He made towres therevpon of an hundreth cubites hye. But vpon the foure corners euery syde was twentie fote brode. He made the portes in the heith, like as the towres. This kynge trusted in his mightie hoost, & in his glorious charettes.

So in ỳ twolfte yeare of his raigne it happened, that Nabuchodonosor ỳ kynge of the Assirians (which raigned in the greate cite of Ninive) fought agaynst Arpharat, and ouercame hī in ỳ greate felde called Ragau, besyde Euphrates and Tigris and Jadason in the felde of Erioth the kinge of the Elikes.

B Then was the kyngdome of Nabuchodo
Mac.1,a nosor exalted, and his hert was lift vp: and he sent vnto all them that dwelt in Celicia, in Damascus, in Libanus, and vnto the heithen that dwelt in Carmel and Cedar, and to soch as dwelt in Galile in the greate felde of Esdrelō, to all them that were in Samaria, and beyonde the water of Jordane vnto Jerusalem and the whole londe of Jesse vnto the mountaynes of Ethiopia. Vnto all these dyd Nabuchodonosor the kynge of ỳ Assirians sende messaungers. But they all w one consent wolde not agree vnto him, and sent the messaungers agayne emptie, and put thē awaye without honoure. Then Nabuchodonosor the kynge toke indignaciō at all those londes, and sware by his trone & by his kyngdome, that he wolde be auenged of all these countrees.

The II. Chapter.

A Nno the xiij. yeare of kynge Nabuchodonosor, vpon the xxij. daye of ỳ first moneth, it was deuysed in the courte of Nabuchodonosor ỳ kynge of the Assirians, that he wolde defende himself. So he called vnto him all ỳ elders, all his captaynes and men of warre, and shewed them his secret councell, and tolde them, that his purpose was, to bryngе the whole earth vnder his dominion. Now whan they were all content with this sayenge, Nabuchodonosor the kinge called Holofernes the chefe captayne of his warres and saide vnto him: Go thy waye forth agaynst all the kyngdomes of the west and specially agaynst those that haue despysed my commaundement. Thou shalt spare no realme, all stronge cities shalt thou bryngе in subiection vnto me.

Then Holofernes called together all the B
captaynes & rulers of all the power in Assiria, and mustred the soudyers vnto the hoost (like as the kynge commaunded him) namely, an hundreth and twētye thousande fightinge men vpon fote, and twolue thousande archers vpon horsebacke. All his ordinaunce sent he before with an innumerable multitude of camels, so that the hoost was well prouyded for with oxen, and small catell, and ỳ without nombre. He caused corne to be prepared out of all Syria for his hoost. Moch golde and syluer also toke he out of the kynges house. So he toke his iourney, he and all his hoost, with charettes, horsmen, and archers: of whom there were so many, that they couered the grounde of the lande, like the grashoppers.

And whan he was gone past the borders C
of the Assirians, he came towarde the greate mountaynes of Ange, which lye vpon the left syde of Celicia: and so he wente vp in to all their castels, and wanne euery stroge holde. As for ỳ welthy cite of Melothus, he brake it downe, & spoyled all the childrē of Thersis and the Jsmaelites, which laye towarde the wylderne and vpon the south syde of ỳ londe of Chelon. He wente ouer Euphrates also, and came in to Mesopotamia, and brake downe all the hye cities that were there, from the broke of Mambre tyll a man come to the see: and he toke the borders in from Celicia vnto the coastes of Japhet towarde the south. He caried awaye all the Madianites, and spoyled all their goodes: & who so euer withstode him, he slew them with the swerde. After this he wente downe in to the felde of Damascus in the tyme of haruest, and brent vp all the corne and all the trees, and caused the vynes to be cutt downe. And the feare of him fell vpon all them that dwelt in ỳ earth

The III. Chapter.

A SO the kynges & princes of all cities & londes sent their Embassitours: namely, they of Syria and Mesopotamia, Syria Sobal & Lybia & Celicia, which came to Holofernes, & sayde: Let thy wrath ceasse towarde vs: It is better for vs to serue the greate kynge Nabuchodonosor with oure lyues, and to be subiecte vnto the, then that we shulde dye and be slayne, and receaue greater hurte. All oure cities and possessions, all mountaynes and hilles, all feldes, greate and small catell, shepe, goates, horses, and camels, all oure goodes and housholdes, be in thy power, vnder thy subiection be it altogether. We oure selues also and oure children wylbe thyne owne, come vnto vs a peceable lorde, and vse oure seruyce at thy pleasure.

B Then came Holofernes downe from the mountaynes with horsemē & greate power, and conquered all stronge fensed cities, and all that dwelt in the londe. And out of all cities he toke stronge men, & soch as were mete for ỹ warre, to helpe him. There came soch a feare also vpon those countrees, that the inhabitaūce of all the cities, the princes and rulers & the people together, wēte forth to mete him as he came, & receaued him honorably with garlandes & torches, with daunses, tabrettes and pipes.

C Nevertheles though they dyd this, yet might they not swage his rigorous stomak: but he destroyed their cities, & hewed downe their woddes. For Nabuchodonosor the kynge had commaunded him, that he shulde roote out all the goddes of the londe: to ỹ intent that he onely might be called and taken for God, of the nacions which Holofernes with his power brought vnder him. So wente he thorow Syria Sobal, and thorow all Appamia, and all Mesopotamia, came to the Idumeans in the lōde of Gabaa and Sepropoli, and toke their cities, and remayned there thirtie dayes, wherin he caused all the whole multitude of his hooste to be gathered together.

The IIII. Chapter.

A WHan the children of Israel ỹ dwelt in Jewry herde this, they were sore afrayed of him. There came soch tremblinge also and feare vpon them, that they sorowed he shulde do vnto the cite of Jerusalem and the temple of the LORDE, as he had done to other cities & their temples. So they sent in to all Samaria rounde about vnto Jericho, toke in and occupied all the toppes of the mountaynes, made fast the townes with walles, and prepared corne for them agaynst the battayll.

Eliachim also ỹ preste wrote vnto all thē that dwelt towarde Esdrelon (which lyeth ouer agaynst ỹ greate felde by Dotha Jm) & vnto all those by whom men might haue passage vnto them, that they shulde take in the wayes of the mountaynes, wherby there might be eny waye and passage to Jerusalem, & ỹ they shulde holde diligent watch, where eny strate waye was betwixte ỹ mountaynes. And the children of Israel dyd, as B Eliachim the preste of the LORDE had commaunded them. And all the people, cried earnestly, and humbled their soules with fastinges and prayers, they and their wyues. The prestes put on hayrie clothes, and layed the yonge babes before the temple of the LORDE, and couered the aulter of the LORDE with an hayrie clothe. And with one accorde cried they vnto the LORDE God of Israel, that their children shulde not be geuen into a pray, and their wyues into a spoyle, ỹ their cities shulde not be layed waist, & ỹ their Sanctuary shulde not be vnhalowed, and so they to be a shame and rebuke vnto the Heithen. Eccli. 35.

Then Eliachim the hye preste of the LORDE wente rounde about all Israel, and spake vnto them, sayenge: Be ye sure, ỹ the LORDE wil heare youre peticions, yf ye cōtynue stedfast in fastinges and prayers in ỹ sight of the LORDE. Remembre Moses the seruaunte of the LORDE, which ouerthrew ỹ Amalechites (that trusted in their might & power, in their hoost, in their shildes, in their charettes & horsmen) not with weapens, but with holy prayers. Euen so shal all the enemies of Israel be, yf ye contynue in this worke, that ye haue begonne. So vpon this exortacion they contynued in prayer before the LORDE: In so moch that they which offred brent sacrifices vnto the LORDE, offred the offringes vnto ỹ LORDE, beynge arayed in hayrie clothes, and had aßshes vpon their heades. And they all besought God from their whole hert, ỹ he wolde vyset his people of Israel. C Exo. 17.

The V. Chapter.

AND worde came to Holofernes the A prynce of the warres of the Assyriās, ỹ the childrē of Israel prepared themselues to make resistaunce, & how they had stopped the wayes betwixte the mountaynes. Then was he ercedinge wroth, & called all the princes of Moab, & the captaines of Ammon, & sayde vnto them: Tell me, what

people is this, ỹ kepeth in the moũtaynes? Or what maner of cities are they? What is their power? Or what maner of hoost haue they? Who is their captayne? And why
Iudit.5.b do they despyse vs (more then all those that dwell in the east) and come not forth to mete vs, ỹ they might receaue vs with peace?
Iudit. 11.b Then Achior the captayne of all the Ammonites answered, and sayde: Syr, yf it please the to heare me, I wil tell the trueth before the concernynge this people that dwell in the mountaynes, and there shal no lye go out of my mouth.

B This people is of the generacion of the
Gen. 11.d Caldees, they dwelt first in Mesopotamia, for they wolde not folowe ỹ goddes of their fathers that were in the londe of the Caldees, & so forsoke they the customes of their fore fathers (which had many goddes) and worshipped one God, that made heauẽ and earth: which also commaunded them that they shulde go from thence, and dwell at Haran. Now whan there came a derth in to ỹ
Gen. 41.g
ind 46.a whole londe, they wente downe to Egipte, & there they dwelt foure hundreth yeares, in ỹ
Exodi 1.a
ind 12.f which they multiplied so greatly, that their hoost might not be nombred. And whan the
Galat. 3.c kynge of Egipte oppressed them, and subdued thẽ in buyldinge of his cities with makynge of claye & brick, they cried vnto God
Exodi 1.b
ind 5.b their LORDE, which punyshed the whole londe of Egipte with dyuerse plages.

C Now whan the kynge of Egipte let thẽ
Exo.12.c go their waye, & the plage ceassed, & then folowed after thẽ, to take thẽ, & to bringe thẽ
ind 14.b agayne in to his seruyce, whyle they were flyenge awaye, the God of heauẽ opened ỹ see, so ỹ the waters stode fast vpon both the sydes as a wall, & these wente thorow the bottome of the see drye shod. In the which place whã an innumerable people of the Egipcians folowed vpon them, they were so ouerwhelmed with the waters, that there remayned not one, to tell thẽ that came after, how it happened.

D So whan this people was passed thorow the reed see, they came in to the wildernes of the mount Synai, where neuer man might dwell afore, & where the sonne of mã had neuer rested. There were ỹ bytter waters made swete for thẽ, that they might drynke, & xl.
Exo.15.d yeares had they meate from heauẽ. Where
Exo.16.f so euer they wente (without bowe & arowe, without buckler or swerde) their God fought
Deut. 8.a for thẽ, & caused thẽ to haue the victory. Yee no man was able to hurte this people, except it were so, ỹ they departed vnfaithfully from ỹ worshippinge of the LORDE their God. But as oft as they worshipped ony other beside their God, he gaue them ouer to be spoyled, to be slayne, & to be put to confucion. Neuertheles as oft as they were sory for departynge from the worshipe of their God, the same God of heauen gaue them power & strẽgth to withstode their enemies.

Moreouer they slew the kynge of the Cananites, Jebusites, Pherezites, Ethites, Emites & Amorites, & all ỹ mightie in Hesebon, & toke their lõdes & cities in possession: and so longe as they synned not in ỹ sight of their God, it wẽte well with them, for their God hateth vnrighteousnesse. For in tymes past whan they wente out of ỹ waye, which God had geuen them, ỹ they shulde walke in it, they were destroyed in dyuerse battayles of many nacions, & many of them were caried awaye presoners into a straũge coũtre. But now lately they haue turned thẽselues agayne vnto the LORDE their God, & are come together agayne out of the countrees where they were scatred abrode: and thus haue they cõquered these mountaynes & dwelleth rin: & as for Jerusalem where their Sanctuary is, they haue it againe in possession.

And therfore my lorde, make diligẽt inquisicion, yf this people haue done wickednesse in the sight of their God, then let vs go vp agaynst them, for doutles their God shal deliuer them into thy handes, & subdue them vnto ỹ power. But yf this people haue not displeased their God, we shal not be able to withstande them, for their God shal defende thẽ, & so shall we be a shame to all ỹ worlde.

Now whan Achior had spoken out these wordes, all the prynces of Holofernes were wroth, & thought to slaye him, & sayde euery another: what is he this, which darre saie, ỹ childrẽ of Israel are able to withstode Nabuchodonosor the kynge & his hoost? whereas they are an vnwapened people, without strẽgth or vnderstõdinge of ỹ fettes of warre? That Achior therfore maye knowe, ỹ he hath disceaued vs, we wil go vp in to ỹ mountaynes: & whan the mightie men of thẽ are taken, he also shalbe stickte with the swerde, ỹ all people maye knowe, that Nabuchodonosor is the God of the earth, and that there is none other without him.

The VI. Chapter.

SO whan they had left of speakinge, Holofernes toke sore indignacion, & sayde vnto Achior. For so moch as thou hast prophecied vnto vs, sayenge that the people of Israel shalbe defended of their

God, I will shew the, that there is no God but Nabuchodonosor. Yet whan we slaye them all as one man, thou also shalt perish with them thorow the swerde of the Assirians, & all Israel shal be destroyed with the, & thē shalt thou sele, that Nabuchodonosor is the LORDE of the whole earth. Thē shal the swerde of my knyghthode go thorow ỹ sydes, & thou shalt fall downe stickte amonge the wounded of Israel, & shalt not come to thy self agayne, but be vtterly destroyed with thē. But yf thou thynkest thy prophecye to be true, why dost thou then chaunge thy colowre? why art thou afrayed? Thynkest thou that my wordes are not able to be performed? But that thou mayest knowe, that thou shalt sele these thinges with thē, beholde, from this houre forth wyll I sende the vnto yonder people, that whan the punyshment of my swerde (which they haue worthely deserued) falleth vpon them, thou mayest be punyshed with them.

So Holofernes cōmaunded his seruauntes to take Achior, & to cary him vnto Bethulia, and to delyuer him in to the handes of the children of Israel. Then Holofernes seruauntes toke him, & wēte thorow the playne felde. But whan they drewnye vnto the mountaynes, the slynge casters came ont agaynst them: Nevertheles they gat them awaye by the syde of the mountayne, & bounde Achiors hand & fote to a tre, & so left him bounde with wythies, & turned agayne vnto their lorde.

Notwithstōdinge the children of Israel were downe frō Bethulia, came vnto him, lowsed him, brought him to Bethulia, set him in the myddest of the people, and axed him what the matter was, that the Assiriās had left him bounde.

C Osias the sonne of Micha of the trybe of Symeon, & Charmim (which is also called Gothoniel) were the pryncipall rulers at the same tyme. Now whan Achior stode in the myddest of the Senatours, & before thē all, he tolde them, what answere he gaue Holofernes, to the thinge that he axed him, and how Holofernes people wolde haue slayne him for so sayenge, & how Holofernes himself was wroth, & cōmaunded him for the same cause to be delyuered vnto ỹ Israelites: that whan he ouercame the childrē of Israel he might commaunde Achior also to be put to death with dyuerse tormentes, because he sayde: the God of heauen is their defender.

And whā Achior had playnely tolde out all these thinges, all the people fell downe vpon their faces, prayesinge the LORDE, and poured out their prayers together vnto the LORDE, with a generall complaynte & wepynge, & sayde: O LORDE God of heauen & earth, beholde their pryde, & loke vpon oure lowlynes, & cōsidre how it standeth with thy sayntes, & make it to be knowne, ỹ thou forsakest not those, which holde them fast by the, & how ỹ thou bringest thē lowe, ỹ presume of thē selues, & make their boast in their owne strength. So whan the wepinge and D prayer of the people (which they had made the whole daye longe) was ended, they cōforted Achior, sayēge: the God of oure fathers, whose power & strength thou hast prayesed, shall so rewarde the, ỹ thou shalt rather se their destruccion. Whan ỹ LORDES God then shall geue his seruauntes this liberte, God be with the also amonge vs: so ỹ yf it please ỹ, thou w̄ thyne mayest dwell w̄ vs.

Now whan Osias had ended the councell, he toke him in to his house, and made a greate supper, called all the elders to it, & so they refreßshed them selues after the fastinge. And afterwarde was all the people called together, which made their prayers all the night longe in the congregacion, and besought the God of Israel for helpe.

The VII. Chapter.

THe next daye Holofernes commaun A
ded his hooste, to go vp agaynst Bethulia. There were an C. & xx. thou- Iudit. 2.
sande fightinge men on fote, & two & twentie thousande horsmē, besyde the preparynge of them ỹ were womne, & came to them on euery syde out of the countrees & cities which he had takē. All these prepared them selues vnto the battayll agaynst the Israelites, and came on by the hyll syde, vnto the topp that loketh ouer agaynst Dothaim, from the place which is called Belma, vnto Chelmon ỹ lyeth towarde Eßdrelon.

Now whan the childrē of Israel sawe so B
greate a multitude of the Assirians, they fell downe flat vpon ỹ grounde, strowed aßshes vpon their heades, & prayed w̄ one acorde, ỹ the God of Israel wolde shew his mercy vpon his people. And so they toke their weapens, & sat betwixte the mountaynes in ỹ narow place, & kepte the waye daye & nighte. But whyle Holofernes was goinge aboute, he founde the water springe, which from the south syde was conueyed in to the cite by a condyte: this cōmaunded he to be directe another waye, & to cut their condite in sunder. There were welles also not farre from the walles, which they vsed secretly, more for

pleasure then for necessite.

Then wente the Ammonites & the Moabites vnto Holofernes, and sayde: The childrē of Israel trust nether in speare ner arowe, but haue taken in, and kepe the mountaynes and hilles. That thou mayest ouercome them therfore without ỳ stryknge of eny battayll, sett mē to kepe the welles, that they drawe no water out of them: so shalt thou destroye thē without swerde, or at the least they shall be so feble, that they must be fayne to geue ouer the cite, which they thinke not able to be wōne, for so moch as it lieth in the moūtaynes. These wordes pleased Holofernes well and all his men of warre, and Iudit. 16.a he set an hundreth men at euery well rounde aboute.

D And whan this watch had endured twenty dayes, the Cisternes and all that had water, fayled them that dwelt in the cite of Bethulia, so that in ỳ whole cite they had not drynke ynough for one daye, for the people had water geuen them daylie in a measure. Then came the men and women, yonge persōnes and childrē all vnto Osias, and sayExo. 17.a de all with one voyce: God be iudge betwixte vs and the, for thou hast dealt euell with vs: thou woldest not speake peaceably with the kynge of the Assirians, therfore hath God solde vs in their handes, and there is no man to helpe vs, where as we are brought downe before their eyes in thirst and greate destruccion. Therfore gather now together all the people that be in the cite, that we maye all yelde oure selues wyllingly vnto ỳ people of Holofernes: for better it is ỳ we be captyue and prayse the LORDE with oure lyues, then to be slayne and perisshe, and to be laughed to scorne & shamed of euery man whan we se oure wyues and childrē dye before oure eyes. We take heauen & earth this daye to recorde, and the God of oure fathers (which punysheth vs accordinge to the deserynge of oure synnes) and geue you warnynge, ỳ ye geue vp the cite now in to ỳ power of Holofernes hoost, that oure ende maye be shorte with the swerde, which els shal endure longe for wante of water and for thirst.

E Whan they had spokē out these wordes, there was a greate wepynge and howlynge in the whole congregacion, and that of euery man, and they cryed an whole houre longe vnto God with one voice, sayenge: we Psal. 105.a haue synned with oure fathers, we haue done amysse, we haue dealt wickedly. Thou ỳ art gracious, haue mercy vpon vs, punysh oure vnrighteousnes with thine owne scourge, and geue not those ouer that knowlege the, vnto a people which knoweth the not, leste they saye amonge the heithen: where is Psa. their God?

And whan they were so weery with this crienge and wepynge, that they helde their tunges, Osias stode vp with watrye eyes, and sayde: O take good hertes vnto you Iudi. (deare brethren) and be of good cheare, and let vs wayte yet these fyue dayes for mercy of the LORDE: peraduenture he shal cut awaye his indignacion, and geue glory vnto his name. But yf he helpe vs not whan these fyue dayes are past, we shall do as ye haue sayde.

The VIII. Chapter.

AND it happened whan these wordes A came to the eares of Judith a wyddow, which was the daughter of Merari, the sonne of Idor, the sonne of Joseph, the sonne of Osias, the sonne of Elai, ỳ sonne of Jammor, the sonne of Jedeon, the sonne of Raphoim, the sonne of Achitob, the sonne of Melchia, the sonne of Enam, ỳ sonne of Nathania, the sonne of Salathiel, ỳ sonne of Symeon, the sonne of Ruben. And hir hußbande was called Manasses, which dyed in the dayes of the barlye harueste. For whyle he was byndinge ỳ sheeues together in the felde, the heate came vpon his heade, and he dyed at Bethulia his cite, and there was he buried beside his fathers. Now was B Judith his desolate wyddow thre yeares & six monethes. And in the hyer partes of hir house she made hirself a preuy chambre, where she dwelt, beynge closed in with hir maydēs. She ware a smock of hayre, and fasted all the dayes of hir life, excepte the Sabbathes, and new moones & the solempne dayes that the people of Israel kepte. She was a very fayre and beutyfull personne. Hyr husbande also had left her greate riches, a plenteous housholde, greate vnmoueable possessions and many catell. This Judith was a woman of a very good reporte with euery one, for she feared the LORDE greatly, and there was no body that speake an euell worde of her.

Whā this Judith herde, how Osias had Iudi. promised the people, that after the fyfte daye he wolde geue vp ỳ cite vnto the Assirians, she sent for the elders Chambri and Charmin: and whan they came to her, she sayde: what thinge is this, wherin Osias hath consented, ỳ yf God helpe not within fyue dayes, he wil geue ouer the cite to the Assirians? What are ye, that ye tempte thē

LORDE: This deuyce optayneth no mercy of God, but prouoketh him vnto wrath and displeasure. Wyl ye set the mercy of ỹ LORDE a tyme, & appoynte him a daye after your wyll?

C Neuertheles for so moch as the LORDE is pacient, let vs rather amende oure selues, pouringe out teares, and besekynge him of grace. For God threateneth not as a mā, neither wyll he be prouoked vnto wrath as the children of men. And therfore let vs hertely fall downe before him, and serue him with a meke spirete, and with wepynge eyes saye vnto the LORDE, that he deale with vs accordinge to his owne wyll and mercy: that like as oure hert is now vexed, & brought lowe thorow the pryde of them, it maye so be comforted thorow his grace: in so moch as we sowe not the synnes of oure fathers, which forsoke their God, & worshipped other goddes: for the which synne they perished with the swerde, were spoyled & brought to shame of all their enemies. As for vs, we knowe none other God but onely him, for whose cōsore let vs tary with mekenesse. He shall requyre and make inquisicion for oure blonde, from the vexacions of oure enemies: he shal bringe downe all the Heithen, that ryse vp agaynst vs, and put them to dishonoure, euē the LORDE oure God.

D Therfore deare brethren, seinge ye are the honorable and elders in the people of God, vnto whom all ỹ people haue respecte, and vpon whom the life of the people stondeth, lift vp their hertes with youre exortacion, ỹ they maye call to remembraunce, how oure fathers also in tymes past were tempted, ỹ they might be proued, yf they worshipped their God a right. They ought to remēbre, how oure father Abraham beinge tempted, and tryed thorow many tribulacions, was founde a louer and frende of God. So was Isaac, so was Jacob, so was Moses, and all they that pleased God, beinge tryed thorow many troubles, were sofide stedfast in faith. Agayne, they that receaued not their tentacions with the feare of God, but put thē selues forth with vnpaciency and murmuringe agaynst God, perished of the destroyer, and were slayne of serpentes. And therfore shulde not we vndertake to be auenged, for the thinge that is done vnto vs: but to considre, that all these punyshmentes are farre lesse then oure synnes & myßdedes: Beleuynge also, that this correccion commeth vnto vs (as to the seruauntes of God) for amendment, and not for oure destruccion.

Then sayde Osias & the elders vnto Judith: All that thou speakest, is true, and no mā can reprouve ỹ wordes. Praie thou for vs now therfore vnto God, for thou art an holy womā, and fearest God. And Judith sayde vnto them: Seynge ye knowe, that my wordes are of God, then proue my councell and deuice, yf it be of God: and beseke God, that he wyll bringe my councell to a good ende. E 1.cor.14.c 1.Ioh.4.a 1.Tessl.5.c

Thus haue I deuysed: Ye shal stode this night before the porte, and I wyll go forth with Abra my mayde: Praye ye therfore vnto God, that he wyl graciously remēbre his people of Israel within fyue daies, as ye haue sayde. As for the thinge that I go in hande withall, axe ye no questions of it, tyll I open it vnto you myself: do ye nothinge els, but praye vnto the LORDE youre God for me. Then Osias the prynce of the people of Juda sayde vnto her: Go thy waye in peace, the LORDE be with the, that we maye be auenged of oure enemies, And so they wente from her agayne. Iudit.10.b

The IX. Chapter.

NOw whā they were gone their way, Judith wente in to hir oratory, put on an hayrie smock, strowed aßhes vpon hir heade, fell downe before the LORDE, and cryed vnto him, sayenge: O LORDE God of my father Symeon, which gaueste him a swerde for a defence agaynst the enemies, that vsed violence and wilfulnes, and that rauyshed ỹ vyrgin and put her to dishonesty. Thou that gaueste their wiues in to a praye, and their daughters in to captiuyte, and all their praye for a spoyle vnto thy seruauntes, which bare a zele vnto the, helpe me wyddow, O LORDE my God, I beseke ỹ. For thou haste done all thinges from the begynnynge, and loke what thou haste taken in hande and deuysed, it came euer to passe. For all thy wayes are prepared, & thy iudgmentes are done in thy euerlastinge fore knowlege. O loke now vpon the armyes of the Assirians, like as it was thy pleasure somtyme to loke vpon the hooste of the Egipcians, whan they beynge weapened, persecuted thy seruauntes, & put their trust in their charettes, horsmen, and in the multitude of their men of warre. But thou lokedeste vpon their hooste, castinge a thick darcknes before them: and whan they came in to the depe, the waters ouerwhelmed them. A Exo.14.

Euē so LORDE let it go with these, that trust in ỹ power and multitude of their men B

Psal. 45.b of warre, in their charettes, arowes & speares, and knowe not, that thou onely art oure God, which destroyest warres from the begynnynge, and that thou art the LORDE. O lift vp thine arme now like as euer from ỳ begynnynge, and in thy power bryng their power to naught, cause their might to fall in thy wrath. They make their boast, ỳ they wyl vnhalowe and defyle thy Sanctuary, and to waist the tabernacle of ỳ name, and to cast downe the horne of thine aulter with their swerde. Bryng to passe (O LORDE) ỳ the pryde of the enemye maye be cut downe with his owne swerde: that he maie be taken with the snare of his eyes in me, and ỳ thou mayest smyte him with the lippes of my loue. O geue me a stedfast mynde, that I maye despyse him and his strength, and that I maye destroye him.

C This shal bryng thy name an euerlastinge remẽbraunce, yf the hande of a woman ouerthrowe him. For thy power (O LORDE) stondeth not in ỳ power of men, nether hast thou eny pleasure in the strẽgth of horses. There was neuer proude personne that pleased the, but in the prayer of the humble and meke hath thy pleasure bene euermore.

Judic. 4. d and 5. d
2. par. 14. c
16. b. 20. a
Judic. 7. a
Psal. 146. b

O thou God of the heauens, thou maker of the waters, and LORDE of all creatures, heare me poore woman, callynge vpon the, and puttynge my trust in thy mercy. Remembre thy couenaunt O LORDE, and my mister wordes in my mouth, & stablysh this deuyce in my hert, that thy house maye contynue still in holynes, and that all the heithen maye knowe and vnderstõde, that thou art God, and that there is none other but thou.

Eccli. 36. a

The X. Chapter.

A AND whan she had left of cryenge vnto the LORDE, she rose vp from the place, where she had lyen flat before the LORDE, and called hir mayde, wente downe in to hir house, layed ỳ hayre cloth from her, put of the garmentes of hir wyddowhode, waßhed hir body, anoynted hir self with precious thinges of swete sauoure, broyded and plated hir hayre, sett an hoode vpon hir heade, and put on soch apparell as belongeth vnto gladnesse, slippers vpon hir fete, armelettes, spanges, earynges, fynger rynges, and deckte herself with all hir best araye.

Judit. 16. b

The LORDE gaue her also a speciall beutye and fayrnesse (for all this deckinge of hir self was not done for eny volupteousnesse and pleasure of the flesh, but of a right discrecion and vertue, therfore dyd the LORDE increase hir bewtye) so ỳ she was exceadinge amyable and welsauoured in all mens eyes. She gaue hir mayde also a bottell of wyne, a pot with oyle, pottage, cakes, bred & chese, and wente hir waye.

B Now whan she came to the porte of the cite, she founde Osias and the elders of the cite waitinge there. Which whan they sawe her, they were astonnyed, & marueled greatly at her bewty, neuertheles they axed no question at her, but let her go, sayenge: The God of oure fathers geue ỳ his grace, and with his power perfourme all the deuyce of thy hert: that Jerusalem maye reioyse ouer the, and that thy name maye be in the nombre of the holy & righteous. And all they ỳ were there, sayde w̃ one voyce: so be it, so be it. Judith made hir prayer vnto ỳ LORDE, & wente out at ỳ porte, she & hir mayde.

And as she was goinge downe the mountayne, it happened that aboute the sprynge of the daye, the spyes of ỳ Assirians met w̃ her, and toke her, sayenge: whence commest thou? Or whither goest thou? She answred: I am a daughter of ỳ Hebrues, and am fled from them, for I knowe, that they shalbe geuẽ vnto you to be spoyled: because they thought scorne to yelde thẽ selues vnto you, that they might fynde mercy in youre sight. Therfore haue I deuysed by my self after this maner: I wyll go before the prynce Holofernes, and tell him all their secretes, and wyll shew him, how he maye come by them, and wynne them, so that not one man of his hoost shall perish.

C And whan these men had herde hir wordes, & considered hir fayre face, they were astonnyed (for they wondred at hir excellent bewtye) & sayde vnto her: Thou hast saued ỳ life by fyndinge out this deuyce, ỳ thou wouldest come downe to ỳ lorde: & be thou sure, that whã thou cõmest vnto him, he shal intreate the well, & thou shalt please him at ỳ hert. So they brought her in to Holofernes pauylion, and tolde him of her. Now whan she came in before him, immediatly he was ouercome & taken with hir bewtye. Then sayde his seruauntes: who wolde despyse ỳ people of ỳ Jewes, ỳ haue so fayre wemẽ? Shulde we not by reason fight agaynst thẽ for these? So whã Judith sawe Holofernes syttinge in a canapye, ỳ was wrought of purple, sylke, golde, Smaragde and precious stones, she loked fast vpõ him, & fell downe vpõ the earth. And Holofernes seruauntes toke hir vp

agayne, at their lordes commmaundement.

The XI. Chapter.

A Then sayde Holofernes vnto her: Be of good chere, and feare not in thine hert, for I neuer hurte man, that wold serue Nabuchodonosor the kynge. As for thy people, yf they had not despysed me, I shulde not haue lift vp a speare agaynst thē. But tell me now, what is the cause ẏ thou art departed from them, and wherfore art thou come vnto vs?

And Judith sayde vnto him: Syr, vnderstonde the wordes of thy handmayden: for yf thou wilt do after ẏ wordes of thy hādmayden, the LORDE shall bringe thy matter to a prosperous effecte. As truly as Nabuchodonosor a lorde of the londe lyueth, & as truly as his power lyueth, which is in the to the punyshment of all men that go wronge, all men shall not onely be subdued vnto him thorow the, but all the beestes also of ẏ felde. For all people speake of thy prudēt actuyte, and it hath euer bene reported, how thou onely art good and mightie in all his kyngdome, and thy discrecion is commēded in all londes.

B The thinge is manifest also, that Achior spake, and it is wel knowne, what thou commaūdedst to do vnto him. For this is plaine and of a suretye, that oure God is so wroth with vs (by the reason of oure synnes) that he hath shewed by his prophetes vnto the people, how that for their synnes he wyl delyuer them ouer vnto the enemie. And for so moch as the children of Israel knowe that they haue so displeased their God, they are sore afrayed of the. They suffre greate honger also, & for wante of water, they are deed now in a maner. Moreouer, they are appoynted to slaye all their catell, that they maye drynke the bloude of them: and are purposed to spende all the holy ornamentes of their God (which he hath forbyddē thē to touch) for corne, wyne and oyle. Seinge now that they do these thinges, it is a playne case, ẏ

C they must nedes be destroyed. Which whan I thy handmayden perceaued, I fled from them, and the LORDE hath sent me vnto ẏ, to shew the these thinges. For I thy handmayden worshipe God euen here now beside the, and thy honde mayden shal go forth, and I wil make my praier vnto God, and he shal tell me, whan he wyl reward thē their synne: then shal I come and shew the, & bringe the thorow the myddest of Jerusalem, so that thou shalt haue all ẏ people of Israel, as the shepe without a shepherde: there shal not so moch as one dogg barck agaynst the, for these thinges are shewed me by the prouydence of God: and for so moch as God is displeased with them, he hath sent me to tell the the same.

These wordes pleased Holofernes and all D his seruauntes, which marueled at the wysdome of her, and sayde one to another: there is not soch a woman vpon earth, in bewtye and discrecion of wordes. And Holofernes sayde vnto her: God hath done well, that he hath sent the hither before thy people, that thou mayest geue them into oure handes. And for so moch as ẏ promyse is good, yf thy God performe it vnto me, he shall be my God also, and thou shalt be excellent and greate in the courte of Nabuchodonosor, and thy name shalbe spoken of in all the londe.

The XII. Chapter.

Then commaunded he her to go in, A where his treasure laye, and charged that she shulde haue hyr dwellynge there, and appoynted, what shulde be geuen her frō his table. Judith answered him, and sayde: As for the meate that thou hast Gen. 24. F commmaunded to geue me, I maye not eate of it as now (lest I displease my God) but wyl eate of soch as I haue brought with me. Then sayde Holofernes vnto her: Yf these thinges that thou hast brought with the fayle, what shal we do vnto the? And Judith sayde: As truly as thou lyuest my lorde, thy hande mayden shall not spende all this, tyll God haue brought to passe in my hande, the thinges that I haue deuysed.

So his seruauntes brought her in to the B tent, where as he had appointed. And as she was goinge in, she desyred that she might haue leue to go forth by night & before daye, to hir prayer and to make intercession vnto the LORDE. Then commaunded Holofernes his chamberlaynes, that she shulde go out and in at hir pleasure, to praye vnto hir God those thre dayes.

And so in the night season she wēte forth into the valley of Bethulia, and wasshed hirself in the wellwater. Then wente she vp, and besought the LORDE God of Israel that he wolde prospere hir waye, for the delyueraunce of his people. And so she wente in, and remayned cleane in hir tent, till she toke hir meate in the euenynge.

Vpon ẏ fourth daye it happened, ẏ Holo C fernes made a costly supper vnto his seruaūtes, and sayde vnto Vagao his chamberlay-

ne: Go ẏ waye, and councell this Hebruesse, that she maye be wyllynge to consent to kepe company with me. For it were a shame vnto all the Assirians, that a woman shulde so laugh a man to scorne, that she were come from him vnmedled with all.

Then wente Vagao vnto Judith, and sayde: Let not the good daughter be afrayed, to come in to my lorde, that she maye be honoured before him, that she maye eate and drynke wyne, and be mery with him. Vnto whom Judith answered: Who am I, that I shulde saye my lorde naye? what so euer is good before his eyes, I shal do it: and loke what is his pleasure, that shal I thinke well done, as longe as I lyue.

D So she stode vp, and deckte hirself with hir apparell, and wente in, and stode before him. And Holofernes hert was whole moued, so that he brent in desyre towarde her. And Holofernes sayde vnto her: drynke now and sytt downe, and be mery, for thou hast founde fauoure before me. Then sayde Judith: Syr, I wil drynke, for my mynde is mery er to daye, then euer it was in all my life. And she toke and ate and dranke before him, the thinges that hir mayden had prepared for her. And Holofernes was mery w̄ her, and dranke more wyne, then euer he dyd afore in his life.

The XIII. Chapter.

A NOw whan it was late in the night, his seruauntes made haist, euery mā to his lodginge. And Vagao shutt the chamber dores, and wente his waye, for they were all ouerladen with wyne. So was Judith alone in the chamber. As for Holofernes, he laye vpon the bed all dronken, and of very dronkennes fell a slepe.

Eccli. 31.c

Then commaunded Judith hir mayden, to stōde without before the dore, and to wayte. And Judith stode before the bed, makynge hir prayer with teares, and moued hir lippes secretly, and sayde. Strengthe me O LORDE God of Israel, and haue respecte vnto the workes of my handes in this houre, that thou mayest set vp thy cite of Jerusalem, like as thou hast promysed: O graunte that by the I maye performe the thinge, which I haue deuysed thorow the beleue that I haue in the.

B And whan she had spoken this, she wente to the bedstreade, and lowsed the swerde that hanged vpon it, and drew it out. Then toke she holde of the hairie lockes of his heade, and sayde: Strengthe me o LORDE God in this houre, and with that, she gaue him two strokes vpon the neck, and smote of his heade. Then toke she the canapy awaye, and rolled the deed body aside. Immediatly she gat her forth, and delyuered the head of Holofernes vnto hir mayden, and bad hir put it in hir walett.

And so these two wente forth together after their custeme, as though they wolde praye, and so passed by the hoost, and came thorow the valley vnto the porte of the cite. And Judith cried afarre of vnto ẏ watchmen vpon the walles: Open the gates (sayde she) for God is with vs, which hath shewed his power in Israel. And whan they herde hir voyce, they called the elders of the cite together. And they came all to mete her, litle & greate, yonge & olde, for they thought not that she shulde haue come so soone. So they lighted candels, and gathered about hir euerichone: but she wente vp into an hye place, and caused sylence to be proclamed.

C Whan euery man now helde his tonge, Judith sayde: O prayse the LORDE our God, for he hath not despysed, ner forsaken them, that put their trust in him: and in me his honde mayden he hath performed his mercy, which he promysed vnto the house of Israel: yee in my hāde this same night hath he slayne the enemy of his people.

And with that she toke forth the heade of Holofernes out of the walett, and shewed it them, sayenge: Beholde the heade of Holofernes the captayne of the Assirias, and this is the canapy, wherin he laye in his dronkennes: where the LORDE oure God hath slayne him by the hande of a woman.

But as truly as the LORDE lyueth, his angell hath kepte me, goinge thither, remayninge there, and commynge hither agayne from thence. And the LORDE hath not suffred me his handmayden to be defyled, but without eny fylthynes of synne hath he brought me agayne vnto you: & ẏ with greate victory, ẏ that I am escaped, and ye delyuered. O geue thankes vnto him euerychone, for he is gracious, and his mercy endureth for euer.

So they praysed the LORDE altogether, D and gaue thākes vnto him. And to her they sayde: The LORDE hath blessed the in his power, for thorow the he hath brought our enemies to naught.

And Ozias ẏ chefe ruler of the people of Israel, sayde vnto her: Blessed art thou of the LORDE the hye God, aboue all wemen vpon earth.

Blessed be the LORDE the maker of heauen and earth, which hath gyded ỹ a right to wounde and to smyte of the heade of the captayne of oure enemies. For this daye he hath made thy name so honorable, that thy prayse shall neuer come out of the mouth of mẽ, which shal all waye remembre ỹ power of the LORDE: seinge thou hast not spared thine owne self, but put the in ieoperdy, consideringe the anguysh and trouble of thy people, and so hast helped their fall before God ỹ LORDE. And all the people sayde: Amẽ, Amen.

E Achior also was called, & he came. Then sayde Judith vnto him: The God of Israel vnto whõ thou gauest wytnes, that he wolde be auenged of his enemies, euen he hath this night thorow my hande smyttẽ of the head of all the vnfaithfull. And that thou mayest se that it so is, beholde, this is ỹ heade of Holofernes, which in his presumptuous pryde despysed the God of the people of Israel, and threatened ỹ with destruccion, sayenge: whan the people of Israel is takẽ, I shall cause the also to be stickte with the sworde. Whan Achior sawe Holofernes heade, he fell downe vpon his face to the grounde for very anguish & feare, so ỹ he swouned withall. But after that he was come agayne to himself, he fell downe before her & prayed her, sayẽge: Blessed art thou of thy God in all the tabernacles of Jacob: for all the people that heare of thy name, shall prayse the God of Israel because of the.

The XIIII. Chapter.

A Judith saide vnto all the people: Brethren heare me, Stycke vp this heade vpon oure walles, and whan the Sonne aryseth, take euery man his weapen, and fall out violently: not as though ye wolde go beside them, but to renne vpon them with violence. Whan the spyes in the tẽtes se this, they shall of necessite be cõpelled to fle backwarde, and to rayse vp their captayne to the battayll. So whã their captaynes come in to Holofernes pauylion, and fynde the deed body wrapped in the blonde, fearfulnes shall fall vpon them: and whan ye perceaue that they fle, folowe them without all care, for God shal delyuer them vnto you, to be destroyed.

Then Achior seynge the power of God which he had shewed vnto the people of Israel, fell of from his heithenish beleue, and put his trust in God, and let him self be circumcided: and so was he nombred amonge the people of Israel, he and all his posterite vnto this daye.

Now as soone as it was daye, they stickte vp Holofernes heade vpon the walles, and euery man toke his weapen, and so they wente out with an horrible crye. Whan the spyes sawe that, they ranne vnto Holofernes tent. And they that were within the tẽt, came before his chamber, and made a greate russhinge to wake him vp, because they thought with the noyse to have raised him. For there durst not one of the Assirians knocke, go in, ner to open. B

But whan the captaynes and prynces and all the chefe in the kynge of the Assirians hoost came together, they saide vnto the chamberlaynes: Go youre waye in, and wake him vp, for the myse are crepte out of their holes, and darre prouoke vs vnto battayll. 1. Reg. 2

Then wente Vagao in to his chamber, C stode before the bed, and clapped with his handes, for he thought he had bene slepynge with Judith.

But whã he had herkened perfectly with his eares, and coude perceaue no sterynge, he wente nyer to the bed, and lift it vp, and then sawe he the deed bõdy of Holofernes lyenge there without a heade, weltred in his blonde vpon the earth. Then cried he with loude voyce, and with wepynge rent his clothes, and wente in to Judiths tent, and founde her not: And so he leapte out vnto the people, and sayde: one womã of ỹ Jewes, hath brought all Nabuchodonosors people to shame. For lo, Holofernes lyeth vpõ the grounde, and hath no heade.

Whan the chefe of the assirians hoost herde that, they rente their clothes, and there fell an intollerable feare and tremblinge vpõ them, so ỹ their myndes were sore afrayed. And there was an exceadynge greate crye in the whole hoost.

The XV. Chapter.

N Ow whan all the hoost herde that A

Holofernes was headed, their mynde and co
uncell fell from them: and soch a feare came
vpon them, that they vndertoke to defende
them selues by flyenge awaye: one spake not
to another, but hanged downe their heades,
left all behynde them, and made haist to esca
pe from the Hebrues: for they herde, that
they were haistinge to come after with their
weapens, and so they fled by the wayes of
the feldes, and thorow all the fote pathes of
the dales.

And whan ỳ children of Israel sawe that
they fled, they folowed vpon them, and wen-
te downe with trōpettes, blowinge and ma-
kynge a greate crie after thē. As for the As-
sirians, they had no ordre, and kepte not thē
selues together, but fled their waye. Neuer-
thelesse the children of Israel fell vpon them
with one company and ordre, and discomfi-
ted as many as they might gett. And Osias
sent messaungers vnto all the cities and coū
trees of Israel.

B So all the regions and euery cite sent out
their best men after them in harnesse, & smo-
te them with the swerde, tyll they came to ỳ
vttemost parte of their borders. And the o-
ther that were in Bethulia came into the tē
tes of the Assirians, and toke all that they
which were fled, had left behynde them, and
so they founde greate good. And they that
came agayne to Bethulia from the battayll,
toke with them soch thinges as had bene
theirs: there was no nōbre of the catell, and
of all costly Jewels, so that from the lowest
vnto the hyest, they were all made riche of
the spoyles of them. And Joachim the hye
preest at Jerusalē, came to Bethulia with all
the elders, that they might se Judith.

C Now whan she came out vnto them, they
begame all to prayse her with one voyce,
sayenge: thou worshipe of the cite of Jeru
salem, thou ioye of Israel, thou honō of oure
people, thou hast done manly, and thy hert
is comforted, because thou hast loued clenly-
nes and chastyte, & hast knowne no man but
thine owne husbande: therfore hath the hā-
de of the LORDE comforted the, and blessed
shalt thou be forever. And all people sayde:
so be it, so be it.

In thirtie dayes coude the people of Is-
rael scarse gather vp the spoyles of the Assi-
rians. But all that belonged vnto Holofer-
nes, and had bene his specially, (whether it
were of golde, of syluer, precious stones, clo-
thinge and all ornamentes) they gaue it vnto
Judith. And all the people reioysed, both we
men, maydens, and yonge people, with pipes
and harpes.

The XVI. Chapter.

Then sange Judith this songe vnto A
the LORDE: Begynne vnto the LOR-
DE vpon the tabrettes, singe vnto the
LORDE vpon the cymbals. O synge vnto
him a new songe of thankesgeuynge, be ioy-
full and call vpon his name. It is the LOR- Psal.
DE that destroyeth warres, euen the LORDE
is his name. Which hath pitched his tentes
in the myddest of his people, that he might
delyuer vs from the hande of all oure enemi-
es. Assur came out of the mountaynes in the
multitude of his strength. His people stop-
ped the water brokes, and their horses cou- Isai.
red the valleys. He purposed to haue brēt vp
my londe, and to slaye my yonge men with
the swerde.

He wolde haue caryed awaye my children B
and virgins into captiuyte, but the allmigh
tie LORDE hurte him, and delyuered him
to the handes of a woman, which brought
him to confucion. For their mightie was not
destroyed of the yonge men. It was not the
sonnes of Titan that slew him, nether haue
the greate giauntes sett them selues agayns
him: but Judith the daughter of Merarih
hir fayre bewtye hath discomfited him, and
brought him to naught. For she layed awai
hir widdowes garment, and put on the appa
red of gladnesse in the reioysinge of the chil-
dren of Israel. She anoynted hir face, and
bounde vp hir hayre in an hoode, to begyle
him. Hir slippers rauyshed his eyes, hir bew
tye captyuated his mynde, with the swerde
smote she of his neck. The Persians were as-
tonnyed at hir stedfastnesse, and the Medes
at hir boldnes. Then howled the armyes of
ỳ Assirians, whan my symple appeared, dry
of thyrst. The sonnes of the daughters haue C
pearsed them thorow, and slayne them as fu
gityue childrē: they perysshed in the battayll,
for the very feare of the LORDE my God. Let
vs synge a songe of thākesgeuynge vnto the
LORDE, a new songe of prayse wyl we synge
vnto oure God. LORDE, LORDE, thou art
a greate God, mightie in power, whom no
man maye ouercome. All thy creatures shul
de serue the, for thou spakest but the worde, & Gen.
they were made: thou sente thy sprete, & they Psal.
were created, and no man maye withstonde
thy voyce. The mountaynes shal moue from
the foundacions with the waters, the stony
rockes shal melt before the like waxe. But
they that feare the, shal be greate with ỳ in
all thinges. Wo vnto the people that ryse
vp against my generacion, for the allmigh-

LORDE wyll auenge him self of them, & in the daye of iudgmēt wyl he vyset them. For he shall gene fyre & wormes in to their flesh, that they maye burne and fele it for euermore.

After this it happened, that after the victory all the people came to Jerusalem, to gene prayse and thankes vnto the LORDE. And whā they were purified, they offred all their brent sacrifices and their promysed offerynges. And Judith offred all Holofernes weapons, and all the Jewels, that ỹ people had geuē her, and the canapy that she toke from his bed, and hanged them vp vnto the LORDE. The people was ioyfull, as the vse is: & this ioye by reason of the victory, with Judith, endured thre monethes.

So after these dayes euery man wente home agayne, and Judith was in greate reputacion at Bethulia, and right honorably ta ken in all the londe of Jsrael. Vnto hir vertue also was chastite ioyned, so ỹ after hir husbonde Manasses dyed, she neuer knew man all the dayes of hir life. Vpon the hye solempne dayes she wente out with greate worshipe. She dwelt in hir husbandes house an hundreth and fyue yeare, & left hir honde mayden fre, and dyed, and was buried beside hir husbande in Bethulia. And all the people mourned for her seuen dayes. So longe as she lyued, there was none that troubled Jsrael, and many yeares also after hir death.

The daye wherin this victory was gotten, was solemply holden, and rekened of the Jewes in the nombre of the holy dayes, and is yet greatly holden of the Jewes euer sithe, vnto this daye.

The ende of the boke of Judith.

The chapters in the boke of Hester, which are nott founde in the text of the Hebrue, but in the Greke and Latyn.

The XI. Chapter after the Latyn.

In this chapter is descrybed the dreame of Mardocheus.

MArdocheus the sonne of Jair, the sonne of Semei, ỹ sonne of Cisei of ỹ trybe of Ben Jamin a Jew: which had his dwelllynge in Susis, a man of greate reputacio, & excellent amonge all them that were in the kynges courte (Neuertheles he was one of the presoners, whom Nabuchodonosor the kynge of Babilō had caried awaye from Jerusalem vnto Babilon wt Jechonias the kynge of Juda.) In the seconde yeare of the raigne of greate Artaxerses in the first daye of ỹ moneth Nisan, had this Mardochens soch a dreame: He thought he herde a greate tēpest, horrible thonderclappes, erthquakes, & greate vprō in ỹ londe: & ỹ he sawe two greate dragōs, ready to fight one agaist another. Their crye was greate. At the which roaringe and crye all Heithen were vp, to fight agaynst ỹ righteous people. And ỹ same daye was full of darcknes & very vncleare, full of trouble & anguysh, yee a greate fearfulnes was there in all the londe. The righteous were amased, for they feared ỹ plage & euell ỹ was deuysed ouer thē, & were at a poynte wt them selues to dye. So they cried vnto God. and while they were cryenge, the litle well grew in to a greate ryuer & in to many waters. And with ỹ it was daye, & the sonne rose vp agayne. And ỹ lowly were exalted, and deuoured the glorious and proude.

Now whan Mardocheus had sene this dreame, he awoke, and musēd stedfastly in his hert, what God wolde do: and so he desyred to knowe all the matter, and his mynde was there vpon vntyll the night.

The XII. Chapter.

In this chapters is declared, how Mardocheus vttereth the treason of the two seruauntes agaynst the kynge, and therfore doth the kynge reward him.

AT the same tyme dwelt Mardocheus with Bagatha and Thares the kynges chamberlaynes and porters of the palace. But whan he herde their deuyce, and had diligently considered their ymaginacions, he perceaued that they wente aboute, to laye their cruell handes vpon the kynge Artaxerses: and so he certified the kinge therof. Then caused the kynge to examen ỹ two gelded with tormentes. And whan they had graunted it, they were put to death.

This the kynge caused to be put in ỹ Cronicles for an euerlastinge remembraūce, and Mardocheus wrote vp the same matter. So the kynge commaunded, that Mardocheus shulde do seruyce in the courte, and for this faithfulnesse of his, he gaue him a reward. But Aman the sonne of Amadathus the Agagite, which was holden in greate honoure and reputacion in the kynges courte,

4. Reg. 24 d Iere. 24 a

vndertoke to hurte Mardocheus & his people, becawse of the two chamberlaynes that were put to death.

The XIII. Chapter.

The copie of the commaundement, which King Artaxerses (by the entisinge of Amā) sent out in to all countres, for the destruccion of the Jewes. The prayer of Mardocheus.

A Heft. 1. a and 16. a THe greate kynge Artaxerses which raigneth from India vnto Ethiopia, ouer an hundreth and seuen and twē tye londes, sendeth his frendly salutacion vnto all the princes and debytes of the countrees, which be subiecte vnto his dominion. Whan I was made lorde ouer many people, and had subdued the whole earth vnto my dominion, my mynde was not with crueltye and wronge to exalte myself by the reason of my power: but purposed w̄ equyte allwaye and gentylnes, to gouerne those that be vnder my iurisdiccion, and wholy to set them in a peaceable life, and therby to bringe my kingdome vnto tranquylite, that men might safely go thorow on euery syde, and to renue peace agayne, which all men desyre. B Now whan I axed my councelers, how these thinges might be brought to a good ende, there was one by vs, excellēt in wysdome, whose good wyll, true & faithfulnes hath oft bene shewed & proued (which was also ẏ princi pall & next vnto ẏ kinge) Amā by name, which certified vs, how ẏ in all lōdes there was crepte in a rebellious folke, ẏ made statutes & lawes agaynst all other people, & haue allwaye despysed the proclamed commaundemēntes of kynges: and how that for this cause it were not to be suffred, that soch rule shulde contynue by you & not to be put downe. Seinge now we perceaue the same, that this people alone are contrary vnto euery man, vsynge straunge and other maner of lawes, & withstonde oure statutes and doinges, and go about to stablish shrewd matters, that oure kyngdome shulde neuer come to good estate and stedfastnes: C Therfore haue we commaūded, that all they that are appoynted in wrytinge and shewed vnto you by Aman (which is ordened and set ouer all oure busynes, and the most prynçipall next vnto the kynge, and in maner as a father) shal with their wiues & children be destroyed and roted out with the swerde of their enemies and aduersaries: & ẏ there shalbe no mercy shewed, & no man spared. And this shalbe done ẏ xiiij. daye of the moneth called Adar) of this yeare, that they which of olde (and now also) haue euer bene rebellious, maye in one daye with violence be thrust downe in to the hell, to the intēt, that after this maner, oure empyre maye haue peace and tranquylite.

But Mardocheus thought vpon all the d workes and noble actes of ẏ LORDE, & made his prayer vnto him, sayenge: O LORDE LORDE, thou valeaunt and allmyghtie kynge (for all thinges are in thy power, and yf thou wilt helpe and delyuer Israel, there is no mā that can withstōde ner lett the: for thou hast made heauen & earth, and what wonderous thinge so euer is vnder the heauen: thou art LORDE of all thinges, and there is no man, ẏ can resist the O LORDE) Thou knowest all thinges, thou wotest LORDE, that it was nether of malyce, ner presumpcion, ner for eny desyre of glory, that I wolde not bowe downe myself ner worshipe yonder proude presumptuous Aman (for I wolde haue bene cōtent, and ẏ with good wyll, yf it might haue done Israel eny good, to haue kyst euē his fote steppes) but that I dyd it, becawse I wolde not sett the honoure of a mā in the steade of the glorye of God, and becawse I wolde worshipe none but onely ẏ my LORDE. And this haue I done in no pryde ner presumpcion. e

And therfore O LORDE thou God and kinge, haue mercy vpon thy people, for they ymagyn how they maye bringe vs to naught, yee their mynde and desyre is to destroye and to ouerthrowe the people, that hath euer bene thine enheritaunce of olde. O despyse not thy porciō, which thou hast delyuered & brought out of Egipte for thine owne self. Heare my prayer, and be mercifull vnto ẏ people, whō thou hast chosen for an heretage vnto thyself. Turne oure complaynte and sorow into ioye, that we maye lyue O LORDE, and praise thy name. O LORDE, suffre not ẏ mouthes of them that praise the, to be destroyd.

All ẏ people of Israel in like maner cried as earnestly as they coude vnto the LORDE, for their death and destruccion stode before their eyes. f

The XIIII. Chapter.

Of the sorowe, complaynte and prayer of quene Hester.

QVene Hester also beynge in the bytayll of death, resorted vnto the LORDE, layed awaye hir glorious apparell, and put on the garmētes that serued for sighinge and mournynge. In the steade of precious oyntment, she scatred ashes and dōge vpon hir heade: and as for hir body, she humbled it, and brought it very lowe. All places where she was, wōte to haue ioye & pleasure, those fylled she with ẏ hayre, ẏ she

out hirself. She prayed also vnto the LORDE God of Israel with these wordes:

O my LORDE, thou onely art oure kynge, helpe me desolate womā, which haue no helper but ỹ, for my misery and destruccion is harde at my hande. Fro my youth vp I haue herde out of the kynred of my father, that thou tokest Israel from amōge all people (and so haue oure fathers of their fore elders) that they shulde be thy perpetuall inheritaunce, and loke what thou didest promise thē, thou hast made it good vnto thē.

B Now well LORDE, we haue synned before the, therfore hast thou geuen vs in to the hādes of oure enemies, because we worshipped their goddes. LORDE thou art righteous. Neuertheles it satisfieth thē not, that we are in bytter and heuy captiuyte and oppressed amonge them, but thou hast layed their hondes vpon the hondes of their goddes: so that they begynne to take awaye, the thinge that thou with thy mouth hast ordened and appoynted: to destroye thyne inheritaunce, to shut and to stoppe ỹ mouthes of them that prayse the, to quēch the glory and worshipe of thy house and thine aulter, and to open the mouthes of the heithen, ỹ they maye prayse the power & vertue of the goddes, and to magnifie the fleshly kynge for euer.

C O LORDE, geue not thy cepter vnto thē that be nothinge, lest they laugh vs to scorne in oure misery and fall: but turne their deuyce vpō them selues, and punysh him, that hath begonne the same ouer vs, and set him to an example. Thinke vpon vs O LORDE, and shew thy self in ỹ tyme of oure distres and of oure trouble. Strengthe me O thou kynge of goddes, thou LORDE of all power, geue me an eloquēt and pleasaunt speach in my mouth before the Lyon. Turne his hert in to ỹ hate of oure enemie, to destroye him, and all soch as consent vnto him. But delyuer vs with thy hande, and helpe me desolate woman, which haue no defence ner helper but onely ỹ LORDE thou knowest all thinges, thou wotest that I loue not the glory and worshipe of the vnrighteous, and that I hate and abhorre the bed of the vncircūcyded and of all heithen.

D Thou knowest and wotest my necessite, ỹ I hate the token of my preemynence & worshipe, which I beare vpon my heade, what tyme as I must shew my self and be sene, & that I abhorre it as an vncleane cloth, and that I weere it not whā I am quyete and alone by my self. Thou knowest also that I thy honde mayden haue not eaten at Amās table, and that I haue had no pleasure ner delyte in the kynges feast, that I haue not dronke the drynkofferinges, and that I thy honde mayden haue had no ioye sens ỹ daie that I was brought hither vnto this daye: but onely in the O LORDE. O thou God of Abraham, O thou mightie God aboue all, heare the voyce of them, that haue none other hope, and delyuer vs out of the hande of ỹ wicked, & delyuer me out of my feare.

The XV. Chapter.

Quene Hester appeareth before the kynge, with an heuy hert for the trouble of hir people, and God turneth the kynges hert.

A AND vpon ỹ thirde daye it happened, that Hester layed awaye ỹ mournynge garmētes, and put on hir glorious apparell, and decte hirself goodly (after that she had called vpon God, which is the beholder & Sauioure of all thinges) toke two maydes wt her: vpon the one she leaned hir self, as one ỹ was tender: the other folowed her, and bare the trayne of hir vesture. The shyne of hir bewtye made hir face rose colored. The similitude of hir face was chearfull and amyable, but hir hert was sorowfull for greate feare. She wente in thorow all the dores, and stode before the kynge. The kynge sat vpon the trone of his kingdome, and was clothed in his goodly araye, all of golde, and sett wt precious stones, and he was very terryble. He lift vp his face, that shone in the clearnes, and loked grymly vpon her. Then fell the Quene downe, was pale and faynt, leaned hir self vpon the heade of the mayde that wente with her. Hester.5.a

B Neuertheles God turned ỹ kynges mynde, that he was gentle, that he leape out of his seate for feare, and gat her in his armes, & helde hir vp tyll she came to herself agayne. He gaue her louynge wordes also, & sayde vnto her: Hester, what is the matter? I am ỹ brother, be of good cheare, thou shalt not dye: for oure commaundement toucheth the comons, not the. Come nye. And with that he helde vp his golden wande, and layed it vpon hir neck, and enbraced her frendly, and sayde: talke with me. Thē sayde she: I sawe the (O lorde) as an angell of God, & my hert was troubled for feare of thy maiesty and clearnesse. For excellent and wonderfull art thou (O lorde) and thy face is full of amyte. But as she was thus speakynge vnto him, she fell downe agayne for fayntnes: for the Prou.21.a Gen.33.b 2.Re 19.e

which cause the kynge was afrayed, and all his seruauntes comforted her.

The XVI. Chapter.

A copye of the commaundement, which kinge Artaxerses caused to be proclamed in all the countrees of his domymon, for the wealth of the Jewes.

A The greate kynge Artaxerses, which raigneth frō Jndia vnto Ethiopia, ouer an hundreth and xxvij. londes, sendeth vnto the prynces & rulers of the same londes, soch as loue him, his frendly salutacion. There be many, that for the sondrye frendshipes and benefites which are diuersly done vnto them for their worshipe, be euer ȳ more proude and hye mynded, and vndertake not onely to hurte oure subiectes (for plenteous benefites maye they not suffre, and be gynne to ymagin some thinge agaynst those that do them good, and take not onely all vnthankfulnes awaye fro men) but in pryde and presumpcion (as they that be vnmynde full and vnthākfull for the good dedes) they go aboute to escape the iudgment of God, ȳ seyth all thinges, which (iudgment) hateth & punysheth all wickednes. Jt happeneth oft also, ȳ they which be set in office by the hyer power, and vnto whom the busynes and causes of the subiectes are cōmytted to be handled, ware proude, and defyle thē selues with sheddynge of innocent bloude, which bryngeth them to intollerable hurte. Which also with false and disceatfull wordes and with lyenge tales, disceaue and betraye the innocent goodnes of prynces.

B Now is it profitable and good, that we take hede, make search therafter, and consider, not onely what hath happened vnto vs of olde, but the shamefull, vnhoneste, and noy some thinges, that the debites haue now taken in hande before oure eyes: and therby to be warre in tyme to come, that we maye make the kyngdome quyete & peaceable for all men, and that we might some tyme drawe it to a chaunge: and as for ȳ thinge that now is present before oure eyes, to withstande it, and to put it downe, after the most frendly maner.

Hester 3.a What tyme now as Aman the sonne of Amadathu ȳ Macedonyan (a straunger verely of the Persians bloude, and farre from oure goodnes) was come in amōge vs as an aleaunt, and had optayned the frendshipe that we beare towarde all people, so that he was called oure father, and had in hye honoure of euery man, as the next and prynci-

pall vnto the kynge, he coude not forbeare him self from his pryde, hath vndertaken not onely to robbe vs of the kyngdome, but of oure life.

With manyfolde disceate also hath he de (syred to destroye Mardocheus oure helper and preseruer, which hath done vs good in all thinges: and innocent Hester the like partaker of oure kyngdome, with all hir people. For his mynde was (whan he had take them out of the waye, and robbed vs of them) by this meanes to translate the kyngdome of the Persians vnto thē of Macedonia. But we fynde, that the Jewes (which were accused of ȳ wicked, ȳ they might be destroyed) are no euell doers, but vse reasonable & righe lawes, and that they be the children of the meste hye lyuynge God, by whom the kyngdome of vs and oure progenitours hath bene well ordred hither to. Wherfore, as forthe letters and cōmaundementes, that were put forth by Aman the sonne of Amadathu, ye shal do well, ȳ ye holde them of none effecte: for he that set them vp and inuented thē, hangeth at Susis before the porte, with all his kinred, and God (which hath all thinges in his power) hath rewarded him after his deseruynge.

And vpon this ye shal publish and set vp) the copy of this letter in all places, that the Jewes maye frely and without hinderaunce holde them selues after their owne statutes, and that they maye be helped, and that vpō ȳ xiij. daye of ȳ xij. moneth Adar they maye be auenged of them, which in the tyme of their anguysh and trouble wolde haue oppressed thē. For the God that gouerneth all thinges, hath turned to ioye, the daye whan in ȳ chosen people shulde haue perished.

Moreouer, amōge the hye solempne dayes that ye haue, ye shall holde this daye also w all gladnesse: that now and in tyme to come, this daye maye be a remembraūce to good, for all soch as loue the prosperite of the Persians: but a remembraunce of destruccion to those that be sedicious vnto vs.

All cities and lōdes that do not this, shal horribly perish and be destroyed w the swarde and fyre, and shall not onely be nomore inhabited of men, but be abhorred also of ȳ wilde beastes & fowles.

The boke of Wyßdome.

What this boke conteyneth.

Chap. I. An exortacio for iudges and rulers to loue wyßdome. The spirite of wyßdome hateth falsede, dissimulacion and Ypocrysie, rebuketh vnrighteousnesse and abhorreth wicked doers.

Chap. II. The ymaginacios and thoughtes of the vngodly, how they geue the selues ouer vnto synne, and persecute all vertue and trueth.

Chap. III. The felicite and health of godly people, though they be put here to trouble and heuynesse: Agayne, what sorow shall happen to the vngodly and their children.

Chap. IIII. To lyue chaist & godly withall, is commendable. A disprayse of the wicked. The honoure of verteous age. The shamefull death of the vngodly.

Chap. V. How the iust men shal stode against the wicked, that haue put them here to trouble & what sorowe shall come vpon the vngodly. Agayne, what ioye shal happen to the righteous, which haue God himself for their defence.

Chap. VI. An exortacion vnto soch as be in rule and auctorite, to receaue wyßdome. A commendacion of wyßdome.

Chap. VII. All men haue like intraūce in to the worlde: yet who so calleth vpon God for wyßdome, shal haue his desyre The profit that cometh by wyßdome passeth all other thinges.

Chap. VIII. Wißdome shulde be receaued in youth. He that marieth himself vnto her, shall optayne loue of God and men.

Chap. IX. A prayer vnto God for the gift of wyßdome.

Chap. X. What profit and good came by wyßdome in the olde tyme.

Chap. XI. How wißdome ledeth the righteous, & how the vngodly are punyshed thorow the mightie hande of God.

Chap. XII. God is mercifull and suffreth longe, to the intent that synners shulde amende.

Chap. XIII. Vayne are they that haue not the knowlege of the lyuynge God, but turne vnto to the creatures: vnhappie are they that honoure ymages.

Chap. XIIII. The worshippinge of ymages. The power of God. Punyshment of them that make ymages, and of soch as worshipe them. How ymages came vp first. The honouringe of ymages is the cause, begynnynge, and ende of all myschefe.

Chap. XV. The faithfull haue respecte vnto God and not vnto ymages.

Chap. XVI. God punisheth the wicked, but defendeth the godly, & that by greate wonders.

Chap. XVII. Of the greate darcknesse in Egipte, and blyndnesse of the vngodly.

Chap. XVIII. How God destroied the firstborne of Egipte. Gods people eate the easterlambe ioyfully, the Egiptians mourne, God punysheth the synners in the wilderneße, Moses intreateth for the people.

Chap. XIX. Like as the wicked are euer synnynge more and more, so doth the wrath of God neuer ceasse, tyll they be destroyed. Of them that were punyshed in the tyme of Loth.

The first Chapter.

SEt youre affeccion vpō wyßdome, ye that be iudges of the earth. Haue a good opinion of the LORDE, & seke him in the synglenesse of hert. For he will be fonde of them that tempte him not, and appeareth vnto soch as put their trust in him. As for froward thoughtes, they separate from God, but vertue (yf it be alowed) refourmeth ỳ vnwyse. And why? wyßdome shall not entre in to a froward soule, ner dwell in the body that is subdued vnto synne. For the holy goost abhorreth fayned nurtoure, & withdraweth himself frō ỳ thoughtes that are without vnderstondinge: & where wickednes hath the vpper hāde, he flieth from thence. For the spirite of wyßdome is louynge, gentle and gracious, and wil haue no pleasure in him that speaketh euell with his lippes. For God is a witnesse of his reynes, a true searcher out of his hert, and an hearer of his tonge. For the spirite of ỳ LORDE fylleth the rounde compasse of the worlde, and ỳ same that vpholdeth all thinges, hath knowlege also of the voyce. A 3. Reg. 3 Psal. 2. b 2. Par. 15 Galat. 5. Esaie 6. a Iere. 23. d Acto. 7.

Therfore he that speaketh vnrighteous thinges, can not be hydd, nether maye he escape the iudgmēt of reprofe. And why? inquysicion shal be made for the thoughtes of the vngodly, and the reporte of his wordes shal come vnto God, so that his wickednes shalbe punished. For the eare of gelousy heareth all thinges, and the noyse of the grudginges shal not be hydd. Therfore bewarre of murmuringe, which is nothinge worth, and refrayne youre tonge from slaūder. For there is no worde so darck and secrete, that it shall go for naught: and the mouth that speaketh lyes, slayeth the soule. B 3. Re. 2. g Matt. 6. 2 Heb. 4. b Luce 12. a

O seke not youre owne death in ỳ errour of youre life, destroye not youre selues thorow the workes of youre awne handes. For God hath not made death, nether hath he pleasure in the destruccion of the lyuynge. C Deut. 4. c

For he created all thinges, that they might haue their beynge: yee all the people of the earth hath he made that they shulde haue healthe, that there shulde be no destruccion in them, and that the kyngdome of hell shulde not be vpon earth (for righteousnesse is euerlastinge and immortall, but vnrighteousnes bringeth death.) Neuertheless, the vngodly call her vnto them both w^th^ wordes & workes, & whyle they thinke to haue a frende of her, they come to naught: for the vngodly that are confederate with her and take hir parte, are worthy of death.

The II. Chapter.

A For y^e^ vngodly talke & ymagin thus amonge them selues (but not right:) The tyme of oure life is but shorte & tedious, & when a man is once gone, he hath nomore ioye ner pleasure, nether knowe we eny man y^t^ turneth agayne from death: for we are borne of naught, & we shal be hereafter as though we had neuer bene. For oure breth is as a smoke in oure nostrels, & y^e^ wordes as a sparck to moue oure herte. As for y^r^ body, it shalbe very asshes y^t^ are quēched, & y^r^ soule shal vanish as y^e^ soft ayre. Oure life shall passe awaye as y^e^ trace of a cloude, & come to naught as y^e^ myst y^t^ is dryuē awaye w^th^ the beames of y^e^ Sonne, & put downe w^th^ the heate therof. Oure name also shalbe forgotten by litle & litle, & no man shal haue oure workes in remembraunce.

B For y^r^ tyme is a very shadow y^t^ passeth awaye, & after y^r^ ende there is no returnynge, for it is fast sealed, so y^t^ no mā cōmeth agayne. Come on therfore, let vs enioye y^e^ pleasures y^t^ there are, & let vs soone vse y^e^ creature like as in youth. We wil fyll oure selues w^th^ good wyne & oyntment, there shal no floure of the tyme go by vs. We wil crowne y^r^ selues w^th^ roses afore they be wythered. There shal be no fayre medowe, but y^r^ lust shall go thorow it. Let euery one of you be partaker of oure voluptcousnes. Let vs leaue some token of y^r^ pleasure in euery place, for y^t^ is oure porcion, els gett we nothinge. Let vs oppresse the poore righteous, let vs not spare the wyddowe ner olde man, let vs not regarde y^e^ heades y^t^ are gray for age. Let y^e^ lawe of vnrighteousnesse be oure auctorite, for y^e^ thinge y^t^ is feble is nothinge worth. Therfore let vs defraude the righteous, & why: he is not for y^r^ profit, yee he is cleane cōtrary to y^r^ doinges. He checketh vs for offendinge agaynst y^e^ lawe, & slaundreth vs as transgressours of all nurt^e^. He maketh his boost to haue y^e^ knowlege of God, yee he calleth him self Gods sonne. He is the bewrayer of oure thoughtes: It greueth vs also to loke vpon him, for his lyfe is not lyke other mens, his wayes are of another fashion. He counteth vs but vayne persōnes, he w^th^drawe th him self from y^r^ wayes as from fylthynes: he cōmendeth greatly y^e^ latter ende of the iust, & maketh his boast y^t^ God is his father. Let vs se then yf his wordes be true, let vs proue what shal come vpon him: so shal we knowe what ende he shal haue. For yf he be y^e^ true sonne of God, he will receaue him & delyuer him from the handes of his enemies. Let vs examen him with despitefull rebuke and tormentinge, that we maye knowe his dignite & proue his pacience. Let vs condemne him with the most shamefull death: for like as he hath spoken, so shal he be rewarded.

Soch thinges do the vngodly ymagin, & go astraye, for their owne wickednes hath blynded them. As for the mysteries of God, they vnderstonde them not: they nether hope for the rewarde of righteousnesse, ner regarde the worshipe that holy soules shall haue. For God created man to be vndestroied, yea after the ymage of his awne lickenesse made he him. Neuertheless thorow envye of the deuell came death in to the worlde, and they that holde of his syde, do as he doth.

The III. Chapter.

BVt the soules of y^e^ righteous are in A y^e^ hande of God, & y^e^ payne of death shal not touch the. In y^e^ sighe of the vnwyse they appeare to dye, & their ende is take for very destruccion. The waye of the righteous is iudged to be vtter destruccion, but they are in rest. And though they suffre payne before men, yet is their hope full of immortalite. They are punished but in fewchinges, neuertheless in many thinges shal they be well rewarded. For God proueth them, & fyndeth the mete for himself: yee as the golde in the fornace doth he trye them, & receaueth them as a brentofferinge, and when y^e^ tyme commeth they shalbe loked vpon.

The righteous shal shyne as the sparkes B y^t^ renne thorow the rede busshe. They shal iudge the nacions, & haue dominion ouer y^e^ people, & their LORDE shal raigne forever. They y^t^ put their trust in him, shal vnderstonde the trueth, & soch as be faithfull, wil agree vnto him in loue: for his chosen shal haue gyftes & peace. But the vngodly shalbe punished accordinge to their awne ymaginacion, for they haue despysed the righteous, & forsaken the LORDE.

Who so despyseth wysdome & nurt^e^, he C

is vnhappie, and as for the hope of soch, it is but vayne, their labours vnfrutefull, and their workes vnprofitable. Their wyues are vndiscrete, and their childrē most vngodly. Their creature is cursed. Blessed is rather ỹ baren & vndefyled, which hath not knowne the synfull bedd: she shall haue frute in the rewarde of the holy soules. And blessed is ỹ gelded, which w̄ his handes hath wrought no vnrighteousnesse, ner ymagined wicked thinges agaynst God. For vnto him shal be gyuen ỹ speciall gift of faith, and the most acceptable portion in ỹ temple of God. For glorious is the frute of good laboure, & the rote of wyszdome shall neuer fade awaye. As for ỹ childrē of aduoutrers, they shal come to an ende & the sede of an vnrighteous bedd shal be roted out. And though they lyue lōge, yet shal they be nothinge regarded, & their last age shalbe without honoure. Yf they dye haistely, they haue no hope, nether shal they be spoken to in the daye of knowlege. For horrible is the death and ende of the vnrighteous.

The IIII. Chapter.

A How fayre is a chaist generacion w̄ vertue: The memoriall therof is immortall, for it is knowne w̄ God and men. When it is present, mē take exāple there at: and yf it go awaye, yet they desyre it. It is allwaie crowned & holden in honō, & wynneth ỹ reward of the vndefyled battayll. But the multitude of vngodly childrē is vnprofitable, and the thinges ỹ are planted w̄ whordome, shal take no depe rote, ner laye eny fast foundacion. Though they be grene in the braunches for a tyme, yet shal they be shakē w̄ the wynde: for they stonde not fast, & thorow the vehemence of the wynde they shalbe roted out. For the vnparfecte braunches shalbe broken, their frute shalbe vnprofitable & sower to eate, yee mete for nothinge. And why: all the children ỹ are borne of the wicked, must beare recorde of the wicked nesse agaynst their fathers & mothers, when they be axed. But though the righteous be ouertaken w̄ death, yet shal he be in rest.

B Age is an honorable thinge: neuertheles it stondeth not only in the lenth of tyme, ner in the multitude of yeares: but a mans wyszdome is the graye hayre, and an vndefyled life is the olde age. He pleased God, & was beloued of him: so that where as he lyued amōge synners, he trāslated him. Yee sodēly was he taken awaye, to the intent ỹ wickednesse shulde not alter his vnderstōdinge, & ỹ ypocrisye shulde not begyle his soule. For ỹ crastie bewitchinge of lyes make good thinges darck, & vnstedfastnesse also & wickednes of

C voluptuous desyre, turne asyde ỹ vnderstondinge of ỹ symple. Though he was soone deed, yet fulfilled he moch tyme. For his soule pleased God, therfore haisted he to take him awaye frō amonge ỹ wicked. This the people se, & vnderstonde it not: they laye not vp soch thinges in their hertes, how ỹ ỹ louynge fauo & mercy of God is vpō his saintes, & ỹ he hath respecte vnto his chosen.

Thus ỹ righteous ỹ is deed, cōdemneth the vngodly which are lyuinge: & ỹ youth ỹ is soone brought to an ende, ỹ lōge life of ỹ vnrighteous. For they se ỹ ende of ỹ wyse, but they vnderstōde not what God hath deuysed for him, & wherfore ỹ LORDE hath taken him awaie. And why: they se him & despyse him, therfore shall God also laugh thē to scorne: So ỹ they thē selues shal dye hereafter (but without honō) yee in shame amonge ỹ deed for euermore. For without eny voyce shal he burst those ỹ be puft vp, & remoue thē frō ỹ foundacions, so ỹ they shalbe laied waist vnto the hyest. They shal mourne, and their memoriall shall perisshe. So they beynge afrayed shall remembre their synnes, and their owne wickednesse shal bewraye thē.

The V. Chapter.

A Then shal ỹ righteous stonde in great stedfastnesse agaynst soch as haue dealt extremely w̄ thē, & takē awaye their labours. When they se it, they shalbe vexed w̄ horrible feare, & shal wonder at the haistynesse of ỹ sodane healthe: gronynge for very distresse of mynde, & shall saye within them selues (hauynge inwarde sorow, and mournynge for very anguysh of mynde): Matt. 19.

These are they, whom we somtyme had in derision, & iested vpō. We fooles thought their life very madnesse, & their ende to be w̄ out honoure. But lo, how they are counted amonge the children of God, & their porcion is amonge the sayntes. Therfore we haue erred from the waye of trueth, ỹ light of righteousnesse hath not shyned vnto vs, and the Sōne of vnderstōdinge rose not vp vpō vs. We haue weeried ō selues in ỹ waye of wickednesse & destruccion. Tedious wayes haue we gone: but as for the waye of the LORDE, we haue not knowne it. Sap. 5.a

B What good hath ō pryde done vnto vs: Or, what profit hath the pompe of riches brought vs: All those thinges are passed awaye like a shadowe, & as a messaunger rennynge before: as a shippe ỹ passeth ouer the wawes of the water, which whan it is gone by, the trace therof can not be founde, nether ỹ path of it in the floudes. Or as a byrde ỹ flyeth thorow ỹ ayre, & no man can se 1. Per. 3.c Sap. 4.b Pro. 30.b

eny token where she is flowen, but only heareth the noyse of hir wynges, beatinge the light wynde, partinge the ayre thorow the vehemēce of hir goinge, & flyeth on shakynge hir wynges, where as afterwarde no token of hir waye can be foūde. Or like as whē an arowe is shott at a marck, it parteth the ayre, which immediatly cōmeth together agayne, so that a man can not knowe where it wente thorow. Euen so we in like maner as soone as we were borne, beganne immediatly to drawe to oure ende: & haue shewed no token of vertue, but are consumed in oure owne wickednesse.

C Soch wordes shal they that haue synned, speake in the hell: for the hope of the vngodly is like a drye thistell floure (or dust) that is blowne awaye wt the wynde: like as thynne scomme yt is scatred abrode wt the storme: like as ye smoke which is dispersed here & there wt the wynde, & as ye remembraunce of a straūger yt tarieth for a daie, & thē departeth.

But ye righteous shal lyue for euermore: their rewarde also is wt the LORDE, & their remembraunce wt the Hyest. Therfore shal they receaue a glorious kyngdome & a beutifull crowne of the LORDES hande: for wt his right hande shal he couer thē, & wt his owne arme shall he defende thē. His gelousy also shal take awaye the harnesse, & he shal wapē ye creature to be auēged of ye enemies. He shal put on righteousnes for a brest plate, & take sure iudgment in steade of an helmett. The invyncible shylde of equite shall he take, his cruell wrath shal he sharpē for a speare, & the whole compase of the worlde shall fight with him agaynst the vnwyse.

D Thē shal the thonder boltes go out of ye lightninges, & come out of the rayne bowe of the cloudes to the place apoynted: out of the hard stony indignacion there shall fall thick hales, & ye water of ye see shal be wroth agaynst thē, & the floudes shal renne roughly together. Yee a mightie wynde shal stōde vp agaynst them, & a storme shall scater thē abrode. Thus the vnrighteous dealinge of thē shal bringe all the lōde to a wyldernes, & wickednes shall ouerthrowe the dwellinges of the mightie. The VI. Chapter.

A WYsdome is better then strength, & a mā of vnderstādinge is more worth thē one yt is strōge. Heare therfore (O ye kinges) & vnderstonde: O lerne ye yt be iudges of the endes of the earth. Geue are ye yt rule ye multitudes, & delite in moch people. For the power is genē you of the LORDE, & the strēgth from the Hyest: which shal trie yo workes and search out yo ymaginacios: How that ye beynge officers of his kyngdome, haue not executed true iudgmeny, haue not kepte the lawe of righteousnes, ner walked after his will. Horribly & that righteously shall he appeare vnto you: for an harde iudgmēt shal they haue ye beare rule. Mercy is graūted vnto the symple, but they that be in auctorite shalbe sore punyshed. For God which is LORDE ouer all, shall excepte no mās persōne, nether shal he stande in awe of eny mans greatnesse: for he hath made ye small and greate, & careth for all alyke. But the mightie shal haue ye sorer punyshmēt.

Vnto you therfore (o ye kinges) do I speake, ye ye maye lerne wysdome and not go amysse: for they ye kepe righteousnes shalbe righteously iudged: and they ye are lerned in righteous thinges, shal finde to make answere. Wherfore set yo lust vpon my wordes, & loue thē, so shal ye come by nurtō. Wysdome is a noble thinge, & neuer faydeth awaie: yee she is easely sene of thē that loue her, & founde of soch as seke her. She preuēteth them ye desyre her, ye she maye first shewe herself vnto thē. Who so awaketh vnto her by tymes, shal haue no greate trauayle, for he shal finde her syttinge ready at his dores. To thinke vpon her, is parfecte vnderstandinge: & who so watcheth for her, shalbe safe, & that soone. For she goeth aboute, sekynge soch as are mete for her, sheweth her self cherefully vnto them in their goynges, & meteth them wt all diligēce. For ye vnfained desyre of reformacion is hir begynnynge: to care for nurtō is loue, and loue is the kepinge of hir lawes. Now the kepinge of ye lawes is perfecacion & an vncorrupte life, & an vncorrupte life maketh a man familier wt God. And so the desyre of wysdome ledeth to ye kingdome euerlastinge. Yf yo delyte be thē in royall seates & cepters (o ye kynges of the people) set youre lust vpō wysdome, ye ye maye raigne for euermore. O loue the light of wysdome, all ye ye be rulers of the people. As for wysdome, what she is, and how she came vp, I wil tell you, and will not hyde the misteries of God from you: but wil seke her out from ye begynnynge of the nativyte, and bringe the knowlege of her in to light, and wil not kepe backe the trueth. Nether will I haue to do wt cōsumynge envye, for soch a man shal not be partaker of wisdome. But the multitude of the wyse is the welfare of the worlde, and a wyse kynge is the vpholdinge of the people. O receaue nourtoure then thorow my wordes, and it shal do you good. The VII. Chap.

I Myself also am a mortall man, like as all other, & am come of ye earthy generacio of him ye was first made, & in my mothers wōbe was I fashioned to be

flesh: In the tyme of ten monethes was I brought together in blonde thorow the sede of man, & the cõmodious appetite of slepe. Whan I was borne, I receaued like ayre as other men, & fell vpon the earth (which is my nature) crienge & wepinge at the first, as all other do. I was wrapped in swadlinge clothes, & brought vp wt greate cares. For there is no kinge yͭ hath had eny other begymnynge of byrth. All men then haue one intraunce vnto life, & one goinge out in like maner.

Wherfore I desyred, and vnderstandinge was geuẽ me: I called, & the spirete of wyßdome came in to me. I set more by her thẽ by kingdomes & royall seates, & counted riches nothinge in cõparison of her. As for precious stone I compared it not vnto her: for all golde is but grauell vnto her, & syluer shalbe counted but claye before hir sight. I loued her aboue welfare & beutie, & purposed to take her for my light, for hir shyne can not be quenched. All good thinges came to me wt her, & immumerable riches thorow hir hãdes. I was glad in thẽ all, for this wyßdome wẽte before me, & I knew not yͭ she is the mother of all good thinges. Now as I myself lerned vnfaynedly, so do I make other men partakers of her, & hyde her riches from no man: for she is an infinite treasure vnto men, which who so vse, become partakers of the loue & frendshipe of God, and are accepted vnto him for the giftes of wyßdome.

God hath graunted me to talke wysely, & conuenietly to hãdle the thinges yͭ he hath gracionsly lent me. For it is he, yͭ ledeth vnto wyßdome, & teacheth to vse wyßdome a right. In his hãde are we & o wordes: yee all o wyßdome, o vnderstandinge & knowlege of all o workes. For he hath geuẽ me yͭ true sciẽce of these thinges: so that I knowe how yͭ worlde was made, & the powers of yͭ elemẽtes: yͭ begynnynge, endinge & myddest of yͭ tymes: how the tymes alter, how one goeth after another, and how they are fulfilled: yͭ course of the yeare: the ordinaunces of the starres: the natures & kindes of beastes: the furiousnesse of beastes: the power of yͭ wyndes: the ymaginacions of mẽ: the deuersities of yonge plantes: the vertues of rootes, & all soch thinges as are secrete & not loked for, have I lerned. For the worckmaster of all thinges hath taught me wyßdome. In hir is yͭ spirete of vnderstãdinge, which is holy, manifolde, one onely, sotyll, curteous, discrete, quyck, vndefyled, playne, swete, leuynge the thinge yͭ is good, sharpe, which forbyddeth not to do well, gẽtle, kynde, stedfast, sure, fre: hauynge all vertues, circũspecte in all thinges: receauinge all spretes of vnderstãdinge beige cleane & sharpe. For wißdome is neembler thẽ all neẽble thiges: she goeth thorow & attayneth to all thiges, because of hir clennes. For she is yͭ breth of yͭ power of God, & a pure cleane expressinge of yͭ clearnes of Allmightie God. Therfore can no vndefyled thinge come in to her: for she is yͭ bryghtnes of yͭ euerlastige light, yͭ vndefiled myrro of yͭ maiesty of God, & yͭ ymage of his goodnesse. And for so moch as she is one, she maie do all thinges: & beinge stedfast herself she renueth all, & amõge yͭ people cõveyeth she herself into yͭ holy soules. She maketh Gods frendes & prophetes: for God loueth no mã, but him in whõ wyßdome dwelleth. For she is more beutyfull then the Sonne, and geueth more light then the starres, and the daye is not to be cõpared vnto her: for vpõ yͭ daye cõmeth night. But wickednesse can not ouercome wyßdome, and foolishnes maye not be wt her. Heb. 1.a

The VIII. Chapter.

A Wyßdome reacheth frõ one ende to another mightely, & louigly doth she ordre all thinges. I haue loued her and laboured for her euẽ fro my youth vp: I dyd my diligẽce to mary my self wt her, soch lone had I vnto hir beutye. Who so hath yͭ cõpany of God, cõmẽdeth hir nobilyte, yee the LORDE of all thinges himself loueth her. For she is yͭ scolemastresse of yͭ nurtõ of God, & yͭ choser out of his workes. B If a man wolde desyre riches in this life, what is richer then wißdome, yͭ worketh all thiges? (Thou wilt saye:) vnderstãdinge worketh. What is it amõge all thinges, yͭ worketh more thẽ wyßdome? If a man loue vertue & righteousnes, let him labõ for wyßdome, for she hath greate vertues. And why? she teacheth sobernes & prudence, righteousnes & strẽgth, which are soch thinges as mẽ can haue nothinge more profitable in their life. C If a mã desyre moch knowlege, she cã tell yͭ thinges yͭ are past, & discerne thinges for to come: she knoweth yͭ sotilties of wordes, & cã expoũde darcke sentẽces. She can tell of tokẽs & wõderous thinges, or euer they come to passe, & the endes of all tymes & ages. So I purposed after this maner: I will take her vnto my cõpany, & cõmõ louigly wt her: no doute she shal geue me good coũcell, & speake cõfortably vnto me in my carefulnes & grefe. For hir sake shal I be well and honestly taken amõge the comõs & lordes of yͭ councell. Though I be yonge, yet shal I haue sharpe vnderstandinge: so yͭ I shal be maruelous in yͭ sight of greate mẽ, & yͭ faces of princes shal wõder at me. Whã I holde my tõge, they shal byde my leysure: Iob 29.c

whā I speake, they shal loke vpō me: & yf I talke moch, they shal laye their handes vpō their mouth. Moreouer, by the meanes of her I shal optayne immortalite, and leaue behinde me an euerlastinge memoriall, amōge thē ẏ come after me. I shal set ẏ people in ordre, & the nacions shalbe subdued vnto me. Horrible tyrauntes shal be afrayed, whan they do but heare of me: amonge the multitude I shal be counted good, & mightie in battayll. Whā I come home, I shal fynde rest wt̄ her: for hir cōpany hath no bytternes, & hir felashipe hath no tediousnesse, but myrth & ioye.

C Now whan I cōsidered these thinges by myself, & pondered them in my hert, how ẏ to be ioyned vnto wysdome is immortalite, & greate pleasure to haue hir frendshipe: how ẏ in the workes of hir handes are infinite riches: how that, who so kepeth company wt̄ her shalbe wyse: and that he which talketh with her, shal come to honoure: I wente aboute sekynge, to gett her vnto me. For I was a ladd of a rype wytt, and had a good vnderstandinge.

But whan I grewe to more vnderstādinge, I came to an vndefyled body. Neuerthelesse whan I perceaued that I coude not kepe myself chaist, excepte God gaue it me (& ẏ was a poynte of wysdome also, to knowe whose gift it was) I stepte vnto the LORDE, and besought him, and with my whole hert I sayde after this maner:

The IX. Chapter.

A 2.Reg.3.b Gen.1 O God of my fathers, & LORDE of mercies, (thou ẏ hast made all thīges wt̄ ẏ worde, & ordeyned mā thorow thy wysdome, ẏ he shulde haue dominiō ouer ẏ creature, which thou hast made: ẏ he shulde ordre ẏ worlde acordinge to equite & righteousnes, & execute iudgmēt wt̄ a true hert) geue me wysdome, which is euer aboute ẏ seate. & put me not out frō amōge ẏ children: for I thy seruaunt & sonne of ẏ handmayden, am a feble personne, of a shorte tyme, and to yōge to the vnderstandinge of iudgment and ẏ lawes. And though a man be neuer so parfecte amonge the children of men, yet yf thy wysdome be not with him, he shal be nothinge regarded. Pſal.115.b 1.Par.29.b 2.Par.1.a But thou hast chosen me to be a kynge vnto ẏ people, and the iudge of thy sonnes and daughters.

B Thou hast cōmaunded me to buylde a temple vpon ẏ holy mount, & an aulter in the cite wherin thou dwellest: a lickenesse of thy holy tabernacle which thou hast prepared frō the beginninge, and thy wysdome with ẏ, which knoweth ẏ workes: which also was wt̄ ẏ whan thou maydest ẏ worlde, & knewe Pro.8.c Ecch.1.a what was acceptable in thy sighte, & righte in thy commaundementes. O sende her out of thy holy heauens and from the trone of thy maiesty, that she maye be with me, & labboure with me: that I maye knowe, what is acceptable in ẏ sight. For she knoweth and vnderstandeth all thinges: and she shall lede me soberly in my workes, and preserue me in hir power. So shal my workes be acceptable, & then shal I gouerne thy people righteously, & be worthy to syt in my fathers seate. For what man is he, that maye knowe the councell of God? Or, who can thinke what the will of God is? For the thoughtes of mortall men are miserable, & oure forecastes are but vncertayne. And why? a mortall and corruptible body is heuy vnto the soule, and the earthy mansion kepeth downe the vnderstandinge ẏ museth vpon many thinges. Very hardly can we discerne the thinges that are vpon earth, and greate labōre we, or we can fynde the thinges which are before oure eyes: Who will then seke out the groūde of the thinges that are done in heuē? Oh LORDE, who cā haue knowlege of ẏ vnderstandinge and meaninge, excepte thou geue wysdome and sende thy holy goost frō aboue? that the wayes of them which are vpon earth maye be reformed: ẏ men maye lerne ẏ thinges that are pleasaunt vnto the, and be preserued thorow wysdome.

The X. Chapter.

WYsdome preserued ẏ first mā, whō God made a father of the worlde, whā he was created alone, brought him out of his offence, toke him out of the moulde of ẏ earth, & gaue him power to rule all thinges. Whan the vnrighteous went awaye in his wrath from this wysdome, ẏ brotherheade perished thorow ẏ wrath of murthur. Agayne, whā ẏ water destroyed ẏ whole worlde, wysdome preserued the righteous thorow a poore tre, whereof she was gouerner herself. Moreouer whā wickednes had gotten ẏ vpperhande, so ẏ the nacions were puft vp with pryde, she knewe ẏ righteous, preserued him fautlesse vnto God, and layed vp sure mercy for his children. She preserued the righteous, whan he fled from the vngodly ẏ perished, what tyme as ẏ fyre fell downe vpon ẏ v. cities: Like as yet this daye the vnfruteful, waist and smokinge lōde geueth testimony of their wickednesse: yet the vnripe and vntymely frutes that growe vpon the trees.

And for a tokē of a remembraunce of the vnfaithfull soule, there standeth a pīler of salt. For all soch as regarded not wysdome,

gat not only this hurte, that they knewe not the thinges which were good, but also left behinde them vnto mē, a memoriall of their foolishnes: so ỹ in the thinges wherin they synned, they coude not be hydd. But as for soch as take hede vnto wysdome, she shal delyuer them from sorowe.

C Whan the righteous fled because of his brothers wrath, wysdome led him the right waye, shewed him ỹ kyngdome of God, gaue him knowlege of holy thinges, made him riche in his laboures, and brought to passe the thinges that he wente aboute. In ỹ disceatfulnes of soch as defrauded him, she stode by him, & made him ryche. She saued him from the enemies, and defended him from ỹ disceauers. She made him stronge in battayll, and gaue him the victory, ỹ he might knowe, how that wysdome is stronger then all thinges. Whan the righteous was solde, she forsoke him not, but delyuered him frō synners. She wente downe with him in to the dongeon, and fayled him not in the bandes: tyll she had brought him the cepter of ỹ realme, and power agaynst those that oppressed him. As for them that had accused him, she declared them to be lyers, & brought him to perpetuall worshipe.

D She delyuered the righteous people and fautlesse sede, from the nacions that oppressed them. She entred in to the soule of the seruaunt of God, and stode by him in wonders and tokens agaynst the horrible kynge. She gaue ỹ righteous the rewarde of their labours, & led them forth a maruelous waye: on the daye tyme she was a shadowe vnto them, and a light of starres in the night season. She brought them thorow the reed see, and caried them thorow the greate water. She drowned their enemies in the see, and brought them out of the depe. So the righteous toke the spoyles of the vngodly, and praysed thy holy name (o LORDE) and magnified thy victorious hād with one accorde. For wysdome openeth the mouth of ỹ dome, & maketh ỹ tonges of babes to speake.

The XI. Chapter.

She ordred their workes in the hādes of the holy prophet: so ỹ they wente thorow ỹ wyldernes ỹ was not inhabited, & pitched their tētes in ỹ waist deserte. They stode agaynst their enemies, & were auenged of their aduersaries. Whā they were thirstie, they called vpō ỹ, & water was geuē them out of ỹ rok, & their thirst slockened out of ỹ harde stone. For by ỹ thinges, where thorow their enemies were punished, were they helped in their nede. For vnto the enemies thou gauest mās bloude in steade of lyuynge water. And where as they had scarcenesse in ỹ rebuke whan the children were slayne, thou gauest vnto thine awne a plenteous water vnloked for: declaringe by the thyrst ỹ was at that tyme, how thou woldest bringe thine awne vnto honō, & slaye their aduersaries.

B For whan they were tryed & nourtured wh fatherly mercy, they knowleged how the vngodly were iudged, and punyshed thorow ỹ wrath of God. These hast thou exorted as a father, & proued thē: but vnto ỹ other thou hast bene a boysteous kynge, layed hard to their charge, & condēned thē. Whether they were absent or present, their punyshmēt was alyke. For their grefe was dubble: namely, mournynge, and ỹ remēbraunce of thinges past. But whā they perceaued ỹ their punishmētes dyd thē good, they thought vpon the LORDE, & wondered at ỹ ende. For at the last they helde moch of him, of whō in ỹ outcastinge they thought scorne, as of an abiecte. Neuertheless ỹ righteous dyd not so when they were thirstie: but euen like as ỹ thoughtes of ỹ foolish were, so was also their wickednes. Where as certayne mē now (thorow erō) dyd worshipe domme serpentes & vayne beestes, thou sendedst a multitude of domme beastes vpon them for a vengeaunce: ỹ they might knowe, that loke wherwithall a mā synneth, by the same also shal he be punyshed. For vnto thy allmighty hande, that made the worlde of naught, it was not vnpossible, to sende amonge them an heape of Bees, or woode lyōs, or cruell beastes of a straūge kynde, soch as are vnknowne, or spoute fyre, or cast out a smokinge breth, or shote horrible sparkes out of their eyes: which might not only destroye them with hurtinge, but also kyll them with their horrible sight. Nee without these beestes might they have bene slayne with one winde, beynge persecuted of their awne workes, and scatered abrode thorow the breth of thy power.

D Neuertheles thou hast ordred all thinges in measure, nōbre & weight. For thou hast euer had greate strēgth & might, & who maye withstōde ỹ power of thine arme? And why like as ỹ small thynge ỹ ỽ balaunce weyeth, so is ỹ worlde before ỹ: yee as a droppe of ỹ morninge dew, that falleth downe vpon the earth. Thou hast mercy vpon all, for thou hast power of all thynges: and makest the as though thou sawest not the sinnes of mē, because they shulde amende. For thou louest all the thinges that are, and hatest none of

Deut. 8. a

C Sap. 12. e
Rom. 1. c

Leui. 26. d
Sap. 16. a
Iere. 9. c

Rom. 1. d

thē whō thou hast made: nether dydest thou ordeyne or make eny thinge of euell will.

How might eny thinge endure, yf it wer not ẏ will? Or how coude eny thinge be preserued, excepte it were called of ẏ? But thou spareſt all, for all are thine, o LORDE, thou louer of soules.

The XII. Chapter.

A O LORDE, how gracious & swete is thy sprete in all thinges? Therfore chastenest thou thē measurably that go wrōge, and warnest them, concernynge the thinges wherin they offende: thou speakest vnto them (o LORDE) and exortest thē to leaue their wickednes, and to put their trust in the. As for those olde inhabiters of thy holy londe, thou mightest not awaye with them, Deut. 9.a 12.d.18.b for they commytted abhominable workes agaynst the: as wytchcraft, sorcery and Idolatry: they slew their owne children without mercy: they atē vp mens bowels, and deuoured the bloude: Yee because of soch abhominaciōs, myßbeleues & offeringes, thou slewest the fathers of the desolate soules by the handes of oure fathers: that ẏ londe which thou louest aboue all other, might be a dwellinge for the children of God.

B Nevertheles thou sparedest thē also (as mē) & sendedst ẏ forerūners of thyne hoost, euē hornettes to destroye thē out by lytle & litle. Not ẏ thou wast vnable to subdue ẏ vngodly vnto ẏ righteous in battayll, or with Exo. 23.d Deut. 7.d cruell beestes, or wt one rough worde to destroye thē together: But ẏ mynde was to driue thē out by lytle & litle, geuinge thē time & place to amende: knowinge well, ẏ it was an vnrighteous nacion & wicked of nature, & ẏ their thought might never be altered. For it was a cursed sede from ẏ begynnynge, & feared no mā: Yet hast thou pardoned their synnes. For who wyl saye vnto the: why hast thou done ẏ? Or who wyl stōde agaynst thy iudgmēt? Or who wil come before ẏ face an auēger of vnrighteous mē? Or who wil blame ẏ, yf ẏ people perish, whō thou hast made? C For there is none other God but thou, ẏ 1.Pet.5.a careſt for all thinges: ẏ thou mayest declare how ẏ ẏ iudgmēt is not vnright. There dare nether kīge, ner tyraūt in ẏ sight requyre accōptes of them, whō thou hast destroyed.

For so moch thē as thou art righteous ẏ self, thou ordrest all thīges righteously, & punisheſt euē hī ẏ hath not deserued to be punyshed, & takest him for a straūger & an aleaunt in ẏ lōde of ẏ power. For ẏ power is ẏ begynnynge of righteousnes: and because thou art LORDE of all thinges, therfore art thou gracious vnto all. Whan men thinke ẏ not to be of a full strength, thou declarest ẏ power: & boldly delyuereſt thou them ouer ẏ knowe ẏ not. But thou LORDE of power iudgest quyetly, and ordrest us with greate worshipe, for thou mayest do as thou wilt.

Job 9.b By soch workes now hast thou taught thy people, that a mā also shulde be iust and louynge: and hast made thy childrē to be of a good hope: for euen when thou iudgest, thou geuest rowme to amende from synnes. For in so moch as thou hast punyshed, and wt soch diligence delyuered ẏ enemies of thy seruaūtes, which were worthy to dye (where thorow thou gaueſt thē tyme & place of amēdement ẏ they might turne frō their wickednes) wt how greate diligence then punyſhest thou thine awne childrē, vnto whose fathers thou hast swome & made couenaūtes of good promises? So where as thou doest but chasten vs, thou punyſhest o enemies dyuerse wayes: to ẏ intēt ẏ whā we punysh, we shulde remēbre ẏ goodnesse: & whan we o selues are punyshed, to put oure trust in thy mercy.

Wherfore where as men haue lyued ignoraūtly & vnrighteously, thou hast punyshed thē fore, euē thorow ẏ same thinges that they E worshipped. For they wente astraye very lōge in ẏ waye of errō, & helde ẏ beestes (which euē their enemies despysed) for goddes, lyuynge as children of no vnderstandinge. Therfore hast thou sent a scornefull punyshment amonge them, as amonge the childrē of ignoraunce. As for soch as wolde not be reformed by those scornes & rebukes, they felt the worthy punishmēt of God. For ẏ thinges ẏ they suffred, they bare thē vnpacietly, beinge not contēt in them but vn wyllinge. And whan they perysshed by ẏ same thinges that they toke for goddes, they knowleged then, that there was but one true God, whom before they wolde not knowe: therfore came ẏ ende of their dampnacion vpon them.

The XIII. Chapter.

Z VAyne are all men, which haue not ẏ knowlege of God: as were they that out of the good thinges which are sene, knewe not him, that of himself is euerlastinge. Nether toke they so moch regarde of the workes that are made, as to knowe, who was the craftesman of them: but some toke the fyre, some the wynde or ayre, some ẏ course of ẏ starres, some ẏ water, some the Sonne and Moone, or the lightes of heaven which rule ẏ earth, for goddes. But though they had soch pleasure in their beuty, that they thought them to haue bene goddes:

yet shulde they haue knowne, how moch more fayrer he is that made them. For the mater of beuty hath ordened all these thinges. Or yf they marueled at the power and workes of thē, they shulde haue perceaued therby, yf he which made these thinges, is mightier then they.

B For by the greatnesse & beutye of the creature, yf maker therof maye playnely be knowne. Notwithstondinge they are the lesse to be blamed, that sought God & wolde haue founde him, and yet myssed. And why? for so moch as they wēte about in his workes and sought after them, it is a tokē, that they regarded and helde moch of his workes yf are sene: howbeit they are not wholy to be excused. For yf their vnderstondinge and knowlege was so greate, yf they coude discerne the worlde and yf creatures, why dyd they not rather fynde out yf LORDE therof?

But vnhappie are they, and amenge the deed is their hope, that call thē God which are but the workes of mens handes: golde, syluer and the thinge, that is founde out by connynge, the similitude of beastes, or eny vayne stone that hath bene made by hande of olde. Or as whan a carpenter cutteth 44.b 2.a
C downe a tre out of the wodd, and pareth of the barck of it connyngly: and so with the one parte maketh a vessell to be vsed, and digheeth meate with the residue. As for the other parte that is left, which is profitable for nothinge (for it is a croked pece of wodd and full of knobbes) he carueth it diligently thorow his vanite, and (accordinge to the knowlege of his connynge) he geueth it some proporcion, fashioneth it after the similitude of a man, or maketh it like some beest, straketh it ouer with reed and paynteth it, and loke what foule spot is in it, he casteth some coloure vpon it. Then maketh he a conuenīt tabernacle for it, setteth it in the wall and maketh it fast with yron, prouydinge so for it, lest it happē to fall: for it is well knowne, that it can not helpe it self: And why? it is but an ymage, and must of necessite be helped.

D Then goeth he and offreth of his goodes vnto it for his children and for his wife: he seeketh helpe at it, he axeth councell at it: he is not ashamed to speake vnto it yf hath no soule: for health, he maketh his peticion vnto him that is sicke: for life, he prayeth vnto him that is deed: he calleth vpon him for helpe, that is not able to helpe him self: & to sende him a good iourneye, he prayeth him that maye not go. And in all the thinges yf he taketh in hande (whether it be to optayne eny thinge or to worke) he prayeth vnto him that can do maner of good.

The xiiij. Chapter.

A GAyne, another mā purposinge to say le & beginynge to take his iourney thorow yf raginge see, calleth for helpe vnto a stock, yf is farre weaker, thē yf tre yf beareth him. For as for it, couetousnesse of moneye hath founde it out, & yf craftesmā made it wt his connynge. But yf prouydence (O father) gouerneth all thinges frō yf beginnynge, for thou hast made a waye in yf see, & a sure path in the myddest of yf wawes: declaringe therby, yf thou hast power to helpe in all thinges, yee though a man wente to the see without shippe. Neuertheless, yf yf workes of yf wysdome shulde not be vaine, thou hast caused an arke to be made: & therfore do men Exo. 14.d Gen.6.c
commytte their lyues to a small pece of wodd passinge ouer the see in a shyppe, & are saued.

For in the olde tyme also whā the proude A
giauntes perished, he (in whō the hope was Gen.7.b
left to increase yf worlde) wēte into the shippe, which was gouerned thorow thy hande, & so left sede behinde him vnto yf worlde. For happie is yf tre where thorow righteousnes cōmeth: but cursed is the ymage of wodd, yf is made wt hādes, yee both it & he yf made it: he, because he made it: & it, because it was called God, where as it is but a frayle thinge. For the vngodly & his vngodlynes are both like Psal.7.a
abhominable vnto God. Euen so yf worke & he yf made it also shal be punyshed together. Therfore shal there a plage come vpon the ymages of the heithen: for out of the creature of God they are become an abhominacion, a temptacion vnto the soules of men, and a snare for the fete of the vnwyse. And why? the sekinge out of ymages is the beginnynge of whordome, and the bringinge vp of them is the destruccion of life. For they were not from the beginnynge, nether shall they cōtinue for euer. The welthy ydilnes of C
men hath founde them out vpon earth, therfore shal they come shortly to an ende. Whē a father mourned for his sonne yf was taken awaye frō him, he made him an ymage (in all yf haist) of his deed sonne: & so begāne to worshipe him as God, which was but a deed mā & ordened his seruauntes to offre vnto him. Thus by processe of tyme & thorow lōge custome, this errō was kepte as a lawe, & tyraūtes cōpelled mē by violēce to honō ymages. As for those yf were so farre of, yf mē might not worshipe them presently, their picture was brought frō farre (like the ymage of a kynge

whō they wolde honoure) to the intent that with greate diligence they might worshipe him which was farre of, as though he had bene present. Agayne, the syngular connynge of the crafte sman gaue the ignoraunt also a greate occasiō to worshipe ymages. For the workman wyllinge to do him a pleasure that sett him a worke, laboured with all his connynge to make the ymage of the best fashion. And so (thorow the beuty of the worke) the comon people was disceaued, in so moch that they toke him now for a God, which a litle afore was but honored as a man. And this was the erroure of mans life, whan men (ether for to serue their owne affeccion, or to do some pleasure vnto kinges) ascrybed vnto stones and stockes the name of God, which ought to be geuen vnto no man.

Moreover, this was not ynough for them that they erred in the knowlege of God: but where as they lyued in the greate warres of ignoraunce, those many and greate plages called they peace. For ether they slewe their awne children and offred them, or dyd sacrifice in the night season, or els helde vnreasonable watches: so that they kepte nether life ner mariage cleane: but ether one slewe another to death maliciously, or els greued his neghboure wt aduoutrie. And thus were all thinges myxte together: blonde, manslaughter, theft, dissimulacion, corrupcion, vnfaithfulnesse, sedicion, periury, disquyetinge of good men, vnthankfulnes, defylinge of soules, chaūginge of byrth, vnstedfastnesse of mariage, mysordre of aduoutrie and vnclennesse. And why? the honouringe of abhominable ymages, is the cause, the begynnynge and ende of all euell. For they yt worshipe Idols, either they are madd whā they be mery, or prophecie lyes, or lyue vngodly, or els lightly mansweare them selues. For in so moch as their trust is in ỳ Idols (which haue nether soule ner vnderstondinge) though they sweare falsely, yet they thinke it shal not hurte them.

Therfore commeth a greate plage vpon them, and that worthely: for they haue an euell opiniō of God, geuinge hede vnto Idols, swearinge vniustly to disceaue, and dispysinge righteousnes. For their swearinge is no vertue, but a plage of them that synne, and goeth euer with the offence of the vngodly.

The XV. Chapter.

BVt thou (O ỏ God) art swete, longe sufferinge and true, and in mercy ordrest thou all thinges. Though we synne, yet are we thine, for we knowe thy strength. Yf we synne not, then are we sure, that thou regardest vs. For to knowe the, is parfecte righteousnes: yee to knowe ỳ righteousnes and power, is the rote of immortalite. As for the thinge that men haue founde out thorow theyr euell science, it hath not disceaued vs: as the paynting of the picture (an vnprofitable laboure) and carued ymage, with diuerse colours, whose sighte entiseth the ignoraunt: so that he honoureth and loueth the picture of a deed ymage, that hath no soule.

Nevertheles, they that louesoche euell thinges, are worthy of death: they that trust in them, they that make them, they that loue them, and they that honoure them. The potter also taketh t tempereth soft earth, laboureth it, and geueth it the fashion of a vessell, what so euer serueth for oure vse: and so of one pece of claye he maketh some cleane vessel for seruice, and some contrary. But whether euery vessell serueth, that knoweth ỳ potter himself. So with his vayne laboure he maketh a god of the same claye: this doth euen he, which a litle afore was made of earth himself, and within a litle whyle after (whan he dyeth) turneth to earth agayne.

Notwithstandinge, he careth not ỳ more because he shal labō ner because his life is shorte: but stryueth to excell goldsmythes, ỳ syluer smythes t copper smithes, and taketh it for an honō to make vayne thinges. For his hert is ashes, his hope is but vaine earth t his life is more vyle then claye: for so moch as he knoweth not his awne maker, that gaue him his soule to worke, and brethed in him the breth of life. They counte oure life but a pastyme, and oure conuersacion to be but a market, and that men shulde euer be getting, yee and that by euell meanes. Now he ỳ of earth maketh frayle vessell and ymages, knoweth himself to offende aboue all other.

All the enemies of thy people and ỳ holde them in subieccion, are vnwyse, vnhappie and exceadinge proude vnto their owne soules: for they iudge all the Idols of the heithē to be goddes, which nether haue eyesight to se, ner noses to smell, ner eares to heare, ner fingers of handes for to grope: t as for their fete, they are to slowe to go. For man made them, and he that hath but a borowed spirite, fashioned them. But no man can make God like vnto him: for seinge he is but mortall himself, it is but mortall that he maketh with vnrighteous handes. He himself is better then they whom he worshippeth, for he lyued though he was mortall, but so dyd neuer they. Yee they worshippe beestes also,

Deut. 18. b
Exo. 7. a
Iud 19. a

which are most miserable: for compare thinges that can not sele vnto them, & they are worse then those. Yet is there not one of these beestes, that with his sight cā beholde eny good thinge, nether haue they geuen prayse ner thankes vnto God.

The XVI. Chapter.

A For these and soch other thinges haue they suffred worthy punyshment, & thorow ỹ multitude of beestes are they roted out. In steade of ỹ which punishmentes thou hast graciously ordred thine awne people, & geuen them their desyre that they lōged for: a new & straunge taist, preparinge them quales to be their meate: to the intent ỹ (by the thinges which were shewed and sent vnto them) they ỹ were so gredy of meate, might be withdrawen euen from the desyre that was necessary. But these within shorte tyme were brought vnto pouerte, and taisted a new meate. For it was requisite ỹ (without eny excuse) destruccion shulde come vpō those which vsed tyrāny, & to shewe onely vnto the other, how their enemies were destroyed. For whan the cruell woodnesse of the beestes came vpon them, they perysshed thorow the stinges of the cruell serpentes.

B Notwithstōdinge ỹ wrath endured not perpetually, but they were put in feare for a litle season, ỹ they might be refourmed, hauynge a token of saluacion, to remembre the cōmaundement of thy lawe. For he ỹ cōuerted, was not healed by the thinge ỹ he sawe, but by THE, O sauīō of all. So in this thou shewdest thine enemies, ỹ it is thou, which delineresst frō all euell. As for thē whan they were bytten wt̄ greshoppers and flyes, they died, for they were worthy to perish by soch: But nether the teth of dragons ner of venymous wormes ouercame ỹ children, for thy mercy was euer by them & helped thē. Therfore were they punyshed to remēbre thy wordes, but hastely were they healed agayne: lest they shulde fall in to so depe forgetfulnesse, that they might not vse thy helpe.

C It was nether herbe ner plaster ỹ restored thē to health, but thy worde (o LORDE) which healeth all thinges. It is thou (o LORDE) ỹ hast the power of life & death: thou ledest vnto deathes dore, & bringest vp agayne. But man thorow wickednes slayeth his owne soule, & when his spriete goeth forth, it turneth not agayne, nether maye he call agayne ỹ soule ỹ is takē awaye: It is not possible to escape ỹ hande. For ỹ vngodly ỹ wolde not knowe ỹ, were punyshed by ỹ strēgth of thine arme: wt̄ straūge waters, hales and raynes were they persecuted, & thorow fyre were they cōsumed. For it was a wonderous thinge that fyre might do more then water which quēcheth all thinges: but ỹ worlde is ỹ auēger of the righteous. Some tyme was ỹ fyre so tame, ỹ the beestes which were sent to punysh ỹ vngodly, brent not: & ỹ because they shulde se & knowe, ỹ they were persecuted wt̄ the punyshmēt of God. And somtyme brent the fyre in the water on euery syde, ỹ it might destroye ỹ vnrighteous nacīō of the earth. Againe, thou hast fed thine awne people wt̄ angels fode, & sent thē bred ready from heauē (without their labō) beynge very pleasaūt & well gusted. And to shewe thy riches & swetnesse vnto thy childrē, thou gauest euery one their desyre, so ỹ euery man might take what liked him best. But the snowe & yse abode the violēce of the fyre, & melted not: ỹ they might knowe, ỹ the fyre burninge in the hale & rayne, destroied ỹ frute of ỹ enemies: ỹ fyre also forgatt his strēgth agayne, ỹ ỹ righteous might be norished. For ỹ creature ỹ serueth ỹ (which art ỹ maker) is fearse in punyshinge ỹ vnrighteous, but it is easy & gētle to do good, vnto soch as put their trust in the. Therfore dyd all thinges alter at the same tyme, & were all obediēt vnto thy grace, which is ỹ norse of all thinges, acordinge to ỹ desyre of thē ỹ had nede therof: ỹ ỹ childrē (O LORDE) whō thou louest, might knowe, ỹ it is not nature & the growinge of frutes ỹ fedeth mē, but ỹ it is ỹ worde, which preserueth thē ỹ put their trust in the. For loke what might not be destroyed wt̄ the fyre, as soone as it was warmed wt̄ a litle Sonne beame, it melted: ỹ all men might knowe, ỹ thankes ought to be geuen vnto ỹ before ỹ Sonne ryse, & ỹ thou ought est to be worshipped before ỹ daye spryng. For ỹ hope of ỹ vnthankfull shal melt awaie as the wynter yse, & perishe as water, ỹ is not necessary.

D Exo. 16.

E Deut. 8. Matt. 4.

The XVII. Chapter.

A Greate are thy iudgmētes (o LORDE) & thy councels can not be expressed: Rom. 11. ther fore men do erre, ỹ wil not be refourmed wt̄ thy wysdome. For whan the vnrighteous thought to haue thy holy people in subiectiō, they were bounde wt̄ the bandes of darcknes & longe night, shutt vnder ỹ rofe, thinkinge to escape ỹ euerlastinge wisdome. And why lo they thought to be hyd in ỹ darcknesse of their synnes, they were scatered abrode in ỹ very myddest of the darck coueringe of forgetfulnes, put to horrible feare & wonderously vexed. For the corner where they were, might not kepe them from feare: because ỹ Exo. 10. e

ſounde came downe and vexed them: yee many terryble and ſtraunge viſions made them afrayed.

B No power of the fyre might geue them light, nether might the cleare flames of the ſtarres lighte ẏ horrible night. For there appeared vnto thē a ſodane fyre, very dredeful: At ẏ which (whan they ſawe nothinge) they were ſo afrayed, that they thought ẏ thinge which they ſawe, to be the more fearfull. As
rod. 7. b for the ſorcery ⁊ enchauntemēt ẏ they vſed, it came to deriſiō, and the proude wyſdome was brought to ſhame. For they ẏ promyſed to dryue awaie the fearfulnes ⁊ drede frō ẏ weake ſoules, were ſick for feare thē ſelues, and that wt ſcorne. And though none of ẏ wōders feared thē, yet were they afrayed at the beeſtes which came vpon thē, ⁊ at ẏ hiſſynge of the ſerpētes: In ſo moch that with trēblinge they ſwowned, ⁊ ſayde they ſawe not ẏ ayre, which no mā yet maye eſcape.

C For it is an heuy thinge, whā a mans owne conſciēce beareth recorde of his wickednes ⁊ condēpneth him. And why? a vexed ⁊ wounded conſciēce, taketh euer cruell thinges in hāde.
al. 45. a Fearfulnes is nothinge els, but a declaringe ẏ a mā ſeketh helpe ⁊ defence, to anſwere for him ſelf. And loke how moch leſſe the hope is within, the more is ẏ vncertaynte of the matter, for the which he is puniſhed. But they ẏ came in ẏ mightie night, ſlepte ẏ ſlepe ẏ fell vpō thē frō vnder ⁊ frō aboue: ſomtyme were they afrayed thorow ẏ feare of ẏ wonders, ⁊ ſomtyme they were ſo weake, ẏ they ſwowned withall: for an haſtie ⁊ ſodane fearfulnes came vpon thē. After warde, yf eny of thē had fallē, he was kepte ⁊ ſhutt in preſon, but without chaynes. But yf eny dwelt in a vyllage, yf he had bene an hyrd or huſbandman, he ſuffred intollerable neceſſite: for they were all bounde with one chayne of darckneſſe.

D Whether it were a blaſynge wynde, or a ſwete ſonge of ẏ byrdes amonge the thicke braunches of the trees, or the vehemence of haiſtie rūnynge water, or greate noyſe of ẏ fallynge downe of ſtones, or the playenge ⁊ rūnynge of beaſtes whō they ſawe not, or ẏ mightie noyſe of roaringe beeſtes, or ẏ ſownde ẏ anſwereth agayne in the hye mountaynes: it made thē ſwowne for very feare. For all the earth ſhyned wt cleare light, ⁊ no mā was hyndered in his labo. Onely vpon thē there fell a heuy night, an ymage of darckneſſe that was to come vpon them. Yee they were vnto them ſelues the moſt heuy ⁊ horrible darckneſſe.

The XVIII. Chapter.

A Neuertheles thy ſayntes had a very greate light (and the enemies herde their voyce, but they ſawe not the figure of them.) And becauſe they ſuffred not ẏ ſame thinges, they magnified the: and they ẏ were vexed afore (becauſe they were not hurte now) thanked the, and beſought ẏ (o God) ẏ there might be a difference. Therfore had they a burnynge piler of fyre to lede them in Exo
the vnknowne waye, ⁊ thou gaueſt them the Sonne for a fre gift without eny hurte. Reaſon it was, that they ſhulde want light ⁊ to be put in the preſon of darckneſs, which kepte thy childrē in captiuyte, by whom the incorrupte light of the lawe of ẏ worlde was for to be geuen. Whan they thought to ſlaye B
the babes of the righteous (one beinge laied Exo
out, and yet preſerued to be leder vnto the other) thou broughteſt out the whole multitude of the children, and deſtroydeſt theſe in Exo
the mightie water. Of that night were our fathers certified afore, that they knowinge vnto what oothes they had geuen credēce, might be of good cheare. Thus thy people receaued ẏ health of the righteous, but the vngodly were deſtroied. For like as thou haſt hurte oure enemies, ſo haſt thou promoted vs whom thou calledeſt afore. For the righteous children of the good men offred ſecretly, ⁊ ordred the lawe of righteouſnes vnto vnite: ẏ the iuſt ſhulde receaue good and euell in like maner, ſinginge prayſes vnto ẏ father of all men. Agayne, there was harde an vnconvenient voyce of the enemies, ⁊ piteous crie for childrē that were bewayled. The maſter and the ſeruaūt were pumyſhed C
alike, the meane man and the kynge ſuffred in like maner. For they all together had innumerable that dyed one death.

Nether were ẏ lyinge ſufficient to bury Exo
ẏ deed, for in ẏ twinckelinge of an eye, the nobleſt nacion of thē was deſtroyed. As oftas God helped thē afore, yet wolde it not make thē beleue: but in ẏ deſtruccion of ẏ firſt borne they knowleged, that it was ẏ people of God. For whyle all thinges were ſtill, ⁊ whā ẏ night was in ẏ myddeſt of hir courſe, thy Allmightie worde (o LORDE) leapte downe frō heauē out of ẏ royall trone, as a rough mā of warre, in ẏ myddeſt of ẏ londe ẏ was deſtroyed: ⁊ ẏ ſharpe ſwerde perſourmed ẏ ſtraite cōmaundemēt, ſtādinge ⁊ fyllinge all thinges wt death: yee it ſtode vpō ẏ earth ⁊ reached vnto the heauen. Then the ſight of the euell dreames vexed them ſodenly, and fearfulneſſe came vpon them vnawarres.

D Then laye there one here, another there
halfe deed halfe quyck, and shewed the cause
of his death. For the visions that vexed thē,
shewed thē these thinges afore: so that they
were not ignoraunt, wherfore they perished.
The tentacion of death touched the right
treous also, and amonge the multitude in the
wylderneesse there was insurreccion, but thy
wrath endured not longe. For the faultlesse
E man went in all the haist, and toke the bat
tayll vpon him, brought forth the weapē of
his ministracion: euen prayer and ỹ cēsours
of recōcilinge, set himself agaynst ỹ wrath,
and so brought the misery to an ende: decla-
ringe therby, that he was thy servaunt. For
he ouercame not the multitude with bodely
power, ner with weapēs of might: but with
the worde he subdued him that vexed him,
puttinge the in remembraunce of the ooth &
couenaūt made vnto the fathers. For whan
the deed were fallen downe by heapes one
vpon another, he stode in the myddest, paci-
F fied the wrath, and parted ỹ waye vnto the
lyvynge. And why: in his longe garmēt was
all the beuty, and in the foure rowes of the
stones was the glory of the fathers grauē,
and thy maiesty was written in the crowne
of his heade. Vnto these the destroyer gaue
place, and was afrayed of them: for it was
only a tentacion worthy of wrath.

The XIX. Chapter.

A AS for the vngodly, the wrath came
vpō them without mercy vnto the en
de. For he knew before what shulde
happē vnto them: how that (whan they had
cōsented to lett them go, and had sent them
out with greate diligence) they wolde repen
G 4.a te, & folowe vpon them. For whan they we-
re yet mournynge and makinge lamētacion
by the graues of the deed, they deuysed ano-
ther foolishnes: so that they persecuted them
in their flienge, whom they had cast out afo
re w' prayer. Worthy necessite also brought
them vnto this ende, for they had cleane for
gotten the thinges ỹ happened vnto them
afore. But the thinge that was wantynge
of their punyshment, was requysite so to be
fulfilled vpon them with tormētes: that thy
people might haue a marueleus passage
thorow, and that these might fynde a straun
ge death.

B Thē was euery creature fashioned agayn
e of the new accordinge to the wyll of their
maker, obeyenge thy commaundementes, ỹ
thy children might be kepte without hurte.
For the cloude ouershadowed their tentes,
& the drye earth appeared, where afore was

water: so ỹ in the reed see there was a waye
without impediment, and the greate depe be
came a grene felde: where thorow all ỹ peo
ple wente that were defended with thy han-
de, seinge thy wonderous & marueleus wor-
kes. For as ỹ horses, so were they fedd, & leap
te like lābes, prayesinge the (o LORDE) which
haddest delyvered them. And why: they we
re yet myndefull of the thinges, that happe
ned whyle they dwelt in the londe: how the
grounde brought forth flyes in steade of ca
tell, and how ỹ ryuer scrauled with the mul
titude of frogges in steade of fysshes.

But at the last they sawe a new creacion C
of byrdes, what tyme as they were disceā- Exo.16.c
ned with lust, and desyred delicate meates. Nu.11.g
For whan they were speakinge of their ap-
petite, the quales came vp vnto them from
the see, and punyshmentes came vpon ỹ syn
ners, not without the tokēs which came to
passe afore by the vehemēce of ỹ streames:
for they suffred worthely accordinge to their
wickednesses, they dealt so abhominably &
churlishly with straungers. Some receaued
no vnknowne gestes, some brought ỹ straun
gers in to bondage that dyd them good. Be
syde all these thinges there were some, that
not only receaued no straungers with their
wylles, but persecuted those also, and dyd thē 1.Ioh.b
moch euell, that receaued thē gladly. Ther-
fore were they punyshed with blyndnesse, li-
ke as they that were couered with sodane Gen.19.
darcknesse at the dores of the righteous: so 4.Re.6.
ỹ euery one sought ỹ intraunce of his dore.

Thus the elementes turned in to them sel D
ues, like as whan one tune is chaunged vpon
an instrument of musick, and yet all the resi-
due kepe their melody: which maye easely be
perceaued, by the sight of the thinges that
are come to passe. The drye lōde was turned
in to a watery, & ỹ thinge that afore swam
me in the water, wente now vpon the drye
grounde. The fyre had power in the water
(cōtrary to his awne vertue) and the water
forgatt his awne kynde to quench. Agayne,
the flammes of the noysome beasties hurte
not the flesh of them that wēte with them,
nether melted they the yse, which els melt-
eth lighely. In all thinges hast thou
promoted thy people (o LORDE) and
brought them to honoure: thou
hast not despysed them, but
allwaye and in all places
hast thou stonde
by them.

(*)

The ende of the boke of wysdome.

Ecclesiasticus called Jesus Syrac

The prologe of Jesus the sonne of Syrac vnto his boke.

MAny and greate mē haue declared wyßdome vnto vs out of ỳ lawe, out of ỳ prophetes & out of other that folowed thē. In the which thinges Jsrael ought to be commended, by the reason of doctrine and wißdome: Therfore they that haue it & reade it, shulde not onely thē selues be wyse there thorow, but serue other also with teachinge and wrytinge.

After that my graund father Jesus had geuen diligent laboure to reade the lawe, the prophetes and other bokes that were left vs of oure fathers, and had wel exercised himself therin: he purposed also to wryte some thinge of wyßdome and good maners, to the intēt that they which were wyllinge to lerne and to be wyse, might haue the more vnderstandinge, and be the more apte to lede a good conuersacion.

Wherfore I exorte you to receaue it louyngly, to reade it with diligence, and to take it in good worth: though oure wordes be not so eloquent as the famous oratours. For the thinge that is wrytin in the Hebrue tonge, soundeth not so well whan it is trāslated in to another speache. Not only this boke of myne, but also the lawe, the prophetes, and other bokes sounde farre other wyse, then they do, whan they are spoken in their awne language.

Now in the XXXVIII. yeare whan I came in to Egipte in the tyme of Ptolomy Euergetes, and continued there all my life, I gat libertie to reade and wryte many good thinges. Wherfore I thought it good and necessary, to bestowe my diligence and trauayle to interprete this boke. And considering that I had tyme, I laboured and dyd my best to performe this boke, and to brynge it vnto light: that the straūgers also which are disposed to lerne, might applye them selues vnto good maners, & lyue accordinge to ỳ lawe of ỳ LORDE.

What this boke conteyneth.

Chap. I. All wyßdome commeth of God, for he onely is wyse The frute of Gods feare.

Chap. II. An exortacion vnto pacience & to the feare of God.

Chap. III. A doctryne for children, how they shulde honoure father and mother: & how men ought to be gentle and lowly.

Chap. IIII. Wyßdome lerneth to be mercifull and louynge vnto euery man. What rewarde wyßdome geueth, to them that loue her and seke her.

Chap. V. Let no man trust in his riches, let no man leane vpon his owne power, let no man despyse the mercy & longe sufferynge of God.

Chap. VI. Of true & false frendshipe. An exortacion to herken vnto wyßdome.

Chap. VII. Many goodly lessons and documētes.

Chap. VIII. Ne teacheth to bewarre of strife, to thincke scorne of no mā, to avoyde suertyshipp, to bewarre of braneles and cruell people.

Chap. IX. How mē shulde behaue them selues with their wyues, & how olde frendshipe ought not to be broken &c. with many other good lessons.

Chap. X. Of iudges & rulers of the people. How pryde ought to be eschued.

Chap. XI. Many good instruccions.

Chap. XII. How and to whom a mā shulde do good.

Chap. XIII. How the poore shulde kepe himself from the riche.

Chap XIIII. The vnfaithfulnes and wickednes of rich nygardes. An exortacion to do good & to cleue vnto wyßdome.

Chap. XV. The profit that commeth of the feare of God & of wyßdome, which the wicked will not receaue.

Chap. XVI. The multitude of euell children is not good, for the grace of God is not amonge the vngodly. The pacience, mercy, and wyßdome of God.

Chap. XVII. How God made man, endewed him with gifres, openynge his wil & lawe vnto him: but chose Jsrael out of all people.

Chap. XVIII. The wyßdome of God and ordre of his workes, which no mā maye comprehende. The dayes of man are shorte. God suffreth longe, rebuketh and teacheth all soch as wil receaue nurture.

Chap. XIX. Many good lessons of wyßdome.

Chap. XX. Men ought to geue warnynge, to exorte and to rebuke: but not to be cruell, violent or malicious. Of sylence, and speakinge, & how to bewarre of lyes.

Chap. XXI. All maner of synnes ought to be eschued. The difference of the wyse and foolish.

Chap. XXII. A foole wyll not be reformed nor rebuked. Be faithfull vnto thy neghboure and frende.

Chap. XXIII. A faithfull prayer vnto God, to preserue the mouth and tonge from noysome wordes and oothes, & the hert from euell thoughtes. How greate abhominacion adoultry is.

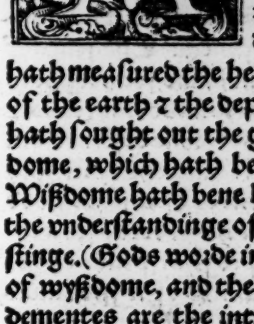
Chap. XXIIII. A commendacion of wyßdome.

Chap. XXV. There is nothinge better, then an honest verteous woman. Agayne, there is nothinge worse then an euell, vngodly, & frowarde woman.

Chap. XXVI. A commendacion and prayse of a

good honest woman, and how noysome an euell wyfe is.
Chap. XXVII. Many goodly sentences.
Chap. XXVIII. Men ought not to take vengeaūce, but euery man to forgeue his neghboure, & not to beare euell wil ner to stryue. What harme commeth of false tongues & slaunderers.
Chap. XXIX. How mē shulde haue compassion and lende vnto their neghbours: and how they that borowe, ought to behaue them selues agayne. Of vnadvysed suertieshipe. How euery man ought to be content with that he hath, and not to be chargeable vnto other.
Chap. XXX. Who so loueth his childrē, teacheth them, nurtoreth them and chasteneth thē. Healthis a noble gift.
Chap. XXXI. The misery of the cuvetous. How one shulde behaue him self at the table, and be measurable in meate and drynke. What harme commeth of drynkinge to moch wyne.
Chap. XXXII. To be set in rule & dignite, shulde not make a man proude and hye minded, but to feare, to be diligent and faithful vnto them, that are committed vnto him &c. with other good lessons.
Chap. XXXIII. How God ought to be feared, & his lawe kepte. The difference of dayes and of men. The ordringe of childrē and housholde.
Chap. XXXIIII. The hope of the vngodly is vayne: the righteous shalbe preserued, for he putteth his trust in God, which wil not be reconciled with offeringes, but with an innocent life.
Chap. XXXV. The offringe that pleaseth God is to kepe his cōmaundementes, to be thankful, mercifull, and to cease from synne. God is the defender of wyddowes, fatherlesse, and oppressed, and heareth their prayer.
Chap. XXXVI. An earnest prayer vnto God for helpe agaynst the enemies. The prayse of an honest woman.
Chap. XXXVII. Of true & false frēdshipe. Good councell ought to be sought at them, which are verteous and feare God, but first at God himself. Of wyßdome and soberne sse.
Chap. XXXVIII. Phisicians and medicyns ought not to be despysed, but vsed as a gift of God: neuertheles God himself is first to be sought in all sickne sse. Men shulde be measurable in mournīge for the deed, & prepare them selues also vnto death. Euery workman ought to be diligent in his laboure, and to please God with kepinge his commaundementes.
Chap. XXXIX. Wyßdome and the feare of God excell all other thinges. All thinges are made to serue the faithfull.
Chap. XL. The life of man is a battayll. All thinges passe awaie, but the trueth abydeth for euer. The liberall and louynge condicions of the righteous. The vnfaithfullnes and nigardnesse of the vngodly.
Chap. XLI. Death is fearfull vnto the wicked, but a ioye vnto the righteous. The cursinge of the vngodly. A good name is a noble thinge. What the thinges be, wherof a man ought to be ashamed.
Chap. XLII. Where one ought not to be ashamed. The care and bringinge vp of childrē. The power and wyßdome of God.
Chap. XLIII. The beuty of the firmamēt, wherby the power and wyßdome of God is knowne, & shulde by right be praysed.
Chap. XLIIII. A commendacion and prayse of the olde fathers.
Chap. XLV. Of the faithfull worthies, and their noble actes. Of the priesthode and offeringes. The punyshment of the seditious.
Chap. XLVI. The manlynesse of Josue & Caleb. Of the rulers in Israel, vnto the tyme of faithfull Samuel.
Chap. XLVII. Of Nathan, Dauid and Salomon.
Chap. XLVIII. Of Elyas, Ezechias and Esay.
Chap. XLIX. The actes of good Josias. The decaye of Jerusalem. Of the propheters and patriarckes.
Chap L. A commēdacion of Simeon the sonne of Onias.
Chap. LI. A prayer of Jesus Syrac. Wyßdome calleth the ignoraunt vnto her.

The first Chapter.



ALl wyßdome cōmeth of God the LORDE, & hath bene euer wt him, and is before all tyme. Who hath nombred ye sonde of the see, ye droppes of the rayne & the dayes of tyme? Who hath measured the heyth of heauē, ye bredth of the earth & the depenesse of the see? Who hath sought out the grounde of Gods wißdome, which hath bene before all thinges? Wißdome hath bene before all thinges, and the vnderstandinge of prudence from euerlastinge. (Gods worde in the heyth is the well of wyßdome, and the euerlastinge cōmaundementes are the intraunce of her.) Vnto whom hath ye rote of wyßdome bene declared? Or who hath knowne hir wyt? Vnto whom hath the doctrine of wyßdome bene discouered and shewed? and who hath vnderstande the manyfolde entraūce of her? A 1.Re.3. and 4. Iob 28. Iacobi 1. Rom.11

There is one: euē the Hyest, the maker of all thinges, ye Allmightie, ye kynge of power (of whom men ought to stonde greatly in awe) which sytteth vpon his trone, beinge a God of dominion: He hath created her therow ye holy goost: he hath sene her, nombred her, and measured her: He hath poured her out vpon all his workes, and vpon all flesh B

acordinge to his gift: he geueth her richely vnto them that loue him. The feare of the LORDE is worshipe and triuphe, gladnesse & a ioyfull crowne. The feare of the LORDE maketh a mery hert, geueth gladnesse, ioye and longe life. Who so feareth the LORDE, it shal go well with him at the last, & in the daye of his death he shal be blessed.

C The loue of God is honorable wisdome: loke vnto whom it appeareth, they loue it, for they se what wonderous thinges it doth. al.no.b The feare of LORDE is the begynnynge of to.9.b wysdome, and was made with the faithfull in the mothers wombe: it shall go with the chosen wemen, and shalbe knowne of ye righteous and faithfull. The feare of the LORDE is ye right Gods seruyce, that preserueth and instructeth the hert, and geueth myrth & gladnesse. Who so feareth the LORDE, shal be happie: and whan he hath nede of comforte, he shal be blessed. To feare God is the wisdome that maketh rich, and bringeth all good with her. She fylleth the whole house with hir giftes, & the garners with her treasure. The feare of the LORDE is the crowne of wysdome, and geueth plenteous peace & healthe. He hath sene her & nombred her: knowlege and vnderstandinge of wysdome hath he poured out as rayne: and them that helde her fast, hath he brought vnto honor.

D The feare of the LORDE is the rote of wysdome, and hir braunches are longe life. (In the treasures of wysdome is vnderstondinge and deuocion of knowlege, but wysdome is abhorred of synners.) The feare of the LORDE dryueth out synne, for he that is without feare, can not be made righteous, & his wilfull boldnes is his owne destruccion. A pacient man wyl suffre vnto the tyme, and then shal he haue ye rewarde of ioye. A good vnderstondinge wil hyde his wordes for a tyme, and many mens lippes shal speake of his wysdome. In the treasures of wysdome is the declaracion of doctrine, but the synner abhorreth the worshipe of God. My sonne, yf thou desyre wisdome, kepe the commaundement, and God shal geue her vnto the: for the feare of the LORDE is wysdome & nurtoure, he hath pleasure in faith and louynge mekenesse, and he shal fyll the treasures therof. Be not obstinate and vnfaithfull to the feare of the LORDE, and come not vnto him with a duble hert. Be not an ypocrite in the sight of men, and take good hede what thou speakest. Marck well these thinges, lest thou happen to fall and bringe thy soule to dishonoure, and so God discouer thy secretes, and cast the downe in the myddest of the congregacion: because thou woldest not receaue the feare of God, and because thy hert is full of faynednes and disceate.

The ij. Chapter.

MY sonne, yf thou wilt come in to ye seruyce of God, stonde fast in righ- A
tousnes and feare, & arme thy soule Num.
to tentacion: sattle thine hert, and be pacient: a.Tim.
bowe downe thine eare, receaue the wordes a.Pet.
of vnderstondinge, and shrincke not awaye, whan thou art entysed. Holde the fast vpon God, ioyne thy self vnto him & suffre, that thy life maye encreace at the last. What so euer happeneth vnto the, receaue it: suffre in heuynesse, and be pacient in thy trouble. For Ecclus.
like as golde and syluer are tryed in the fyre, Prouer.
euen so are acceptable men in the fornace of aduersite. Beleue in God, and he shal helpe the: ordre thy waie a right, and put thy trust in him. Holde fast his feare, and growe therin. O ye ye feare the LORDE, take sure holde of his mercy: shrincke not awaye fro him, that ye fall not. O ye that feare ye LORDE, beleue him, and youre reward shall not be emptye. O ye that feare ye LORDE, put youre trust in him, & mercy shal come vnto you for pleasure. O ye ye feare ye LORDE, set yo loue vpo him, & yo hertes shal be lightened.

Consider the olde generacions of men (o B
ye children) and marck them well: was there Psal.
euer eny one confounded, that put his trust Esa.
in the LORDE? Who euer continued in his feare, and was forsaken? Or whom dyd he euer despyse, that called faithfully vpo him? For God is gracious and mercifull, he forgeueth synnes in ye tyme of trouble, and is a defender for all them ye seke him in ye trueth. Wo be vnto him that hath a dubble hert, wicked lippes and euell occupied handes, & to the synner ye goeth two maner of waies. Wo be vnto them that are lowse of hert, which put not their trust in God, and therfore shal they not be defended of him. Wo be vnto them that haue lost pacience, forsaken the right wayes, and are turned backe into frowarde wayes. What wyl they do, whan the LORDE shal begynne to vyset the?

They that feare ye LORDE, wil not mys- C
trust his worde: and they that loue him, wyl Iohn.
kepe his commaundement. They that feare the LORDE, wyl seke out ye thinges that are pleasaunt vnto him: and they that loue him, shal fulfill his lawe. They that feare ye LOR- Luc.
DE wil prepare their hertes, and hũble their soules in his sight. (They that feare the LORDE, kepe his commaundementes, and wilbe

patient, tyll they se himself) sayenge: better it is forus to fall in to the handes of ỳ LORDE, then in to the hādes of men: for his mercy is as greate as him self.

The III. Chapter.

A The children of wyßdome are a cōgregacion of the righteous, and their exercise is obedience and loue. Heare me youre father (o my deare children) and do there after, that ye maie be safe. For the LORDE wil haue the father honoured of the children, and loke what a mother commaūdeth hir children to do, he wil haue it kepte. Who so honoureth his father, his synnes shall be forgeuē him: and he that honoureth his mother, is like one that gathereth treasure together. Who so honoureth his father, shal haue ioye of his owne children: & whan he maketh his prayer, he shal be herde. He that honoureth his father, shall haue a longe life: & he that is obedient for ỳ LORDES sake, his mother shal haue ioye of him.

B He that feareth the LORDE, honoureth his father and mother, and doth them seruice, as it were vnto the LORDE himself. Honoure thy father in dede, in worde and in all pacience, that thou mayest haue his blessinge: for the blessinge of ỳ father buyldeth vp the houses of the children, but the mothers curse roteth out the foundacions. Reioyse not whan thy father is reproued, for it is no honoure vnto the, but a shame. For the worshipe of a mans father is his awne worshipe, and where the father is without honour, it is the dishonesty of the sonne. My sonne, make moch of thy father in his age, and greue him not as longe as he lyueth. And yf his vnderstandinge fayle, haue pacience wt̄ him, & despyse him not in thy strength. For the good dede that thou shewest vnto thy father, shall not be forgotten: and whan thou thy self wantest, it shall be rewarded the (and for thy mothers offence thou shalt be recompensed with good, yee it shal be founded for the in righteousnes) and in the daye of trouble thou shalt be remembred: thy synnes also shall melt awaye, like as the yse in ỳ fayre warme wether.

C He ỳ forsaketh his father, shall come to shame: & he that defyeth his mother, is cursed of God. My sonne, perfourme ỳ workes wt̄ lonynge mekenesse, so shalt thou be loued aboue other men. The greater thou art, the more hūble thy self (in all thinges) and thou shalt fynde fauō in the sight of God. For greate power belongeth onely vnto God, & he is honoured of the lowly.

Seke not out the thinges that are aboue thy capacite, and search not the grounde of soch thinges as are to mightie for the: but loke what God hath commaunded the, thinke vpō that allwaye, and be not curious in many of his workes. For it is not nedefull for the, to sew thine eyes, ỳ thinges ỳ are secrete. Make not thou to moch search in superfluous thinges, and be not curious in many of his workes: for many thinges are shewed vnto the allready, which be aboue ỳ capacite of men. The medlinge with soch hath begyled many a man, and tangled their wyttes in vanite. Now he that loueth parell, shal perish therin. Pro. 25.d Rom. 12.a Deut. 4.a Some rede * thy workes.

D An harde hert shall fayre euell at ỳ last (an hert that goeth two wayes, shal not prospere: & he that is froward of hert, wyll euer be the worse and worse) A wicked hert shall be ladē wt̄ sorowes, and ỳ vngodly sinner wyll heape one synne vpon another. The councell of the proude hath no health, for ỳ plante of synne shal be roted out in thē. The hert of him ỳ hath vnderstandinge, shal perceaue hye thinges, and a good eare wil gladly herken vnto wyßdome. An hert that is wyse & hath vnderstādinge, wyl abstayne from synnes, and increase in the workes of righteousnes. Water quencheth burnynge fyre, & mercy reconcyleth synnes. God hath respecte vnto him ỳ is thankfull: he thinketh vpon him agaynst the tyme to come: so that whan he falleth, he shal fynde a stronge holde. Pſal. 40.a Dan. 4.d Math. 5.a

The IIII. Chapter.

MY sonne, defraude not the poore of his almes, and turne not awaye thine eyes from him that hath nede. Despise not an hongrie soule, and defye not the poore in his necessite: greue not the hert of him that is helpelesse, and withdrawe not the gift from ỳ nedefull. Refuse not the prayer of one that is in trouble, and turne not awaye thy face from the nedy. Cast not thine eyes aside frō ỳ poore, ỳ thou geue him not occasion to speake euell of the. For yf he complayne of ỳ in the bytternes of his soule, his prayer shal be herde: euē he ỳ made him, shal heare him. Be curteous vnto ỳ company of the poore, humble thy soule vnto the elder, & bowe downe ỳ heade to a man of worshipe. Let it not greue the to bowe downe thine eare vnto the poore, but paye thy dett, and geue him a frendly answere, and ỳ wt̄ mekenesse. A Deut. 15.a Mat. 25.c

Delyuer him ỳ suffreth wrōge frō ỳ hāde of ỳ oppressō, & be not faint harted whā thou sittest in iudgmēt. Be merciful vnto ỳ fatherles as a father, & be in steade of an hußbāde B Gen. 14.c Exo. 2.b

vnto their mother: so shalt thou be as an obedient sonne of ỳ Hyest, and he shal loue the more thē ỳ mother doth. Wisdome bringeth life in to hir children, receaueth thē ỳ seke her, & wyll go before thē in ỳ waye of righteousnes. He ỳ loueth her, loueth life: & they ỳ seke her diligētly, shal haue greate ioye. They ỳ kepe her, shal haue the heretage of life: for where she entreth in, there is the blessinge of God. They that honoure her, shal be ỳ seruauntes of the holy one: and they that loue her, are beloued of God. Who so geueth eare vnto her, shal iudge the Heithē: and he that hath respecte vnto her, shall dwell safely.

C He that beleueth her, shal haue her in possession, and his generacion shal endure: for whan he falleth, she shal go with him before all. Feare, drede and tentacion shal she bringe vpon him, and trye him in hir doctrine: tyll she haue so proued him in his thoughtes, that he committe his soule vnto her. Thē shal she stablish him, bringe the right waye vnto him, make hī a glad mā, shewe him hir secretes, and heape vpon him the treasures of knowlege, vnderstondinge and righteousnes. But yf he go wronge, she shall forsake him, and geue him ouer in to the handes of his enemie.

D Ephe.5.b Matth.10.e Leui.19.d My sonne, make moch of the tyme, eschue the thinge ỳ is euell, and for ỳ life shame not to saye ỳ trueth. For there is a shame ỳ bringeth synne, and there is a shame that bringeth worshipe and fauō. Accepte no person after thine owne will, that thou be not confounded to thine owne decaye. Be not ashamed of ỳ neghbō in his aduersite, & kepe not back ỳ councell whā it maye do good, nether hyde ỳ wysdome in hir beuty. For in the tōge is wysdome knowne, so is vnderstandinge, knowlege and lernynge in the talkinge of the wyse, & stedfastnesse in ỳ workes of righteousnes. In no wise speake agaynst the worde of treuth, but be ashamed of the lyes of thine owne ignoraunce. Shame not to confesse thine errour, and submitte not thyself vnto euery man because of synne. Withstande not ỳ face of the mightie, and stryue not agaynst the streame. But for the trueth stryue thou vnto death, and God shal fight for the agaynst thine enemies. Be not hastie in thy tonge, nether slack and negligent in thy workes. Be not as a lyon in thine owne house, destroyinge thy housholde folkes, and oppressinge them ỳ are vnder the. Let not thine hande be stretched out to receaue, and shutt whan thou shuldest gene.

Act.20.c

The V. Chapter.

RUst not vnto thy riches, and saye not: tush, I haue ynough for my life. (For it shall not helpe in the tyme of vengeaunce and temptacion.) Folowe not the lust of thine owne hert in thy strength, and saye not: tush, how shulde I? for who wyl cast me downe because of my workes? for doutles God shal auenge it. And saye not: I haue committed mo synnes, but what euell hath happened me? For the Almightie is a pacient rewarder. Because ỳ synne is forgeuē ỳ, be not therfore without feare, nether heape one synne vpō another. And saye not: tush, the mercy of the LORDE is greate, he shal forgeue my synnes, be they neuer so many. For like as he is mercifull, so goeth wrath from him also, and his indignacion cōmeth downe vpon synners.

Make no tariēge to turne vnto ỳ LORDE, & put not of frō daye to daie: for sodenly shal his wrath come, & in the tyme of vengeaunce he shal destroie ỳ. Truste not in wicked riches for they shal not helpe in the daye of punishment and wrath. Be not caried aboute to euery wynde, and go not in to euery waye: for so doth the synner that hath a dubble tonge. (Stonde fast in ỳ waye of ỳ LORDE) be stedfast in thy vnderstandinge, abyde by ỳ worde, and folowe the worde of peace and righteousnes. Be gētle to heare ỳ worde of God, that thou mayest vnderstande it, and make a true answere wt wysdome. Be swifte to heare, but slowe and pacient in geuinge answere. Yf thou hast vnderstondinge, shappe thy neghbō an answere: Yf no, laye thine hāde vpō ỳ mouth: lest thou be trapped in an vndiscrete worde, & so cōfounded. Honō & worshipe is in a mās wyse talkinge, but ỳ tōge of ỳ vndiscrete is his owne distrucciō. Be not a pretty accuser as longe as thou lyuest, and vse no slaunder wt thy tonge. For shame and sorow goeth ouer the these, and an euell name ouer him that is dubble tonged: but he that is a pretty accuser of other men, shalbe hated enuyed and confounded. Se that thou iustifie the small and greate alyke.

The VI. Chapter.

BE not ỳ neghbours enemye for ỳ sides sake: for who so is euel shal be ỳ heyre of rebuke & dishonō, & who so euer beareth envye and a dubble tōge, offendeth. Be not proude in the deuyce of thine owne vnderstandinge, lest ỳ leanes wyther, and ỳ frute be destroyed, & so thou be left as a dryetre. For a wicked soule destroyeth him that hath it, maketh him to be laughed to scorne of his enemies, (and bringeth him

to the porcion of the vngodly.) A swete word multiplieth frendes, and pacifieth thē yͭ be at variaunce, and a thankfull tonge will be plenteous in a good man. Holde frendshipe wᵗ many, nevertheles haue but one counceler of a thousande.

Yf thou gettest a frende, proue him first, and be not haistie to geue him credence. For some man is a frende but for a tyme, and wyl not abyde in the daye of trouble. And there is some frende that turneth to enemyte, and taketh parte agaynst the: and yf he knowe eny hurte by the, he telleth it out. Agayne, some frende is but a companyon at the table, and in the daye of nede he contynueth not. But a sure frende wil be vnto yͭ euen as thyne owne self, and deale faithfully with thy housholde folke. Yf thou suffre trouble and aduersite, he is with the, and hydeth not him self from the. Departe frō thine enemies, yee and bewarre of thy frendes.

A faithful frende is a stronge defence: who so findeth soch one, findeth a noble treasure. A faithfull frende hath no peare, the weight of golde and syluer is not to be compared to the goodnesse of his faith. A faithfull frende is a medicyne of life, & they yͭ feare the LORDE, shal fynde him. Who so feareth the LORDE, shal prospere with frendes: and as he is himself, so shal his frende be also. My sonne, receaue doctryne frō thy youth vp, so shalt thou fynde wyßdome tyll thou be olde. Go to her as one that ploweth, and soweth, and wayte paciētly for hir good frutes. For thou shalt haue but litle laboure in hir worke, but thou shalt eate of hir frutes right soone. O how exceadīge sharpe is wißdome to vnlerned men: an vnsted fast body wyl not remayne in her. Vnto soch she is as it were a twichstone, & he casteth her from him in all the haist: for wyßdome is wᵗ him but in name, there be but few yͭ haue knowlege of her. (But with them that knowe her, she abydeth enē vnto yͭ appearinge of God.)

Geue eare (my sonne) receaue my doctryne, and refuse not my councell. Put thy fote in to hir lynckes, and take hir yock vpon thy neck: bowe downe thy shulder vnder her, beare hir paciently, and be not weery of hir bandes. Come vnto her with yͭ whole hert, and kepe hir waves with all thy power. Seke after her, and she shalbe shewed the: and whā thou hast her, forsake her not. For at the last thou shalt fynde rest in her, and that shal be turned to thy greate ioye. Then shal hir fetters be a stronge defence for the, & hir yock a glorious rayment. For the bewtye of life is in her, and hir bandes are the couplinge together of saluacion. Yee a glorious rayment is it, thou shalt put it on, and the same crowne of ioye shalt thou weere.

My sonne, yf thou wilt take hede, thou shalt haue vnderstādinge: and yf thou wilt applye yͭ mynde, thou shalt be wyse. Yf thou wilt bowe downe thine eare, thou shalt receaue doctryne: and yf thou delyte in hearinge, thou shalt be wyse. Stonde with yͭ multitude of soch elders as haue vnderstandinge, and consente vnto their wyßdome with thine hert: that thou mayest heare all godly sermons, and that the worthy sentences escape the not. And yf thou seist a man of discrete vnderstandinge, gett the soone vnto him, and let thy fote treade vpon the steppes of his dores. Let thy mynde be vpon the commaundementes of God, & be earnestly occupied in his lawes: so shal he stablish yͭ hert, and geue yͭ wyßdome at thine owne desyre.

The VII. Chapter.

SO no euell, so shall there no harme happen vnto the. Departe awaye from the thinge that is wicked, and no myssfortune shal medle with the. My sonne, sowe no euell thinges in the forowes of vnrighteousnes, so shalt thou not reape thē seuenfolde. Labō not vnto man for eny lordshipe, nether vnto the kynge for the seate of honoure. Justifie not thy self before God (for he knoweth the hert) and desyre not to be reputed wyse in the presence of the kynge. Make no laboure to be made a iudge, excepte it so were, yͭ thou coudest mightely put downe wickednes: for yf thou shuldest stōde in awe of yͭ presence of the mightie, thou shuldest fayle in geuynge sentence. Offende not in yͭ multitude of the cite, and put not thyself amonge the people. Bynde not two synnes together, for in one synne shalt thou not be vnpunyshed. Saye not: tush, God wil loke vpō the multitude of my oblacions, and whan I offre to the hyest God, he wyl accepte it.

Be not faynt harted whan thou makest yͭ prayer, nether slack in geuinge of allmesse. Laugh no man to scorne in the heuynesse of his soule, for God (which seyth all thinges) is he that can bringe downe, and set vp agayne. Accepte no lesynge agaynst thy brother, nether do the same agaynst thy frende. Vse not to make eny maner of lye, for the custome therof is not good. Make not many wordes, whan thou art amonge the elders: and whan thou prayest, make not moch bablinge. Let no laborious worke be tedious vnto the, nether the husbandrie which the All-

Eccli. 8. a

Psal. 1. a

Psal. 142. Eccls. 7. c Iob 9. a. c Luc. 19. b

Eccli. 12.

1 Reg. 2. b

Mat. 6. b Eccli. 1. c Ro. 12. b

mightie hath created. Make not thy boast in the multitude of thy wickednes, but humble thy self euen from thine hert: and remembre that the wrath shall not be longe in tarienge, and that the vengeaunce of the flesh of ỳ vngodly is a very fyre and worme. Geue not ouer thy frende for eny good, ner thy faithfull brother for the best golde.

C Departe not from a discrete and good woman, that is fallen vnto the for thy porcion in the feare of the LORDE, for ỳ gift of hir honesty is aboue golde. Where as thy seruaunt worketh truly, intreate him not euell, ner the hyrelinge that is faithfull vnto the. Loue a discrete seruaunte as thine owne soule, defraude him not of his libertie, nether leaue him a poore man. Yf thou haue catell, loke well to them: and yf they be for thy profit, kepe them. Yf thou haue sonnes, bringe them vp in nurtor and lernynge, & holde thē in awe from their youth vp. Yf thou haue daughters, kepe their body, & shew not thy face cherefull to warde thē. Marye ỳ daughter, and so shalt thou perfourme a weightie matter: but geue her to a man of vnderstandinge. Yf thou haue a wife after thine owne mynde, forsake her not: (but cōmitte not thy self to the hatefull.)

Honoure thy father from thy whole herte, and forgett not the sorofull trauaile that thy mother had wt the: remembre that thou wast borne thorow them, and how cāst thou recōpense them the thinges that they haue done for the? Feare the LORDE with all ỳ soule, & honoure his ministers. Loue thy maker with all thy strēgth, and forsake not his seruauntes. Feare the LORDE with all thy soule, & honoure his prestes. Geue thē their porcion of the first frutes and increase of ỳ earth, like as it is commaūded the: geue thē ỳ shulders, and their appoynted offeringes, and firstlinges. Reach thine hande vnto the poore, that God maye blesse the with plenteousnes. Be liberall vnto all men lyuynge, yet let not but do good euen to them that are deed.

Let not them that wepe be without comforte, but mourne with soch as mourne. Let it not greue the to vyset the sick, for that shal make the to be loued. What so euer thou takest in hande, remembre the ende, and thou shalt neuer do amysse.

The VIII. Chapter.

STryue not with a mightie man, lest thou chaunse to fall in to his hādes. Make no variaūce wt a riche mā, lest he happen to bringe vp an harde quarell agaynst ỳ. For golde & siluer hath vndone many a man, yee euē ỳ hertes of kynges hath it made to fall. Stryue not wt a mā that is full of wordes, & laye no stickes vpon his fyre. Repe no company with the vnlerned, lest he geue thy kynred an euell reporte. Despyse not a man that turneth himself awaye from synns, and cast him not in the teth withall: but remēbre ỳ we are frayle euerychone. Thynke scorne of no mā in his olde age, for we wexe olde also. Be not glad of the death of thine enemie, but remembre that we must dye all the sorte of vs (and fayne wolde we come in to ioye.) Despyse not the sermons of sochelders as haue vnderstandinge, but acquaynte thy self wt the wyse sentences of them: for of them thou shalt lerne wyßdome and the doctrine of vnderstandinge, and how to serue greate men without complaynte.

Go not from ỳ doctryne of the elders, for they haue lerned it of their fathers. For of them thou shalt lerne vnderstandinge, so ỳ thou mayest make answere in ỳ tyme of nede. Kyndle not ỳ coales of synners, lest thou be brent in the fyrie flammes of their synnes. Resist not the face of the blasphemer, that he laye not wayte for thy mouth. Lende not vnto him that is mightier then thyself: Yf thou lendest him, counte it but lost. Be not suertie aboue ỳ power: yf thou be, then thynke surely to paye it. Go not to lawe wt the iudge, for he wyl iudge acordinge to his owne honoure. Trauayle not by the waye wt him ỳ is braineles, lest he do the euell: for he followeth his awne wilfulnes, & so shalt thou perish thorow his foly.

Stryue not with him that is angrie and cruell, and go not with him in to ỳ wylderues: for blonde is nothinge in his sight, and where there is no helpe, he shal murthur ỳ. Take no councell at fooles, for they loue nothinge but the thinges that please themself. Make no cōcell before a straunger, for thou canst not tell what wyll come of it. Opē not thine hert vnto euery man, lest he be vnthāfull to the, and put the to reproffe.

The IX. Chapter.

BE not gelous ouer ỳ wyfe of thy bosome, ỳ she shew not some shrewed poynte of wicked doctryne vpō the. Geue not the power of thy lyfe vnto a wo man, lest she come in ỳ strength, and so thou be confounded. Loke not vpon a womā that is desyrous of many men, lest thou fall in to hir snares. Vse not the company of a womā that is a player and daūser, & heare hir not, lest thou perish thorow hir entysinge. Behol

be not a mayde, that thou be not hurt in hir bewtye. Cast not thy mynde vpon harlottes in eny maner of thinge, lest thou destroye both thy self and thine heretage. Go not aboute gasinge in every layne of the cite, ne ther wadre thou abrode in the stretes therof. Turne awaye thy face from a beutyfull woman, and loke not vpon the fayrnesse of o ther.

B Many a man hath perished thorow the bewty of women, for thorow it the desyre is kyndled as it were a fyre. (An adulterous woman shalbe trodden vnder fote as myre, of every one that goeth by the waye. Many a man wondringe the bewtye of a straūge woman, have bene cast out, for hir wordes kyndle as a fyre.) Sytt not wt another mans wyfe by eny meanes, lye not with her vpon the bedd, make no wordes with her at ỹ wyne: lest thine hert consent vnto her, & so thou with thy blonde fall in to destruccion. Forsake not an olde frende, for the new shal not be like him.

A new frende is new wine: let him be olde, & thou shalt drynke him with pleasure. Desyre not ỹ honoure and riches of a synner, for thou knowest not what destruccion is for to come vpon him. Delyte not thou in the thinge that the vngodly have pleasure in: beinge sure, that the vngodly shall not be accepted vntyll their graue.

C Repethe from the man that hath power to slaye, so nedest thou not to be afrayed of death. And yf thou commest vnto him, make no sawte, lest he happen to take awaye thy life. Remembre that thou goest in the myddest of snares, and vpon the bulwerkes of ỹ cite. Bewarre of thy neghboure as nye as thou canst, and medle with soch as be wyse and have vnderstandinge. Let iust men be thy gestes, let thy myrth be in the feare of God, let the remembraūce of God be in thy mynde, and let all thy talkynge be in the commaundementes of the Hyest. In the handes of craftesmen shall the workes be commended, so shal the princes of the people in the wysdome of their talkynge. A man full of wordes is perlous in his cite: and he that is temerarious and past shame in his talkinge, is to be abhorred.

The X. Chapter.

A MYse iudge wil ordre his people with discrecion, and where a man of vnderstandinge beareth rule, there goeth it well. As the iudge of the people is himself, eñ so are his officers: and loke what maner of man the ruler of the cite is, soch are they that dwell therin also. An vnwise kinge destroyeth his people, but where they that be in auctorite are men of vnderstandinge, there the cite prospereth. 1.Re.12.a

The power of the earth is in the hande of God, and whan his tyme is, he shal set a profitable ruler vpon it. In the hande of God is the power of man, and vpō the scrybes shal he laye his honoure. Remembre no wronge of thy neghboure, and medle thou wt no vnrighteous workes. Pryde is hatefull before God and men, and all wickednes of the Heithen is to be abhorred. Because of vnrighteous dealinge, wronge, blasphemies and diuerse disceate, a realme shal be trāslated frō one people to another. Leui.19.c Iere.27.a Dan.4.c

There is nothinge worse then a cuvetous man. What prydest thou the, o thou earth and aßshes? There is not a more wicked thinge, then to loue moneye. And why? soch one hath his soule to sell: yet is he but fylthie dōge whyle he lyueth. B

And though the phisician shewe his helpe neuer so longe, yet in conclucion it goeth after this maner: to daye a kynge, tomorow deed. For whan a man dyeth, he is the heyre of serpentes, beastes and wormes. The begynnynge of mans pryde, is to fall awaye from God: and why? his hert is gone from his maker, for pryde is the origenall of all synne. Who so taketh holde therof, shalbe fylled with cursinges, and at ỹ last it shal ouer throwe him. Therfore hath the LORDE brought the cōgregacions of the wicked to dishonō, and destroyed them vnto the ende.

God hath destroyed the seates of proude princes, and sett vp the meke in their steade. God hath wythered the rotes of the proude Heithen, and planted the lowly amonge them. God hath ouerthrowne the londes of the Heithen, and destroyed them out of the grounde. He hath caused them to wyther awaye, he hath brought them to naught, and made the memoriall of them to ceasse from out of the earth. (God hath destroyed the name of the proude, and left the name of ỹ humble of mynde.) Pryde was not made for man, nether wrothfulnes for mens children. The sede of men that feareth God, shalbe brought to honoure: but ỹ sede which transgresseth the commaundementes of ỹ LORDE shalbe shamed. He ỹ is the ruler amōge brethren, is holdē in honoure amōge them, and he regardeth soch as feare the LORDE. C Sap.6.b Luc.1.d 14.b.18.b Gen.19.e

The glory of the riche, of the honorable and of the poore is the feare of God. D

Despyse not thou the iust poore man, and magnifie not ỳ rich vngodly. Greate is the iudge and mightie in honō, yet is there none greater, then he ỳ feareth God. Vnto ỳ ser
Pro.17.a uaunt that is discreete, shal the fre do seruyce. He that is wyse and well nurtoured, wyll
2.Re.12.c not grudge whan he is refourmed, & an ignoraūt body shal not come to honoure. Be not
Pro.12.b proude to do thy worke, and dispare not in the tyme of aduersite. Better is he ỳ laboureth, and hath plenteousnes of all thinges, then he ỳ is gorgious, and wanteth bred.

℣ My sonne, kepe thy soule in mekenes, and geue her hir due honoure. Who shal iustifie him, that synneth agaynst himself? Who wil honoure him, that dishonoureth his owne life? The poore is honoured for his faithfulnes and trueth, but ỳ rich is had in reputaciō because of his goodes. He that ordreth himself honestly in powerte, how mody more shal he behaue himself honestly in riches? And who so ordreth himself vnhonestly in riches, how mody more shal he behaue himself vnhonestly in powerte?

The XI. Chapter.

℟ The wyßdome of him ỳ is brought lowe, shal lift vp his heade, and shal
Gen.41.f Dan.6.a make him to sytt amonge greate mē. Commende not a man in his bewtye, nether despyse a man in his vtter appearaūce. The Bey is but a small beast amonge the foules, yet is hir frute exceadige swete. Be not proude of thy rayment, and exalte not thyself in
Acto.13.d the daye of thy honoure: for ỳ workes of the hyest onely are wonderfull: yee glorious, secrete and vnknowne are his workes. Many
1.Reg.15.f Heft.6.7 tyrauntes haue bene fayne to sytt downe vpō the earth, & ỳ vnlickly hath worne ỳ crowne Many mightie mē haue bene brought lowe,
Deut.17.b and.19.b Iosu.7.c and.22.c and the honorable haue bene delyuered in to other mens handes. Condemne no man, before thou haue tryed out the matter: and whan thou hast made enquisicion, then refourme
Pro.18.b righteously. Geue no sentēce before thou hast herde the cause, but first let men tell out their tayles.

℣ Stryue not for a matter that toucheth not thyself, and stonde not in the iudgment of synners. My sonne, medle not with many
Mat.19.c 1.Ti.6.b matters: & yf thou wylt be riche, thou shalt not gett it: and though thou renneſt ỳ waye afore, yet shalt thou not escape. There is so-
Pro.10.c me mā that laboureth, and the more he weerieth himself, the lesse he hath. Agayne, some man is slouthfull, hath nede of helpe, wāteth strēgth, and hath greate powerte, and Gods eye loketh vpon him to good, setteth him vp from his lowe estate, and lifteth vp his heade: so that many men maruell at him, and geue honoure vnto God.

Prosperite and aduersite, life and death, powerte and riches come all of the LORDE. (Wyßdome, nurtoure and knowlege of ỳ lawe are with God: lowe and ỳ wayes of good are with him. Errour and darcknes are made for synners: and they that exalte themselues in euell, waxe olde in euell.) The gift of God remayneth for the righteous, and his good wyl shal geue prosperite for ever. Some man is rich by lyuynge nygardly, and ỳ is the porcion of his reward, in that he sayeth: now haue I gotten rest, and now wyl I eate and drynke of my goodes myself alone. And yet he considereth not, that the tyme draweth nye, ỳ he must leaue all these thinges vnto other men, and dye himself. Stonde thou fast in thy covenaunt, and exercyse thyself therin, and remayne in the worke vnto ỳ age. Contynue not in the workes of synners, but put thy trust in God, and byde in thine estate: for it is but an easy thīge in ỳ sight of God, to make a poore man riche, and that suddenly. The blessinge of God haisteth to ỳ rewarde of the righteous, and maketh his frutes soone to flouish and prospere. Saye not: what helpeth it me? and what shal I haue ỳ whyle? Agayne, saye not: I haue ynough, how can I wante? Whan thou art in welfare, forget not aduersite: and whan it goeth not well with the, haue a good hope, that it shal be better. For it is but a small thinge vnto God, in the daye of death to rewarde euery mā accordinge to his wayes. The aduersite of an houre maketh one to forgett all pleasure, and whan a man dyeth, his workes are discouered. Prayse no body before his death, for a man shalbe knowne in his children.

Bringe not euery man in to thine house, for the disceatfull layeth wayte dynerslye. Like as a partrich in a maūde, so is the herte of the proude: and like as a spye, that loketh vpon the fall of his neghbō. For he turneth good vnto euell, and slaundreth the chosen. Of one sparck is made a greate fyre, & an vngodly mā layeth wayte for blonde. Beware of the disceatfull, for he ymagineth wicked thinges, to bringe ỳ in to a perpetuall shame. Yf thou takest an aleaūt vnto ỳ, he shal destroye the in vnquietnes, and dryue the from thine owne wayes.

The XII. Chapter.

When thou wylt do good, knowe to whom thou doest it, & so shalt thou be greatly thanked for thy benefy

tes. Do good vnto the righteous, and thou
Tim.5.a shalt fynde greate rewarde: though not of
him, yet (no doute) the LORDE him self shal
rewarde the. He stödeth not in a good case,
that is allwaye occupied in euell, & geueth
no allmes: for the hyest hateth the synners,
and hath mercy vpon them that shew the
workes of repentaunce. Geue thou vnto soch
as feare God, and receaue not a synner: As
for the vngodly and synners, he shall recom-
pense vengeaunce vnto them, and kepe them
to the daye of wrath. Geue thou vnto the
good, and receaue not the synner: do well vn-
to him that is lowly, but geue not to the vn-
godly. Let not the bred be geuen him, that
he be not mightier then thy self therin. For
so shalt thou receaue twyse as moch euell, in
all the good that thou doest vnto him: And
why? the hyest hateth synners, and shal re-
warde vengeaunce to the vngodly.

B In prosperite a frende shal not be know-
ne, & in aduersite an enemye shal not be hyd.
For whan a mā is in wealth, it greueth his
enemies: but in heuynes and trouble a man
shal knowe his frende. Trust neuer thine ene
my, for like as an yron rusteth, so doth his
wikednes. And though he make moch crout
chinge and knelinge, yet kepe well thy mynde, and bewarre of him. Sett him not by ý,
nether let him sytt at thy right hāde: lest he
turne him, gett in to thy place, take thy row
me and seke thy seate, and so thou at the last
remembre my wordes, and be pricked at my
sayenges.

C Bynde not two synnes together, for there
2.7.a shal not one be vnpunyshed. Who wil have
pite of the charmer, that is stynged of ý
serpēt, or of all soch as come nye ý beastes?
Euē so is it wt him ý kepeth cōpany with a
wicked mā, & lappeth him self in his synnes.
For a season wil he byde wt the, but yf thou
2.11.b stomble, he tarieth not. An enemy is swete in
his lippes, he can make many wordes & spea
ke many good thinges: Yee he can wepe wt
his eies, but in his herte he ymagineth, how
to throwe the in to the pytte: & yf he maye
fynde opportunyte, he wil not be satisfied wt
blonde. Yf aduersite come vpon the, thou
shalt fynde him there first: & though he pre-
tēde to do ý helpe, yet shal he vndermyne ý.
He shal shake his heade, & clape his handes
ouer ý for very gladnes, & whyle he maketh
many wordes, he shall dysguyse his counte-
naunce.

The XIII. Chapter.

A Who so toucheth pitch, shalbe fyled
2.7.a withall: and he that is famyliar wt
ý proude, shal clothe him self with
pryde. He taketh a burthen vpon him, that
accompanyeth a more honorable man then
him self. Therfore kepe no familiarite with
one that is richer then thy self. How agree
the ketell & the pott together? for yf ý one
be smytten agaynst the other, it shal be bro
kē. The rich dealeth vnrigteously, & threa-
teneth withall: but ý poore beinge oppres-
sed and wrōgeously dealt withall, suffreth
scarcenesse, & geueth fayre wordes. Yf thou
be for his profit, he vseth the: but yf thou ha
ue nothinge, he shal forsake the. As longe as
thou hast eny thinge of thine owne, he shal
be a good felowe with the: Yee he shal ma-
ke the a bare man, and not be sory for the. Yf
he haue nede of the, he shall defraude the: &
(with a preuy mock) shal he put the in an ho
pe, and gene the all good wordes, and saye:
what wantest thou? Thus shal he shame ý
in his meate, vntill he haue supte the cleane
vp twyse or thryse, and at the last shal he
laugh the to scorne. Afterwarde, whan he
seyth that thou hast nothinge, he shal forsa-
ke the, and shake his heade at the.

Bewarre, that thou be not disceaued and B
brought downe in thy symplenesse. (Be not
to humble in thy wysdome, lest whan thou
art brought lowe, thou be disceaued thorow
foolishnes.) Yf thou be called of a mightie
man, absent thy self, so shal he call the to him
the more oft. Preasse not thou vnto him,
that thou be not shott out: but go not thou
farre of, lest he forgett the. Withdrawe not
ý self frō his speach, but beleue not his ma-
ny wordes. For wt moch cōmunicacion shall
he tempte the, and (wt a preuy mock) shall he
question ý of thy secretes. The vnmercifull
mynde of his shal marck ý wordes, he shal
not spare to do ý hurte & to put ý in preson.
Bewarre, & take good hede to ý self, for thou
walkest in parell of ý ouerthrowinge.

(Now whā thou hearest his wordes, ma C
ke the as though thou werest in a dreame, &
wake vp. Loue God all thy lyfe longe, & call
vpon him in thy nede.) Euery beast loueth
his like, euen so let euery man loue his negh-
boure. All flesh wil resorte to their like, and
euery man will kepe company with soch as
he is him self. But as ý wolfe agreeth with
the lambe, so doth the vngodly with ý righ
teous. What felishippe shulde an holy man 2.Cor.6.c
haue with a dogg? How can the ryche and
the poore agree together? The wilde asse is
the lyons pray in the wilderneesse, euen so are
poore men the meate of the ryche. Like as
the proude maye not awaye with lowlynes,
euen so doth the riche abhoure the poore. Yf

a rich man fall, his frendes sett him vp agayne: but whan the poore falleth, his frendes forsake him. If a rich mā fall in to an errour, he hath many helpers: he speaketh proude wordes, and yet men iustifie him.

D But yf a poore man go wronge, he is punyshed: yee though he speake wisely, yet can it haue no place. Whan the riche man speaketh, euery body holdeth his tōge: and loke what he sayeth, they prayse it vnto the clowdes. But yf the poore man speake, they saye: What felowe is this? and yf he do amysse, they shal destroye him. Riches are good vnto him that hath no synne in his conscience, and powerte is a wicked thinge in the mouth of the vngodly. The hert of man chaungeth his countenaunce, whether it be in good or euell. A chearfull countenaunce is a tokē of a good hert, for els is it an harde thinge to knowe the thought.

The XIIII. Chapter.

A ccli.19.c nd 25.c ico.3.a BLissed is the man, that hath not fallen with ỳ worde of his mouth, and is not pricked with the conscience of synne. Happie is he that hath had no heuynes in his mynde, and is not fallen from his hope. It becommeth not a couetous man and a nygarde, to be ryche: and what shulde a nygarde do with golde? He that with all his carefulnes heapeth together vnrighteously, gathereth for other folkes, and another mā shal make good chere with his goodes. He ỳ is wicked vnto him self, how shulde he be good vnto other mē? How can soch one haue eny pleasure of his goodes? There is no thinge worse, then whan one disfauoureth himself, & this is a rewarde of his wickednes. If he do eny good, he doth it not knowinge therof, and agaynst his will, and at the last he declareth his vngraciousnes. A nygarde hath a wicked eye, he turneth awaye his face, and despyseth his owne soule. ro.27.c ccli.1.a A couetous mans eye hath never ynough in the porcion of wickednes, vntyll the tyme that he wither awaye, and haue lost his owne soule.

B A wicked eye spareth bred, & there is scarceneſſe vpō his table. My sonne, do good to ỳself of ỳ thou hast, & gene ỳ LORDE his due offeringes. Remembre ỳ death tarieth not, & how ỳ the couenaunt of the graue is shewed vnto the: (for the couenaunt of this worlde shal dye the death.) Do good vnto ỳ frende before thou dye, and accordinge to thy abylite reach out thine hande, and gene vnto ỳ poore. Be not dispoynted of ỳ good daye, & let not ỳ porcion of ỳ good daie ouerpas the. Shalt thou not leaue thy trauayles and labours vnto other men? In the deuydinge of the heretage gene and take, and sanctifie thy soule. Worke thou righteousnes before thy death, for in ỳ hell there is no meane to fynde. All flesh shal fade awaye like grasse, & like a floriſhinge leaf in a grene tre. Some growe, some are cast downe: euen so is ỳ generacion of flesh and blonde: one commeth to an ende, another is borne. Ecclī. 4.a Probi. 4.b Luc.16.b

All transitory thinges shall fayle at the last, and the worker therof shal go withall. Euery chosen worke shall be iustified, and he ỳ medleth withall, shal haue honoure therin. Blessed is the man ỳ kepeth him in wysdome, and exercyseth himself in vnderstandinge, & with discrecion shal he thinke vpon the forekn owlege of God. Which considereth ỳ wayes of wysdome in his hert, hath vnderstandinge in hir secretes, goeth after her (as one that seketh hir out) & conteyneth in hir wayes. He loketh in at hir windowes, & herkeneth at hir dores: He taketh his rest besyde hir house, & festeneth his stake in his walles: He shall pitch his tent nye vnto hir hande, and in his tent shal good thinges rest for euermore: He shal sett his children vnder hir coueringe, & shal dwell vnder hir braunches. Vnder hir coueringe shal he be defended from the heate, and in hir glory shall he rest.

The XV. Chapter.

HE that feareth God, wil do good: and who so kepeth the lawe, shal optayne wysdome. As an honorable mother shal she mete him, and as a vyrgin shall she receaue him. With ỳ bred of life and vnderstandinge shall she fede him, and gene him the water of wholsome wysdome to drynke. If he be constant in her, he shall not be moued: and yf he holde him fast by her, he shal not come to cōfucion. She shall bringe him to honoure amonge his neighbours, and in the myddest of the congregacion shall she open his mouth. With the spirete of wysdome and vnderstādinge shal she fyll him, and clothe him with the garment of glory. She shal heape the treasure of myrth & ioye vpō him, and gene him an euerlastinge name to heretage. Foolish men wyll not take holde vpon her, but soch as haue vnderstandinge, wil mete her, for she is farre from pryde and disceate. Men that go aboute with lyes, wil not remembre her: (but men of trueth shall be founde in her, euen vnto the beholdinge of God.) Prayse is not semely in the mouth of ỳ vngodly, for he is not sent of ỳ LORDE.

For of God commeth wysdome, & the praye shall stonde by the wysdome of God, and shal be plenteous in a faithfull mouth, and the LORDE shal geue her vnto him.

B Saye not thou: It is the LORDES faute that I am gone by, for thou shalt not do ye thinge that God hateth. Saye not thou: he hath caused me to go wronge, for he hath no nede of the vngodly. God hateth all abhominacion of erroure, & they that feare God wyll loue no soch. God made man from the begynnynge, & left him in the hande of his councell. He gaue him his commaundementes and preceptes: yf thou wilt obserue the commaundementes, & kepe acceptable faithfulnes for euer, they shal preserue ye. He hath set water and fyre before the, reach out thine hande vnto which thou wilt. Before man is life and death, good and euell: loke what him lyketh, shalbe geuen him. For the wysdome of God is greate and mightie in power, and beholdeth all men contynually. The eyes of the LORDE are vpon them that feare him, and he knoweth all the workes of man. He hath commaũded no man to do vngodly, neither hath he geuen eny man leue to synne.

The XVI. Chapter.

A Delyte not thou in the multitude of vngodly children, and haue no pleasure in them, yf they feare not God. Trust not thou to their life, and regarde not their labours: for one sonne ye feareth God is better, thẽ a thousande vngodly. And better it is for a man to dye without childrẽ, thẽ to leaue behynde him soch children as are vngodly. For by one ye hath vnderstandinge, maye a whole cite be vpholden, but though the vngodly be many, yet shal it be waysted thorow them. Many soch thinges hath myne eye sene, and greater thinges then these haue I herde with myne eares. In the congregacion of the vngodly shal a fyre burne, & amonge vnfaithfull people shal the wrath be kyndled.

B The olde giaũtes optayned no grace for their synnes, which were destroyed, trustinge to their owne strẽgth. Nether spared he them, amõge whom Loth was a straunger: but smote them and abhorred them because of the pryde of their wordes. He had no pitie vpõ them, but destroyed all the people, that were so stoute in synne. And for sõ moch as he ouersawe not the sixe hundreth thousande, that gathered them selues together in ye hardnesse of their hert: it were marueil yf one beynge hardnecked, shulde be fre. For mercy & wrath is with him: he is both mighty to forgeue, and to poure out displeasure. Like as his mercy is greate, euẽ so is his punysshment also, he iudgeth a man acordinge to his workes. The vngodly shal not escape in his spoyle, and the longe pacience of him that sheweth mercy, shal not byde behynde. All mercy shall make place vnto euery man acordinge to the deseruynge of his workes, (and after the vnderstandinge of his pilgremage.)

Saye not thou: I wyl hyde my self from C God, for who wyl thinke vpon me from aboue? I shal not be knowne in sõ greate a heape of people, for what is my soule amonge sõ many creatures? Beholde, the heauen, yee the heauen of heauens, the depe, the earth and all that therin is, shall be moued at his presence: the mountaynes, the hilles and the foundacions of the earth shal shake for feare, whan God vysiteth them. These thinges doth no hert vnderstonde, but he vnderstandeth euery hert, and who vnderstandeth his wayes? No man seyth his storme, and the most parte of his workes are secrete. Who wil declare the workes of his righteousnes? Or who shal be able to abyde them? for the couenaunt is farre from some, and the tryenge out of men is in the fulfillynge. He that is humble of hert, thynketh vpon soch thinges: but an vnwyse and erroneous man casteth his mynde vnto foolish thinges.

My sonne, herken thou vnto me, & lerne D vnderstãdinge, and marck my wordes with thine hert: I wyll geue the a sure doctrine, & planely shal I instructe the. God hath sett his workes in good ordre from the begynninge, and parte of them hath he sundered from the other. He hath garnyshed his workes from euerlastinge, and their begynnynges acordinge to their generacions. None of thẽ hyndered another, nether was eny of them disobedient vnto his worde. After this, God loked vpõ the earth, and fylled it with his goodes. With all maner of lyuinge beastes hath he couered the grounde, and they all shalbe turned vnto earth agayne.

The XVII. Chapter.

GOd shope man of the earth, and turned him vnto earth agayne. He gaue him the nombre of dayes and certayne tyme, yee and gaue him power of the thinges that are vpõ earth. He clothed him with strength, and made him after his owne licknes. He made all flesh to stonde in awe of him, so that he had the dominion of all beastes & foules. He made out of him an helper like vnto him self, and gaue them discre-

A Gene. 1. c

Gen. 3. d

cion and tonge, eyes and eares, and a hert to
vnderstande, and fylled them with instruc-
cion & vnderstandinge. He created for them
also the knowlege of the spirite, fylled their
hert with vnderstandinge, and shewed them
good and euell. He sett his eye vpō their her
tes, declaringe vnto them his greate and no
ble workes: (that they shulde prayse his ho
ly name together, reioyse of his wonders, &
be tellinge of his noble actes.) Besydes this,
he gaue them instruccion, and the lawe of li
fe for an heretage. He made an euerlastinge
couenaunt with them, and shewed them his
righteousnes & iudgmentes. They sawe his
glory with their eyes, and their eares herde
the maiesty of his voyce. And he saide vnto
them: bewarre of all vnrighteous thinges.
He gaue euery man also a commaundement
concernynge his neghboure.

B Their waies are euer before him, and are
not hyd from his eyes. He hath sett a ruler
vpon euery people, but Israel is ✠ LORDES
porcion. All their workes are as the Sonne
in ✠ sight of God, & his eyes are allwaye lo
kynge vpon their wayes. All their vnright-
eousnesses are manifest vnto him, & all their
wickednesses are open in his sight. The mer-
cy ✠ a man sheweth is as it were a purse w̄
him, and a mans good dede preserueth him
as the apple of an eye. At the last shall he
awake, & reward euery man vpon his hea-
de as he hath deserued, and shal turne them
together in to the nethermost partes of the
earth. But vnto them that wyll repent, he
hath gen̄ the waye of righteousnes. As for
soch as be weake, he comforteth th̄, suffreth
them, and sendeth them the porcion of ✠ ve
rite. O turne then vnto the LORDE, forsake
thy synnes, make thy prayer before the LOR
DE, do the lesse offence, turne agayne vnto
the LORDE, forsake thine vnrighteousnes,
be an vtter enemy to abhominacion (lerne to
knowe the righteousnes and iudgmentes of
God, stonde in the porcion that is sett forth
for the & in the prayer of the most hye God.
Go in to the porcion of the holy worlde,
with soch as be lyuinge and geue thankes vn
to God.)

C Who wil prayse the LORDE in the hell?
Abyde not thou in the errour of the vngod
ly, but geue him thākes before death. As for
✠ deed, thankfulnesse perisheth from him as
nothinge. Geue thou thankes in thy life, yee
whyle thou art lyuynge & whole shalt thou
geue thankes, and prayse God and reioyse
in his mercy. O how greate is the louynge
kyndnesse of the LORDE, and his mercifull
goodnes vnto soch as turne vnto him? For
all thinges maye not be in man: & why? the
sonne of man is not immortall, and he hath
pleasure in the vanyte of wickednes. What
is more cleare th̄ the Sonne? yet shal it fay
le. Or what is more wicked, then the things
that flesh and blonde hath ymagined? and
that same shall be reproued. The LORDE
seyth the power of the hye heaven, and all
are but earth and aßshes.

The XVIII. Chapter.

HE that lyueth for euermore, made all
thinges together. God onely is right-
eous, & remayneth a victorious kyn-
ge for euer. Who shalbe able to expresse the
workes of him? Who hath sought out the
grounde of his noble actes? Who shal decla
re the power of his greatnesse? Or, who wil
take vpon him to tell out his mercy? As for
the wonderous workes of ✠ LORDE, there
maye nothinge be taken from them, nothin-
ge maye be put vnto them, nether maye the
grounde of them be founde out. But whan
a man hath done his best, he must begynne
agayne: and whan he thinketh to be come to
an ende, he must go agayne to his labour.
What is man? Wherto is he worth? What
good or euell can he do? If the nombre of a
mans dayes be allmost an hundreth yeare, it
is moch.

Like as the droppes of rayne are vnto ✠
see, and as a grauell stone is in comparison
of the sonde: so are these few yeares to the
dayes euerlastinge. Therfore is ✠ LORDE
pacient with them, and poureth out his mer
cy vpon them. He sawe and perceaued the
thoughtes and ymaginacions of their har
te, that they were euell: therfore heaped he
vp his mercifull goodnes vpon them, and
shewed them the waie of righteousnes. The
mercy that a mā hath, reacheth to his neigh
boure: but ✠ mercy of God is vpon all flesh.
He chasteneth, he teacheth and nourtureth
yee euen as a shepherde turneth agayne his
flock, so doth he all them that receaue chas-
tenynge, nurtoure and doctryne. Mercifull
is he vnto them, that stonde in awe of his
iudgmentes.

My sonne, whan thou doest good, make
no grudginge at it: and what so euer thou
geuest, speake no discomfortable worde.
Shal not the dew coole the heate? Euen so
is a worde better then a gift. Is not a frend
ly worde a good honest gift? but a gracious
man geueth them both. A foole shal cast
man in the tethe, and that roughly, & a gift
of the nygarde putteth out ✠ eyes. Ge the

righteousnes before thou come to iudgmēt: Lerne before thou speake, and go to phisick or ever thou be sick: examen and iudge thy selfe, before the iudgment come, and so shalt thou fynde grace in the sight of God. Humble thy self afore thou be sick, and in tyme of thy disease shewe thy conuersacion. Let not to praye allwaye, and stonde not in feare to be resourmed vnto death, for the reward of God endureth for ever. Before thou prayest, prepare thy soule, and be not as one ẏ tempteth God. Thynke vpon the wrathfull indignacion that shalbe at the ende, and the houre of vēgeaunce, whā ẏ lᵉ shal turne away his face. Whan thou hast ynough, remembre the tyme of honger: and whan thou art rych, thynke vpon the tyme of powerte and scarcenesse.

From the mornynge vntyll the euenynge the tyme is chaunged, and all soch thynges are soone done in ẏ sight of God. A wyse man feareth God in all thinges, and in the dayes of transgression he kepeth him self from synne. A discrete man hath pleasure in wyßdome, and he that fyndeth her, maketh moch of her. They that haue had vnderstandinge, haue dealt wysely in wordes, haue vnderstonde the trueth and righteousnes, and haue sought out wyse sentēces and iudgmentes. Folowe not thy lustes, but turne ẏ from thine owne will. For yf thou geuest thy soule hir desyres, it shal make thine enemies to laugh the to scorne. Take not thy pleasure in greate voluptuousnes, & medle not to moch withall. Make not to greate cheare of the thinge that thou hast wonne by avauntage: lest thou fall in to powerte, and haue nothinge in thy purse.

The XIX. Chapter.

A Labourynge man that is geuen vnto dronckennes, shall not be riche: and he that maketh not moch of small thynges, shal fall by litle and litle. Wyne and women make wyse men rēnagates, and put men of vnderstādinge to reprofe: and he that accompanieth aduouterers shal become a wicked man. Mothes and wormes shall haue him to heretage, yee he shall be sett vp to a greater example, and his soule shalbe roted out of the nombre. He that is haistie to geue credence, is light mynded, and doth agaynst himself. Who so reioyseth in wickednes, shal be punished: he that hateth to be resourmed, his life shalbe shortened: and he that abhorreth bablinge of wordes, quencheth wickednes. He that offendeth agaynst his owne soule, shal repent it: and he that reioyseth in wickednes, shalbe punyshed.)

Rehearse not a wicked and churlish worde twyse, and thou shalt not be hyndered. Shew thy secretes nether to frende ner foo, & yf thou hast offended, tell it not out. For he shal herken vnto the and marck the: and whan he fyndeth oportunyte, he shall hate the. Yf thou hast herde a worde agaynst ẏ neghboure, lett it be deed within the and be sure, thou shalt haue no harme therby. A foole trauaileth with a worde, like as a woman that is payned with bearinge of childe. Like as an arowe shott in a dogges thye, so is a worde in a fooles hert. Tell thy frende his faute, lest he be ignorant, and saye: I haue not done it, or yf he haue done it, that he do it nomore. Reproue thy neghboure, that he kepe his tonge: and yf he haue spokē, that he saye it nomore.

Tell thy neghboure his faute, for oft tymes an offence is made, and geue not credēce to euery worde. A man falleth somtyme with his tonge, but not with his will. For what is he, ẏ hath not offended in his tonge? Geue thy neghboure warnynge, before thou threaten him, and geue place vnto the lawe of the LORDE. The feare of God is all wyßdome, & he that is a right wyse man kepeth the lawe. As for the doctrine of wickednes, it is no wyßdome, and the prudence of synners is no good vnderstondinge: it is but wickednesse and abhominacion & a blasphemynge of wyßdome. A symple man of small vnderstandinge that feareth God, is better then one that hath moch wyßdome, and transgresseth the lawe of the Hyest.

A crafty sotell man can be wyse, but he is vnrighteous, and with giftes he wrayesteth the open and manyfest lawe. A wicked man can behaue himself humbly, and can douke with his heade, and yet is he but a disceauer within. He hydeth his face, and disguyseth it: & because he shulde not be knowne, he preuenteth the.

And though he be so weake that he can do the no harme, yet whan he maye fynde oportunyte, he shall do some euell. A man maye be knowne by his face, and one that hath vnderstondinge, maye be perceaued by the loke of his countenaunce. A mans garment, laughter & goynge, declare what he is.

The XX. Chapter.

Some man reproueth his neghbō oft tymes, but not in due season: A gayne, some man holdeth his tonge, and he is wyse and discrete. It is moch better to

gene warnynge and to reproue, then to beare euell will: for he that knowlegeth him self openly, shalbe preserued from hurt and destruccion. Like as whan a chamberlayne thorow desyre and lust defyleth a mayden, euen so is it with him that vseth violence and vnrighteousines in ỹ lawe: (O how good a thinge is it, a man ỹ is reproued, to shewe openly his repentaunce: for so shalt thou escape wylfull synne.)

Some man kepeth sylence, and is founde wyse: but he that is not ashamed what he sayeth, is hatefull. Some man holdeth his tonge, because he hath not the vnderstandinge of the language: and some man kepeth
ccls.3.a sylence, waytinge a conuenyent tyme. A wyse man wyll holde his tonge tyll he se oportunyte, but a wanten and an vndiscrete body shal regarde no tyme. He that vseth many wordes, shal hurte his owne soule: and he
ccli.32.a that taketh auctorite vpō him vnrighteously, shalbe hated.

Some man hath oft tymes prosperite in wicked thinges: Agayne, some man getteth moch, and hath harme and losse. There is some gift that is nothinge worth: Againe, there is some gift, whose rewarde is dubble. Some man getteth a fall for beynge to proude, and some commeth to worshipe from lowe estate. Some man bieth moch for a litle price, and must paye for it seuenfolde.

B A wyse man with his wordes maketh
ccli.6.a him self to be loued, but the fauours of fooles shalbe poured out. The gift of the vnwyse shal do the no good, for his eyes are seuenfolde. He shal geue litle, & saye he gaue moch:
ccli.19.c he openeth his mouth and crieth out, as it were one that crieth out wyne. To daye he lendeth, tomorow he axeth it agayne, and soch a man is to be hated. The foole sayeth: I haue no frende, I haue no thanke for all my good dedes: yee euen they that eate my bred, speake no good of me. O how oft, and of how many shal he be laughed to scorne: He taketh a more perlous fall by soch wordes, then yf he fell vpon the grounde: euen so shal the falles of wicked men come haistely. In the mouth of him that is vntaught, are many vnconuenient and vnmete wordes. A wyse sentence shall not be alowed at the mouth of the foole, for he speaketh it not in due season.

C Some man synneth not, because he hath not wherwithall, and in his rest he shall be stynged. Some man there is that destroyeth his owne soule with shame, and for an vnwyse bodyes sake destroieth he it, (and with acceptinge of personnes shal he vndoo himself.) Some man promiseth his frende a gift for very shame, and getteth an enemye of him for naught. A lye is a wicked shame in a man, yet shall it be euer in the mouth of the vnwyse. A thefe is better, then a man that is accustomed to synne, but they both shal haue destruccion to heretage. The condicions of lyers are vnhonest, and their shame is euer with them.

A wyse man shall bringe himself to honoure with his wordes, and he that hath vnderstondinge shall be sett by amonge greate men. He that tylleth his londe, shal increase his heape of corne: he that worketh righteousines, shall be exalted, & he that pleaseth greate men, shall escape moch euell. Rewardes and giftes blynde the eyes of the wyse, and make him domme, that he can not tell mē their fautes. Wysdome that is hyd, and treasure that is hoorded vp, what profit is in them both? Better is he that kepeth his ignoraunce secrete, then a man that hydeth his wysdome.

The XXI. Chapter.

MY sonne, yf thou hast synned, do it nomore: but praye for thy foresynnes, that they maye be forgeuen the. Fle from synne, euen as from a serpent: for yf thou commest to nye her, she wyll byte the. The teth therof are as the teth of a lyon, to slaye the soules of men. The wickednes of man is as a sharpe two edged swerde, which maketh soch woundes that they can not be healed.

Stryfe and wrongeous dealinge shall waist awaye a mans goodes, & thorow pryde a rich house shalbe brought to naught: so the riches of the proude shalbe rooted out. The prayer of the poore goeth out of the mouth, and commeth vnto the eares, and his vengeaunce (or defence) shall come, and ỹ haistely. Who so hateth to be reformed, it is a token of an vngodly personne: but he that feareth God, wyl remembre himself. A mightie man is knowne afarre of by his tonge, but he that hath vnderstondinge, perceaueth that he shal haue a fall.

Who so buyldeth his house with other B
mens cost, is like one that gathereth stones in wynter. The congregacion of the vngodly is like stubble gathered together, their ende is a flamme of fyre. The waye of the vngodly is sett with stones, but in their ende is hell, darcknes, and paynes. He that kepeth the lawe, wyll holde fast the vnderstan

dinge therof, and the ende of the feare of God is wysdome. He that is not wyse, wyll not be taught in good: but the vnwyse man aboundeth in wickednes: and where bytternes is, there is no vnderstōdinge. The knowlege of the wyse shall flowe like water that renneth ouer, and his councell is like a fountayne of life.

C The hert of a foole is like a brokē vessell, he can kepe no wysdome. Whan a man of vnderstondinge heareth a wyse worde, he shal commende it, and make moch of it. But yf a volupteous man heare it, he shall haue no pleasure therin, but cast it behynde his back. The talkynge of a foole is like an heuy burthen by the waye: but to heare a wyse man speake, it is a pleasure. Where a doute is in the congregacion, it is axed at the mouth of the wyse, and they shal ponder his wordes in their hertes. Like as a house that is destroyed, euen so is wysdome vnto a foole: As for the knowlege of the vnwyse, it is but darck wordes. Doctryne is vnto him ỹ hath no vnderstandinge, euen as fetters about his fete, and like mannicles vpon his
Eccl.d right hande. A foole lifteth vp his voyce vnto laughter, but a wyse man shall scarse laugh secretly.

D Lernynge is vnto a wyse man a Jewell of golde, and like an armlett vpō his right arme. A foolish mans foote is soone in his neghbours house, but one that hath experience, shall be ashamed at the personne of the mightie. A foole wyll pepe in at ỹ wyndow in to the house, but he that is well nourtured, wyll stonde without. A foolish man stondeth herkenynge at the dore, but he that is wyse, wyll be ashamed.

The lippes of the vnwyse wylbe tellynge foolish thinges, but ỹ wordes of soch as haue vnderstandinge, shalbe weyed in the balaunce. The hert of fooles is in their mouth, but the mouth of the wyse is in their hert. Whan the vngodly curseth the blasphemer,
Eccl.d he curseth his owne soule. A preuy accuser of other men shal defyle his owne soule, and be hated of euery man: (but he that kepeth his tonge and is discrete, shall come to honoure.)

The XXII. Chapter.

A A Slouthfull body is moulded of a stone of claie: he that toucheth him, must wash his handes agayne. A mysnurtored sonne is the dishonoure of the father. A foolish daughter shalbe litle regarded. A wyse daughter is an heretage vnto hir husbande: but she that commeth to dishonesty, bringeth hir father in heuynes. A daughter that is past shame, dishoureth both hir father & hir hußbande: the vngodly shal regarde her, but they both shal despise her. The playenge of Musick is not mete where heuynes is, euen so is the correccio & doctryne of wysdome euer vnpleasaunt vnto fooles.

Who so teacheth a foole, is euen as one B
that gleweth a potsherde together: as one that telleth a tayle to him that heareth him not, and as one that rayseth a mā out of an heuy slepe. Who so telleth a foole of wysdome, is euen as a man, which speaketh to one ỹ is a slepe. Whā he hath tolde his tayle, he sayeth: what is the matter? Whā one dyeth, lamentacion is made for him, because ỹ light fayleth him: euē so let mē mourne ouer a foole, for he wanteth vnderstandinge. Make but litle wepinge because of the deed. for he is come to rest: but the life of the foole is worse then the death. Seuen dayes do men Gen. 50. b
mourne for him that is deed, but the lamentacion ouer the vnwyse and vngodly shulde endure all the dayes of their life.

Talke not moch with a foole, and go not C
with him that hath no vnderstondinge. Beware of him, lest it turne the to trauayle, & thou shalt not be defyled with his synne. Departe from him, and thou shalt fynde rest, & shalt not be drawē back in to his foolishnes. What is heuyer then leade? And what shulde a foole be called els, but leade? Sōde, salt Pro. 27. a
& a lōpe of yron is easier to beare, then an vnwyse, foolish, and vngodly man. Like as the band of wodd bounde together in the foundacion of the house can not be lowsed, euē so is it with ỹ hert ỹ is stablished in ỹ thought of coūcell. The thought of the wyse, shal neither feare ner be offended at eny tyme.

Like as a fayre playstred wall in a winter D
house, & an hye buyldinge, maye not abyde ỹ wīde & storme: euē so is a fooles hert afraied in his ymaginacion: he feareth at euery thinge, and can not endure. He that nyppeth a mans eye, bryngeth forth teares: and he that pricketh the hert, bringeth forth ỹ meanynge & thought. Who so casteth a stone at the byrdes, frayeth them awaye: & he ỹ blaspheme th his frēde, breaketh ỹ frēdshipe, though thou dreweste a swerde at thy frende, yet dispayre not, for thou mayest come agayne to ỹ frende. Yf he speake sowerly, feare not, for ye maye be agreed together agayne: excepte it be so that thou blaspheme him, dyßdayne him, opē his secretes and wounde him trato rously: for all soch thinges shal dryue awaye a frende.

E Be faithfull vnto ẏ neghbō in his powerte, that thou mayest reioyse with him also in his prosperite. Abyde stedfast vnto him in ẏ tyme of his trouble, that thou maiest be heyrēb him in his heretage. Like as the vapor and smoke goeth out at the ouen before ẏ fyre, euen so euell wordes, rebukes and threatenynges go before bloudsheddinge. Be not ashamed to defende ẏ frende: as for me, I wyl not hyde my face from him, though he shulde do me harme. Who so euer heareth it, shal bewarre of him. Who shal set a watch before my mouth, & a sure seale vpon my lippes, ẏ I fall not rb thē, & ẏ my tonge destroye me not?

The XXIII. Chapter.

A O LORDE, father and gouernoure of my life, leaue me not in their ymaginaciō & councell. Oh let me not fall in soch reprofe. Who wyll kepe my thought with ẏ scourge, and the doctryne of wyßdome in myne herte? that he spare not myne ignoraunce, that I fall not with them, lest myne ignoraunces increase, that myne offences be not many in nombre, and that my synnes exceade not: lest I fall before myne enemyes, and so my aduersary reioyse. O LORDE, thou father & God of my life, leaue me not in their ymaginacion. O let me not haue a proude loke, but turne awaye all volupteousnes fro me. Take fro me the lustes of the body, let not the desyres of vnclennes take holde vpon me, and geue me not ouer in to an vnshamefast and obstinate mynde.

B Heare me (o ye children) I will geue you a doctryne, how ye shal ordre yō mouth: who so kepeth it, shal not perish thorow his lippes, ner be hurt thorow wicked workes (As for the synner, he shalbe taken in his owne vaute: he that is proude and cursed, shal fall therin.) Let not thy mouth be accustomed with swearinge, for in it there are many falles. Let not the namynge of God be continually in ẏ mouth: for like as a seruaunt which is oft punyshed can not be without some sore, euen so what so euer he be ẏ sweareth and nameth God, shal not be cleane pourged frō synne. A man that vseth moch swearinge, shalbe fylled with wickednes, and the plage shall neuer go from his house. Yf he begyle his brother, his faute shalbe vpon him: yf he knowlege not his synne, he maketh a dubble offence: and yf he sweare in vayne, he shall not be founde righteous, for his house shalbe full of plages.

C The wordes of ẏ swearer bringeth death (God graunte ẏ it be not founde in the house of Jacob.) But they ẏ feare God, eschue all soch and lye not weltringe in synne. Vse not ẏ mouth to vnhoneſt and fylthye talkynge, for in it is the worde of synne. Remembre ẏ father and thy mother, whā thou art set amonge greate men: lest God forget ẏ in their sight, and lest thou dotinge in thy custome, suffre rebuke. and wyshe not to haue bene borne, and so curse the daye of thy natiuite. The man that is accustomed with the wordes of blasphemy, wyl neuer be refourmed all ẏ dayes of his life. To synne twyse is to moch, but the thirde bringeth wrath and destruccion. An whote stomack can not be quenched (euē like a burnynge fyre) tyll it haue swalowed vp somthīge: euē so an vnchaste mā hath no rest in his flesh, tyll he haue kyndled a fyre.

All bred is swete to an whoremonger, he wyl not leaue of, tyll he haue his purpose. A man that breaketh wedlock, & regardeth not his soule, but sayeth: Tush, who seyth me? I am compassed about with darcknes, the walles couer me, no body seyth me: whom nede I to feare? The ẏhyest wyl not remembre my synnes. (He vnderstondeth not that his eyes se all thinges, for all soch feare of mē dryueth awaye the feare of God from him: for he feareth onely the eyes of men, and considereth not that the eyes of the LORDE are clearer then the Sonne, beholdinge all ẏ wayes of men and the grounde of the depe, and lokynge euen to mens hertes in secrete places. The LORDE God knewe all thinges or euer they were made, and after they be brought to passe also he loketh vpon them all. The same mā shalbe openly punyshed in ẏ stretes of ẏ cite, and shalbe chased abrode like a yonge horse foale: and whan he thinketh leest vpon it, he shalbe take. Thus shal he be put to shame of euery man, because he wolde not vnderstonde the feare of the LORDE. And thus shal it go also rb euery wyfe ẏ leaueth hir hußbande, & getteth enheretaunce by a straūge mariage. First, she hath bene vnfaithfull vnto the lawe of ẏ ẏhyest: Secōdly, she hath forsaken hir owne hußbande: Thirdly, she hath played ẏ whore in aduowtry, & gotte hir childrē by another man. She shalbe brought out of ẏ cōgregaciō, and hir childrē shalbe loked vpō. Hir childrē shal not take rote: & as for frute, hir braūches shal brīge forth none. A shamefull reporte shal she leaue behynde her, & hir dishonō shal not be put out. And they ẏ remayne, shal knowe, ẏ there is nothīge better, thē ẏ feare of God: & ẏ there is nothinge sweter, then to take hede vnto the commaundementes of the LORDE. A greate worshipe is it to folowe ẏ LORDE,

Ro. 20. b
Eccli. 27. d
Matt. 5. d

Levi. 24. c

for longe life shalbe receaued of him.

The XXIIII. Chapter.

A WYßdome shal prayse hirselfe, & be honoured in God, & reioyse in ỹ myddest of his people: In the cõgregacions of the Hyest shal she open hir mouth, & tryumphe in ỹ beholdinge of his power: In ỹ myddest of hir people shal she be exalted, & wondred at in the holy fulnesse: In the multitude of the chosen she shalbe commended, & amonge soch as be blessed she shalbe praysed, & shal saye: I am come out of the mouth of ỹ Hyest, first borne before all creatures. I caused ỹ light ỹ fayleth not, to ary se in the heauen, & couered all the earth as a cloude. My dwellinge is aboue in ỹ heyth, & my seate is in the piler of the cloude. I my self alone haue gone rounde aboute the compasse of heauen, & pearsed the grounde of ỹ depe: I haue walked in the floudes of ỹ see, & haue stonde in all landes: my domynion is in euery people and in euery nacion, & with my power haue I troden downe the hertes of all, both hye and lowe.

B In all these thinges also I sought rest, & a dwellinge in some enheritaunce. So ỹ creator of all thinges gaue me a commaundement: & he that made me, appoynted me a tabernacle, and saide vnto me: Let thy dwellinge be in Jacob, and thy inheritaunce in Israel, & rote thy self amõge my chosen. I was created from the begynninge and before the worlde, & shal not leaue of vnto the worlde to come. In the holy habitacion haue I serued before him, and so was I stablished in Sion. In ỹ holy cite rested I in like maner, & in Jerusalem was my power. I toke rote in an honourable people, euen in the porcion of ỹ LORDE & in his heretage, & kepte me in ỹ fulnes of the sayntes. I am sett vp an hye like a Ceder vpõ Libanus, & as a Cypers tre vpon the mount Hermon: I am exalted like a palme tre in Cades, & as a rose plãte in Jericho: As a fayre olyue tre in the felde, & am exalted like as a plantayne tre by the water syde. I haue geuen a smell in the stretes, as ỹ Cynamom and Balme, that hath so good a sauoure: yee a swete odoure haue I geuen, as it were Myrre of the best.

C I haue made my dwellinges to smell as it were of rosyn, Galbanum, of Clowes and Incense, & as Libanus whan it is not hewẽ downe, & mine odoure is as the pure Balme. As the Terebynte haue I stretched out my braunches, and my braunches are the braunches of honoure and louynge sauoure. As ỹ vyne haue I brought forth frute of a swete sauoure, and my floures are ỹ frute of honõ and riches. I am the mother of bewtye, of loue, of feare, of knowlege & of holy hope. In me is all grace of life and trueth: In me is all hope of life and vertue. O come vnto me, all ye that be desyrous of me, and fyll youre selues with my frutes: for my spirite is sweter then hony, & so is my inheritaunce more then the hony combe: the remembraunce of me endureth for euermore. They that eate me, shal haue the more honger: and they that drynke me, shal thyrste the more. Who so herkeneth vnto me, shall not come to confucion: and they that worke in me, shal not offende. They that make me to be knowne, shal haue euerlastinge life. Ioh. 14. a

All these thinges are the boke of life, the couenaunt of the Hyest, and the knowlege of the trueth. Moses commaunded the lawe in the preceptes of righteousnes for an heretage vnto the house of Jacob, and cõmitted ỹ promyses vnto Israel (Out of David his seruaũt HE ordened to raise vp a most mighty kinge, syttinge in the seate of honoure for euermore.) This fylleth with wyßdome like as the floude of Phison, & as ỹ floude of Tigris, whan the new frutes are a growinge. Exo. 20. a and 24. a Psal. 111. b Act. 2. d Deut. 4. a and 29. b

D This bringeth a plenteous vnderstandinge, like Euphrates: & fylleth it vp, as Jordane in the time of harueste. This maketh nurtõ to breake forth as the light, & as the water Gihon in ỹ haruest. The first hath not knowne her perfectly, no more shal the last seke out ỹ grounde of her. For hir thought is fuller thẽ the see, and hir councell is profounder then the greate depe. Iosu. 3. c

I wyßdome haue cast out floudes. I am as a greate waterbroke out of ỹ river. I am as the ryuer Doux, and as a water condyte am I come out of the garden of pleasure. I sayde: I wyl water the garden of my yonge plantes, and fyll the frute of my byrth. So my waterbroke became exceadinge greate, and my ryuer approched vnto the see. For I make doctryne to be vnto all mẽ as light as the fayre morninge, and I shall make it to be euer the clearer. (I will pearse thorow all the lower partes of the earth, I wyll loke vpon all soch as be a slepe, and lighten all thẽ that put their trust in the LORDE.) I shal yet poure out doctrine, like as prophecy, and leaue it vnto soch as seke after wyßdome, and their generacions shal I never fayle, vnto the holy euerlastinge worlde. Behold, how that I haue not laboured for my self onely, but for all them ỹ seke after ỹ trueth. Eccl. 33. b

The XXV. Chapter.

A Three thinges there are, ẏ my spirite fa-
en.13.b noureth, which be also alowed be-
om.12.a fore God and men: The vnyte of bre-
thren, the loue of neighbours, and man ẏ wy-
cl.40.d fe that agree well together.

Three thinges there be which my soule ha-
teth, and I vtterly abhorre the life of them:
A poore man that is proude. A rich mā that
en.18.b is a lyar, and an olde body that doteth and
is vnchaste.

If thou hast gathered nothinge in thy
youth, what wylt thou fynde thē in thine a-
ge? O how pleasaūt a thinge is it, whā gray
headed men are discrete, ẏ whan the elders
can geue good councell? O how cōly a thin-
ge is wyßdome vnto aged men? yee vnder-
stondinge and councell is a glorious thinge.
The crowne of olde men is to haue moch ex-
perience, ẏ ẏ feare of God is their worshipe.

B There be .ix. thinges, which I haue iudged
in my hert to be happie, and the tenth wil I
tell forth vnto men with my tonge. A man
ẏ whyle he lyueth, hath ioye of his children,
and seith ẏ fall of his enemies. Well is him,
ccli.14.a that dwelleth with an houswife of vnderstō-
nd 19.c dinge, and that hath not fallen with his ton
aco.3.a ge, and ẏ hath not bene faine to serue soch as
are vnmete for him. Wel is him, ẏ fyndeth a
faithfull frende: ẏ wel is him, which talketh
of wißdome to an eare ẏ heareth him. O how
greate is he, ẏ fyndeth wyßdome ẏ knowlege:
Yet is he not aboue him, that feareth the
LORDE. The feare of God hath sett itself a-
boue all thinges. Blessed is ẏ man, vnto whō
it is graunted to haue the feare of God. Vn-
to whō shal he be lickened, ẏ kepeth it fast?
The feare of God is the begynnynge of his
loue, and the begynnynge of faith is to cleue
fast vnto it. The heuynes of the hert is all
the punyshment, and the wickednes of a wo-
man goeth aboue all. All punyshment ẏ pla-
ge is nothinge in comparison of the plage of
the hert, euē so all wickednes is nothinge to
the wickednes of a woman.

C What so euer happeneth vnto a man, is
nothinge in comparison of it, ẏ his euell wil
lers do vnto him: and all vengeaunce is no-
thinge to the vengeaūce of the enemye. The
re is not a more wicked heade then the heade
Pro.21.c of the serpēt, and there is no wrath aboue ẏ
wrath of a woman. I wyl rather dwell with
a lyon and dragon, then to kepe house with a
wicked wyfe. The wickednesse of a woman
chaungeth hir face, she shal moffell hir cōu-
tenaunce as it were a Beer, ẏ as a sack shall
she shewe it amonge the neighbours. Hir hus
bande is brought to shame amōge his negh
bours, ẏ whā he heareth it, it maketh him to
sighe. All wickednes is but litle to the wick-
ednes of a woman, ẏ porcion of the ungod
ly shal fall vpon her.

Like as to clymme vp a sondy waye is to A
ẏ fete of the aged, euē so is a wife full of wor-
des to a still quyete man. Loke not to narow- Eccl.
ly vpon the bewtye of a woman, lest thou be 21.a
prouoked in desyre towarde her. The wrath
of a woman is dishonoure and greate confu-
siō. If a woman gett the mastrie, then is
she contrary to hir hußbande. A wicked wi-
fe maketh a sory hert, an heuy countenaun-
ce and a deed wounde. Of the woman came Ge.
ẏ begynnynge of synne, and thorow her we 3.b
all are deed. Geue thy water no passage, no
not a litle, nether geue a wicked woman hir
will. If she walke not after thy hande, she
shall confounde the in the sight of thy ene-
mies. Cut her of then from thy flesh, that she
do not allwaye abuse the.

The XXVI. Chapter.

H Appie is the man that hath a vertu- A
ous wyfe, for the nōbre of his yeares
shalbe dubble. An honest woman ma-
keth hir hußbande a ioyfull man, ẏ she shall
fyll ẏ yeares of his life in peace. A vertuous
woman is a noble gift, which shalbe geuen
for a good porcion vnto soch as feare God.
Whether a man be rich or poore, he maye ha-
ue euer a mery hert, ẏ a chearfull countenaū-
ce. There be thre thinges ẏ my hert feareth,
and my face is afrayed of the fourth. Trea-
son in a cite, a sedicious people, and noysome
tonges, all these are heuyer then the death.
But whan one is gelous ouer his wife, it
bryngeth payne and sorowe vnto the hert:
and a woman that telleth out all thinges, is
a scourge of the tonge. Whan one hath an
euell wife, it is euen as whan an vnlike pare
of oxen must drawe together: he that get-
teth her, getteth a scorpion. A dronken wo-
man is a greate plage, for she can not cou-
er hir owne shame.

The whordome of a woman maye be
knowne in the pryde of hir eyes and eyelyd-
lyddes. If thy daughter be not shamefast,
holde her straitly, lest she abuse hirself ether
row ouermoch liberte. Bewarre of all the
dishonesty of hir eyes, and marueil not yf
she do agaynst the. Lik as one that goeth
by the waye and is thyrstie, so shall she o-
pen hir mouth, and drynke of euery nexte wa-
ter that she maye gett.

By euery hedge shal she syt her downe, ẏ
opē hir quyuer against euery arowe. A lowe
ge wyfe reioyseth hir hußbande, and fedeth

his bones with hir wysdome. A woman of few wordes is a gift of God, and to a well nurtured mynde maye nothinge be compared.

C An honest and manerly woman is a gyft above other giftes, and there is no waight to be compared, vnto a mynde that can rule it self. Like as the Sonne whan it aryseth, is an ornament in the hye heauen of ỹ LORDE, so is a vertuous wife ỹ bewtye of all hir house. Like as the cleare light is vpon ỹ holy cādelstick, so is the bewtye of the face vpō an honest body. Like as the goldē pilers are vpon the sockettes of syluer, so are the fayre legges vpon a woman that hath a cōstant mynde. (Perpetuall are the foūdacions that be laied vpon a whole stonye rocke, so are ỹ commaundementes of God vpon an holy woman.)

D There be two thinges ỹ greue my hert, and in the thirde is a displeasure come vpon me. When an experte man of warre suffreth scarsenes and pouerte, Whan men of vnderstondinge and wysdome are not set by: And whan one departeth from righteousnes vnto synne. Who so doth soch, the LORDE hath prepared him vnto the swerde. There be two maner of thinges, which me thyncke to be herde and perylous. A marchaunt can not lightly kepe him from wronge, nether a tauerner himself from synne.

The XXVII. Chapter.

BEcause of pouerte haue many one offended: and he that seketh to be riche, turneth his eyes aside. Like as a nale in the wall sticketh fast betwixte two stones, euen so doth synne sticke betwixte ỹ byer and the seller. Yf he holde him not diligently in ỹ feare of the LORDE, his house shall soone be ouerthrowne. Like as whan one sifteth, the fylthynes remayneth in the syue: So, remayneth there some vncleane thinge in the thought of man. The ouen proueth the potters vessell, so doth tentacion of trouble trye righteous men. The tre of the felde is knowne by his frute, so is the thought of mās hert knowne by his wordes. Prayse no mā excepte thou haue harde him, for a man is knowne by his wordes. Yf thou folowest righteousnes, thou shalt get her, and put her vpon ỹ as a fayre garment. (And thou shalt dwell with her, and she shal defende the for ever, and in ỹ daye of knowlege thou shalt fynde stedfastnesse.) The byrdes resorte vnto their like, so doth the trueth turne vnto them that be occupied withall. The lyon waytеth for ỹ praye: so do the synnes lurke vpon the workes of wickednes. The talkinge of him that feareth God, is nothinge but wysdome: as for a foole, he chaungeth as ỹ Moone. Yf thou be amonge the vndiscrete, kepe thy worde to a conuenient tyme, but amonge soch as be wyse, speake on hardely. The talkinge of fooles is abhominaciō, and their sporte is volupteousnesse and mysnurture. Moch swearynge maketh the hayre to stonde vp, and to stryue with soch, stoppeth the eares. Ro. 12. b Col. 4. a C Eccli. 23. b

The stryfe of the proude is bloudshed-dynge, & their blasphemynge is heuy to heare. Who so discouereth secretes, leseth his credence, and fyndeth no frende after his will. Loue thy frende, and bynde thyself in faithfulnes with him: but yf thou bewrayest his secretes, thou shalt not get him agayne: For like as the mā is that destroyeth his enemye so is he also that dealeth falsly in the frendshipe of his neghboure. Eccli. 19. b and 22. d

Like as one that letteth a byrde go out of his honde, can not take her agayne: Euen so thou, yf thou geue ouer thy frende, thou canst not get him agayne: Nee thou cāst not come by him, for he is to farre of. He is vnto the as a Roo escaped out of the snare, for his soule is wounded. As for woundes, they maye be bounde vp agayne, and an euell worde maye be reconcyled: but who so bewrayeth the secretes of a frende, there is no more hope to be had vnto him. D

He that wyncketh with the eyes, ymagineth some euell, and no man shal take him from it. Whan thou art present, he shal hylie commende and prayse thy wordes: but at the last he shall turne his tayle, and slaūder thy sayenge. Many thinges haue I hated, but nothinge so euell, for the LORDE himself also abhorreth soch one. Pro. 10. b

Who so casteth a stone an hye, it shal fall vpon his owne heade: and he that synyeth with gyle, woundeth himself. Who so diggeth a pytt, shal fall therin: and he that layeth a snare, shal be taken in it himself. Who so geueth a wicked noysome counsell, it shall come vpon himself, and he shall not knowe from whēce. The proude blaspheme and are scornefull, but vengeaunce lurketh for them as a lyon. They that reioyse at the fall of ỹ righteous, shal be taken in ỹ snare, anguysh of hert shall consume them before they dye. Anger and rigorousnes are two abhominable thinges, and ỹ vngodly hath them both vpon him. E Exo. 21. b Hest. 7. b Psal. 7. b Pro. 26. c Eccle. 10. a

The XXVIII. Chapter.

A He that seketh vengeaunce, shal fynde vengeaunce of the LORDE, which shal surely kepe him his synnes. Forgeue thy neghboure the hurte that he hath done the, and so shal thy synnes be forgeuen the also, whan thou prayest. A man that beareth hatred agaynst another, how darre he desyre forgeuenesse of God? He that sheweth no mercy to a mā which is like himself, how darre he axe forgeuenesse of his synnes? Yf he that is but flesh, beareth hatred and kepeth it, who wyl intreate for his synnes? Remembre the ende, & let enmyte passe, which seketh death and destruccion, and abyde thou in ẏ commaundementes. Remembre ẏ commaundement, so shalt thou not be rigorous ouer ẏ neghboure. Thynke vpō the couenaunt of ẏ hyest, and forgeue thy neghbours ignoraūce. Bewarre of strife, and thou shalt make ẏ synnes fewer. For an angrie man kyndleth variaunce, and the vngodly disquyeteth frēdes, and putteth discorde amonge them that be at peace. The more wodd there is, the more vehement is the fyre: and the mightier ẏ men be, the greater is the wrath: and the longer the strife endureth, the more it burneth.

Deut. 32.c
Rom. 12.c
Mat. 5.b
6.b. 18.b

B

Eccli. 8.a

Pro. 26.c

C An haistie brawlinge kyndleth a fyre, and an haistie strife sheddeth bloude. Yf thou blowe the sparke: it shal burne: Yf thou spytt vpō it, it shal go forth, and both these go out of thy mouth. The slaunderer and dubble tōgued is cursed, for many one that be frendes setteth he at variaunce. The thirde tonge hath disquieted many one, and dryuen them from one londe to another. Stronge cities hath it broken downe, and ouerthrowne the houses of greate men. The thirde tōge hath cast out many an honest woman, and robbed them of their labours. Who so harkeneth vnto soch, shal neuer fynde rest, and neuer dwell safely. The stroke of ẏ rod maketh yedders, but the stroke of the tonge smyteth the bones in sunder. There be many that haue perished with the swerde, but many more thorow the tonge.

Eccli. 21.d

D Wel is him that is kepte frō an euell tonge, & commeth not in ẏ anger therof: which draweth not the yock of soch, and is not bounde in the bondes of it. For the yock therof is of yron, and ẏ bondes of it of stele. The death therof is a very euell death: hell were better for one, then soch a tonge. But the fyre of it maye not oppresse them that feare God, and ẏ flamme therof maye not burne thē. Soch as forsake the LORDE, shal fall therin: and it shal burne them, and no man shal be able to quench it. It shal fall vpon thē as a Lyō, and deuoure them as a leparde. Thou hedgest ẏ goodes wt thornes: why doest thou not rather make dores and barres for ẏ mouth? Thou weiest thy golde and sylver: why doest thou not weye thy wordes also vpon the balaunce? Bewarre, that thou slyde not in thy tonge, and so fall before thine enemies, that laye wayte for the.

The XXIX. Chapter.

WHo so wil shewe mercy, let him lende vnto his neghboure: and he that is able, let him kepe the commaundement. Lende vnto thy neghboure in tyme of his nede, and paye thou thy neghboure agayne in due season. Kepe thy worde, & deale faithfully with him, & thou shalt allwaye fynde the thinge ẏ is necessary for the. There haue bene many, that whan a thinge was lent them, rekened it to be founde: and made them trauayle and laboure, that had helped them. Whyle they receaue eny thinge, they kysse the handes of soch as geue them, and for their neghbours good they humble their voyce. But whan they shulde paye agayne they kepe it back, and geue euell wordes, and make many excuses by reason of the tyme: & though he be able, yet geueth he scarse the halfe agayne, and rekeneth ẏ other to be founde. And yf he witholde not his moneye, yet hath he an enemye of him, and that vnserued.

He payeth him with cursinge and rebuke, and geueth him euel wordes for his goode dede. There be many one which are not glad for to lende, not because of euell, but they feare to lese the thinge that they lende. Be haue thou pacience with the symple, and withholde not mercy from him. Helpe the poore for the commaundementes sake, and let him not go emptye from the because of his necessite. Lese thy money for ẏ brother and neghbours sake, and burye it not vnder a stone, wher it rusteth and corruppeth. Gather thy treasure after the commaundement of the hyest, and so shal it bringe the more profyte then golde. Laye vp the allmes in the hart of the poore, and it shal kepe the from all euell. (A mans allmes is as a purse with him, and shall kepe a mans fauoure as the apple of an eye: and afterwarde shall it aryse, & paye euery man his rewarde vpon his heade. It shal fight for the agaynst thine enemies, better then the shylde of a giaunte, or speare of the mightie.

A good honest mā is suertye for his neghboure, but a wicked personne letteth him come to shame. Forget not the frendshipe of

thy suertye, for he hath gene his soule for y. The vngodly despyseth y good dede of his suertye, & the vnthankfull and ignoraunt leaueth his suertie in daunger. (Some man promyseth for his neghboure: & whan he hath lost his honesty, he shal forsake him.) Suertiship hath destroyed many a ryche man, & remoued them as the wawes in y see. Mighty people hath it dryuen awaye, and caused the to wandre in straunge countrees. An vngodly man transgressynge the commaundement of the LORDE, shal fall in to an euell suertiship: and though he force himself to get out, yet shal he fall in to iudgment. Helpe thy neghboure out after thy power, and bewarre, y thou thy self fall not in soch dett. The chefe thinge that kepeth in the life, is water and bred, clothinge and lodginge, to couer the shame.

D Better is it to haue a poore lyuynge in a mans owne house, then delicate fayre amōge the straunge. Be it litle or moch y thou hast, holde the contēt withall (& thou shalt not be blamed as a vagabounde:) for a myserable life is it, to go from house to house: and where a mā is fremde, he darre not opē his mouth. Though one be lodged, and haue meate and drynke, yet shall he be taken as vnworthy, & heare many bytter rough wordes, namely thus: Go thy waye thou straunger, and prepare a table (for thy self) and fede me also of that thou hast. Awaye thou straunger (so, that he regardeth his honoure nomore) my brother commeth in to my house, & so he telleth him the necessite of his house. These thinges are heuy to a man that hath vnderstandinge: namely, the forbyddinge of y house, & that the lēder casteth him in the teth.

The XXX. Chapter.

WHo so loueth his childe, holdeth him still vnder correccion, that he maye haue ioye of him afterwarde (and that he grope not after his neghbours dores.) He y teacheth his sonne, shall haue ioye in him, & nede not be ashamed of him amōge his aquantañce. Who so enfourmed & teacheth his sonne, greueth y enemie, and before his frendes he maye haue ioye of him. Though the father dye, yet is he as though he were not deed: for he hath left one behynde him that is like him. In his life he sawe him, & had ioye in him, & was not sory in his death, (nether was he ashamed before y enemies.) For he left behinde him an auenger agaynst his enemies, and a good doer vnto the frendes. For the life of childrē he shal binde the woundes together, and his hert is greued at euery crye. An vntamed horse wylbe harde, and a wanton childe wyl be wylfull. Yf thou bringe vp thy sonne delicatly, he shal make y afrayed: and yf thou playe with him, he shal bringe the to heuynes. Laugh not with him, lest thou wepe w him also, and lest thy teth be sett on edge at the last.

Geue him not liberte in his youth, & excuse not his foly. Bow downe his neck whyle he is yonge, hytt him vpon the sydes whyle he is yet but a childe, lest he ware stubburne, & gene no more force of y (and so shalt thou haue heuynes of soule.) Teach thy childe, & be diligēt therin, lest it be to thy shame. Better is the poore beynge whole & stronge, thē a man to be riche, & not to haue his health. Health and welfare is aboue all golde, and an whole body aboue all treasure. There is no riches aboue a sounde body, & no ioye aboue the ioye of the hert. Death is better then a wretched life, or contynuall sicknes. The good thinges y are put in a close mouth, are like as whan meate is layed vpon y graue.

What good doth the offeringe vnto an Idoll? For he can nether eate, taist ner smell. Euē so is it also with the riche, whom God maketh sēke: he seith it with his eyes, & groneth therafter, and is euen as a gelded man, that lyeth with a vyrgin and sygheth. Geue not ouer thy mynde in to heuynes, & vexe not thy self in thine owne councell. The ioye & chearfulnes of the hert is the life of man, and a mans gladnes is the prolonginge of his dayes. Loue thine owne soule, and comforte thine hert: as for sorow and heuynes, dryue it farre from y, for heuynes hath slayne many a man, and bryngeth no profit. Zele and anger shorten the dayes of the life: carefulnes and sorow bringe age before the tyme. Vnto a mery hert euery thinge hath a good taist, that he eateth.

The XXXI. Chapter.

LRauayle and carefulnes for riches taketh awaye the slepe, and maketh the flesh to cōsume. Whan one lyeth and taketh care, he waketh euer vp, like as greate sicknes breaketh the slepe. The rich hath greate labor in gatheringe his riches together, and then with the pleasure of his riches he taketh his rest & is refreshed. But who so laboureth and prospereth not, he is poore: and though he leave of, yet is he a begger. He that loueth riches, shall not be iustified: and who so foloweth corrupcio, shal haue ynough therof. Many one are come in greate myssfortune by the reason of golde, &

haue founde their destruccion before them. It is a tre of fallynge vnto them that offre it vp, and all soch as be fooliſh fall therin. Bleſſed is the rich, which is founde without blemyſh, and hath not gone after golde, ner hoped in money and treasures. Where is there ſoch one? and we ſhal commende him, and call him bleſſed, for greate thinges doth he amonge his people. Who ſo is tryed, & founde perfecte in ſoch thinges, ſhalbe commended and praiſed. Who might offende, & hath not offended? Who coude do euell, and hath not done it? Therfore ſhal his good be ſtabliſhed, and the whole congregacion ſhal declare his almesses. Yf thou ſytt at a greate mans table, open not thy mouth wyde vpon it, and make not many wordes. Remembre, that an euell eye is a ſhrew.

B What thinge created is worſe then a wicked eye? therfore wepeth it before euery mās face? Laye not thine hand vpon euery thinge that thine eye ſeyth, and ſtryue not with
att.7.a him in the dyſhe. Ponder by thy ſelf what thy neghboure wolde fayne haue, & be decrete in euery poynte. Eate the thinge that is ſet before the, manerly, as it becommeth a
cli 37.d man: and eate not to moch, leſt thou be abhorred. Leaue thou of firſt of all becauſe of nurture, leſt thou be he whom no man maye ſatiſſie, which maye turne to thy decaye. Whā thou ſytteſt amonge many men, reach not thine hāde out firſt of all. O how well contēt is a wyſe man wt a litle wyne? ſo ẏ in ſlepe thou ſhalt not be ſeke therof, ner fele eny payne. A ſwete wholſome ſlepe ſhal ſoch one haue, and fele no inwarde greſe. He ryſeth vp by tymes in ẏ mornynge, and is well at eaſe in him ſelf. But an vnſaciable eater ſlepeth vnquyetly, and hath ache and payne of the body. Yf thou feleſt that thou haſt eaten to moch, aryſe, go thy waye, caſt it of thy ſtomack, and take thy reſt.

C My ſonne, heare me, and deſpyſe me not: and at the laſt thou ſhalt fynde as I haue
com.12.b tolde the. In all thy workes be diligent and quycke, ſo ſhal there no ſickenes happen vnto
pro.22.a the. Who ſo is liberall in dealynge out his meate, many men ſhall bleſſe him and prayſe him with their lippes: and the ſame is a ſure token of his loue and faithfulnes. But he ẏ is vnfaithfull in meate, the whole cite ſhall complayne of him: and that is a ſure experiēce of his infidelite and wickednes. Be not
ephe.5.b thou a wine bebber, for wyne hath deſtroyed
udic.13.a many a man. The fyre proueth ẏ hard yron, euen ſo doth wyne proue the hertes of the proude, whan they be dronken.

Wyne ſobrely dronken, quyckeneth the D
life of mā. Yf thou dryncke ſt it meaſurably, Pſal.
thou ſhalt be temperate. What life is it, ẏ Pro.
maye contynue without wyne? Wyne was 1.Tim.
made from the begynnynge to make men glad (and not for dronkennes) Wyne meaſurably dronkē is a reioyſinge of the ſoule and body. But yf it be dronken with exceſſe, it maketh bytternes and ſorowe vnto the mynde. Dronkēnes fylleth the mynde of the fooliſh with ſhame and ruyne, mynyſheth the ſtrēgth, and maketh woundes. Rebuke not Eccl.
thy neghboure at ẏ wyne, and deſpyſe him not in his myrth. Geue him no deſpyteful wordes, and preaſſe not vpon him with contrary ſayenges.

The XXXII. Chapter.

Yf thou be made a ruler, prūde not thy A
ſelf therin, but be thou as one of the Deu.
people. Take diligent care for them, Luc.
and loke well therto: and whan thou haſt done all thy dewtye, ſyt the downe, that thou mayeſt be mery with them, and receaue a crowne of honoure. Talke wyſely & honeſtly, for wyſdome becommeth the right well, Hynder not muſyck. Speake not, where there is no audyence: and poure not forth wyſdome out of tyme, at an importunyte. Like Eccl.
as the Carbuncle ſtone ſhyneth, that is ſet in golde, ſo doth a ſonge garnyſh the wyne feaſt: and as ẏ Smaragde that is ſet in golde, ſo is the ſwetnes of Muſyck by ẏ myrth of wyne.

Thou yonge mā, ſpeake that becommeth B
the, & that is profitable, and yet ſcarſe whan thou art twyce axed. Comprehende moch with few wordes. In many thinges be as one that is ignoraynt, geue eare, and holde thy tonge withall. Yf thou be amonge men of hyer auctorite, deſyre not to compare thy ſelf vnto them: and whā an elder ſpeaketh, make not thou many wordes therin. Before the thonder goeth lightenynge, and before nurtoure and ſhamefaſtneſſe goeth loue and fauoure. Stōde vp by tymes, and be not the laſt: but get the home ſoone, & there take thy paſtyme, & do what thou wilt: ſo ẏ thou do no euell, and defye no mā. But for all thinges geue thankes, vnto him that hath made the, and repleniſhed the with his goodes.

Who ſo feareth the LORDE, wyl receaue C
his doctryne: and they that get them to him by tymes, ſhall fynde grace. He that ſeketh the lawe, ſhall be fylled withall: As for him ẏ is but fayned, he wyll be offended therat. They that feare the LORDE, ſhal fynde the iudgment, & their righteouſnes ſhalbe kynd

led as a light. An vngodly man will not be reformed, but can helpe him self with the example of other in his purpose. A man of vnderstondinge despyseth no good councell: but a wylde and proude body hath no feare. My sonne, do nothinge without advisement, so shal it not repēt the after ẏ dede. Go not in the waye where thou mayest fall, ner where thou mayest stomble against the stone. Geue not ẏ self in to a laborious slypery waye, and bewarre of thine owne children. In all thy workes put thy trust in God from thy whole hert, for that is the kepinge of the cōmaundementes. Who so beleveth Gods worde, taketh hede to the commaundementes: and he that putteth his trust in ẏ LORDE, shal wante nothinge.

The XXXIII. Chapter.

A There shall no evell happen vnto him that feareth God: but whan he is in tentacion, the LORDE shall delyuer him. A wyse man hateth not ẏ lawe, but an ypocryte is as a shyp in a raginge water. A man of vnderstondinge geveth credence vnto the lawe of God, and ẏ lawe is faithfull vnto him. Be sure of the matter, then talke therof: Be first wel instructe, thē maiest thou geve answere. The hert of ẏ foolish is like a cartwhele, and his thoughtes renne aboute like the axell tre. Like as a wylde horse that neyeth vnder every one ẏ sytteth vpon him, so is it with a scornefull frende. Why doth one daie excell another, seynge all the dayes of the yeare come of the Sonne? The wysdome of the LORDE hath so parted them asunder, and so hath he ordened the tymes and solempne feastes. Some of them hath he chosen and halowed before other dayes. And all men are made of the grounde, and out of the earth of Adam.

B In the multitude of scyence hath ẏ LORDE sundered them, and made their wayes of dyverse fashions. Some of them hath he blessed, made moch of them, halowed them, and claymed them to himself. But some of thē hath he cursed, brought thē lowe, and put thē out of their estate. Like as ẏ claye is in the potters hande, and all the ordrynge therof at his pleasure: so are men also in the hande of him ẏ made thē, so that he maye geve them as it liketh him best. Agaynst evell is good, and agaynst death is life: so is the vngodly agaynst soch as feare God. Beholde thus all the workes of the Hyest, and there are euer two agaynst two, and one set agaynst another. I am awaked vp last of all, as one that gathereth after in harueste. In the giftes of God and in his blessynge I am increased, and haue fylled my wyne presse, like a grape gatherer. Beholde, how I haue not laboured onely for my self, but for all soch as loue nurture and wysdome. Ecclesiatici. 24.

Heare me O ye greate men of the people, C and harken wt yō eares ye rulers of ẏ congregacion. Geue not ẏ sonne and wyfe, ẏ brother and frende power over the, whyle thou lyvest: and geve not awaye thy substaunce and good to another, lest it repent the, and thou be fayne to begg therfore thy self. As longe as thou lyvest and hast breth, let no man chaunge the: For better it is thy children to praye the, then ẏ thou shuldest be fayne to loke in their handes. In all thy workes be excellent, that thy honoure be neuer stained. At the tyme whan thou shalt ende thy dayes, and fynish thy life, distribute thine inheretaūce. The fodder, the whyppe, and the burden belongeth vnto the Asse: Meate, correccion, and worke vnto the seruaunt.

Yf thou set thy seruaunt to laboure, thou D shalt fynde rest. But yf thou let him go ydel, he shal seke libertye. The yock and ẏ whyppe bowe downe the neck, but tame thou thy evell seruaunt with bōdes and correccion. Sende him to laboure, that he go not ydle: For Idylnesse bryngeth moch evell. Sett him to worke, for that belongeth vnto him and becōmeth him well. Yf he be not obedient, bynde his fete: but do not to moch vnto him in anye wyse, and without discrecion do nothinge. Yf thou haue a (faithfull) seruaūt, let him Eccli. 7. c be vnto the as thine owne soule, for in blonde hast thou gotten him. Yf thou haue a seruaunt, holde him as thy self, for thou hast nede of him as of thy self. Yf thou intreatest him evell, and kepest him harde, and makest him to be proude, and to renne awaye from ẏ, thou canst not tell, what wayes thou shalt seke him.

The XXXIIII. Chapter.

Vayne wyse people begyle them selues wt A vayne and disceatfull hope, and fooles trust in dreames. Who so regardeth dreames, is like him that wil take holde of a shadowe, and folowe after the wynde. Euen so is it with the appearinges of dreames. Before the face is the licknes of a face. Who can be clensed of ẏ vncleane? Or what treuth can be spoken of a lyar? Soothsayenge, witchcraft, sorcery and dreaminge is but vanyte: like as whan a wōmā travayleth wt chylde, and hath many fantasyes in hir herte. Where as soch visions come not of God, set not thine herte vpon them: For dreames

haue disceaued many a mā, and they sayled, that put their truste therin.

B The lawe shalbe fulfilled without lyes, & wysdome is sufficient to a faithfull mouth. A wyse man ẏ is well instructe, vnderstonstondeth moch: & he ẏ hath good experiēce, can talke of wysdome. He ẏ hath no experiē ce, knoweth litle: & he ẏ erreth, causeth moch wickednes. Whan I was yet in erroure, I lerned moch also: yee I was so lerned, that I coude not expresse it all, and came oft in parell of death therouer, tyll I was delyuered from it. Now I se, that they which feare God, haue the right sprete: for their hope stō deth in him, that can helpe thē. Who so feareth the LORDE, stōdeth in awe of no man, and is not afrayed, for the LORDE is his ho pe and comforte.

C Blessed is the soule of him ẏ feareth the LORDE: In whō putteth he his truste: who is his strēgth: For the eyes of the LORDE haue respecte vnto them, that loue him. He is their mightie proteccion, & strōge grounde: A defence for the heate, a refuge for the hote noone daye, a sucore for stomblynge, & an helpe for fallynge. He setteth vp the soule, and lighteneth ẏ eyes: he geueth healthe life, and blessynge. He that geueth an offerin ge of vnrighteous good, his offerynge is re fused: and the scornefull dealinges of the vn righteous please not God. God hath no de lyte in the offerynges of ẏ vngodly, nether maye synne be reconcyled in the multitude of oblacions. Who so bryngeth an offeryn ge out of ẏ goodes of ẏ poore, doth euē as one ẏ kylleth ẏ sonne before ẏ fathers eyes.

Pro.15.a

D The bred of the nedefull is the life of the poore: he ẏ defraudeth him therof, is a man, of blonde. Who so robbeth his neghbō of his lyuinge, doth as greate synne as though he slew him to death. He that defraudeth ẏ labo rer of his hyre, is a blonde shedder. Whā one buyldeth, and another breaketh downe, what profit haue they then but labour? Whan one prayeth, & another curseth, whose voyce wyl the LORDE heare? He that washeth himself because of a deed body, & then toucheth the deed agayne, what doth his waßshinge? So is it with a man that fasteth for his synnes, and doth them agayne: who wil heare his prayer? Or what doth his fastynge helpe him?

Deu.24.c
Eccli.7.c

Nu.19.b

Pro.26.b
1.Pet.2.b

The XXXV. Chapter.

A Who so kepeth the lawe, bryngeth of ferynges ynough. He that holdeth fast the commaundement, offreth the right healthoffrynge. He ẏ is thankfull

Iere.7.c

& recompenseth, offreth fyne floure. Who so is mercifull & geueth allmes, ẏ is the right thankoffrynge. God hath pleasure, whā one departeth frō synne: & to forsake vnrighte ousnes recōcileth vs ẇ him. Thou shalt not appeare emptye before ẏ LORDE, for all soch is done because of ẏ cōmaundemēt. The of feringe of ẏ righteous maketh ẏ aulter fatt, & a swete smell is it before ẏ hyest. The offe rynge of the righteous is acceptable vnto God, & shal neuer be forgottē. Geue God his honō with a chearfull eye, & kepe not backe the firstlinges of ẏ handes. In all thy gistes shew a mery countenaunce, & halowe thy ti thes vnto God ẇ gladnes. Geue vnto God, acordinge as he hath enriched & prospered the: & loke what thine hande is able, ẏ geue ẇ a chearfull eye: for the LORDE recompen seth, & geueth ẏ seuē tymes as moch againe.

Rich.
Phil.a

Exod.

Gen.

2.Cor.

Leui.

Geue no vnrighteous gistes, for soch wil not he receaue. Bewarre of wrongeous offe rynges, for ẏ LORDE is a righteous iudge, & regardeth no mans personne: he accepteth not the personne of the poore, but he heareth ẏ prayer of ẏ oppressed. He despyseth not ẏ desyre of ẏ fatherles, ner ẏ wyddow, whan she poureth out hir prayer before him. Doth not God se ẏ teares, ẏ renne downe ẏ chekes of the wyddow? Or heareth he not the com playnte, ouer soch as make her to wepe? Who so serueth God after his pleasure, shalbe ac cepted, & his prayer reacheth vnto the clow des. The prayer of him ẏ humbleth himself, goeth thorow ẏ cloudes, tyll she come nye. She wyl not be comforted, ner go hir waye, tyll ẏ hyest God haue respecte vnto her, ge ue true sentēce, & performe ẏ iudgmēt. And ẏ LORDE wil not be slack in cōmynge, ner ta ry longe: tyll he haue smyttē in sonder ẏ bac kes of ẏ vnmercyfull, & auenged himself of ẏ heithen: tyll he haue takē awaye ẏ multi tude of ẏ cruell, & brokē the cepter of the vn righteous: tyll he geue euery man after his workes, & rewarde them as they haue deser ued: tyll he haue delyuered his people, mayn tened their cause, & reioysed them in his mer cy. O how fayre a thinge is mercy, in the tyme of anguysh & trouble: It is like a cloude of rayne, ẏ cōmeth in ẏ tyme of a drouth.

Iob.

Deu.

Iob.

Iob.

Iob

Lift vp thine hande ouer the outlādish hei
then, ẏ they maye lerne to knowe thy might
& power. Like as thou art halowed in vs be
fore them, so bringe to passe, ẏ thou mayest
be magnified also in them before vs: ẏ they
maye knowe the, like as we knowe the. For
there is none other God, but onely thou O
LORDE. Renue the tokens, & chaunge the
wonderous workes. Shewe thine hāde and
thy right arme gloriously. Rayse thy indig
nacion, & poure out thy wrath. Take awaye
the aduersary, & smyte the enemye. Make ẏ
tyme shorte, remembre thy couenaunt, that
ẏ wonderous workes maye be praysed. Let
the wrath of the fyre consume them, that lyue so careles: and let them perish, that do ẏ
people hurte. Smyte in sonder the heade of
the princes, that be oure enemies, and saye:
there is none other but we.

B Gather all ẏ trybes of Jacob together a-
gaine, ẏ they maie knowe, how ẏ there is
none other God but onely thou, ẏ they maie
shew thy wonderous workes, and be thy peo
ple & heretage, like as from the begynninge.
O LORDE haue mercy vpon the people ẏ
hath ẏ name, & vpō Israel, whom thou hast
lickened to a first borne sonne. O be merciful
vnto Jerusalē the cite of thy Sanctuary, ẏ
cite of thy rest. Fyll Sion with thy vnspea-
keable vertues, & ẏ people wt thy glory. Geue wytnes vnto ẏ creature, whom thou mayd
dest from the begynnynge, and rayse vp the
prophecies ẏ haue bene shewed in thy name.
Reward them ẏ wayte for the, ẏ thy pro-
phetes maye be founde faithfull. O LORDE
heare the prayer of thy seruauntes, accordin
ge to ẏ blessinge of Aaron ouer thy people:
that all they which dwell vpon earth, maye
knowe, that thou art the LORDE the eter-
nall God, which is from euerlastinge.

C The bely deuoureth all meates, yet is one
meate better then another. Like as the ton-
ge taisteth venyson, so doth an hert of vn-
derstondinge marck false wordes. A frowar
de hert geueth heuynes, but a man of expe-
rience lifteth him vp agayne. The woman
receaueth euery man, yet is one daughter bet
ter then another. A fayre wife reioyseth hir
hußbande, and a man loueth nothinge bet-
ter. Yf she be louynge & vertuous withall,
then is not hir hußbande like other men. He
that hath gotten a vertuous woman, hath
a goodly possession: she is vnto him an helpe
and piler wher vpon he resteth. Where no
hedge is, there the goodes are spoyled: and
where no houßwife is, there ẏ frēdles mour
neth. Like as there is no credence geuen to
a robber, ẏ goeth from one cite to another:
So is not ẏ man beleued, that hath no nest,
and must turne in, where he maye abyde in
the night.

The XXXVII. Chapter.

EVery frende sayeth: I wil be frendly vnto him also. But there is some fren
de, which is onely a frende in name. Remayneth there not heuynes vnto death,
whan a companyon and frende is turned to
an enemye: O most wicked presumpcion: Frō
whence art thou spronge vp, to couer the
earth with falsede & disceate? There is some Eccli. 6. b
companyon, which in prosperite reioyseth
with his frēde: but in the tyme of trouble, he
taketh parte agaynst him. There is some cō
panyon, that mourneth with his frende for
the bely sake: but whan trouble commeth, he
taketh holde of the shylde. Forget not thy
frende in thy mynde, & thynke vpon him in ẏ
riches. Euery counceler bryngeth forth his
councell: Neuertheles there is some, ẏ coun-
celeth but for his owne profit. Bewarre of ẏ Eccli. 8. c
counceler, & be aduysed afore wherto thou and 9. c
wilt vse him, for he wil geue coūcell for him
self. Lest he cast the lott vpon the, & saye vn
to the: Thy waye and purpose is good, and
afterwarde he stande agaynst the, and loke
what shal become of the.

Axe no coūcell at him, ẏ suspecketh ẏ for B
an enemie, & hyde ẏ councell from soch as ha
te ẏ. Axe no councell at a woman, cōcernyn
ge ẏ thinges ẏ she lōgeth for: ner at a fear-
full & faintharted body, in matters of warre:
or at a marchaunt, how deare he wil cheape
thy wares towarde his: or at a byer, of sel-
lynge: Or at an envyous man, of thankes-
geuynge: Or at the vnmercifull, of louynge
kindnes: Or at ẏ slouthfull, of workinge: Or
at an hyrelynge which hath no house, of pro
fit or wealth. (An ydle body wolde not glad-
ly heare speake of moch labō.) Take no soch
folkes to coūcell, but be diligēt to seke coūcel
at a vertuous man, ẏ feareth God, soch one
as thou knowest to be a keper of ẏ cōmaun
demētes, which hath a minde after thine ow
ne minde, & is sory for ẏ whā thou stōblest.

And holde thy councell fast in thine hert: C
for there is no man more faithfull to kepe it,
then thou thy self. For a mās mynde is som
tyme more disposed to tell out, then seuen
watchmen that sytt aboue in an hye place
lokynge aboute them. And aboue all this
praye the Hyest, that he wil lede thy waye in
faithfulnes & trueth. Before all thy workes
axe councell first: and or euer thou doest eny
thinge, be well aduysed. There be foure thin

ges that declare a chaunged hert, wherout there springeth euell & good, death & life, & a master full tonge that bableth moch. Some man is apte and well instructe in many thinges, and yet very vnprofitable vnto himself. Some man there is, that can geue wyse and prudent councell, and yet is he hated, & contynueth a begger: for that grace is not geuē him of God, to be accepted. Another is robbed of all wißdome, yet is he wise vnto himself, and the frute of vnderstōdinge is faithfull in his mouth.

D A wyse man maketh his people wyse, & ỹ frutes of his wißdome fayle not. A wyse mā shal be plēteously blessed of God: & all they that se him, shal speake good of him. The life of man stondeth in ỹ nōbre of the dayes, but the dayes of Israel are innumerable. A wyse man shal opteyne faithfulnes & credence amonge his people, & his name shalbe perpetuall. My sonne, prone thy soule in thy life: & yf thou se eny euell thinge, gene it not vnto her. For all thinges are not profitable for all men, nether hath euery soule pleasure in euery thinge. Be not gredy in euery eatynge, and be not to haistye vpō all meates. For excesse of meates bryngeth sikes, and glotony commeth at the last to an vnmeasurable heate. Thorow glotony haue many one perished: but he that dyeteth him self temperatly, prolongeth his life.

1.Cor.6.c
Ind 10.c
Eccli.31.b

The XXXVIII. Chapter.

A Honoure the phisician: honoure him because of necessite. God hath created him (for of the hyest commeth medcyne) and he shal receaue giftes of the kynge. The wißdome of the phisician bryngeth him to greate worshipe, & in the sight of the greate men of this worlde, he shalbe honorably taken. The LORDE hath created medcyne of the earth, and he that is wyse, wyl not abhorre it. Was not ỹ bytter water made swete with a tre? that men might lerne to knowe the vertue therof. The LORDE hath geuen men wyßdome & vnderstondinge, ỹ he might be honoured in his wōderous workes. With soch doth he heale men, & taketh awaye their paynes: Of soch doth the Apotecary make a confeccion, yet can no man perfourme all his workes. For of ỹ LORDE commeth prosperous wealth ouer all ỹ earth.

Exo.15.d
4.Re.4.c

B My sonne, despyse not this in thy sicknes: but praye vnto the LORDE, & he shal make the whole. Leaue of from synne, & ordre thy handes a right: clēse thine hert from all wickednes. Geue a swete sauoured offrynge, & ỹ fyne floure for a token of remembraunce: make the offrynge fatt, as one that geueth the first frutes, & geue rowme to the Phisician. For ỹ LORDE hath created him: let him not go from the, for thou hast nede of him. The houre maye come, ỹ the seke maye be helped thorow them, whan they praye vnto ỹ LORDE, ỹ he maie recouer, & get healthe to lyue lōger. He that synneth before his maker, shall fall in to the handes of the Phisician.

Esa.38.a
2.Par.16.c

My sonne, bryng forth thy teares ouer the deed: and begynne to mourne, as yf thou haddest suffred greate harme thy self: & thē couer his body after a conuenyent maner, & despyse not his buryall. Enforce thy self to wepe, & prouoke thy self to mourne, & make lamentacion expediently, and ỹ a daye or two, lest thou be euell spoken of: & then cōforte thy self because of the heuynes. For of heuynes cōmeth death, the heuynes of ỹ hert breaketh strength. Heuynes and powerte grieueth the hert in tentacion & offence. Take no heuynes to hert, dryue it awaye, and remembre the last thinges. Forget it not, for there is no turnynge agayne. Thou shalt do him no good, but hurte thy self. Remembre his iudgmēt, thine also shalbe like wyse: vnto me yesterdaye, vnto the to daye. Let the remembraunce of the deed ceasse in his rest, and cōforte thy self agayne ouer him, seynge his sprete is departed from him.

Pro.
and
Eccl.
1.Re.

D The wyßdome of the scrybe is at cōuenyent tyme of rest: & he ỹ ceasseth from exercyse & labō, shalbe wyse. He that holdeth ỹ plough, & hath pleasure in proddynge & dryuynge ỹ oxen, & goeth aboute w' soch workes, he can speake of oxen. He setteth his hert to make forowes, & is diligent to gene ỹ tyne fodder. So is euery carpenter also & work master, that laboureth still night & daye: he carueth, graueth & cutteth out, & his desyre is in sondrye connynge thinges, and his hert ymagineth, how he maye conyngly cast an ymage, his diligence also & watchinge perfourmeth the worke. The yronsmyth inlike maner bydeth by his stythie, & doth his diligence to laboure the yron. The vapoure of the fyre brenneth his flesh, and he must fight with the heate of the fornace. The noyse of the hammer soundeth euer in his eares, and his eyes loke still vpon the thinge ỹ he maketh. He hath set his minde there vpon, that he wyll make out his worke, and therfore he watcheth, how he maie set it out, and bryng it to an ende.

44.b

So doth the potter syt by his worke, he turneth ỹ whele aboute with his fete, he is

diligent & carefull in all his doynges, & his labour and worke is without nombre. He fashioneth the claye with his arme, and bi his fete he tepereth it. His hert ymagineth how he maye make it pleasaunt, & his diligence is to clense the ouen. All these hope in their hades, & euery one thinketh to be connynge in his worke. Without these maye not the cities be manteyned, inhabited ner occupied: yet come they not hye in the congregacion: they vnderstande not the couenaunt of ỹ lawe: they can not declare equyte & iudgment: they can not fynde out the darck sentēces: but thorow them shal the creature of ỹ worlde be manteyned: their prayer concerneth onely the worke & labo of cōninge.

The XXXIX. Chapter.

A BVt he ỹ applyeth his mynde to vnderstande the lawe of God, doth diligently seke out ỹ wyßdome of them of the olde tyme, & exercyseth him self in the propheties. He kepeth ỹ sayenges of famous men, and preasseth to the vnderstandinge of darck sentēces of wyßdome. He seketh out ỹ mysterye of secrete sayēges, and exercyseth him self therin cōtynually. He doth seruyce amonge greate men, & appeareth before the prynce. He goeth in to a straunge countre, & trauaileth thorow it: loke what good or euell is amōge men, he proueth it & seketh it out. He purposeth in his hert, to resorte early vnto the LORDE ỹ made him, & to praye before the hyest God. He openeth his mouth in prayer, & prayeth for his synnes.

B When the greate LORDE wil, he shalbe filled wt the spirete of vnderstādinge, ỹ he maie then poure out wyse sentences, & geue thankes vnto the LORDE in his prayer. He shal ordre his deuyce, and lede his knowlege aright, & geue him vnderstandinge of secrete thinges. He shal shew forth the sciēce of his lerninge, & reioyce in the couenaunt of the lawe of the LORDE. The whole congregacion shal cōmende his wyßdome, & it shal neuer be put out. The remembraunce of him shal neuer be forgotten, & his name shal con 44.b tynue from one generacion to another. His wyßdome shalbe spoken of, & the whole congregacion shall openly declare his prayse. Whyle he liueth, he hath a greater name thē a thousande besyde: & after his death, the same name remayneth vnto him. Yet wyll I speake of mo men of vnderstandinge, for I am full as the Moone.

C Herke vnto me (ye holy vertuous childrē) bringe forth frute, as the rose that is planted by the brokes of the felde, and geue ye a swete smell as Libanus. Florish as the rose garden, synge a songe of prayse. O geue thākes vnto God ouer all his workes. Geue glory and honoure vnto the LORDE, shew his prayse with youre lippes. Yee euen with the songe of youre lippes, with harpes & playenge, and in geuinge thankes vnto him, saye after this maner: All ỹ workes of the LORDE Gen.1.d are exceadinge good, and all his commaundementes are mete and conuenient in due season.

D

A mā nede not to saie: what is ỹ? what is that? for at time conuenient they shal all be Gen.7.d sought. At his cōmaundement ỹ water was as a wall, & at the worde of his mouth ỹ waters stode still. In his commaundement is euery thinge acceptable and reconcyled, and his health can not be minished. The workes of all flesh are before him, & there is nothinge hydd from his eyes. He seith from euerlastinge to euerlastinge, and there is nothinge to wonderfull or hye vnto him. A man nede not to saye then, what is this, or that? For he hath made all thinges to do good vnto man. His blessynge shall renne ouer as the streame, and moysture the earth like a floude of water. Like as he maketh the water for drouth, so shall his wrath fall vpon the heithen.

E Ose.14.f Rom.8.

His wayes are playne and right vnto ỹ iust, but the vngodly stomble at them. For the good are good thinges created from the begynnynge, and euell thinges for the vngodly. All thinges necessary for the life of man are created from the begynnynge: water, fyre, yron and salt, meel, wheate and hony mylke and wyne, oyle and clothinge. All these thinges are created for the best to the faithfull: But to the vngodly shal all these thinges be turned to hurte and harme. There be spretes that are created for vengeaūce, and in their rigorousnes haue they fastened their tormentes. In the tyme of the ende they shal poure out their strēgth, and pacifie ỹ wrath of him that made them. Fyre, hayle, honger and death: all these thinges are created for vengeaunce. Eccll.29. 1.Ti.4.a Matt.25. Eccli.40.

F

The teth of wylde noysome beestes, the scorpions, serpentes, and the swerde are created also for vengeaunce, to the destruccion of the vngodly. They shall be glad to do his commaundementes: and whan nede is, they shalbe ready vpon earth: and whan their houre is come, they shal not ouerpasse the commaundement of the LORDE.

Therfore haue I taken a good corage vnto me from the begynnynge, and thought

to put these thinges in wrytinge, and to leane thē behynde me. All ỹ workes of the LORDE are good, and he geueth euery one in due season, and whan nede is, So that a man ne de not to saye: this is worse then that. For in due season they are all pleasaunt and good: And therfore prayse the LORDE with whole hert and mouth, & geue thankes vnto his name.

The XL. Chapter.

A GReate trauayle is created for all mē, and an heuy yock vpon all mens children, from the daye that they go out of their mothers wombe, tyll they be buried in (the earth) the mother of all thinges: namely, their thoughtes and ymaginacions, feare of the hert, councell, meditacions, longinge and desyre, the daye of death: from the hyest that sytteth vpon the glorious seate, vnto the lowest and most symple vpon the earth: from him that is gorgiously arayed, and weereth a crowne, vntyll him that is but homely and symple clothed. There is nothinge but wrath, zele, fearfulnes, vnquietnes, and feare of death, rigorous anger and stryfe. And in the night whan one shulde rest and slepe vpon his bedd, the slepe chaungeth his vnderstandinge and knowlege. A litle as nothinge is his rest, in ỹ slepe as well as in the daye of laboure.

B He feareth and is disquyted in the vision of his hert, as one that renneth out of a batayll: and in the tyme of health he awaketh, and marueleth that the feare was nothinge. Soch thinges happen vnto all flesh, both man and beest: but seuenfolde to the vngodly. Moreouer death, bloudsheddinge, stryfe & swerde, oppression, honger, destruccion and punyshment: these thinges are all created agaynst the vngodly, and for their sakes came the floude also. All that is of the earth, shal turne to earth agayne: and all waters ebb agayne in to the see. All brybes and vnrighteousnes shalbe put awaye, but faithfulnes and trueth shal endure for euer. The substaūnce and goodes of ỹ vngodly shalbe dried vp and syncke awaye as a water floude, and they shall make a sounde like a greate thonder in the rayne.

C Like as the righteous reioyseth whan he openeth his hande, so shall the trāsgessours be fayne, whan their goodes vanysh and consume awaye. The children of the vngodly shal not optayne many braunches: and ỹ vncleane rotes vpō the hye rockes shalbe roted out before the gras by the water syde & vpon the ryuer bankes.

Frendlynes and liberalite in the increase and blessynge of God, is like a paradise & garden of pleasure: soch mercy also & kindnes endureth for euer. To labō & to be content with that a man hath, is a swete pleasaunt life: that is to fynde a treasure aboue all treasures. To beget children and to repayre the cite, maketh a perpetuall name: but an honest woman is more worth thē they both. Wyne and mynstralsye reioyse the hert, but the loue of wyßdome is aboue them both.

Pypinge and harpinge make a swete noyse, but a frendly tonge goeth beyonde them both. Thine eye desyreth fauoure and bewtie but a grene sede tyme rather thē they both. A frende and companyon come together at oportunyte, but aboue them both is a wife that agreeth with hir hußbande. One brother helpeth another in the tyme of trouble, but allmes shal deliuer more then they both. Golde and syluer fasten the fete, but a good councell is more pleasaunt then they both. Temporall substaunce and strength lift vp the mynde: but the feare of the LORDE more then they both. The feare of the LORDE wanteth nothinge, and nedeth no helpe. The feare of ỹ LORDE is as a pleasaunt gardē of blessynge, and nothinge so bewtyfull as it is. My sonne, lede not a beggers life, for better it were to dye thē to begg. Who so loketh to another mans table, taketh no thought for his owne lyuynge how to vpholde his life, for he fedeth himself with other mens meate. But a wyse and well nurtoured man wyll bewarre therof. Beggynge is swete in the mouth of the vnshamefast, but in his bely there burneth a fyre.

The XLI. Chapter.

O Death, how bytter is the remembraunce of the, to a man that seketh rest and comforte in his substaunce and riches, vnto the man that hath nothinge to vexe him, and that hath prosperite in all thinges, yee vnto him that yet is able to receaue meate: O death, how acceptable and good is thy iudgment vnto the nedefull, and vnto him whose strength fayleth, & that is now in his last age, and that in all thinges is full of care and fearfulnes: vnto him also that is in dispayre, and hath no hope ner pacience: Be not thow afrayed of death: remembre them ỹ haue bene before the: and ỹ come after ỹ: this is the iudgmēt of ỹ LORDE ouer all flesh. And why wolde ye thou be agaīst this pleasure of ỹ Hiest: Whether it be ten, an hundreth, or a thousande

yeares: death axeth not how longe one haue lyued.

B The children of the vngodly are abhominable children, and so are they that kepe company with the vngodly. The inheretaunce 5.40.c of vngodly children shall come to naught, and their posterite shal haue perpetuall shame and confucion. The children complayne of an vngodly father: and why: for his sake they are rebuked and despysed. Wo be vnto you (O ye vngodly) which haue forsake the lawe of ỹ hyest God: Yf ye be borne, ye shal be borne to cursynge: yf ye dye, ỹ curse shal be youre porcion.

All that is of ỹ earth, shal turne to earth 40.b agayne: so go the vngodly also out of ỹ curse into destruccion. The sorow of men is in their body: but ỹ name of the vngodly shal be put out, for it is nothinge worth. Labour to get the a good name, for that shall contynue surer by the, then a thousande greate treasures of golde. A good life hath a nõbre of dayes, but a good name endureth euer.

My children, kepe wyßdome in peace: for C wißdome that is hyd and a treasure that is 20.d not sene, what profit is in thē both? A man that hydeth his fooliſhnes, is better then a man that hydeth his wyßdome. Therfore be ye turned at my wordes: for it is not good, in all thinges and allwaie to be ashamed. True faith must proue and measure it.

Be ashamed of whordome before father and mother: Be ashamed of lesynge before the prynce and men of auctorite: Of synne, before the iudge and ruler: Of offence, before the congregacion and people: Of vnrighteousnes, before a companyon and frēde: Of theft, before ỹ neghbours. As for the trueth of God and his couenaunt, be not ashamed 41.b therof.

Be ashamed to lye with thyne elbowes vpon the bred: Be ashamed to loke vpō harlottes: Be ashamed to turne awaye thy face from thy frende: Be ashamed to take & not to geue: Be ashamed also to loke vpon anothers mans wyfe, and to make many tryflinge wordes with hir mayden, or to stonde by hir bedsyde. Be ashamed to vpbrade thy frēde: and whan thou geuest eny thinge, cast him not in the teth wit hall.

The XLII. Chapter.

A Yhearse not a thinge twyse, and disclose not the wordes, that thou hast herde in secrete. Be shamefast & well manered in dede, so shall euery man fauoure the. Of these thinges be not thou ashamed, and accepte no personne to offende. Namely, of these thinges be not ashamed: Of the lawe of God, of the couenaunt, of iudgmēt: to brynge the vngodly from his vngodlines vnto righteousnes, and to make him a good man: to deale faithfully wt neghbō & companyon: to distribute the heretage vnto ỹ frendes: to be diligent to kepe true measure and weight: to be content, whether thou getteſt moch or litle: to deale truly wt temporall goodes in byenge and sellynge: to brynge vp children with diligence: to correcke an euell seruaunt: to kepe that thine is frō an euell wife: to set a lock where many handes are: what thou delyuereſt and geueſt out to be kepte, to tell it, and to weye it: to wryte vp all the outgeuynge and receaunynge: to ensourme ỹ vnlerned and vnwyse: Of the aged, that are iudged of the yonge. Yf thou be diligēt in these thinges, truly thou shalt be lerned and wyse and accepted of all men.

B The daughter maketh ỹ father to watch secretly: and the carefulnes that he hath for her, taketh awaye his slepe: yee in the youth, leſt she shulde ouergrowe him: And whan she hath an hußbande, leſt she shulde be hated: leſt she shulde be defyled or rauyshed in hir virginyte, or gotten with childe in hir fathers house: Or (whan she commeth to the man) leſt she behaue herself not right, or cō contynue vnfrutefull. Yf thy daughter be Eccli.26.b wanton, kepe her strately, leſt she cause thine enemies laugh the to scorne, & the whole cite to geue ỹ an euell reporte, and so & thou be fayne to heare thy shame of euery man, and be confounded before all ỹ people. Beholde not Eccli.25.c euery bodies bewtye, & haue not moch dwellynge amonge wemen. For like as the worme Gen.3.b and moth commeth out of clothinge, so doth wickednes come of wemen.

It is better to be with an euell man, then C wt a frendly wife ỹ putteth one to shame and rebuke. I wyl remembre the workes of the LORDE, and declare the thinge ỹ I haue sene. In ỹ wordes of ỹ LORDE are his workes. The Sōne ouerloketh all thinges wt his shine, & all his workes are full of ỹ clearnes therof. Hath not the LORDE brought to passe, that his sayntes shulde tell out all his wōderous workes, which the allmighty LORDE hath stablyshed? All thinges endure in his glory. He seketh out the grounde of the depe and the hert, and he knoweth all their ymagination & wyßdome. For ỹ LORDE knoweth all D scyence, and he loketh in to ỹ token of the tyme. He declareth the thinges ỹ are past and for to come, & discloseth thinges that are se- Iob.24.a crete. No thought maye escape him, nether Esa.29.c

maye eny worde be hyd from him. He hath garnyshed the hye excellent workes of his wyßdome, and he is frō euerlastinge to euerlastinge. Vnto him maye nothinge be added nether can he be mynished, he hath no nede also of eny councell. O how amiable are all his workes, & as a sparke to loke vpon: They lyue all, and endure for euer: and whan so euer nede is, they are all obedient vnto him. They are all dubble, one agaynst another: he
Deut.32.a hath made nothinge that hath faute or blemysh. He hath stablyshed the goodes of euerychone: and who maye be satisfied with his glory, whan he seith it?

The XLIII. Chapter.

A Psal.8.a The glory of the heyth, is the fayre and cleare firmament, the bewtye of the heauen in his glorious clearnes. The sonne whan it appeareth, declareth the daye in ỳ goinge out of it, a marueloꝰ worke of the Hyest. At noone it burneth ỳ earth, and who maye abyde for the heate therof: Who so kepeth an ouen whan it is hote, thre tymes more doth the Sonne burne vpon ỳ mountaynes, whan it bretheth out the fyrie beames and shyneth: with the brightnes of it, it blyndeth the eyes. Greate is the LORDE that made it, and in his commaundement he causeth it to renne haistely.

Gen.1.b The Moone also is in all, and at conuenient season it sheweth the tymes, and is a
Exo.12.a token of the tyme. The token of the solempne feast is taken of the Moone, a light that mynisheth and increaseth againe. The Moneth is called after the Moone, it groweth wonderously in hir chaunginge.

B The armye of heauen also is in the heith, in the firmament of heauen it geueth a cleare and glorious shyne. This is the clearnes of the starres, the bewtifull apparell of heauen, the apparell that the LORDE lighteneth in the heyth. In his holy worke they continue in their ordre, and not one of them fayleth in his watch. Loke vpon ỳ rayne bowe,
Gen.9.b and prayse him that made it: very bewtifull is it in his shyne. He compaseth the heauen abonte with his clearnes & glory, the handes of the Hyest haue bēded it. Thorow his commaundement he maketh the snowe to fall, & the thonder of his iudgment to smyte hastely. Thorow his commaundement the treasures are opened, and the cloudes fle as the foules. In his power hath he strengthened the cloudes, and brokē the hayle stones.

The mountaynes melt at ỳ sight of him, the wynde bloweth accordinge to his wyll. The sounde of his thonder heateth ỳ earth, and so doth the stome of the northwynde whirle wynde also lighteth downe as a fethered foule, casteth out and spredeth the snow abrode: and as the gresshoppers that destroye all, so falleth it downe. The eie marueleth at ỳ bewtye of the whytenesse therof, and the hert is afraied at the raine of it. He powreth out the frost vpon earth, like salt, and whan it is frosen, it is as sharpe as the pryck of a thistle.

C Whan the colde northwynde bloweth, harde Christall commeth of the water. He lighteth downe vpon all the gatheringes together of water, and putteth on ỳ waters as a brest plate. He deuoureth the mountaynes, and burneth the wyldernesses: and loke what is grene, he putteth it out like fyre. The medycine of all these is, whan a clowde commeth hastely: and whan a dew commeth vpon the heate, it shalbe refreßshed agayne.

D (In his worde he stylleth the wynde, In his councell he setteth the depe, and (the LORDE) Jesus planted it. They that sayle ouer the see, tell of his parels and harmes: and whan we heare it with oure eares, we marueil therat. For there be straūge wonderous workes, dyuerse maner of nyce beestes and whall fishes. Thorow him are all thinges set in good ordre and perfourmed, & in his worde all thinges endure.

I speake moch, but I can not sufficiently attayne vnto it, for he himself onely is the perfeccion of all wordes. We shulde prayse the LORDE after all ō power, for he is greate in all his workes. The LORDE is to be feared yee very greate is he, and marueloꝰ is his power. Prayse the LORDE, and magnifie him as moch as ye maye, yet doth he farre farre exceade all prayse. O magnifie him with all youre power, and laboure earnestly, yet are ye in no wyse able sufficiently to prayse him. Who hath sene him, that he might tell vs? Who can magnifie him so greatly as he is? For there are hyd yet greater thinges then these be: as for vs, we haue sene but fewe of his workes. For the LORDE hath made all thinges, and gewen wyßdome to soch as feare God.

The XLIIII. Chapter.

A commendacion of the olde vertuous fathers.

LEt vs commende the noble famous men, and the generacion of oure forefathers. Many great

glorious actes hath the LORDE done, and shewed his greate power euer sens ỹ begynnynge. The noble famous men raigned in their kyngdomes, and bare excellent rule. In their wyßdome and vnderstondinge, they followed the councell shewed in the prophecies. They led the folke thorow the councell and wyßdome of the scrybes of the people. Wyse sentences are founde in their instruccion. They sought the swetenes and melody of Musick, and brought forth the pleasaunt songes in scripture. They were riche also, & ende comforte and pacifie those that dwelt with them. All these were very noble and honorable men in their generacions, and were well reported of in their tymes. These haue left a name behynde them, so that their prayse shal allwaye be spokē of. Afterwarde there were some, whose remembraunce is gone. They came to naught and perished, as though they had neuer bene: and became as though they had neuer bene borne, yee & their children also with them.

Nevertheles these are louynge men, whose righteousnes shal neuer be forgotten, but contynue by their posterite. Their children are an holy good heretage: Their sede endured fast in ỹ couenaunt. For their sakes shal their childrē & sede contynue for euer, & their prayse shal neuer be put downe. Their bodies are buried in peace, but their name lyueth forevermore. The people can speake of their wyßdome, & the congregacion can talke of their prayse. Enoch walked right & accepta bly before the LORDE: therfore was he trāslated for an example of amendemēt to ỹ generacions. Noe was a stedfast & righteous man: & in the tyme of wrath he became a recōcylinge. Therfore was he left a remnaunt vnto the earth, whan the floude came. An euerlastinge couenaunt was made wt him, that all flesh shulde perisshe nomore with ỹ water.

Abraham was a greate father of many people, in glory was there none like vnto him. He kepte the lawe of the Hyest, & came in to a couenaunt with him. He set the couenaunt in his flesh, and whan he was tempted, he was founde faithfull. Therfore swore God vnto him with an oeth, that he wolde blesse all people in his sede, that he wolde multiplie and increase him as the dust of the earth, and to exalte his sede as the starres: yee and that his sede shulde haue ỹ possession and inheretaunce of the londe from see to see, and from the ryuer vnto ỹ borders of the londe.

With Isaac dyd he stablisshe ỹ same couenaūt, for Abrahā his fathers sake. Yee ỹ gracious blessynge and health of all men, and couenaunt dyd he stablysh wt Isaac, and made it to rest vpon the heade of Jacob. He knew him, in that he prospered him so well and richely, and gaue him an heretage, and sundered his porcion by it self, and parted it amonge the twolue trybes. Mercifull men brought he ogt of him, which founde fauo' before all flesh. Gen. 26.a Gen. 28.c 29.30. Iosu. 18.19

The XLV. Chapter.

MOses beloued of God and mē, whose remembraunce is in hye prayse: him hath the LORDE made like in the glory of the sayntes, and magnified him so that the enemies stode in awe of him, thorow his wordes he dyd greate wonders. He made him greate in the sight of kynges, gaue him commaundement before his people, and shewed him his glorious power. He stablysshed him with faithfulnes and mekenes, and chose him out of all men. For he herde his voyce, and led him in the darcke cloude, and there he gaue him the commaundementes, yee the lawe of life and wyßdome, that he might teach Jacob the couenaunt, and Israel his lawes. A Exo.11.a Act.7.c Num.12.a Exo.19.20

He chose Aaron his brother also out of ỹ trybe of Leui, exalted him, & made him soch like. An euerlastinge couenaunt made he wt him, and gaue him the prestlhode in the people. He made him glorious in bewtifull araye, and clothed him with the garment of honoure. He put perfecte ioye vpō him, and gyrded him with strength. He deckte him with syde clothes and a tunycle, with an ouerbody cote also and gyrdle. Rounde aboute made he him belles of golde, and that many: that whan he wente in, the sounde might be herde, that they might make a noyse in the Sanctuary, and gene the people warnynge. The holy garment was wrought & broderd with golde, yalow sylke and purple. And in the brestlappe there was a goodly worke, wherin was fastened light and perfectnesse. B Exo.4.c Exo.28.a Exo.28.f Exo.28.e C

Vpon ỹ same also there was a worke fastened and set with costly precious stones, all bounde with golde: and this he brought in his mynistracion. The stones also were fastened for a remembraunce, after the twolue trybes of Israel. Vpon his mytre there was a plate of pure golde, a grauen ymage of holynes, a famous and noble worke, garnished, and pleasaunt to loke vpon. Before him were there sene no soch fayre ornamētes,

and these it behoued hi allwaye to vse: There might none other put them on, but onely his children and his childers children perpetually. Daylie performed he his burntoffe
Leui.8.a ringes two tymes. Moses fylled his handes, and anoynted him wt holy oyle.

D This was now confirmed him with an euerlastinge couenaunt, and to his sede, as ye dayes of heauē: namely, that his childrē shulde allwaye mynistre before him, and performe the office of the presthode, and wysh the people good in his name. Before all men lyinge chose he him, that he shulde offre before the LORDE, and make odours for a swete sauoure and remembraūce, that he shulde reconcyle the people of the LORDE with
Deu.17.c and 21.a Mal.2.a him agayne. He gaue him auctorite also in his commaundementes and in ye couenaūt, that he shulde teach Jacob the statutes and testimonies, and to enfourme Israel in his lawe.

E Therfore there stode vp certayne agaynst him, and had envye at him in the wyldernes: namely, they that were of Dathan & Abirams syde, and the furious congregaciō of Chore. This the LORDE sawe, and it displeased him, and in his wrothfull indignacion were they consumed. A greate wonder
Num.16.a did he vpon them, and consumed them with
Num.17.b the fyre. Besydes this, he made Aaron yet more honorable and glorious. He gaue him an heretage, and parted the first frutes vnto
Exo.25.f him. Vnto him specially he appoynted the
Leui.24.b bred forsustenaunce (for the prestes ate of ye offerynges of the LORDE) this gaue he vnto
Deut.12.b and 18.a him & his sede. Els had he no heretage ner
Ezc.44.d porcion in ye londe and with the people. For the LORDE himself is his porcion and enheritaunce.

F The thirde noble and excellent mā is phineas the sonne of Eleazer, which pleased the
Num.25.c God of Israel, because he had ye zele & feare of the LORDE. For whan the people were turned back, he put himself forth right soone, & that with a good wyll, to pacifie the wrath of the LORDE towarde Israel. Therfore was there a couenaūt of peace made with him, ye he shulde be the principall amonge the righteous and the people, that he and his posterite shulde haue the office of the presthode for euer (Like as there was made a couenaūt with Dauid of the trybe of Juda, that frō amonge his sonnes onely there shulde be a kynge: And that Aaron also & his sede shulde be the heretage, to geue vs wysdome in ō hert, to iudge his people in righteousnes: that his goodes shulde not come in to forgetfulnes, and that their honoure might endure for euer.

The XLVI. Chapter.

MAnly & stronge in battaill was Jesus ye sonne of Nave, which in stede of Moses ye prophet was geuen to be captayne of the people (which according vnto his name was a greate sauoure vnto the electe of God) to punysh the enemies, that rose vp agaynst Israel, ye Israel might optayne their inheritaunce. O how greate, noble and excellent was he, whan he lift vp his hande, and drew out his swerde agaynst the cities? Who stode so manly before him? For the LORDE himself brought in the enemies. Stode not the Sonne styll at his commaundemēt, and one daye was as longe as two? He called vpon the Hyest & most mighty, whā ye enemies preassed vpon him on euery syde: and the LORDE herde him with the hayle stones. They smote ye Heithenish people mightely, & in fallinge downe they slew all ye aduersaries, so that the Heithē knewe his hoost, and all his defence, that the LORDE himself fought agaynst them, for he folowed vpon the mighty men of them.

In the tyme of Moses also he and Caleb the sonne of Jephune, dyd a good worke, which stode agaynst the enemies, withelde the people from synne, and stylled ye wicked murmurynge. And of sixe hundreth thousande people of fote, they two were preserued, whan they were brought in to the heretage, namely, a londe that floweth with mylke & hony. The LORDE gaue strength also vnto Caleb, which remayned with him vnto his age: so that he wente vp in to the hye places of the londe, and his sede conquered the same for an heretage: that all the childrē of Israel might se, how good a thinge it is, to be obedient vnto the LORDE. And the iudges or rulers (euery one after his name) whose herte wente not a whoringe, ner departed from ye LORDE, and that forsake not the LORDE vnfaithfully, whose remembraūce hath a good reporte: Yee their bones flouish out of their place, and their name shal neuer be chaūged.

Samuel the prophet beloued of the LORDE, ordeyned a kinge, and anoynted the princes ouer the people. In the lawe of the LORDE ruled he, and iudged the congregacion: the LORDE had respecte vnto Jacob. The prophet was founde diligent in his faithfulnes: yee in his faithfulnes was the faithfulnes of the vision knowne. He called vpon ye LORDE the mightie, whā the enemies preassed vpon him on euery syde, what tyme as ye

offred the suckynge lambes. And the LORDE thondred from heauen, and mayde his voyce to be herde wt a greate noyse. He discomfited the prynces of Tyre, & all the rulers of the Philistynes. Before his last ende he made protestacion in the sight of the LORDE & his anoynted, that he toke nether substaunce ner good of eny man, no not so moch as a shue: & no man might accuse him. After this he tolde, that his ende was at honde, and shewed the kynge also his ende and death: & from y earth lift he vp his voyce in the prophecie, y the vngodly people shulde perisshe.

The XLVII. Chapter.

AFterwarde in the tyme of kynge Dauid, there rose vp a prophet called Nathan: For like as the fat is taken awaye from the offrynge, so was Dauid chosen out of the childrē of Israel. He toke his pastyme wt the lyons as wt kyddes, and with beares like as with lambes. Slew he not a giaunte whan he was yet but yonge, & toke awaye the rebuke from his people: what tyme as he toke the stone in his hande, & smote downe proude Goliath wt the slynge? For he called vpon the hyest LORDE, which gaue him strength in his right hande, so that he ouerthrew the mightie giaunte in the battayll, that he might set vp the horne of his people agayne.

Thus brought he him to worshipe aboue all prynces, and made him to haue a good reporte in the prayse of the LORDE, y he shulde weere a crowne of glory. For he destroied the enemies on euery syde, roted out the Philistynes his aduersaries, & brake their horne in sunder, like as it is brokē yet this daye. In all his workes he praysed y hyest & holiest, & ascribed the honoure vnto him. With his whole hert dyd he prayse and loue him that made him. He set syngers also before the aulter, and in their tune he made swete songes. He ordeyned to kepe the holy daies worshipfully, and that the solempne feastes thorow the whole yeare shulde be honorably holdē, with prayesinge the name of the LORDE, & with synginge by tymes in the mornynge in the Sanctuary.

The LORDE toke awaye his synnes, and exalted his horne for euer. He gaue him y couenaunt of the kyngdome, and the trone of worshipe in Israel. After him there rose vp the wyse sonne called Salomon, and for his sake he drone y enemies awaie farre of. This Salomon reigned with peace in his tyme (for God gaue him rest from his enemies on euery syde, that he might buylde him an house in his name, & prepare the Sanctuary for euer) like as he was well instructe in his youth & fylled with wysdome and vnderstōdinge, as it were with a water floude. He couered and fylled the whole londe with similitudes and wyse prudent sentences.

His name wente abrode in the Iles, because of his peace he was beloued. All londes marueled at his songes, prouerbes, symlitudes, and at his peace, and at the name of y LORDE God, which is called the God of Israel. He gathered golde as tynne, & he had as moch syluer as leade. He was moued in vnordinate loue towarde wemen, and was ouercome in affeccion. He stayned his honō and worshipe, yee his posterite defyled he also, in bringinge the wrath of the LORDE vpon his children, and sorowe after his foresō y his kyngdome was deuyded, & Ephraim became an vnfaithfull & an vnconstant kingdome. Neuertheles God forsoke not his mercy, nether was he vtterly destroyed because of his workes, y he shulde leaue him no posterite.

As for y sede y came vpon him (which he loued) he brought it not vtterly to naught, but gaue yet a remnaunt vnto Jacob, and a rote vnto Dauid out of him. Thus rested Salomon with his fathers, and out of his sede he left behynde him a very foolishnes of the people, and soch one as had no vnderstōdinge: namely, Roboā which turned awaye the people thorow his councell, and Jeroboam y sonne of Nabat, which caused Israel to synne, and shewed Ephraim the waye of vngodlynes: In so moch that their synnes & mysdedes had the vpper hande so sore, that at the last they were dryuen out of the londe for the same: Yee he sought out & brought vp all wickednes, tyll the vengeaunce came vpon them.

The XLVIII. Chapter.

THen stode vp Elias the prophet as a fyre, and his worde brent like a cresshett. He brought an hōger vpon thē and in his zele he made them few in nombre. (For they might not awaye wt the commaūdementes of the LORDE.) Thorow the worde of the LORDE he shut the heauen, and thre tymes brought he the fyre downe. Thus became Elias honorable in his wonderous dedes. Who maye make his booste to be like him? One that was deed raysed he vp from death, & in the worde of y hyest he brought him out of the graue agayne. He cast downe kynges and destroyed them, and the honorable from their seate. Vpon the mount Syna

he herde the punyshment, & vpon Horeb the iudgmēt of the vengeaunce. He prophecied recompensynge vnto kynges, and ordeyned
1.Re.19.c prophetes after him. He was taken vp in the
2.Re.2.c storme of fyre, in a charett of horses of the LORDE. He was ordeyned in the reprouynges in tyme, to pacifie the wrath, to turne
Luc.1.a hertes of the fathers vnto the children, & to set vp the trybes of Jacob agayne. Blessed were they that saw the, and were garnished in loue: for we lyue in life.

B Elias was couered in the storme, but Heliseus was fylled with his mouth. Whyle he
1.Re.2.c lyued he was afrayed of no prynce, and no
4. man might ouercome him. There coude no worde disceaue him, & after his death his bo
1.Re.13.a dy prophecied. He dyd wonders in his life, &
1.Re.5.6. 13. in death were his workes maruelous. For
1.Re.18.b all this, the people amended not, nether departed they from their synnes: tyll they were caried awaye presoners out of the londe, and were scatred abrode in all countrees, so that of them there remayned but a very litle people, and a prynce vnto ỹ house of David. Howbeit some of them dyd right, & some heaped vp vngodlynes.

C Ezechias made his cite stronge, conveyed
2.par.32.a water in to it, dygged thorow the stony rock
1.Re.18.c with yron, & made vp a well by the water syisa.36.a de. In his tyme came Semacherib vp, and sent Rabsaches, lift vp his hande agaynst Sion, & defyed them with greate pryde. Thē trymbled their hertes and handes, so ỹ they sorowed like a woman trauaylinge with childe. So they called vpō the LORDE, which is mercyfull, & lift vp their hādes before him. Immediatly the LORDE herde thē out of heauen, and delyuered them by the hande of
2.Re.19.g Esay. He smote the hoost of the Assirians, & his angell destroyed thē. For Ezechias had done the thinge that pleased the LORDE, & remayned stedfastly in the waye of David his father. Which Esay was greate & faithfull in his visions. In his tyme ỹ Sonne wēte backwarde, & he lengthened the kynges life. With a right sprete prophecied he, what shulde come to passe at the last: & to soch as were sorowfull in Sion he gaue consolacion, wherwhith they might cōforte them selues for euermore. He shewed thinges ỹ were for to come & secrete, or euer they came to passe.

The XLIX. Chapter.

A The remembraūce of Josias is like as
1.Re.22.a whan the Apotecary maketh many
and 23. precious swete smellynge thinges to
Pa.34.a gether. His remembraunce shalbe swete as hony in all mouthes, and as the playenge of Musick by the wyne. He was appoynted to turne the people agayne, & to take awaye all abhominacions of ỹ vngodly. He dyrected his hert vnto the LORDE, & in the tyme of the vngodly he set vp the worshipe of God agayne. All kynges (excepte David, Ezechias & Josias) cōmitted wickednes: for euen ỹ kynges of Juda also forsoke ỹ lawe of God. For they gaue their honne vnto other, their honō & worshipe also to a straunge people.

Therfore was the electe cite of the Sanc- B
tuary brent with fyre, and the stretes therof laye desolate & waist: for they intreated Jeremy euell, which nevertheles was a prophet ordeyned from his mothers wombe, that he might rote out, breake of, & destroye: & that he might buylde vp, & plante agayne. Ezechiel sawe the glory of the LORDE in a vision, which was shewed him vpon the cheret of the Cherubins. For he thought vpon the enemies in ỹ rayne, to do good vnto soch as had ordred their wayes a right. And the bones of the twolue propheres flourish from out of their place: for they gaue comforte consolacion vnto Jacob, and delyuered the faithfully. How shall we prayse Zorobabel, which was as a ringe in the right hande:

So was Jesus also the sonne of Josedech, these men in their tymes buylded the house, & set vp the Sanctuary of ỹ LORDE agayne, which was prepared for an euerlastinge worshipe. And Nehemias is allwaye to be cōmended, which set vp for vs the walles ỹ were broken downe, made the portes & barres agayne, and buylded oure houses of the new. But vpon earth is there no man exalted like Enoch, for he was taken vp from ỹ earth. And Joseph, which was lorde of his brethren, & the vpholder of his people: his bones were couered & kepte. Seth & Sem were in greate honoure amonge ỹ people: and so was Adam aboue all the beastes, whō he was created.

The L. Chapter.

Symon the sonne of Onias the hye
priest, which in his life set vp the house agayne, & in his dayes made fast the tēple. The heyth of ỹ temple also was founded of him, the dubble buyldinge, & the hye walles of the temple. In his dayes the welles of water flowed out, and were ex cedinge full as the see. He toke care for his people, & delyuered them from destruccion. He kepte his cite & made it stronge, that it shulde not be beseged. He dwelt in honoure and worshipe amonge his people, and enlarged the intraunce of the house and the court

He geneth light as the mornynge starre in the myddest of the cloudes, and as ỹ Moone whan it is full. He shyneth as the Sonne in the temple of God. He is as bright as ỹ rayne bowe in ỹ fayre cloudes, & floryssheth as the floures and roses in the sprynge of ỹ yeare, & as the lilies by the ryuers of water: Like as the braunches vpon the mount Libanus in tyme of Sommer: as a fyre & incẽse that is kyndled: Like as an whole ornament of pure golde, set with all maner of precious stones: and as an olyue tre that is frutefull: & as a Cypres tre which groweth vp an hye.

B Whan he put on the garment of honoure, & was clothed withall bewtye: whan he wente to the holy altare, to garnysh the couerynge of the Sanctuary: whan he toke ỹ portcions out of the prestes hande, he hymself stode by the herth of the altare, and his brethren rounde aboute in ordre. As the braunches of Cedre tre vpon the mount Libanus, so stode they rounde aboute him. And as the braunches of the olyue tre, so stode all ỹ sonnes of Aaron in their glory. And ỹ he might sufficiently perfourme his seruyce vpon the altare, & garnysh the offrynge of the hyest God, he stretched out his hande and toke of the drynkofferynge, & poured in of the wyne: so he poured vpon the botome of the aulter a good smell vnto the hyest prynce.

Then beganne ỹ sonnes of Aaron to synge, and to blowe with trompettes, & to make a greate noyse, for a remembraũce & prayse vnto the LORDE. Then were the people afrayed, & fell downe to the earth vpõ their faces, to worshipe the LORDE their God, & to geue thankes to Allmightie God. They synge goodly also with their voyces, so that there was a pleasaunt noyse in ỹ greate house of the LORDE. And the people in their prayer besought the LORDE the Hyest, that he wolde be mercyfull, tyll the honoure of ỹ LORDE were perfourmed. Thus ended they their mynistracion and seruyce.

C Then wente he downe, and stretched out his handes ouer the whole multitude of the people of Israel, that they shulde geue prayse & thankes out of their lippes vnto ỹ LORDE, and to reioyse in his name. He beganne yet once also to praye, that he might openly shewe the thankesgeuynge before the Hyest, namely thus: O geue prayse & thankes (ye all) vnto the LORDE oure God, which hath euer done noble and greate thinges: which hath increased oure dayes from ỹ mothers wombe, and dealt with vs accordinge to his mercy: that he wyl geue vs the ioyfulnes of hert, & peace for oure tymes in Israel. Which faithfully kepeth his mercy for vs euermore, & all waye delyuereth vs in due season.

There be two maner of people, that I abhoure fro my hert: as for the thirde, whom I hate, it is no people: They that syt vpon the mountayne of Samaria, the Philistynes, & the foolish people that dwell in Sichimis. D

I Jesus the sonne of Sirac Eleazarus of Jerusalem, haue tokened vp these informacions and documẽtes of wysdome and vnderstãdinge in this boke, and poured out the wysdome out of my hert. Blessed is he that exercyseth him self therin: and who so taketh soch to hert, shal be wyse. Yf he do these thinges, he shal be stronge in all. For the light of the LORDE ledeth him.

The LI. Chapter.

A prayer of Jesus the sonne of Sirac.

I Thanke the O LORDE and kynge, A
and praise the O God my Sauioure.
I wil yelde prayse vnto ỹ name: for thou art my defender and helper, & hast preserued my body from destruccion, from ỹ snare of traytorous tõges, and from the lippes that are occupied with leyes. Thou hast bene my helper, from soch as stode vp agaynst me, and hast delyuered me after the multitude of thy mercy, and for thy holy names sake. Thou hast delyuered me from the roaringe of them, that prepared them selues to deuoure me, out of ỹ handes of soch as sought after my life: from the multitude of them ỹ troubled me, & wente aboute to set fyre vpon me on euery syde, so ỹ I am not brent in the myddest of the fyre: From the depe of hell, from an vncleane tõge, from lyenge wordes, from the wicked kynge, and from an vnrighteous tonge. My soule shal prayse ỹ LORDE vnto death, for my life drew nye vnto hell.

They cõpased me rounde aboute on euery B
syde, & there was no mã to helpe me. I loked aboute me, yf there were eny man that wolde socoure me: but there was none. Then thought I vpon thy mercy O LORDE, and vpon thy actes that thou hast done euer of olde: namely, ỹ thou delyuerest soch as putt their trust in the, and ryddest them out of ỹ handes of the Heithen. Thus lift I vp my prayer from the earth, and prayed for delyueraunce from death. I called vpon the LORDE my father, that he wolde not leaue me thus out helpe, in the daye of my trouble & in the tyme of the proude. I prayed thy name continually, yeldinge honoure and thãkes vnto

it: and so my prayer was herde. Thou savedest me from destruccion, and delyveredest me frō ẏ vnrighteous tyme. Therfore wil I aknowlege and praise the, and magnifie ẏ name of the LORDE.

C Whā I was yet but yonge, or ever I wēte astraye, I desyred wyßdome openly in my prayer. I came therfore before the temple, & sought her vnto the last. Then florished she vnto me, as a grape that is soone rype. My hert reioysed in her, then wente my fote the right waye, yee from youth vp sought I after her: I bowed downe myne eare and receaved her. I founde me moch wyßdome, and prospered greatly in her. Therfore wyll I ascrybe the glory vnto him, that geveth me wyßdome: for I am advysed to do therafter. I will be gelous to cleve vnto the thinge ẏ is good, so shal I not be cōfounded. My soule hath wrestled with her, and I have bene diligent to be occupied in her. I lift vp myne handes an hye, then was my soule lightened thorow wißdome, that I knowleged my foolishnes. I ordred my soule after her, she & I were one hert from the begynninge, and I founde her in clennesse. And therfore shal I not be forsaken.

D My hert longed after her, and I gat a good treasure. Thorow her ẏ LORDE hath geven me a new tonge, wherwith I wil praise him. O come vnto me ye vnlerned, & dwell in ẏ house of wyßdome: withdraw we not oure selves from her, but talke & comon of these thinges, for youre soules are very thirstie. I Esa.55.a opened my mouth, and spake: O come & bye wyßdome without money, bowe downe youre neck vnder hir yock, and youre soule shall receave wyßdome. She is harde at hande, & is content to be founde. Beholde with youre eyes, how that I have had but litle labour, and yet have founde moch rest. O receave wyßdome, and ye shall have plenteousnes of sylver and golde in possession. Let youre mynde reioyse in his mercy, & be not ashamed of his prayse. Wyrke his worke by tymes, & he shal geve you youre reward in due tyme. Eccli.6.c

The ende of Ecclesiasticus, other wyse called Jesus the sonne of Syrac.

(*)

The prayer of Azarias and the songe of ẏ thre children after Theodocios translacion: which wordes are wryten in ẏ thirde chapter of Daniel after the olde text in Latyn.

AND they walked in the myddest of the flamme, prayseynge God and magnifienge ẏ LORDE. Azarias stode vp, and prayde on this maner, Even in the myddest of the fyre opened he his mouth, & saide: Blessed be thou (LORDE God of ō fathers) right worthy to be prayesed and honoured is ẏ name of thine for evermore: for thou art righteous in all ẏ thinges ẏ thou hast done to vs: Yee faithfull are all ẏ workes, ẏ wayes are right, & ẏ iudgmētes true. In all ẏ thinges ẏ thou hast brought vpon vs, & vpon the holy cite of ō fathers (euen Jerusalem) thou hast executed true iudgment: Yee accordinge to right and equyte hast thou brought these thinges vpon vs, because of oure synnes.

For why? we have offended, & done wickedly, departynge from the: In all thinges have we trespaced, & not obeyed thy cōmandementes, ner kepte thē, nether done as thou hast bydden vs, ẏ we might prospere. Wherfore, all ẏ thou hast brought vpon vs, & every thinge ẏ thou hast done to vs, thou hast done them in true iudgment: As in delyveringe vs in to the hondes of oure enemies, amōge vngodly & wicked abhominacions, & to an vnrighteous kinge, yee ẏ most frowarde vpō earth. And now we maye not open ō mouthes, we are become a shame & reprofe vnto ẏ servauntes, & to thē ẏ worshipe the.

Nett for thy names sake (we beseke the) geve vs not vp for ever, breake not thy covenaunt, & take not awaye thy mercy from vs, for thy beloved Abrahams sake, for thy servaunt Jsaacs sake, & for thy holy Jsraele sake: to whom thou hast spoken & promysed, ẏ thou woldest multiply their sede as ẏ starres of heaven, & as the londe ẏ lieth vpon ẏ shore. For we (o LORDE) are become lesse then eny people, & be kepte vnder this daye in all the worlde, because of oure synnes: So that now we have nether prynce, duke, prophet, burntofferynge, sacrifice, oblacīō, incense, Sanctuary before the.

Neuertheleſſe, in a contrite herte and an humble ſprete let vs be receaued, ỹ we maie opteyne thy mercy. Like as in the burntoffe rynge of rammes & bullockes, and like as in thouſandes of fat lambes: ſo let o offrynge be in thy ſighte this daye, ỹ it maye pleaſe ỹ, for there is no cõfucion vnto them, ỹ put the retruſt in the. And now we folowe the with all o herte, we feare the, & ſeke thy face. Put vs not to ſhame, but deale w vs after thy lo uynge kyndneſſe, & acordinge to the multitu de of thy mercies. Delyuer vs by thy mira cles (o LORDE) & get thy name an honoure: that all they which do thy ſeruauntes euell, maye be confounded. Let them be aſhamed thorow thy Allmighrie power, and let their ſtrength be broken: that they maye knowe, how that thou only art the LORDE God, & hono worthy thorow out all the worlde.

And the kynges ſeruaũtes ỹ put them in, ceaſſed not to make the ouen hote with wyl de fyre, drye ſtrawe, pitch & fagottes: ſo that the flamme went out of the ouen vpon a xlix. cubites: yee it toke awaye, & brent vp tho ſe Caldees, ỹ it gat holde vpon be ſyde the ouen. But the angel of the LORDE came downe in to the ouen to Aſarias and his fe lowes, & ſmote ỹ flamme of the fyre out of the ouen, & made the myddeſt of the ouen, as it had bene a coole wynde blowinge: ſo that the fyre nether touched them, greued them, ner dyd them hurte. Then theſe thre (as out of one mouth) prayſed, honoured, and bleſſed God in the fornace, ſayenge:

Bleſſed be thou, o LORDE God of oure fathers: for thou art prayſe & honoure wor thy, yee & to be magnified for euermore. Bleſ ſed be ỹ holy name of thy glory, for it is wor thy to be prayſed, and magnified in all worl des. Bleſſed be thou in the holy temple of ỹ glory, for aboue all thinges thou art to be prayſed, yee & more then worthy to be magni fied for euer. Bleſſed be thou in the trone of ỹ kyngdome, for aboue all thou art worthy to be wel ſpoken of, & to be more then magni fied for euer. Bleſſed be thou, that lokeſt tho row the depe, & ſytteſt vpon the Cherubyns: for thou art worthy to be prayſed, & aboue all to be magnified for euer. Bleſſed be thou in ỹ firmament of heauen, for thou art pray ſe and honoure worthy for euer.

O all ye workes of the LORDE: ſpeake good of ỹ LORDE, prayſe him, and ſet him vp for euer.

O ye angels of the LORDE, ſpeake good of the LORDE: prayſe him, and ſet him vp for euer.

O ye heauẽs, ſpeake good of the LORDE: prayſe him, and ſet him vp for euer.

O all ye waters that be aboue the firma mẽt, ſpeake good of the LORDE: prayſe him, and ſet him vp for euer.

O all ye powers of the LORDE, ſpeake good of the LORDE: prayſe him, & ſet him vp for euer.

O ye Sõne & Moone, ſpeake good of the LORDE: prayſe him, & ſet him vp for euer. Pſal. 148. a

O ye ſtarres of heauẽ, ſpeake good of the LORDE: prayſe him, & ſet him vp for euer. Pſal. 135. a

O ye ſchowers & dew, ſpeake good of the LORDE: prayſe him, & ſet him vp for euer.

O all ye wyndes of God, ſpeake good of ỹ LORDE: prayſe him, & ſet him vp for euer.

O ye fyre & heate, ſpeake good of ỹ LOR DE: prayſe him, and ſet him vp for euer.

O ye wynter and ſommer, ſpeake good of the LORDE: prayſe him, and ſet him vp for euer.

O ye dewes & froſtes, ſpeake good of the LORDE: prayſe him, & ſet him vp for euer.

O ye froſt and colde, ſpeake good of the LORDE: prayſe him, and ſet him vp for euer.

O ye yſe and ſnowe, ſpeake good of the LORDE: prayſe him and ſet him vp for euer.

O ye nightes and dayes, ſpeake good of the LORDE: prayſe him, and ſet him vp for euer.

O ye light and darckneſſe, ſpeake good of the LORDE: prayſe him, and ſet vp him for euer.

O ye lightenynges and clowdes, ſpeake good of the LORDE: prayſe him, & ſet him vp for euer.

O let the earth ſpeake good of the LOR DE: yee lett it prayſe him, and ſet him vp for euer.

O ye mõtaynes and hilles, ſpeake good of the LORDE: prayſe him, and ſet him vp for euer.

O all ye grene thinges vpon the earth, ſpeake good of the LORDE: prayſe him, & ſet him vp for euer.

O ye welles, ſpeake good of the LORDE: prayſe him, and ſet him vp for euer.

O ye ſees and flowdes, ſpeake good of the LORDE: prayſe him, & ſet him vp for euer.

O ye whalles and all that lyue in the wa ters, ſpeake good of the LORDE: prayſe him, and ſet him vp for euer.

O all ye fowles of the ayre, ſpeake good of the LORDE: prayſe him, and ſet him vp for euer.

O all ye beaſtes & catell, ſpeake good of ỹ LORDE: prayſe him, & ſet him vp for euer.

O ye children of men, speake good of the LORDE: prayse him, & set him vp for euer.

O let Israel speake good of the LORDE, prayse him, and set him vp for euer.

O ye prestes of ỹ LORDE, speake good of the LORDE: prayse him, and set him vp for euer.

Psal. 112.a 134.a. & 135.a Apo. 19.a

O ye seruauntes of the LORDE, speake good of the LORDE: prayse him, & set him vp for euer.

O ye spretes and soules of the righteous, speake good of ỹ LORDE: prayse him, and set him vp for euer.

O ye holy and humble men of herte, speake ye good of the LORDE: prayse ye him, & set him vp for euer.

O Ananias, Asarias and Misael, speake ye good of the LORDE: prayse ye him, and set hī vp for euer. Which hath delyuered vs from ỹ hell, kepte vs from ỹ honde of death, rydde vs from the myddest of the burnynge flamme, and saued vs euē in the myddest of ỹ fyre. O geue thākes therfore vnto ỹ LORDE: for he is kynde harted, and his mercy endureth for euer. O all ye deuoute men, speake good of the LORDE, euen the God of all godes: O prayse him, and geue him thankes, for his mercy endureth worlde without ende.

Iere. 20.c

Esa. 42.a 1. Mac. 2.f

Psal. 104.a 105.a. 106. a. 116. a & 135.a

The story of Susanna which is the XIII. chapter of Daniel after the Laryn.

THere dwelt a man in Babilō, called Joachim: ỹ toke a wife, whose name was Susanna, (ỹ doughter of Helchias) a very fayre woman, & soch one as feared God. Hir father & hir mother also were godly people, & taught their doughter accordinge to ỹ lawe of Moses. Now Joachim (hir hußbonde) was a greate rich man, & had a fayre orchard ioyninge vnto his house. And to him resorted the Jewes comenly, because he was a man of reputacion amonge them. The same yeare were there made two iudges, soch as the LORDE speaketh of: All the wickednesse of Babilon cōmeth from ỹ elders (ỹ is) from ỹ iudges, which seme to rule the people. These came offt to Joachims house, & all soch as had eny thinge to do in the lawe, came thither vnto them.

Now when the people came a gayne after noone, Susanna wente in to hir hußbondes orcharde, to walke. The elders seynge this, that she went in daylie & walked: they burned for lust to her, yee they were allmost out of their wittes, & cast downe their eyes, that they shulde not se heauē, ner remembre ỹ God is a righteous iudge. For they were both wounded vth the loue of her, neither durst one shewe another his grefe. And for shame, they durst not tell her their inordynate lust, ỹ they wolde fayne haue had to do vth her. Yet they layed wayte for her earnestly from daye to daye, that they might (at the leest) haue a sight of her. And the one sayde to ỹ other: Vp, let vs go home, for it is dyner tyme. So they wente their waye from her.

When they returned a gayne, they came together, enquiringe out ỹ matter betwixt them selues: yee the one tolde ỹ other of his wicked lust. Thē apoynted they a tyme, whē they might take Susanna alone.

It happened also ỹ they spyed out a conueniēt tyme, when she wente forth to walke (as hir maner was) & no body with her, but two maydēs, & thought to wash her silf in the garden, for it was an hote season: And there was not one person there, except the two elders, ỹ had hyd them selues, to behold her. So she sayde to hir maydens: go fetme oyle & sope, & shut the orcharde dore, ỹ I maye wash me. And they dyd as she bad them, & shut the orcharde dore, & went out them selues at a backe dore, to fet the thinges ỹ she had cōmaunded: but Susanna knewe not, ỹ ỹ elders laie there hyd within. Now when the maydens were gone forth, ỹ two elders gat them vp, & ranne vpon her, sayenge: now, the orcharde dores are shut, that no man can se vs: we haue a lust vnto the, therfore consent vnto vs, and lye with vs.

If thou wilt not, we shall bringe a testimoniall a gaynst the: that there was a yonge felowe with the, and that thou hast sent awaye thy maydens from the for the same cause. Susanna sighed, and sayde: Alas, I am in trouble on euery syde. Though I folowe youre mynde, it wyll be my death: and yf I consent not vnto you, I cannot escape youre hondes. Wel, it is better for me, to fall in to youre hondes without the dede doinge, then to synne in the sight of the LORDE. And with that, she cried out with a loude voyce: the elders also cried out a gaynst her.

Then ranne there one to the orcharde dore, & smote it open. Now when the seruauntes of the house herde ỹ crie in ỹ orchard,

they russhed in at the backe dore, to se what the matter was. So when the elders tolde them, the seruauntes were greatly ashamed, for why, there was neuer soch a reporte made of Susanna. On the morow after came the people to Joachim hir houßbonde, and ỳ two elders came also, full of myscheuous ymaginacions agaynst Susanna, to bringe her vnto death, & spake thus before the people: Sende for Susanna ỳ daughter of Helchias, Joachims wife. And immediatly they sent for her. So she came wt her father & mother, hir children & all her kynrede. Now Susanna was a tender person, & maruelous fayre of face. Therfore the wicked men cõmaunded to take of the clothes from her face (for she was couered) ỳ at the leest, they might so be satisfied in hir beutie. Then hir frẽdes, yee & all they ỳ knewe her, begãne to wepe.

These two elders stode vp in the myddest of the people, & layed their hondes vpon ỳ heade of Susanna: which wepte, and loked vp towarde heauen, for hir herte had a sure trust in the LORDE. And the elders sayde: As we were walkinge in the orcharde alone, this woman came in wt hir two maydes: whom she sent awaye from her, & sparred ỳ orcharde dores. With that, a yonge felowe (which there was hyd) came vnto her, & laye wt her. As for vs, we stode in a corner of the orcharde. And whẽ we sawe this wickednes, we rãne to her: & perceaued, ỳ they had medled together. But we coude not holde him, for he was stronger then we: thus he opened ỳ dore, & gat him awaye. Now whẽ we had takẽ this womã, we axed her, what yõge felow this was: but she wolde not tell vs. This is ỳ matter, & we be witnesses of ỳ same.

The comon sorte beleued them, as those ỳ were the elders & iudges of the people, & so they condemned her to death. Susanna cried out wt a loude voyce, & sayde: O euerlastinge God, thou sercher of secretes, thou ỳ knowest all thinges afore they come to passe: thou wotest, ỳ they haue borne false wytnes agaynst me: & beholde, I must dye, whereas I neuer dyd eny soch thinges, as these men haue maliciously inuented agaynst me. And ỳ LORDE herde hir voyce. For whẽ she was led forth to death, ỳ LORDE raised vp ỳ spirite of a yõge childe, whose name was Daniel, which cried wt a loude voice: I am clene frõ this bloude. Thẽ all ỳ people turned thẽ towarde him, & saide: What meane these wordes, ỳ thou hast spokẽ? Daniel stode in ỳ myddest of thẽ, & sayde: Are ye soch fooles (O ye childrẽ of Israel) ỳ ye cãnot discerne? Ye haue here condẽned a daughter of Israel vnto death, and knowe not the trueth wherfore: Go syt on iudgment agayne, for they haue spoken false witnesse agaynst her.

Wherfore the people turned agayne in all the haist. And the elders (that is, the principall heades) sayde vnto him: come sit downe here amonge vs, and shewe vs this matter, seynge God hath geuen the as greate honoure, as an elder. And Daniel sayde vnto them: Put these two asyde one from another and then shal I heare them. When they were put a sunder one from another, he called one of them, and sayde vnto him: O thou olde canckerde carle, that hast vsed thy wickednesse so longe: thine vngracious dedes which thou hast done afore, are now come to light. For thou hast geuen false iudgmentes, thou hast oppressed the innocent, and letten the giltie go fre, where as yet the LORDE saieth: The innocent and righteous se thou slaye not. Wel than, yf thou hast sene her, tel me, vnder what tre sawest thou them talkynge together? He answered: Vnder a Molbery tre. And Daniel sayde: very wel, Now thou leist euen vpon thine heade. Lo the messaunger of the LORDE hath receaued the sentence of him, to cut ỳ in two.

Then put he him asyde, and called for the other, and sayde vnto him: O thou sede of Canaan, but not of Juda: Fayrnesse hath disceaued the, and lust hath subuerted thine herte. Thus dealte ye afore with the daughters of Israel, and they (for feare) consented vnto you: but the daughter of Juda wolde not abyde youre wickednesse. Now tell me than, vnder what tre dideste thou take them speakinge together? He answered: vnder a pomgranate tre. Then sayde Daniel vnto him: very wel, now thou leyst also euen vpõ thine heade. The messaunger of the LORDE stondeth waytinge with the swerde, to cut the in two, and to slaye you both.

With that, all the whole multitude gaue a greate shoute, and praysed God, which allwaye delyuereth them ỳ put their trust in him. And they came vpon the two elders, (whom Daniel had conuicte with their owne mouth: that they had geuen false witnesse) and dealte with them, even likewyse as they wolde haue done with their neghboure: Yee they dyd accordinge to the lawe of Moses, and put them to death. Thus the innocent bloude was saued the same daye.

Thẽ Helchias & his wife praysed God for

Deu. 19. d
Prou. 19. a

their daughter Susanna, with Joachim hir
husbonde and all ỳ kinrede: that there
was no dishoneste founde in her.
From that daye forth was
Daniel had in greate
reputacio in the
sighte of ỳ
people.

The ende of the story of
Susanna.

The story of Bel, which is the xiiij. Chapter of Daniel after the Latin.

A THere was at Babilon an ymage, called Bel: and there were spent vpon him euery daye, xij. cakes, xl. shepe, and sixe greate pottes of wine. Him dyd the kynge worshipe himself, and wente daylie to hono him: but Daniel worshiped his owne God. And the kynge sayde vnto him: Why dost not thou worshipe Bel? he answered and sayde: Because I maye not worshipe thinges, that be made wt hondes, but the lyuynge God, which made heauen and earth, and hath power vpon all flesh. The kynge sayde vnto him: thinkest thou not, ỳ Bel is a lyuynge God? Or seist thou not, how moch he eateth and drynketh euery daye? Daniel smyled, and sayde: O kynge, disceaue not thyself: This is but made of claye within, and of metall without, nether eateth he euer eny thinge.

Deut. 4.c and 5.a
Exo. 20.a
Deut. 6.d
Matt. 4.a

Ecclus 20.c

B Then the kynge was wroth, and called for his prestes, and sayde vnto them: Yf ye tell me not who this is, that eateth vp these expenses, ye shal dye: But yf ye can certifie me, that Bel eateth them, then Daniel shall dye, for he hath spoken blasphemy agaynst Bel. And Daniel sayde vnto the kynge: let it so be, accordinge as thou hast sayde. The prestes of Bel were lxx. besyde their wyues and children. And the kynge wente with Daniel in to the temple of Bel. So Bels prestes sayde: Lo, we wil go out, & set thou ỳ meate there (O kynge) & poure in the wyne: then shutt the dore fast, and seale it with thine owne signet: and tomorow when thou commest in, yf thou fyndest not, that Bel hath eaten vp all, we wil suffre death: or els daniel, that hath lyed vpon vs. The prestes thought them sel

Leui. 24.c

nes sure ynough, for vnder ỳ altare they had made a preuy intraunce, & there were they in euer, and ate vp what there was.

So when they were gone forth, the kynge set meates before Bel. Now Daniel had cõmaunded his seruauntes to bringe ashes, and these he sifted thorow out all the temple, that the kynge might se. Then went they out, & sparre the dore, sealinge it with ỳ kynges signet, and so departed. In ỳ night came the prestes with their wyues and children (as they were wonte to do) and ate and dronke vp all. In the mornynge betymes at the breake of the daye, the kynge arose, & Daniel with him. And the kynge sayde: Daniel, are the seales whole yet? He answered: Yea (o kynge) they be whole. Now as soone as he had opened the dore, the kinge loked vnto ỳ altare, and cried with a loude voyce: Great art thou o Bel, and with the is no disceate. Then laughed Daniel, and helde the kynge, that he shulde not go in, and sayde: Behold the pauement, marcke well, whose footesteppes are these? The kynge sayde: I se the footesteppes of men, women and children.

Ther fore the kynge was angrie, and toke ỳ the prestes, with their wyues and children, & they shewed him ỳ preuy dores, where they came in, & ate vp soch thinges as were vpon ỳ altare. For the which cause ỳ kynge slewe them, & delyuered Bel in to Daniels power, which destroyed him and his temple.

And in that same place there was a greate dragon, which they of Babilon worshipped. And ỳ kynge sayde vnto Daniel: sayest thou, yt this is but a god of metall also: he liueth, he eateth & drinketh: so ỳ thou canst not saye, that he is no lyuinge God, therfore worshipe him. Daniel sayde vnto ỳ kinge: I worshipe the LORDE my God, he is ỳ truely lyuynge God: as for this, he is not the God of life. But gene me leaue (o kynge) & I shal destroye this dragon without swearde or staff. The kynge sayde: I gene ỳ leaue. Then Daniel toke pitch, fatte and hairie woll, and did seyth them together, and made lompes ther of: this he put in ỳ Dragõs mouth, and so ỳ dragon barst in sonder: and Daniel sayde: lo, there is he whom ye worshipped.

When they of Babylon herde that, they toke greate indignacion, and gathered them togeather agaynst the kynge, sayenge: The kynge is become a Jewe also, he hath destroyed Bel, he hath slayne ỳ Dragon, and put the prestes to death. So they came to ỳ kynge, & sayde: let vs haue Daniel, or els we wil destroye the and thine house.

Now whan ỳ kynge sawe, that they russhed in so sore vpon him, & that necessite constrained him, he deliuered Daniel vnto them: which cast him in to the lyons denne, where he was sixe dayes. In the denne there were seuen lyons, and they had geuen them euery daye two bodies and two shepe: which then were not geue them, that they might deuoure Daniel.

There was in Jewry a prophet called Abacuc, which had made potage, and broken bred in a depe platter, and was goinge into the felde, for to bringe it to ỳ mowers. But the angell of the LORDE sayde vnto Abacuc: go cary the meate that thou hast in to Babilon, vnto Daniel, which is in ỳ lyons denne. And Abacuc sayde: LORDE, I neuer sawe Babilon: and as for the denne, I knowe it not. Then the angel of the LORDE toke him by the toppe, and bare him by the hayre of the heade, and (thorow a mightie wynde) set him in Babilon vpon the denne. And Abacuc cried, sayenge: O Daniel thou seruaunt of God, haue, take the breakfast, ỳ God hath sent ỳ. And Daniel saide: O God, hast thou thought vpon me: wel, thou neuer forsakest them that loue the. So Daniel arose, & ate: and the angel of the LORDE set Abacuc in his owne place agayne immediatly.

Upon the seuenth daye, the kynge wente to bewepe Daniel: and whan he came to the denne, he loked in: and beholde, Daniel sat in the myddest of the lyons. Then cried ỳ kynge with a loude voyce, sayenge: Greate art thou, o LORDE God of Daniel: & he drewe him out of the denne. As for those that were ỳ cause of his destruccio, he dyd cast thē into the denne, and they were deuoured in a moment before his face.

After this, wrote the kynge vnto all people, kynredes and tunges, that dwelt in all countrees, sayenge: peace be multiplied with you. My commaundement is, in all the dominyon of my realme: that men feare and stonde in awe of Daniels God, for he is the lyuynge God, which endureth euer: his kyngdome abydeth vncorrupte, and his power is euerlastinge. It is he that can delyuer and saue: he doth wonders and marueloues workes in heauen and in earth, for he hath saued Daniel from the power of the Lyons.

Luc. 1. c
Esa 43. b
Ose. 13. b
Dan. 3. f

The ende of the Storye of Bel.

The first boke of the Machabees,

What this boke conteyneth.

Chap. I. Of the power of Alexander kynge of Macedonia. Of certayne vnfaithfull Israelites. Of the greate tyranny of Antiochus, & how miserably he destroyeth Jerusalē: which God suffreth to be plaged, because they haue forsaken him.

Chap. II. How feruently Mathathias and his sonnes stryue for the honoure of God and welfare of the people: How swetely he exorteth his sonnes (euē in the houre of his death) to be sted fast in the lawe of God.

Chap. III. Of Judas Machabeus that worthy captayne, and of his noble actes agaynst Antiochus.

Chap. IIII. V. Of the glorious victory, that God gaue Judas against Gorgias and Lysias: how they wynne the cite, and clense the temple agayne, & how they fyght afterwarde against the Heithen.

Chap. VI. Antiochus besegeth Elymas in persia. Judas layeth sege to the castel at Jerusalem, the kynge goeth about to helpe thē that are therin.

Chap. VII. The tyranny of Demetrius. They take truce with the people of God, & kepe it not.

Chap. VIII. Judas hearinge how reasonable the Romaynes are, seketh for to make peace with them.

Chap. IX. How Judas was slaine in the batail and how there came vp derth after his death. Jonathas was captayne after him, and gate the victory of Bachides.

Chap. X. Of Alexāder the sonne of Antiochus. Demetrius maketh peace with Jonathas, & so doth Alexander afterwarde. Ptolomy geueth his doughter Cleopatra vnto Alexāder. Demetrius defyeth Jonathas.

Chap. XI. Ptolomy ryseth agaynst Alexander and Jonathas, and promyseth to geue Demetrius his daughter, whom he had geuen allredy vnto Alexander. The death of Alexander and Ptolomy, the raigne of Demetrius. Demetrius and Jonathas are frendes. Alexanders sonne taketh the kyngdome vpon him.

Chap. XII. The Jewes wryte vnto the Romaynes and Spartans to renue the olde frendshipe. Tryphon receaueth Jonathas with fayre wordes, and then causeth him and his to be slayne.

Chap. XIII. After the death of Jonathas is Symon his brother made Captaine of the people which goeth forth agaynst Tryphon, and buryeth his brother. Tryphon slayeth Antiochus haynously. Symon maketh peace with Demetrius, and layeth sege to Gaza.

Chap. XIIII. Demetrius seketh helpe against Tryphō. Demetrius is takē. Peace in Jewry. Simō ruleth well. The Romaines and they of Sparta renue the peace with Symon.

Chap. XV. Antiochus wryteth louyngly vnto the Jewes, and persecuteth Tryphon. He breaketh the bonde with the Jewes.

Chap. XVI. The faithfulnes of Symō & his sonnes. Ptolomy slayeth them disceatfully, and betrayeth the londe.

The first Chapter.

AFter that Alexander the sonne of Philippe, kynge of Macedonia wente forth of the londe of Cethim, and slewe Darius kynge of the Persiās and Meedes: It happened, that he toke greate warres in honde, wanne very many stronge cities, and slew many kinges of ẏ earth: goinge thorow to ẏ endes of the worlde, and gettinge many spoyles of the people: In so moch, ẏ the worlde stode in greate awe of him, & therfore was udit. 1.b he proude in his herte. Now whē he had gathered a mightie strōge hoost, & subdued ẏ lōdes and people with their prynces, so that they became tributaries vnto hī: he fell sick. And whē he perceaued that he must nedes die, he called for his noble estates (which had bene brought vp with him of childre) & parpan. 7.a ted his kyngdome amonge them, whyle he nds. b was yet alyue. So Alexāder raygned xij. yeare, and then dyed.

After his death fell the kyngdome vnto his prynces, and they optayned it euery one in his rowme, and caused them selues to be crowned as kynges: and so dyd their childrē after them many yeares, & moch wickednesse increaced in the worlde. Out of these came ẏ vngracious rote, noble Antiochus ẏ sonne .Mac. 8.a of Antiochus the kynge (which had bene a pledge at Rome) & he raigned in ẏ Cxxxvij. yeare of the raigne of the Grekes.

BIn those dayes wēte there out of Jsrael wicked men, which moued moch people wꝺ deut. 7.a their coūcel, sayēge: Let vs go & make a udic. 2.a couenaunt with the Heithen, ẏ are rounde aboute vs: for sence we departed from them, ere. 44.c we haue had moch sorow. So this deuyce pleased them well, and certayne of ẏ people toke vpon thē for to go vnto ẏ kynge, which gaue them licence to do after the ordinaūce of the Heithen. Then set they vp an open sole (at Jerusalem) of the lawes of the Heithē, and were nomore circumcised: but forsoke ẏ holy Testamente, and ioyned them selues to ẏ Heithē, & were cleane solde to do myschefe.

So when Antiochus began to be mighty in his kyngdome, he wente aboute to optayne ẏ londe of Egipte also, that he might haue the dominion of two realmes. Upon this entred he in to Egipte with a stronge hoost, with charettes, elephantes, horsmen & a greate nombre of shippes, and began to warre agaynst Ptolomy the kynge of Egipte. But Ptolomy was afrayed of him, and fled: and many of his people were wounded to death. Thus Antiochus wāne many strōge cities, and toke awaye great good out of the londe of Egipte.

And after that Antiochus had smytten Egipte, he turned agayne in the Cxliij. yeare & wente toward Jsrael, and came vp to Jerusalem with a mightie people: and entred proudly into ẏ Sanctuary, and toke awaye the golden altare, the candilsticke and all ẏ ornamētes therof: the table of the shewbred the pouringe vessel, the chargers, the golden spones, the vale, the crownes and golden apparel of the temple, and brake downe all. He toke also the syluer and golde, the precious Jewels, and the secrete treasures that he fōde. And when he had taken awaye all together, caused a greate murthur of men, and so fulfilled his malicious pryde, he departed in to his owne londe.

Thus there arose greate heuinesse and misery in all the londe of Jsrael. The prynces and the elders of the people mourned, the yōge men and the maydens were defyled, and the fayre beutye of women was chaunged: the brydegrome and the bryde toke them to mournynge: the londe and those that dwelt therin, was moued: for all the house of Jacob was brought to confucion.

After two yeares the kynge sent his chefe treasurer vnto the cities of Juda, which came to Jerusalem with a greate multitude of people, speakinge peaceable wordes vnto the, but all was disceate: for when they had geuen him credence, he fell sodenly vpon the cite, and smote it sore, and destroyed moch people of Israel. And when he had spoyled the cite, he set fyre on it, castinge downe houses and walles on euery syde. The women & their children toke they captiue, and led awaye their catell. Then buylded they the castel of Dauid with a greate and thicke wall, and with mightie towres, & made it a stronge holde for them. Besyde all this they sett wicked people and vngodly men to kepe it, stoared it with weapens and vytales: gathered the goodes of Jerusalem, and layed the vp there: thus became it a theuysh castell.

And this was done to laye waite for the people that wente in to the Sanctuary, and for the cruell destruccion of Israel. Thus they shed innocent bloude on euery syde of ỹ Sanctuary, and defyled it: In so moch that the citesyns were fayne to departe, and the cite became an habitacion of straungers, beynge desolate of hir owne sede, for hir owne natyues were fayne to leaue her. Hir Sanctuary was clene waisted, hir holy dayes were turned in to mournynge, hir Sabbathes were had in derision, and hir hono' brought to naught. Loke how greate hir glory was afore, so greate was hir confucion, and hir ioye turned in to sorow.

Antiochus also the kynge sent out a commission vnto all his kyngdome, that all the people shulde be one. Then they left euery man his lawe, and all the heithen agreed to the cõmaundement of kynge Antiochus: Yee many of the Israelites consented there vnto, offerynge vnto Idols, and defylinge the Sabbath. So the kynge Antiochus sent his messaungers with his commission vnto Jerusalem, and to all ỹ cities of Juda: that they shulde folowe ỹ lawes of the heithẽ, and forbad ether burntofferynge, meatofferynge or peaceofferynge to be made in the temple of God, & that there shulde no Sabbath ner hye feast daye be kepte: but commaunded, that the Sanctuary and the holy people of Israel shulde be defyled.

He commaunded also that there shulde be set vp other altares, temples and Idols: to offre vp swynes flesh and other vnclene beastes: that men shulde leaue their children vncircumcised, to defyle their soules with all maner of vnclennesse & abhominacions: that they might so forget the lawe, and chaũge all the holy ordinaunces of God: and that who so euer wolde not do accordynge to the commaundement of kynge Antiochus, shulde suffre death. In like maner commaunded he thorow out all his realme, and sett rulers ouer the people, for to compell them to do these thynges, commaundinge the cities of Juda to do sacrifice vnto Idols.

Then wente the people vnto the heithen by heapes, forsoke the lawe of the LORDE, and committed moch euell in the londe: yee and chaced out the secrete Israelites, which had hyd them selues in corners and preuy places. The xv. daye of the moneth Casleu, in the Cxlv. yeare, set kynge Antiochus an abhominable Idol of desolacion vpon the altare of God, and they buylded altares thorow out all the cities of Juda on euery syde, before the dores of the houses, and in the stretes: where they brent incense, and dyd sacrifyce. And as for the bokes of the lawe of God, they brent them in the fyre, and rente them in peces. What so euer he was that had a boke of the Testament of the LORDE founde by hym, yee who so euer endeuored himself to kepe the lawe of the LORDE, the kynges commaundement was, ỹ they shulde put him to death. And thorow his auctorite they executed these thinges euery moneth, vpon the people of Israel that were founde in the cities.

The fyue and twentye daye of the moneth, what tyme as they dyd sacrifice vpon the altare (which stode in the steade of the altare of the LORDE) accordinge to the commaundement of kynge Antiochus, they put certayne women to death, which had caused their children to be circumcised: Not only that, but they hanged vp the children by the neckes thorow out all their howses, and slewe the circumcisers of them.

Yet were there many of the people of Israel, which determed in them selues, that they wolde not eate vncleane thinges: but chose rather to suffre death, then to be defyled with vncleane meates. So because they wolde not breake the blessed lawe of God, they were cruelly slayne. And this greate ty ranny increased very sore vpon the people of Israel.

The II. Chapter.

IN those dayes there dyd stode vp one Matathias the sonne of Symeon

the preist (out of the kynred of Joaris) frō Je
Jerusalem, and dwelt vpon the mount of
Modin, and had v. sonnes: Jhō called Gad
dis: Symon, called Thasi: Judas, other wy
se called Machabeus: Eleazer, other wyse
called Abaron: and Jonathas, whose sur-
name was Apphus. These sawe the euell, ỳ
was done amonge the people of Juda and
Jerusalem. And Matathias sayde: Wo is
me, alas that euer I was borne, to se this mi
sery of my people, and ỳ piteous destrucciō
of the holy cite: & thus to syt so styll, it be-
ynge delyuered into the hondes the enemies,
1. Mac. 1. b Hir Sanctuary is come in to the power of
straungers, hir temple is, as it were a man ỳ
hath lost his good name. Hir precious orna
mentes are caried awaye captyue, hir olde
men are slayne in the stretes, and hir yonge
men are fallen thorow the swearde of the e-
nemies.

What people is it, that hath not some
possession in hir kyngdome? Or who hath
not gotten some of hir spoyles? All hir glo-
ry is taken awaye. She was a Quene, and
now she is become an handmayde. Beholde
oure Sanctuary, oure bewtye and honoure
is waisted awaye, and defyled by the Gentiles. What helpeth it vs then to lyue? And
Matathias rente his clothes, he and his son
nes, and put sack cloth vpon them, & mour-
B ned very sore.

Then came the men thither which were
sent of kynge Antiochus, to compell soch as
were fled in to the cite of Modin, for to do sa
crifice and to burne incense vnto Idols, and
to forsake the lawe of God. So, many of the
people of Israel consented and enclyned vn-
to them, but Matathias and his sonnes re-
mayned stedfast. Then spake the commissio-
ners of kynge Antiochus, & sayde vnto Ma
tathias: Thou art a noble man, of hye repu-
tacion and greate in this cite, hauinge fayre
children and brethren. Come thou therfore
first, and fulfill the kynges commaundemēt,
like as all the heithen haue done, yee and ỳ
men of Juda, and soch as remayne at Jeru
salem: so shalt thou and thy children be in ỳ
kynges fauoure, and enriched with golde,
syluer and greate rewardes.

Matathias answered, and spake with a
loude voyce: Though all nacions obeye the
kynge Antiochus, and fall awaie euery man
frō kepynge ỳ lawe of their fathers: though
they consente to his commaundementes, yet
wil I & my sonnes and my brethren, not fall
from the lawe oure fathers. God forbyd we
shulde: that were not good for vs, that we
shulde forsake the lawe and ordinaunces of
God, and to agre vnto the commaundement
of kynge Antiochus. Therfore we will do
no soch sacrifice, nether breake the statutes
of ō lawe, to go another waye. And whē he
had spoken these wordes, there came one of
the Jewes, which openly in the sighe of all,
dyd sacrifice vnto the Idols vpon the aulter
in the cite of Modin, accordinge to the kyn-
ges commaundement.

When Matathias sawe this, it grened
him at the herte, so that his raynes shoke
withall, and his wrath kindled for very za-
le of the lawe. With that he gaue a skippe
forth, and kylled the Jew beside the aulter.
Yee and slewe ỳ kynges commissioner, that
cōpelled him to do sacrifice, & destroyed the
aulter at the same time: soch a zele had he vn
to the lawe of God, like as Phinees dyd vn-
to Zambri the sonne of Salomi. And Mata-
thias cried with a loude voyce thorow ỳ cy-
te, sayenge: Who so is feruent in the lawe, &
wil kepe ỳ couenaunt, let him folowe me. So
he and his sonnes fled in to the mountaynes
and left all that euer they had in ỳ cite. Ma-
ny other godly men also departed in to the
wylderneſſe with their children, their wyues
and their catell, and remayned there: for the
tyranny increaced sō sore vpon them.

Now when the kynges seruauntes and
the hooſt, which was at Jerusalem in the ci-
te of Dauid herde, that certayne mē had bro-
ken the kynges commaundement and were
gone their waye to the wylderneſſe into se-
crete places, and that there were many de-
parted after them: they folowed vpon them
to fight agaynst them in the Sabbath daye,
and sayde: Wyll ye yet rebell? Get you hens
& do the commaundement of kynge Anio-
chus, and ye shall lyue. They answered: We
wil not go forth, nether wil we do the kynges
cōmaundement, to defyle ỳ Sabbath daye.
Then beganne they to fight agaynst them
neuertheleſſe they gaue them none other an-
swere, nether cast they one stone at them, ne
made fast their preuy places, but sayde: We
wil dye all in oure innocency, heaven & earth
shal testifie with vs, that ye put vs to death
wrongeously. Thus they fought agaynst
them vpon the Sabbath, & slewe both men
and catell, their wyues and their children, to
the nombre of a thousande people.

When Matathias and his frendes herde
this, they mourned for them right sore, and
sayde one to another: Nō so be that we all do
as oure brethrē haue done, and fight ner for
oure lyues & for oure lawes agaynst the hea

then: then shall they the sooner rote vs out of the earth. So they cõcluded amonge thẽ selues at the same tyme, sayenge: What so euer he be that cõmeth to make battayll w vs vpon the Sabbath daye, we wyll fight agaynst him, & not dye all, as o brethren ỹ were murthured so haynously. Vpõ this came the Synagoge of the Jewes vnto thẽ: stronge men of Jsrael, all soch as were feruent in the lawe. And all they that were fled for persecucion, came to helpe them, and to stonde by them: In so moch that they gathered an hoost of men, and slewe the wicked doers in their gelousy, and the vngodly men in their wrath. Some of the wicked fled vnto the Heithen, and escaped.

Thus Matathias and his frendes wente aboute, and destroyed the aulters, and circumcided the children, that had not yet receaued circumcision: as many as they founde within ỹ coostes of Jsrael: and followed mightely vpon the children of pryde, and this acte prospered in their hondes: In so moch, that they kepte the lawe agaynst the power of the Gentiles and the kynges, and gaue not ouer their dominion vnto wicked doers.

§ After this when the tyme drew on fast, that Matathias shulde dye, he sayde vnto his sonnes: Now is pryde and persecucion increased, now is the tyme of destruccion and wrathfull displeasure: Wherfore (o my sonnes) be ye feruent in the lawe, and ioperde youre lyues for the Testament of the fathers: call to remembraunce what actes our fathers dyd in their tyme, so shall ye receaue greate honoure and an euerlastinge name.

Remembre Abraham, was not he founde faithfull in tentacion, and it was reckened vnto him for righteousnesse? Joseph in tyme of his trouble kepte the commaundement, and was made a lorde of Egipte. phinees oure father was so feruent for the honoure of God, that he optayned the couenaũt of an euerlastinge presthode. Josue for fulfillinge the worde of God, was made the captayne of Jsrael. Caleb bare recorde before the cõgregacion, and receaued an heretage. Dauid also in his mercifull kyndnesse, optayned the trone of an euerlastinge kyngdome. Elias beynge gelous and feruent in the lawe, was taken vp in to heauẽ. Hananias, Asarias and Misael remayned stedfast in faith, and were delyuered out of the fyre. In like maner Daniel beynge vngiltie, was saued from the mouth of the Lyons.

And thus ye maye considre thorow out all ages sens the worlde begamne, that who so euer put their trust in God, were not ouer come. Feare not ye then the wordes of an vngodly man, for his glory is but donge and wormes: to daye is he set vp, and to morow is he gone: for he is turned in to earth, and his memoriall is come to naught. Wherfore (o my sonnes) take good hertes vnto you, and quyte youre selues like men in the lawe: for yf ye do the thinges that are commaunded you in the lawe of the LORDE youre God, ye shal optaine greate honoure therin.

And beholde, Jknowe that youre brother Symon is a man of wyßdome: se that ye geue eare vnto him allwaye, he shall be a father vnto you. As for Judas Machabeus, he hath euer bene mightie and ströge from his youth vp: let him be youre captayne, and ordre the battayll of ỹ people: Thus shall ye bringe vnto you all those that fauoure the lawe, and se that ye auenge the wronge of youre people, and recompence the Heithen agayne, and applie youre selues whole to the commaundement of the lawe. So he gaue them his blessinge, and was layed by his fathers: and dyed in the Clvj, yeare at Modin, where his sonnes buried him in his fathers sepulcre, & all Jsrael made greate lamentacion for him.

The III. Chapter.

Then stode vp Judas Machabeus in his fathers steade, and all his brethrẽ helped him: and so dyd all they that helde with his father, and fought with cherefulnesse for Jsrael. So Judas gat his people greate honoure: He put on a brest plate as a giaunte, and arayed him self with his harnesse, and defended the hoost with his swearde. In his actes he was like a lyon, & as a lyons whelpe roaringe at his praye. He was an enemie to the wicked, and hũted them out: and brent vp those, that vexed his people: So that his enemies fled for feare of him, and all the workers of vngodlynes were put to trouble: soch lucke and prosperite was in his honde. This greued dyuerse kynges, but Jacob was greatly reioysed thorow his actes, and he gat him self a greate name for euer.

He wente thorow the cities of Juda, destroyenge the vngodly out of them, turnynge awaye the wrath from Jsrael, and receauynge soch as were oppressed: and the fame of him wente vnto the vttemost parte of ỹ

earth. Then Appollonius (a prynce of Syria) gathered a mightie greate hooſt of the heithen & out of Samaria, to fight agaynſt Iſrael. Which when Judas perceaued, he wente forth to mete him, fought with him, ſlewe him, and a greate multitude with him: the remnaunte fled, and he toke their ſubſtaunce. Judas alſo toke Appollonius owne ſwearde, and fought wt it all his life longe.

B Now when Seron (another prynce of Syria) herde ſaye, that Judas had gathered vnto him the congregacion and church of the faithfull, he ſayde: I will get me a name and a prayſe thorow out the realme: for I will go fight with Judas and them that are with him, as many as haue deſpiſed the kynges commaundement. So he made him ready, and there wente with him a greate mightie hooſt of the vngodly, to ſtonde by him, and to be auenged of the childrē of Iſrael. And when they came nye vnto Bethoron, Judas wente forth agaynſt them with a ſmall company. And when his people ſawe ſoch a greate hooſt before thē, they ſayde vnto Judas: How are we able (beynge ſo fewe) to fight agaynſt ſo greate a multitude and ſo ſtronge: ſeinge we be ſo weery, and haue faſted all this daye?

Re.14.a But Judas ſayde: It is a ſmall matter for many to be ouercome with fewe: Nether is no difference to the God of heauen, to delyuer by a greate multitude or by a ſmall

par.25.b company: for the victory of the battell ſtondeth not in the multitude of the hooſt, but

C the ſtrength commeth from heauen. Behold, they come agaynſt vs with a preſumptuous and proude multitude: to deſtroye vs, oure wyues and oure childrē, and to robbe vs. But we will fight for oure lyues and for oure lawes, and the LORDE himſelf ſhall deſtroye thē before oure face: therfore be not ye afrayed of them.

As ſoone as he had ſpoken theſe wordes, he leapte ſodenly vpon thē. Thus was Seron ſmytten, and his hooſt put to flight. And Judas folowed vpon them beyonde Bethoron vnto the playne felde: where there were ſlayne eight hundreth men of them, and the reſidue fled in to the londe of the Philiſtynes. Then all the heithen on every ſyde were afrayed for Judas and his brethren: ſo that the rumoure of him came vnto the kynges eares, for all the Gentiles conde tell of the warres of Judas.

D So whan kynge Antiochus herde theſe tidinges, he was angrie in his mynde: wherfore he ſente forth and gathered an hooſt of his whole realme, very ſtronge armies: and opened his treaſury, and gaue his hooſt a yeares wagies in honde, commaundynge them to be ready at all tymes.

Neuertheleſſe when he ſawe, that there was not moneye ynough in his treaſuries, and that thorow the diſcorde and perſecucion, which he made in ye londe (to put downe ye lawes that had bene of olde tyme) his cuſtomes and tributes of the londe were minißhed: he feared that he was not able for to beare the coſtes and charges eny lenger, ner to haue ſoch giftes, to geue ſo liberally as he dyd afore, more then the kynges that were before him.

Wherfore he was heuy in his mynde, and thought to go in to Perſides, for to take tributes of ye londe, and ſo to gather moch moneye. So he left Lyſias (a noble man of the kynges blonde) to ouerſee the kynges buſynneſſes, from the water Euphrates vnto the borders of Egipte: and to kepe well his ſonne Antiochus, till he came agayne.

Moreouer, he gaue him half of his hooſt and elephantes, committed vnto him euerythinge of his mynde, concernynge thoſe which dwelt in Juda, and Jeruſalem: that he ſhulde ſende out an army agaynſt them, to deſtroye and to rote out the power of Iſrael and the remnaunt of Jeruſalem: to put out their memoriall from that place, to ſet ſtraungers for to inhabit all their quarters, and to parte their londe amōge them. Thus the kynge toke the other parte of the hooſt, and departed from Antioch (a cite of his realme) ouer the water of Euphrates, in the hundreth and xlvij. yeare, and wente thorow the hye countrees.

And Lyſias choſe vnto him Ptolomy the ſonne of Dorimimus, Nycanor and Gorgias mightie men, & the kynges frendes. Theſe he ſent with xl. thouſande fote men and vij. thouſande horſmen, for to go in to ye londe of Juda, and to deſtroye it, as the kyng

commaunded. So they wente forth with all their power, and came to Emmaus in to the playne felde. When the marchaūtes herde the rumoure of them, they and their seruauntes toke very moch siluer and golde, for to bye the children of Israel to be their bondemen. There came vnto them also yet moo men of warre on euery syde, out of Syria & the from the Palestynes.

f Now when Judas and his brethrē sawe that trouble increased, and that the hooste drewe nye vnto their borders: considerynge ỹ kynges wordes which he commaunded vnto the people: namely, that they shulde vtterly waist and destroye them: They sayde one to another: Let vs redresse the decaye of oure people, let vs fight for oure folke and for oure Sanctuary. Then the congregacion were soone ready gathered to fight, to praie and to make supplicacion vnto God for mercy and grace.

d As for Jerusalem, it laye voyde, and was as it had bene a wylderneſſe. There wente no man in nor out at it, and the Sanctuary was troden downe. The aleauntes kepte the castell, there was the habitacion of the heithen. The myrth of Jacob was taken awaye, the pype & the harpe was gone from amonge them.

The Israelites gathered them together, and came to Maspha before Jerusalem: for in Maspha was the place where they prayed afore tyme. So they fasted that daye, and put sackclothes vpō them, cast aßshes vpon their heades, rente their clothes, and layde forth the bokes of the lawe (wherout ỹ heithen sought the lickneſſe of their ymages) and brought the prestes ornamentes, the firstlinges and the Tythes. They set there also the abstreyners (which had fulfilled their dayes) before God, and cried with a loude voyce towarde heauen, sayenge: what shal we do with these? and whither shall we carry them awaye?

G Forthy Sanctuary is troden downe and defyled, thy prestes are come to heyneſſe and dishonoure: and beholde, the heithen are come together for to destroye vs. Thou knowest what thinges they ymagyn againſt vs. How maye we stonde before them, except thou (o God) be oure helpe?

They blewe out the trompettes also with a loude voyce. Then Judas ordened captaynes ouer the people: ouer thousandes, ouer hundredes, ouer fiftie, and ouer ten. But as for soch as buylded them houses, maried wyues, planted them vynyardes, and those that were fearfull: he commaunded them euery man to go home, acordinge to ỹ lawe. So the hooste remoued, and pitched vpon the South syde of Emmaus.

Deu. 20 Iudic. 7

And Judas sayde: Arme youre selues, be stronge (o my children) make you ready agaynst tomorow in the mornynge, that ye maye fight with these people, which are agreed together to destroye vs & oure Sanctuary. Better is it for vs to dye in battayll, then to se oure people and oure Sanctuary in soch a miserable case. Nevertheleſſe, as ỹ will is in heauen, so be it.

Matt. 6. Luc. 11. a

The IIII. Chapter.

A Ioseph. ubi supr

Then toke Gorgias fyue thousande men of fote, and a thousande of the best horsmen: and remoued by night, to come nye where ỹ Jewes hooste laye, and so to slaye them sodenly. Now the men that kepte the castell, were the cōueyers of them. Then arose Judas to smyte the chefe and pryncipall of the kinges hooste at Emmaus, for the army was not yet come together. In the meane season came Gorgias by night in to Judas tentes: & when he founde no man there, he sought them in the mountaynes, and thought they had bene fled awaye because of him. But whē it was daie, Judas shewed him self in ỹ felde with thre thousande men only, which had nether harneſſe ner swerdes to their myndes.

But on the other syde, they sawe that the heithen were mightie and wel harneſſed, and their horsmen aboute them, and all these wel experte in fettes of warre. Then sayde Judas to ỹ men that were with him: Feare not ye the multitude of them, be not afrayed of their violente runnynge: remembre how oure fathers were delyuered in the reed see, when Pharao threatned them with a greate hooste. Euen so let vs also crie now towarde heauen: and the LORDE shall haue mercy vpon vs, and remembre the couenaunt of oure fathers, yee and destroye

Deu. 20. Exo. 14. 1. Mac. 9.

this hoost before oure face this daye: And all Heithen shal knowe, that it is God himself, which delyvereth and saveth Israel.

Then the Heithen lift vp their eyes: and when they sawe that they were commynge agaynst them, they wente out of their tentes in to the battayll: and they that were wt Judas, blewe vp the trompettes. So they
Mac.8.d buckled together, and the Heithen were discomfited, and fled ouer the playne felde: but the hynmost of them were slayne. For they folowed vpon them vnto Assaremoth, and in to the feldes of Idumea towarde Azot and Jamnia: so that there were slayne of them vpon a thre thousande men. So Judas turned agayne with his hoost, and sayde vnto the people: Be not gredy of ỹ spoyles, we have yet a battayll to fight: for Gorgias wt his hoost are here by vs in the mountaynes, but stonde ye fast agaynst oure enemies, and ouercome them: then maye ye safely take the spoyles.

C As Judas was speakynge these wordes, there apeared one parte of them vpon the mount. But when Gorgias sawe that they of his partie were fled, and the tentes brent vp (for by the smoke they might vnderstonde what was done) they perceavynge this, were very sore afrayed: and when they sawe also that Judas and his hoost were in ỹ felde ready to stryke battayll, they fled everychone in to the londe of the Heithen.

So Judas turned agayne to spoyle the tentes, where they gat moch golde and sylver, precious stones, purple wt greate riches. Thus they wente home, and sunge a psalme
udit. 13.c of thankesgevynge and praysed God in heaven: for he is gracious, and his mercy endureth for ever: And so Israel had a greate victory in that daye.
sal. 106.a
17.a. 135.a
nd 105. a

Now all the Heithen that escaped, came and tolde Lysias every thinge as it happened. Wherfore Lysias was sore afrayed and greved in his mynde, because Israel had not gotte soch myssfortune as he wolde they
Mac. 3.e shulde, nether as the kynge commaunded. The nexte yeare folowinge, gathered Lysias thre score thousande chosen men of fote, and fyve thousande horsmen, to fight agaynst them.

D So they came in to Jewry, and pitched their tentes at Bethoron, where Judas came agaynst them with ten thousande men. And when he sawe so greate mightie an hoost, he made his prayer and sayde: Blessed be thou (o savioure of Israel) which did
Re.7.g beft destroye the violent power of the giaunte, in the honde of thy servaunt David, and gavest the hoost of the Heithē in to the honde of Jonathas (the sonne of Saul) and of his weapen bearer. 1.Re

Put this hoost now in to the honde of ỹ people of Israel, and let them be confounded in their multitude and horsmen. Make them afrayed, wt discomforth the boldnes of their strength, ỹ they maye be moved thorow their destruccion. Caste them downe thorow the swearde of thy lovers, then shal all they that knowe thy name, prayse the with thankesgevynge.

So they stroke the batell, and there were slayne of Lysias hoost, fyve thousande men. Then Lysias seynge the discomfetynge of his men, and the manlynesse of the Jewes, how they were ready, ether to lyve or to dye like men: he wente vnto Antioche and chose out men of warre: that when they were gathered together, they might come agayne in to Jewry. Then sayde Judas and his brethren: beholde, oure enemies are discomfited: Let vs now go vp, to clēse and to repayre the Sanctuary.

Vpon this, all the hoost gathered them g
together, and wente vp vnto mount Sion. a
Now when they sawe the Sanctuary laied waist, the aulter defyled, the dores brent vp, the shrubbes growinge in the courtes, like as in a wod or vpon mountaynes, yee and that the prestes Celles were broken downe: They rente their clothes, made greate lamentacion, caste aßshes vpon their heades, fell downe flat to the grounde, made a greate noyse with the trompettes, and cried towarde heauen.

Then Judas apoynted certayne men to fight agaynst those which were in the castel, till they had clensed the Sanctuary. So he chose prestes ỹ were vndefyled, soch as had pleasure in the lawe of God: and they clensed the Sanctuary, wt bare out the defyled stones in to an vncleane place. And for so moch

as the aulter of burnofferynges was vnhalowed, he toke aduysement, what he might do withall: so he thought it was best to destroye it (lest it shulde happen to do them eny shame) for the Heithen had defyled it, & therfore they brake it downe. As for the stones, they layed them vp vpon the mountayne by the house in a conuenient place: till there came a prophet to shewe, what shulde be done with them.

So they toke whole stones acordinge to the lawe, and buylded a new aulter soch one as was before, and made vp the Sanctuary within and without, and halowed the courtes. They made new ornamentes, & brought ỹ candilsticke, the aulter of incense, and the table into the temple. The incense layed they vpon the aulter, & lighted the lampes which were vpon the candilsticke, that they might burne in the temple. They set the shewbred vpon the table, and hanged vp the vale, and set vp ỹ temple, as it was afore. And vpon the xxv. daye of the ix. moneth (which is called the moneth of Caslew) in the C. xlviij. yeare: they rose vp by tymes in the mornynge for to do sacrifice (acordinge to the lawe) vpon the new burntoffrynge aulter, that they had made: after the tyme and season that ỹ Heithen had defyled it. The same daye was it set vp agayne, with songes pipes, harpes and cymbales.

And all the people fell vpon their faces, worshippynge and thankynge the God of heaven, which had geuen them the victory. So they kepte the dedicacion of the aulter viij. dayes, offerynge burntsacrifices and thankofferinges with gladnesse. They deckt the temple also with crownes and shyldes of golde, and halowed the portes and celles, and hanged dores vpon them. Thus was there very greate gladnes amonge the people, because the blasphemy of the Heithē was put awaye.

So Judas and his brethren with the whole cōgregacion of Israel, ordened, that the tyme of the dedicacion of ỹ aulter shulde be kepte in his season from yeare to yeare, by the space of viij. dayes, from the xxv. daye of the moneth Caslew: yee and that with myrth and gladnesse.

And at the same tyme buylded they vp ỹ mount Sion with hye walles and stronge towres rounde aboute: lest ỹ Gentiles shulde come and treade it downe, as they dyd afore. Therfore Judas set men of warre in it, to kepe it: and made it stronge, for to defende Bethsura: that the people might haue a refuge agaynst the Edomites.

The V. Chapter.

A It happened also that when ỹ Heithen rounde aboute herde, how that the aulter and the Sanctuary were set vp in their olde estate: it displeased them very sore, wherfore they thought to destroye the generacion of Jacob that was amonge them: Insomoch that they beganne to slaye and to persecute certayne of ỹ people. Then Judas fought against the children of Esau in Idumea, and agaynst those which were at Arabathane (for they dwelt rounde aboute ỹ Israelites) where he slewe & spoyled a greate multitude of thē. He thought also vpon the malice and vnfaithfulnes of the children of Bean, how they were a snare and stoppe vnto ỹ people, and how they layed waite for them in the hie waye: wherfore he shut them vp in to towers, and came vnto them, condemned them, and brent vp their towres, with all that were in them.

Afterwarde wente he agaynst the children of Ammon, wherof he founde a mighty power and a greate multitude of people, with Tymothy their captayne. So he stroke many battayls with them, which were distroyed before him. And when he had slayne them, he wanne Gazer the cite, with the townes belonginge therto, and so turned agayne in to Jewry. The Heithen also in Galaad gathered them together, agaynst the Israelites that were in their quarters, to slaye them: but they fled to the castel of Datheman, and sent letters vnto Judas and his brethren, sayenge: The Heithen are gathered agaynst vs on euery syde, to destroye vs, and now they make thē for to come and laye sege to ỹ castel, whervnto we are fled, & Timothy is the captayne of their hooste: come therfore, and delyuer vs out of their hondes: for there is a greate multitude of vs slayne all ready. Yee and oure brethren that were at Tubin, are slayne and destroyed (welnye a thousande men) and their wyues, their children and their goodes haue the enemies led awaye captyue.

Whyle these letters were yet a readinge, beholde, there came other messangers from Galilee, with rente clothes: which tolde euen the same tydinges, and sayde, that they of Ptolomais, of Tirus and of Sidon were gathered agaynst them, and that all Galilee was fylled with enemies to destroye Israel. When Judas and ỹ people herde this, they came together (a greate congregacion) to deuyse, what they might do for their bre-

thren, that were in trouble and beseged of their enemies. And Judas sayde vnto Symon his brother: chose ye out certayne men, and go delyuer thy brethren in Galilee: As forme and my brother Jonathas, we wyl go in to Galaadithim. So he left Josephus ye sonne of Zachary, and Asarias, to be captaynes of the people and to kepe the remnaunt of the hoost in Jewry, & commaunded them, sayenge: Take the ouersight of this people, and se that ye make no warre agaynst the heithen, vntill the tyme that we come agayne. And vnto Simon he gaue three thousande men for to go into Galilee, but Judas himself had eight thousande in to Galaadithim.

C Then wente Symon in to Galilee, and stroke dyuerse batels wt the heithen: whom he discomfited, and folowed vpon them vnto the porte of Ptolomais. And there were slayne of the heithen allmost iij. thousande men. So he toke the spoyles of them, and caried awaye the Israelites (that were in Galilee and Arbatis) with their wyues, their children and all that they had, and brought them in to Jewry with greate gladnesse. Judas Machabeus also and his brother Jonathas, wente ouer Jordane, and trauayled iij. dayes iourney in the wylderneesse: Where the Nebuthees met them, and receaued them louyngly, and tolde thē euery thinge that had happened vnto their brethren in Galaadithim, and how that many of them were beseged in Barasa, Bosor, Alimis, Casphor, Mageth and Carnaim (all these are stronge walled and mightie greate cities) and ye they were kepte in other cities of Galaad also: and tomorow they are apoynted to bringe their hoost vnto these cities, to take them and to wynne them in one daye.

So Judas and his hoost turned in all the haist in the wilderneesse towarde Bosor, and wanne the cite, slewe all the males with the swearde, toke all their goodes, and set fyre vpon the cite. And in the night they toke their iourneye from thence, and came to the castell. And by tymes in the mornynge when they loked vp, beholde, there was an innumerable people bearynge laders and other instrumētes of warre, to take the castell and to ouercome them.

When Judas sawe that the battayll beganne, and that the noyse therof wente vp and range in to the heauen, and that there was so greate a crie in the cite: he sayde vnto his hoost: fight this daye for youre brethren. And so came behynde their enemies in thre companies, and blewe vp the trompettes, and cried in their prayer to God.

But as soone as Tymothis hoost perceaued that Machabeus was there, they fled from him, and ye other slewe them downe right sore: so that there were kylled of them that same daye, allmost eighte thousande men. Then departed Judas vnto Maspha, layed sege vnto it and wanne it, slewe all the males in it, spoyled it, and set fyre vpon it. From thence wente he and toke Casbon, Mageth, Bosor and the other cities in Galaad.

After this gathered Timothy another D
hoost, which pitched their tentes before Raphon beyonde the water. Judas sente to spye the hoost, and they brought him worde agayne, sayenge: All the heithen that be rounde aboute vs, are gathered vnto him, and the hoost is very greate: Yee they have hyred the Arabians to helpe them, & haue pitched their tentes beyonde the water, and are redy to come and fight agaynst the. So Judas wente on to mete them.

And Timothy sayde vnto the captaynes of his hoost: when Judas and his hoost come nye the ryuer: yf he go ouer first, we shall not be able to withstonde him: for why, he wil be to stronge for vs. But yf he darre not come ouer, so that he pitch his tente beyonde the water: then will we go ouer, for we shalbe stronge ynough agaynst him. Now as soone as Judas came to the ryuer, he appoynted certayne scrybes of the people, and commaunded them, sayenge: se that ye leaue none behynde vpon this syde of ye ryuer, but let euery man come to the battayll. So he wente first ouer vnto them, and his people after him.

And all the heithen were discomfited before him, and let their weapens fall, and ranne in to the temple that was at Carnaim. Which cite Judas wanne, and brent the temple with all ye were in it: So was Carnaim subdued, and might not withstode Judas. Then Judas gathered all the Israelites that were in Galaadithim, from ye least vnto the most, with their wyues and their children (a very greate hoost) for to come in to the londe of Juda.

So they came vnto Ephron, which was E
a mightie, greate and stronge cite, and laye in their waye. For they coude not go by it, neither of the right honde ner of the left, but must go thorow it. Neuertheleesse they that were in the cite, wolde not let them go thorow, but walled vp the portes with stones.

And Judas sent vnto thē with peaceable wordes, sayenge: Let vs passe thorow youre londe, that we maye go in to oure owne cōtre: there shal no body do you harme, we wil but only go thorow. But they wolde not let them in.

Wherfore Judas commaunded a proclamacion to be made thorow out the hoost, that every man shulde kepe his ordre: and so they dyd their best like valeaunt men.

And Judas beseged the cite all that daie and all that nighte, and so wanne it: where they slewe as many as were males, and destroyed the cite, and spoyled it, and wēte thorow all the cite ouer them that were slayne. Then wente they ouer Jordane in to the playne felde before Bethsan. And Judas helped those forwarde that came behynde, and gaue the people good exortacion all ỳ waye thorow, till they were come in to the londe of Juda. Thus they wente vp vnto the mount Sion, where they offred with myrth and thankesgeuynge: because there were none of them slayne, but came home agayne peaceably.

Now what tyme as Judas and Jonathas were in the londe of Galaad, and Symon their brother in Galilee before Ptolomais: Then Josephus the sonne of Zachary and Asarias the captaynes, hearinge of the actes that were done and of the battels that were stroken, sayde: Let vs get vs a name also, and go fight agaynst the Heithen that are rounde aboute vs.

¶ So they gaue their hoost a commaundement, and wente towarde Jamnia. Then came Gorgias and his men out of the cite, to fight agaynst them: Josephus also and Asarias were chased vnto ỳ borders of Jewry, & there were slayne ỳ daye of ỳ people of Israel ij. M. men: so ỳ there was a greate misery amōge ỳ people, & all because they were not obediēt vnto Judas & his brethren, but thought they shulde quyte them selues manfully. Neuertheles they came not of the sede of these men, by whom Israel was helped. But the men that were with Judas, were greatly commended in the sight of all Israel and all Heithen, where so euer their name was herde vpō, and the people came vnto them byddinge them welcome.

After this wente Judas forth with his brethren, and sought agaynst the children of Esau, in the londe ỳ lieth towarde the south where he wanne the cite of Hebron and the townes that lye beside it: and as for the walles and towres rounde aboute it, he brent them vp. Then remoued he to go in to the lōde of the Philistines, and wente thorow Samaria. At the same tyme were there many prestes slaine in ỳ battayll, which wilfully & without advysement wente out for to fight to get them honoure. And when Judas came to Azot in the Philistynes londe, he brake downe their altares, brent the ymages of their Jdols, spoyled the cities, and came agayne in to the londe of Juda. Deut. 7.

The VI. Chapter.

NOw when kynge Antiochus trauayled thorow the hye countrees, he herde that Elymas in Persia was a noble and plenteous cite in siluer and golde, & that there was in it a very rich temple: where as were clothes, cote armoures and shyldes of golde, which Alexander the sonne of Philippe kynge of Macedonia had left behynde him. Wherfore he wente aboute to take the cite and to spoyle it, but he was not able: for ỳ citisēs were warned of it, & foughte with him. And so he fled, and departed with greate heuynesse, & came agayne in to Babilon. Moreouer there came one which brought him tidinges in Perside, ỳ his hoostes which were in the londe of Juda, were driuen awaye, and how that Lisias wente forth first with a greate power, and was driuen awaye of the Jewes: how they had wonne the victory, and gotten greate goodes out of the hoostes that perysshed: how they had broken downe the abhominacion, which he set vp vpon the altare at Jerusalem, and fenced the Sanctuary with hye walles, like as it was afore: yee and Bethsura his cite also. A Iosephus cap. 13. l. 12. anti. 2. Ma. 9. 1. Mac. 3. and. 4. 1. Mac. 1.

So it chaunced, that when the kinge had herde these wordes, he was afrayed and greued very sore. Wherfore he layed him downe vpon his bed, and fell sicke for very sorowe and all because it had not happened as he had deuysed. And there continued he longe, 25

for his grefe was euer more and more, so ỳ he sawe he must nedes dye. Therfore he sent for his frendes, & sayde vnto them: ỳ slepe is gone from mine eyes, for ỳ very sorowe & veracio of herte ỳ I haue. For when I considre in my mynde ỳ greate aduersite ỳ I am come vnto and the floudes of heuynesse which I am in, where as afore tyme I was so mery, and so greatly set by (by reason of my power) Again, cõsideringe ỳ euell ỳ I haue done at Ierusalē, from whence I toke all ỳ riches of golde and syluer ỳ were in it, & sent to fetch awaye the inhabitours of Iewry without eny reason why: I knowe, ỳ these troubles are come vpon me for the same cause. And beholde, I must dye with greate sorow in a straūge londe.

Then called he for one Philippe a frende of his, whom he made ruler of all his realme and gaue him the crowne, his robe and his ryng: that he shulde take his sonne Antiochus vnto him and bringe him vp, till he might raigne himself. So the kynge Antiochus dyed there, in the Cxlix. yeare. When Lysias knewe that the kynge was deed, he ordened Antiochus his sonne (whom he had brought vp) to raigne in his fathers steade) and called him Eupator. Now they that were in the castel (at Ierusalem) kepte in the Iewes rounde aboute the Sāctuary, and sought euer styll to do them harme, for the strengthenynge of the heithen.

Mac. 9 b. c. d. e

Iosephus api. 14 cr. 12 Mac. 5. d

Wherfore Iudas thought to destroye them, and called all the people together, ỳ they might laye sege vnto them. So they came together in the Cl. yeare, and besieged the layenge forth their ordinaunce and instrumentes of warre. Then certayne of them ỳ were besieged wente forth (vnto whom some vngodly men of Israel ioyned thē selues also) and wente vnto the kynge, sayēge: How longe wil it be, or thou punysh and avenge oure brethren? We haue bene euer mynded to do thy father seruyce, to walke in his statutes, and to obeye his commaundementes: Therfore oure people fell from vs, and where so euer they founde eny of vs, they slewe them: and they haue not only medled with vs, but with all oure countrees: and beholde, this daye are they beseginge the castell at Ierusalem, and haue made vp the stronge holde in Bethsura: And yf thou doest not prevente them right soone, they wil do more then these, and thou shalt not be able to ouercome them.

Ma. 4. g

When the kynge herde this, he was very angrie, and called all his frendes, the captaynes of his fote men and of all his horse men together. He hyred men of warre also out of other realmes and out of the Iles of the see, which came vnto him. And the nombre of his hooste was an hundreth thousande fote men, and twenty thousande horsme, & xxxij. Elephantes wel exercised to battayll. These came thorow Idumea vnto Bethsura, and besieged it a longe season, and made dyuerse instrumentes of warre agaynst it. But the Iewes came out and brent them, and fought like men. Then departed Iudas from the castell at Ierusalem, and remoued ỳ hooste towarde Bethzacarā ouer agaynst the kynges armye.

Ma. 13. a

So the kynge arose before the daye, and brought the power of his hooste in to ỳ waie to Bethzacaran, where the hooste made them to the battayll, blowynge the trompettes. And to prouoke the Elephantes for to fight, they shewed them the sappe of red grapes and molberies. And deuyded the Elephantes amonge the hooste: so that by euery Elephante there stode a M. men wel harnessed, and helmettes of stele vpon their heades: Nee vnto euery one of the Elephantes also, were ordened v. C. horsmen of the best, which waited of the Elephante, goinge where so euer he wente, and departed not from him. Euery Elephant was couered wt a stōge tower of wod, where vpon were xxij. valeaunt men wt weapens to fight, & within it was a man of Inde to rule the beest.

As for the remnaunt of the horsmen, he set them vpon both the sydes in two parres with trompettes, to prouoke the hooste, and to stere vp soch as were slowe in the armye. And when the Sonne shone vpon their sydes of golde and stele, the mountaynes glistered agayne at them, & were as bright as the cresset shettes of fyre. The kynges hooste also was deuyded, one parte vpon the hie mountaynes, the other lowe beneth: so they went on, takynge good hede, and kepinge their ordre. And all they that dwelt in the londe, were afrayed at the noyse of their hooste, when the multitude wente forth, and when the the weapens smote together, for the hooste was both greate & mightie. Iudas also and his hooste entred in to the battayll, and slewe vj. C. men of the kynges armye.

Now when Eleasar the sonne of Saura dyd se one of ỳ Elephantes decked wt the kynges badge, and was a more goodly beest the the other: he thought ỳ kinge shulde be vpō him, and ioperde himself to delyuer his people, and to get him a perpetuall name.

Wherfore he ranne with a corage vnto the Elephante in the myddest of the hoost, smytinge them downe of both the sydes, and slewe many aboute him. So wente he vo the Elephantes sete, and gat him vnder him, and slewe him: then fell the Elephante downe vpon him, and there he dyed. Judas also and his men seinge the power of the kinge and the mightie violence of his hoost, departed from them. And the kynges armye wente vp agaynst them towarde Jerusalem, and pitched their tentes in Jewry besyde mount Sion. Moreouer the kynge toke trues with them that were in Bethsura.

But when they came out of the cite (because they had no vytales within, and the londe laye vntylled) the kynge toke Bethsura, and set men to kepe it, & turned his hoost to the place of the Sanctuary, and layed sege to it a greate whyle. Where he made all maner ordinaunce: handbowes, fyrie dartes, rackettes to cast stones, scorpions to shute arowes, and slynges. The Jewes also made ordinaunce agaynst theirs, and fought a longe season.

But in the cite there were no vytayles, for it was the seuenth yeare of the warres, and those Heithen that remayned in Jewry had eaten vp all their stoare. And in the Sanctuary were few men lefte, for the hunger came so vpon them, that they were scatered abrode euery man to his owne place.

So when Lysias herde, that Philippe (whom Antiochus the kynge whyle he was yet lyuinge, had ordened to bringe vp Antiochus his sonne, that he might be kynge) was come agayne out of Persia and Media with the kynges hoost, and thought to optayne the kyngdome: he gat him to the kynge in all the haist and to the captaynes of the hoost, and sayde: we decrease daylie, and oure vytales are but small: Agayne, the place that we laye sege vnto, is very stronge, and it were oure parte to se for the realme. Let vs agre with these men and take trues with them, and with all their people, and graunte them to lyue after their lawe, as they dyd afore. For they be greued and do all these thinges agaynst vs, because we haue despysed their lawe. So the kynge and the prynces were content, and sent vnto them to make peace, and they receaued it. Now whē the kynge and the prynces had made an oath vnto them, they came out of the castel, and the kynge wēte vp to mount Sion. But when he sawe that ỳ place was wel fenced, he brake the ooth that he had made, and commaunded to destroye the wall rounde aboute. Then departed he in all the haist, and returned vnto Antioche, where he founde Philippe hauynge dominion of the cite. So he fought agaynst him, and toke the cite agayne in to his hondes.

The VII. Chapter.

A 2.Ma.14.a

IN the cl.j. yeare came Demetrius ỳ sonne of Seleucus from ỳ cite of Rome wt a small company of men, vnto a cite of the see coast, and there he bare rule. And it chaunced, that when he came to Antioch the cite of his progenitours, his hoost toke Antiochus and Lysias, to bringe them vnto him. But when it was tolde him, he sayde: let me not se their faces. So the hoost put them to death. Now when Demetrius was set vpon the trone of his kyngdome, there came vnto him wicked and vngodly men of Jsrael: whose captayne was Alcimus, that wolde haue bene made hye preest. These men accused the people of Jsrael vnto the kynge, sayenge: Judas and his brethren haue slayne thy frendes, and dryuen vs out of oure owne londe. Wherfore sende now some man (to whom thou geuest credence) that he maye go and se all the destruccion, which he hath done vnto vs and to the kynges londe, and let him be punished with all his fredes and fauourers.

B

Then the kynge chose Bachides a frende of his, which was a man of greate power in the realme (beyonde the greate water) and faithfull vnto the kynge: and sent him to se the destruccion that Judas had done. And as for that wicked Alcimus, he made him hye preest, and commaunded him to be auenged of the children of Jsrael. So they stode vp, and came with a greate hoost in to ỳ londe of Juda, sendinge messāgers to Judas & his brethrē, & speakinge vnto them wt peaceable wordes: but vnder disceate. Therfore Judas & his people beleued not their saiēge, for they sawe ỳ they were come wt a greate hoost. 1. Mac. 1.

After this came ỳ scribes together vnto Alcimus & Bachides, trustinge the best vnto them. And first, ỳ Assideans requyred peace of them, sayenge: Alcimus ỳ preest is come of the sede of Aarō, how can he disceaue vs? So they gaue them louīge wordes, & swore vnto them, and sayde: we wil do you no harme, nether youre frendes: and they beleued them. But the very same daye toke they lxx. men of them, & slewe thē accordinge to ỳ wordes ỳ are writtē: They haue cast ỳ flesh of ỳ sanctes, & shed their blonde roūde aboute Jerusalē, & there was nomā ỳ wolde bury thē. Psal. 78.

C So there came a greate feare and drede amonge the people, sayenge: there is nether treuth nor righteousnesse in them, for they haue brokē the appoyntment and ooth that they made. And Bachides remoued his hooste from Jerusalem, and pitched his tente at Bethzecha: where he sent forth, and toke many of them that had forsaken him: he slewe many of the people also, and cast them in to a greate pytt. Then committed he the londe vnto Alcimus, and left men of warre with him to helpe him, and Bachides himself wente vnto the kynge. And thus Alcimus defended his hie presthode, and all soch as vexed Israel, resorted vnto him: In so moch that they optayned the lōde of Juda, and dyd moch euell vnto the Israelites.

Now when Judas sawe all the myscheefe that Alcimus and his company had done (yee more then the Heithē them selues) vnto the Israelites: he wente forth rounde aboute all the borders of Jewry, and punyshed those vnfaithfull rennagates, so that they came no more out in to the countre. So whē Alcimus sawe, that Judas and his people had gotten the vpperhande, and that he was not able to abyde them: he wente agayne to the kynge, and sayde all the worst of them that he coude. Then the kynge sent Nicanor, one of his chefe prynces (which bare euell wyl vnto Israel) and commaunded him, that he shulde vtterly destroye the people.

D So Nicanor came to Jerusalem with 2.Ma. 15.a a greate hooste, and sent vnto Judas and his brethren with frendly wordes (but vnder disceate) sayenge: there shal be no warre betwixte me and you: I wil come with a few men, to se how ye do, with frenshipe. Vpon this he came vnto Judas, and they saluted one another peaceably: but the enemies were appoynted to take Judas by violence. Neuertheles it was tolde Judas, ỹ he came vnto him but vnder disceate: wherfore he gat him awaie from him, and wolde se his face nomore. When Nicanor perceaued ỹ his counsell was bewrayed, he wente out to fight agaynst Judas, besyde Capharsalama: Where there were slayne of Nicanors hooste, v.M. men: the residue fled vnto the castell of Dauid.

After this came Nicanor vp vnto moūt Sion; and the prestes with the elders of the people wente forth to sālute him peaceably, & to shewe him ỹ burnt sacrifices ỹ were offered for the kynge. But he laughed thē to scorne, mocked thē, defyled their offeringes, and spake disdanedly, yee and swore in his wroth, sayenge: Yf Judas and his hooste be not delyuered now in to my hondes, as soone as euer I come agayne (and sayne well) I shal burne vp this house. With that, went he out in a greate anger. Then the prestes came in, and stode before the aulter of the temple, wepinge & sayenge: For so moch as thou (o LORDE) hast chosen this house, that thy name might be called vpon therin, and it shulde be an house of prayer and petition vnto thy people: Be auenged of this mā & this hooste, and let them be slayne with ỹ swerde: remembre the blasphemies of them, & suffre them not to continue eny longer.

When Nicanor was gone from Jerusalem, he pitched his tente at Bethoron, and there an hooste met hī out of Syria. And Judas came to Adarsa with iij.M.mē, & made his prayer vnto God, sayenge: O LORDE, because the messaungers of kynge Senacherib blasphemed the, the angel wente forth, and slewe an Clxxxv. thousande of them: Euen so destroye thou this hooste before vs today, that other people maye knowe, how that he hath blasphemed thy Sanctuary: and punysh him, accordinge to his maliciousnesse.

And so the hoostes stroke the felde, the thirtente daye of the moneth Adar: and Nicanors hooste was discomfited, and he himself was first slayne in the battayll. When Nicanors men of warre sawe that he was kylled, they cast awaye their weapens and fled: but the Jewes folowed vpon them an whole dayes iourney, from Adazer vnto Gazara, blowinge with the trompettes, and makinge tokens after them. So the Jewes came forth of all the townes there aboute, and blewe out their hornes vpon them, and turned agaynst them: Thus were they all slayne, and not one of them left.

Then they toke their substaunce for a pray, and smote of Nicanors heade & his right honde (which he helde vp so proudly) and brought it with them, and hāged it vp afore Jerusalem. Wherfore the people were exceadingly reioysed, and passed ouer that daye in greate gladnesse. And Judas ordened, that ỳ same daye (namely the xiij. daye of ỳ moneth Adar) shulde be kepte in myrth euery yeare. Thus the londe of Juda was in rest a litle whyle.

The VIII. Chapter.

IVdas herde also the fame of the Romaynes, that they were mightie and valeaunt men, agreable to all thinges that are requyred of them, & make peace with all men, which come vnto them, and how they were doughty men of strength. Besydes that, it was tolde him of their battayls & noble actes which they dyd in Galacia, how they had conquered them and brought them vnder tribute: and what greate thinges they had done in Spayne, how that with their wysdome and sober behaoure they had wonne the Mynes of syluer and golde that are there, and optayned all the londe, with other places farre from thē: how they had discomfited and slayne downe the kynges that came vpon them from the vttemost parte of the earth, and how other people geue them tribute euery yeare: how they had slayne and ouercome Philippe and Perses kynge of Cethim and other mo (in battayll,) which had brought their ordinaunce agaynst them: how they discomfited greate Antiochus kynge of Asia (that wolde nedes fight w̄ them) hauynge an hundreth and xx. Elephantes, with horsmen, charettes, and a very greate hoost: how they toke him self alyue, and ordened him (with soch as shulde raigne after him) to paye thē a greate trybute, yee and to fynde thē good sureties and plege: Besydes all this, how they had take from him India, Media and Lydia (his best londes) and geuen them to kynge Eumenus. Agayne, how they perceauynge ỳ the Grekes were cōmynge to vexe them: sent against thē a captaine of an hoost which gaue thē battayll, slewe many of thē, led awaye ther wyues and children captyue, spoyled thē, toke possession of their londe, destroyed their stronge holdes, and subdued thē to be their bonde men vnto this daye: Moreouer, how ỳ as for other kyngdomes & Iles, which somtyme withstode thē, they destroyed them, and brought them vnder their dominion: But helped euer their owne frendes and those ỳ were confederate with them, & conquered kyngdomes both farre & nye: & ỳ who so euer herde of their renowne, was afrayed of them: for whom they wolde helpe to their kyngdomes, those raigned: & whō it lyked not them to raigne, they put him downe: And how they were come to greate preeminence: hauynge no kynge amonge thē, nether eny man clothed in purple, to be magnified therethorow: but had ordened thē selues a perlament, where in there sat iij. C. and xx. Senatours daylie vpon the councell, to dispatch euer the busynesse of the people, and to kepe good ordre: And how ỳ euery yeare they chose a Mayre, to haue the gouernaunce of all their londe: to whom euery man was obedient, and ỳ there was nether euell will ner discencion amonge them. B

Then Judas chose Eupolemus the sonne of Jhon the sonne of Jacob, & Jason the sonne of Eleazar, & sent thē vnto Rome for to make frenshipe & a bonde of loue w̄ them: ỳ they might take frō them the bondage of ỳ Grekes, for ỳ Jewes sawe ỳ the Grekes wolde subdue the kyngdome of Israel. So they wēte vnto Rome (a very greate iourney) & came in to ỳ Perlamēt, & saide: Judas Machabeus w̄ his brethrē & the people of ỳ Jewes hath sent vs vnto you, to make a bonde of frendshipe & peace w̄ you, & ye to note vs as yō louers & frendes. And ỳ matter pleased ỳ Romaines right well, wherfore it was writtē vp: of ỳ which ỳ Romaynes made a writinge in tables of Latō & sent it to Jerusalē: ỳ they might haue by thē a memoriall of ỳ same peace & bōde of frēdshipe, after this maner: God saue ỳ Romaines & ỳ people of the Jewes both by see & by lōde, & kepe ỳ swearde & enemy frō thē for euermore. Yf there come first eny warre vpō ỳ Romaynes or eny of their frēdes thorow out all their dominyō ỳ people of ỳ Jewes shal helpe thē (as ỳ tyme requireth) & ỳ w̄ all their hertes. Also they shal nether geue nor sēde vnto their enemies victales, weapēs, money ner shippes: but fur- C

fil this charge at the Romaynes pleasure, & take nothinge from them therfore. Againe yf the people of the Jewes happē first to haue warre, the Romaynes shal stonde by thē with a good wil, accordinge as the tyme wil suffre: Nether shal they geue vnto the Jewes enemies, vytales, weapens, money ner shippes. Thus are the Romaynes content to do, & shal fulfill their charge without eny disceate.

Accordinge to these articles, the Romaynes made the bonde with the Jewes. Now after these articles (sayde they) yf eny of the parties wyll put to them, or take eny thinge from them: they shal do it with the consente of both: and what so euer they adde then vnto them or take from them, it shall stonde fast. And as touchinge the euell that Demetrius hath done vnto the Jewes, we haue wrytten vnto him, sayenge: Wherfore layest thou thy heuy yocke vpon the Jewes oure frendes and louers? Yf they make eny complaynte of the agayne vnto vs, we shall defende them, and fight with the by see and by londe.

The IX. Chapter.

A 1. Mac. 7. f Iose. ca. 17 libro 12.

IN ỳ meane season when Demetrius herde that Nicanor & his hoost was slayne in the felde, he proceded further to sende Bachides and Alcimus againe in to Jewry, and those that were in the right wynge of his hoost, with them. So they wēte forth by the waye that ledeth vnto Galgala, and pitched their tentes before Mesaloth which is in Arbellis, and wanne the cite, and slewe moch people. In ỳ first moneth of the cliij. yeare, they brought their hoost to Jerusalem, and rose vp and came to Berea, with xx. M. fote men, and ij. M. horsmen.

Now Judas had pitched his tente at Laisa, with thre thousande chosen men. And when they sawe the multitude of the other army ỳ it was so greate, they were sore afrayed, & many conveyed them selues out of the hoost, In so moch ỳ there abode no mo of them but viij. C. men. When Judas sawe that his hoost fayled him, and that he must nedes fight: it brake his herte, ỳ he had no tyme to gather them together: wherfore the man was in extreme trouble. Neuertheles he sayde vnto them, ỳ remayned with him: Vp, let vs go agaynst oure enemies, peraduanture we shal be able to fight with them. But they wolde haue stopped him, sayenge: we shall not be able, therfore let vs now saue oure lyues, and turne agayne to ō brethren, and then wil we fight agaynst thē, for we are here but fewe. And Judas sayde: God forbyd, that we shulde fle from them. Wherfore yf oure tyme be come, let vs dye manfully for oure brethren, and let vs not stayne oure honoure. Then the hoost remoued out of the tentes, & stode agaynst them. The horsmen were deuyded in two partes: the slynge casters and the archers went before the hoost, and all the mightie men were formest in the felde. Bachides himself was in the right wynge of the batell, & the hoost drewe nye in two partes, and blewe the trompettes. They of Judas syde blewe ỳ trompettes also, & the earth shoke at the noyse of the hoostes, and they stroke a felde from the morow till night. And when Judas sawe ỳ Bachides hoost was strongest of the right syde, he toke with him all the hardy me, and brake the right wynge of their ordre, and followed vpon them vnto the mount Azor.

Now when they which were of the left wynge, sawe that the right side was discomfited, they persecuted Judas and them that were wt him. Then was there a sore battayl, for many were slayne and wounded of both the parties, Judas also himself was tylled, and the remnaunt fled. So Jonathas and Symō toke Judas their brother, and buried him in his fathers sepulcre in the cite of Modin. And all the people of Israel made greate lamentacion for him, and mourned longe, sayenge: Alas, that this worthy shulde be slayne, which delyuered ỳ people of Israel. As for other thinges pertayninge to ỳ battayls of Judas, the nobles actes that he did and of his worthynesse: they are not writē, for they were very many.

And after the death of Judas, wicked me came vp in all the coastes of Israel, and there arose all soch as worke vngodlynesse. In these dayes was there a greate derth in the londe, and all the countre gaue ouer them selues & theirs vnto Bachides. So Bachides chose wicked men, and made them lordes in the londe. These sought out and made search for Judas frendes, and brought them vnto Bachides: which auenged himself vpon thē with greate despite. And there came so greate trouble in Israel, as was not sens the time that no prophet was sene there.

Then came all Judas frendes together, and sayde vnto Jonathas: For so moch as thy brother Judas is dead, there is none like him to go forth agaynst ō enemies, agayns Bachides, and soch as are aduersaries vnto oure people. Wherfore this daye we chose the for him, to be oure prynce and captayn

to ordre oure batell. And Jonathas toke the gouernaunce vpon him at the same tyme, and ruled in steade of his brother Judas. When Bachides gat knowlege therof, he sought for to slaye him: But Jonathas and Symon his brother, perceauynge that, fled into ỹ wildernesse of Thecua with all their company, and pitched their tētes by the water pole of Asphar.

Which when Bachides vnderstode, he came ouer Jordane with all his hooste vpon ỹ Sabbath daye. Now had Jonathas sent his brother Jhon (a captayne of the people) to praye his frendes the Nabuthites, ỹ they wolde lende them their ordinaunce, for they had moch. So the children of Jambry came out of Madaba, & toke Jhon & all ỹ he had, & wente their waye withall. Then came worde vnto Jonathas & Symon his brother, ỹ the children of Jambri made a greate mariage, & brought ỹ bryde from Madaba with greate pompe: for she was doughter to one of the noblest princes of Canaan. Wherfore they remembred the blonde of Jhon their brother, and wente vp, and hyd them selues vnder the shadowe of the mountayne.

So they lift vp their eyes, and loked: and beholde, there was moch a doo, & greate repaye: for the brydegrome came forth, & his frēdes and his brethren met them with tympanys, instrumentes of musick, and many weapēs. Then Jonathas and they that were with him, rose out of their stoutinge places agaynst them, and slewe many of them. As for the remnaunt, they fled in to ỹ mountaynes, and they toke all their substaunce. Thus the mariage was turned to mournynge, and ỹ noyse of their melody into lamentacion. And so when they had auenged the blonde of their brother, they turned agayne vnto Jordane.

Bachides hearinge this, came vnto ỹ very border of Jordane with a greate power vpon the Sabbath daye. And Jonathas sayde to his company: let vs get vp, & fyght agaynst oure enemies: for it stondeth not with vs to daye, as in tymes past: Beholde, ỹ enemies are in oure waye, ỹ water of Jordane vpon the one syde of vs, with banckes, stones and woddes of ỹ other syde, so ỹ there is no place for vs to departe vnto. Wherfore crie now vnto heauen, that ye maye be delyuered from the power of youre enemies. So they stroke the batell. And Jonathas stretched out his honde to smyte Bachides, but he fled bacwarde. Then Jonathas and they ỹ were with him leapte into Jordane, & swymmed ouer Jordane vnto him, & there were slayne of Bachides syde that daye, a thousande men.

Therfore Bachides w̄ his hooste turned againe to Jerusalem, & buylte vp ỹ castels & stronge holdes that were in Jewry, Jericho, Emaus, Bethoron, Bethel, Thānata, Phara & Thopo, w̄ hye walles, w̄ portes & with lockes: & set men to kepe them, ỹ they might vse their malice vpon Israel. He walled vp Bethsura, Gazara & the castell at Jerusalē also, & prouyded them w̄ men & vytales: he toke also the chefest mens sonnes in the countre for pledges, and put them in the castel at Jerusalem to be kepte.

Afterwarde in the C.liij. yeare in the seconde moneth, Alcimus cōmaunded, that ỹ walles of the ymmost Sanctuary shulde be destroyed, & the buyldinges of ỹ prophetes also. And when he beganne to destroye thē, ỹ thinges ỹ he wēte aboute, were hyndered: for he was smytten w̄ a palsey, & his mouth shutt, so ỹ he coude nomore speake ner commaunde eny of his house cōcerninge his busynesse. Thus dyed Alcimus in greate misery at the same tyme. And whē Bachides sawe ỹ Alcimus was deed, he turned agayne to ỹ kynge, & so the londe was in rest ij. yeares. Then all the vngodly men helde a councell, sayenge: Beholde, Jonathas and his cōpany are at ease, & dwell without care. Wherfore let vs brynge Bachides hither, & he shall take them all in one night.

So they wēte & gaue Bachides this councell, which arose to comē w̄ a greate hooste, & sent letters priuely to his aduherentes which were in Jewry, to take Jonathas & those ỹ were with him: but they might not, for the other had gotten knowlege of their deuyce. And Jonathas toke L. men of the countre (which were the ryngleders of them) & slewe them. Then Jonathas and Symon w̄ their cōpany departed vnto the cite Bethbessen, which lieth in the wylderneſſe, and repayred the decaye therof, & made it stronge. When Bachides knewe this, he gathered all his hooste, and sent worde to them that were of Jewry. Thē came he and layed sege to Bethbessen, and fought agaynst it a longe season, and made instrumentes of warre. Now Jonathas lefte his brother Symon in the cite, and wente forth himself in to the countre, and came with a certayne nombre, and slewe Odares and his brethren and the children of Phaseron in their tentes: so ỹ he beganne to be stronge, & to increase in power.

As for Symon and his company, they

wente out of the cite, and bret vp the instrumetes of warre, and fought agaynst Bachides, and discōfited him. And Bachides was sore vexed, because his councell and trauayle was in vayne. Wherfore he was wroth at ỳ wicked men (that gaue him councell to come in to their londe) and slew many of them. Then purposed he with his company to go awaye in to his owne countre: whereof whē Jonathas had knowlege, he sent embassitours vnto him, for to make peace with him, & ỳ he shulde deliuer him his presoners againe. To the which Bachides cōsented gladly, and dyd acordinge to his desyre: yee and made an ooth, that he shulde neuer do him harme all the dayes of his life. So he restored vnto him all the presoners that he had taken out of the londe of Juda, and thē turned and wente his waye in to his owne londe, nether proceded he eny further to come vnto ỳ borders of Juda. Thus Jsrael had no more warre. And Jonathas dwelt at Machmas, and beganne there to gouerne the people, and destroyed the vngodly men out of Jsrael.

The X. Chapter.

A Josephus lib. 13. cap. 2. 3.

IN the C. lx. yeare came Alexander ỳ sonne of noble Antiochus, and toke Ptolomais, whose citisens receaued him, and there he raigned. When Demetrius herde therof, he gathered an exceadinge greate hooste, and wēte forth agaynst him to fighte. Wherfore Demetrius sent letters vnto Jonathas with louynge wordes, and prayseth him greatly. For he sayde: we wyll first make peace with him, before he bynde him selfe with Alexander agaynst vs: els he shall remembre the euell that we haue done against him, his brother & his people. And so he gaue Jonathas leue to gather an hooste, to make weapens, and to be confederate wt him, and commaunded the pledges that were in the castell, to be delyuered vnto him.

Mac. 9. c

Then came Jonathas to Jerusalem, and

red the letters in the audience of all the people, and of them that were in ỳ castell. Wherfore were they sore afrayed, because they herde, that the kynge had geue him licence to gather an hooste. Thus were the pledges delyuered vnto Jonathas, which restored them to their elders. Jonathas also dwelt at Jerusalem, and begāne to buylde vp and to repayre the cite: commaundinge the worke men, to wall it, and the mount Sion rounde aboute with fre stone, to be a stronge holde, and so they dyd. As for the heithen that were in ỳ castels which Bachides had made vp, they fled: so that euery man left the place, and wēte in to his owne countre. Only at Bethsura remayned certayne of the Jewes, which had forsaken the lawe and cōmaundementes of God, for Bethsura was their refuge.

Now when kynge Alexander herde of ỳ promises ỳ Demetrius had made vnto Jonathas, and when it was tolde him of ỳ battels and noble actes, which he and his brethren had done, and of the greate trauayles that they had taken: he sayde: where shal we fynde soch a man: wel, we will make him our frende, & be confederate with him. Vpon this he wrote a lettre vnto him, wt these wordes: kinge Alexāder saluteth his brother Jonathas. We haue herde of the, ỳ thou art a valeaunt man, & mete to be o frende: wherfore this daye we ordene the to be the hye preest of thy people, and to be called the kynges frende. (Vpon this, he sente him a purple clothinge & a crowne of golde) ỳ thou mayst considre what is for oure profit, & kepe frendshipe towarde vs.

So in the vij. moneth of the C. lx. yeare vpon the solempne feast daye of the tabernacles, Jonathas put the holy rayment vpon him. Then gathered he an hooste, & made many weapēs. Which when Demetrius herde, he was maruelous sory, & sayde: Alas, what haue we done, ỳ Alexander hath preuented vs in gettinge the frendshipe of the Jewes, for his owne defence? Yet wil I wryte louingly vnto them also, yee & promise them dignities & rewardes, ỳ they maye be of my syde. Wherupon he wrote vnto thē these wordes. Kinge Demetrius sendeth gretinge vnto ỳ people of the Jewes. Where as ye haue kepte yo couenaunt towarde vs, & cōtinued in o frendshipe, not enclyninge to oure enemies we were glad, when we herde therof. Wherfore remayne still & be faithfull to vs: & we shal wel recōpense you for the thinges, ỳ ye haue done on o partie: we shall release you

of many charges, and geue you rewardes.
And now I discharge you & all ỹ Jewes from tributes, I forgeue you the customes of sale, and release you of the crowne taxes, of the thirde parte of sede, and half of the frute of trees, which is myne owne dewty. These I leaue for you, from this daye forth: so that they shall not be taken of the londe of Juda ner of the thre cities which are added ther vnto out of Samaria and Galilee, from this daye forth for euermore. Jerusalē also with all thinges belōginge therto, shal be holy and fre, yee ỹ tithes & tributes shal pertayne vnto it. As for the power of ỹ castell which is at Jerusalem, I remytte & geue it vnto the hye preist, that he maye set in it soch men, as he shall chose to kepe it. I frely delyuer all the Jewes that are presoners thorow out all my realme: so that euery one of them shalbe fre from payenge eny tribute, yee euen of their catell.

All the solēpne feastes, Sabbathes, Newmones, the dayes appoynted, the thre daies before and after the feast shall be fre for all the Jewes in my realme: so that in them no man shal haue power to do eny thinge, or to moue eny busynesse agaynst eny of them in eny maner of cause. There shal xxx. M. also of the Jewes be written vp in the kynges hooste, and haue their wages payed, as all other men of warre of the kynges shulde haue: and of them shalbe ordened certayne, to kepe the kynges stronge holdes: yee and some of them shalbe set ouer the kynges busynesse, that they maye faithfully deale with the same. The Jewes also shal haue princes of their owne, & walke in their owne lawes, as the kynge hath commaunded in the londe of Juda.

And the thre cities that are fallen vnto Jewry from the countre of Samaria and Galilee: shalbe taken as Jewry, and be vnder one: nether be subiecte to eny straunge lorde, but to the hye preist. As for Ptolomais and the londe pertayninge therto, I geue it vnto the Sanctuary at Jerusalem, for the necessary expēces of the holy thinges. Moreouer, I will geue euery yeare xv. M. Sycles of syluer out of ỹ kynges checker (which pertayneth vnto me) to the worke of the temple: yee & loke what remayneth (which they ỹ had oure matters in honde in tymes past, haue not payed) that same shal they geue vnto them also. And besydes all this, the v. M. sycles which they toke yearly of the rētes of the Sanctuary, shal belonge vnto the prestes that do seruyce.

Item, who so euer they be that flie vnto the temple at Jerusalem or within the liberties therof, where as they are fallen in to the kynges daunger for eny maner of busynes, they shall be pardoned, and all the goodes that they haue in my realme, shalbe fre. For the buyldinge also & repayringe of the worke of the Sanctuary, expenses shalbe geuen out of the kynges Checker: Yee and for the makinge of the walles rounde aboute Jerusalem, for the breakinge downe of the olde, and for the settinge vp of the stronge holdes in Jewry, shal ỹ costes and charges be geuen out of the kynges Checker.

But when Jonathas and the people herde these wordes, they gaue no credence vnto them, nether receaued them: for they remembred the greate wickednesse that he had done vnto Jsrael, and how sore he had vexed them. Wherfore they agreed vnto Alexander, for he was a prynce that had dealte frendly with them, and so they stode by him allwaye. Thē gathered kynge Alexāder a greate hooste, and brought his armye agaynst Demetrius. So ỹ two kynges stroke battayll together, but Demetrius hooste fled, and Alexander folowed after and fell vpon them. A mightie sore felde was it, continuynge till the Sonne wente downe, and Demetrius was slayne the same daye. 1.Mac.7.b Iosephus ca.5.lib.13

And Alexander sente embassitours vnto Ptolomy the kynge of Egipte with these wordes, sayenge: For so moch as I am come agayne to my realme, and am set in the trone of my progenitours, and haue gotten the dominion, ouercome Demetrius, conquered the londe, and striken a felde with him, so that we haue discomfited both him and his hooste, and syt in the trone of his kyngdome: Let vs now make frendshipe together, geue me thy daughter to wife: so shall I be thy sonne in lawe, and both geue the rewardes, and hir greate dignite. Ptolomy the kynge gaue answere, sayenge: Happy be the daye wherin thou art come agayne to the londe of thy progenitours, and set in the trone of their kyngdome. And now will I fulfill thy writynge: but mete me at Ptolomais, ỹ we maye se one another, and that I maye mary my doughter vnto the acordinge to thy desyre. So Ptolomy wēte out of Egipte with his doughter Cleopatra, & came vnto Ptolomais in ỹ Clxij. yeare: where kynge Alexāder met him, & he gaue Alexander his doughter Cleopatra, and maried them at Ptolomais with greate worshipe, like as the maner of kynges is to be.

Then wrote kynge Alexander vnto Jonathas, that he shulde come and mete him. So he wente honorably vnto Ptolomais, & there he met the two kinges, and gaue them greate presentes of golde and syluer, & found fauoure in their sight. And there came together agaynst Jonathas certayne wicked men and vngracious personnes of Israel, makynge complayntes of him, but the kynge regarded them not. As for Jonathas, the kynge commaunded to take of his garmentes, and to clothe him in purple: and so they dyd. Then the kynge appoynted him to syt by him, and sayde vnto his prynces: Go with him in to the myddest of the cite, and make a proclamacion, that no man complayne agaynst him of eny matter, and that no man trouble him for eny maner of cause.

So it happened that when his accusers sawe the worshipe which was proclamed of him, & þ he was clothed in purple: they fled euerychone. And the kynge made moch of him, wrote him amonge his chefe frendes, made him a duke, and partaker of his dominion. Thus Jonathas wente agayne to Jerusalem with peace and gladnesse. In the Clxv. yeare came Demetrius the sonne of Demetrius from Creta in to his fathers londe: wherof when Alexander herde tell, he was right sory, and returned vnto Antioche. And Demetrius chose Appollonius (which had the gouernaunce of Celosyria) to be his captayne.

So he gathered a greate hooste and came vnto Jamnia, and sende worde vnto Jonathas the hye preest, sayenge: Darrest thou withstonde vs thy self alone? As for me, I am but laughed to scorne and shamed, because thou prouest thy strength agaynst vs in the mountaynes. Now therfore yf thou trustest in thyne owne strength, come downe to vs in to the playne felde, and there let vs proue oure strength together: thou shalt fynde, that I haue valeaunt men of warre with me: and shalt knowe who I am, & the other that stonde by me.

Which saye, that youre fote is not able to stonde before oure face, for thy fathers haue bene twyse chaced in to their owne londe. And now, how wylt thou be able to abyde so greate an hooste of horsmen and fotemen in the felde, where as is nether rocke, stone ner place to fle vnto?

When Jonathas herde the wordes of Appollonius, he was moued in his mynde: wherfore he chose x. thousande men and wente out of Jerusalem, and Symon his brother met him for to helpe him. And they pitched their tentes at Joppa, but the cite kepte him forth, for Joppa was an holde of Appollonius. Then Jonathas layed sege to it, and they that were in the cite, for very fere let him in: and so Jonathas wanne Joppa. Appollonius hearinge of this, toke thre thousande horsmen, with a greate hooste of fote, and wente as though he wolde go to Azotus, & came Immediatly in to the playne felde: because he had so many horsme, and put his trust in thē. So Jonathas folowed vpon him to Azotus, & there they stroke the battayll. Now had Appollonius lefte a M. horsmen behynde them pryuely in the tētes. And when Jonathas knewe that soch waite was layed behynde them, they wēte rounde aboute the enemies hooste, and shot dartes at the people from the mornynge to the euenynge. As for Jonathas people, they kepte their ordre as he had commaunded them, & the enemies horses were euer labouringe.

Then brought Symon forth his hooste, and set them agaynst the fote men. For the horsmē were weery allready. So he discomfited them, and they fled. And they that were scatred in the felde, gat them to Azotus, and came in to the temple of Dagon their Idol, þ they might there saue their lyues. But Jonathas set fyre vpon Azotus and all the cities rounde aboute it, & toke their goodes, and brēt vp the temple of Dagon with all them that were fled in to it.

Thus were slayne and brēt well nye viij. thousande men. So Jonathas remoued the hooste from thence, and brought them to Ascalon: where þ men of the cite came forth, and met him with greate worshipe. After this wente Jonathas and his hooste agayne to Jerusalem, with greate substaunce of good. And when kynge Alexander herde these thinges, he thought to do Jonathas more worshipe, & sent him a colar of golde, as the vse is to be geuen vnto soch as are of the kynges nexte bloude. He gaue him also þ cite of Accaron (with the londes belongynge therto) in possession.

Josephus ap. 6. lib. 13. Antiq.

1. Mac. 3. a

The XI. Chapter.

AND þ kynge of Egipte gathered an hooste, (like the sonde þ lieth vpon the see shore) and many shippes: and wente aboute thorow disceate to optayne þ kingdome of Alexāder, & to ioyne it vnto his owne realme. Vpon this he toke his iourney in to Syria, & was letten in to the cities, and mē came forth to mete him: for kinge Alexāder had cōmaunded them so to do, because

he was his father in lawe. Now when Ptolomy entred in to eny cite, he lefte mē of warre to kepe it, and this he dyd thorow out all ỹ cities. And when he came to Azotus, they shewed him the temple of Dagon and Azotus that was brent vp, with the other thinges which were destroyed, the deed bodies cast abrode, and ỹ graues that they had made by the waye syde, for soch as were slayne in the felde: And tolde the kynge that Jonathas had done all these thinges, to the intēt they might get him euell will. But the kynge sayde not a worde therto.

And Jonathas met the kynge with great honō at Joppa, where they saluted one another, and toke their rest. So when Jonathas had gone with ỹ kynge, vnto the water that was called Eleutherus, he turned agayne to Jerusalem. Now Ptolomy had gotten the dominion of the cities vnto Selencia vpon the see coost, ymaginynge wicked councels agaynst Alexander, & sent embassitours vnto Demetrius, sayenge: Come, let vs make a bonde betwixte vs, so shall I gene the my doughter that Alexander hath, and thou shalt raigne in thy fathers kyngdome. I repente that I gaue Alexander my doughter, for he goeth aboute to slaye me. And thus he slaundred Alexander, because he wolde haue had his realme.

Thus he toke his doughter from him, gaue her vnto Demetrius, and forsoke Alexander, so that his malice was openly knowne. And Ptolomy came to Antioche, where he set two crownes vpon his owne heade: the crowne of Egipte and of Asia. In the meane season was kynge Alexander in Cilicia, for they that dwelt in those places, had rebelled agaynst him. But when Alexāder herde of this, he came to warre agaynst him. So kinge Ptolomy brought forth his hoost and met him with a mightie power, and chaced him awaye. Then fled Alexander in to Araby, there to be defended, and kynge Ptolomys honoure increased. And Zabdiel the Arabian smote of Alexanders heade, and sent it vnto Ptolomy: But the thirde daye after, died kynge Ptolomy himself: and they whom he had set in the stronge holdes, were slayne of those that were within ỹ cities. And Demetrius raigned in ỹ hundreth and seuen and sirtie yeare.

¶ At the same tyme gathered Jonathas them that were in Jewry to laye sege vnto the castell which was at Jerusalem, and so they made many instrumentes of warre agaynst it. Then wente there certaine vngodly persōnes (which hated their owne people) vnto kynge Demetrius, and tolde him, that Jonathas beseged ỹ castell. So when he herde it, he was angrie, and Immediatly came to Ptolomais, and wrote vnto Jonathas, that he shulde not laye sege to the castell, but come and speake with him in all the haist. Neuertheless when Jonathas herde this he commaunded to besege it. He chose also certayne of the elders and prestes of Israel, and put him self in the parell, and toke with him golde, syluer, clothinge and diuerse presentes: and wente to Ptolomais vnto the kynge, and founde him gracious.

And though certayne vngodly men of his owne people made complayntes vpon him, yet the kynge intreated him, like as his predecessours had done before: and promoted him in the sight of all his frendes, confirmed him in the hye presthode with all the worshipe ỹ he had afore, and made him his chefe frende. Jonathas also desyred the kynge that he wolde make Jewry free, with the thre head cities of Samaria and the londes pertayninge therto: vpon this dyd Jonathas promyse him thre C. talentes. Where vnto the kynge consented, and gaue Jonathas writinge of the same, conteyninge these wordes: kynge Demetrius sendeth gretinge vnto his brother Jonathas and to the people of ỹ Jewes. We sende you here a copy of the lettre which we dyd wryte vnto oure elder Lasthenus, concernynge you, that ye shulde knowe it. 1.Ma.10. 1.Ma.10.

Kynge Demetrius sendeth gretinge vnto Lasthenus his elder. For the faithfulnes that oure frendes the people of the Jewes kepe vnto vs, and for the louynge kyndnesse which they beare towarde vs: we are determed to do them good. Wherfore we ordene all ỹ coostes of Jewry with the thre cities, Lyda and Ramatha (which are added vnto Jewry from Samaria) & all ỹ lōdes pertayninge there vnto, to be frely separated for soch as do sacrifice in Jerusalē: both concernynge the paymētes which the kynge toke yearly afore tyme, & ỹ frutes also of the earth & trees. As for other tithes & tributes ỹ belonged vnto vs, we discharge thē therof from this tyme forth. In like maner we graūte vnto thē all the customes of salt and crowne tares, which were brought vnto vs. And this fredome shal they haue firme & stedfast, frō this tyme forth for euermore. Therfore se ỹ ye make a copy of these o' lettres, and delyuer it vnto Jonathas: that it maye be kepte vpon ỹ holy mount in a cōuenient place.

E After this, when Demetrius the kynge sawe that his londe was in rest, and that no resistaunce was made him: he sent awaye all his hoost euery man to his owne place, excepte an armye of straungers, whom he brought from the Iles of the heithen, wherfore all his fathers hoost had euell wyll at
MAC.11.e him. Now was there one Triphon (that had bene of Alexanders parte afore) which when he sawe that all the hoost murmured agaynst Demetrius: he went to Emalcuel the Arabian (that brought vp Antiochus the sonne of Alexander) and laye sore vpon him, to delyuer him this yonge Antiochus: that he might raigne in his fathers steade. He tolde him also what greate euell Demetrius had done, & how his mē of warre loued him not: & so remayned there a lōge season.

And Jonathas sent vnto kynge Demetrius, to dryue them out which were in the castell at Jerusalem and in the other refugies, for they dyd Israel greate harme. So Demetrius sent worde vnto Jonathas, sayenge: I wil not only do these thinges for the and thy people, but at tyme conueniēt I wil do both the & thy people greate worshipe. But now thou shalt do me a pleasure, yf thou wilt sende me men to helpe me: for all myne armye is
F gone fro me. So Jonathas sent him iij. M. stronge men vnto Antioche, and they came vnto the kynge, wherfore the kynge was very glad at their commynge. But they that were of the cite (euen an Cxx. thousande mē) gathered them together, & wolde haue slayne the kynge, which fled in to his courte: & the citesyns kepte the stretes of the cite, and beganne to fight.

Then the kynge called for the Jewes helpe, which came vnto him all together, & went abrode thorow the cite, and slewe the same daye an C.M. men: set fyre vpon the cite, gat many spoyles in that daye, and delyuered ỹ kynge. So when the citesyns sawe that the Jewes had gotten their wyll of the cite, and they them selues dispoynted of their purpose: they made their supplicacion vnto the kynge, sayēge: Graunte vs peace, and let the Jewes ceasse from troublinge vs and the cite, and vpon this they cast awaye their weapens. Thus they made peace, and ỹ Jewes gat greate worshipe in the sight of the kynge, and in the sight of all that were in his realme, and were spoken of thorow out the kyngdome: and so they came agayne to Jerusalem with greate goodes.

G So the kynge Demetrius sat in the trone of his kyngdome, and had peace in his lōde Neuertheles he dyssembled in all that euer he spake, & with drewe him self from Jonathas, nether rewarded him accordinge to the benefites which he had done for him, but troubled him very sore. After this came Triphon agayne with yonge Antiochus, which raigned & was crowned kynge. Then there gathered vnto him all ỹ men of warre, whō Demetrius had put awaye: these sought agaynst Demetrius, which fled & turned his backe. So Triphon toke the Elephantes, & wanne Antioche. And yōge Antiochus wrote vnto Jonathas, sayenge: I confirme the in thy presthode, & make ỹ ruler of iiij. contrees, ỹ thou mayest be a frende of ỹ kinges.

Vpon this he sent him golden vessel to be serued in, and gaue him leue to drynke in golde, to be clothed in purple, and to weare a collar of golde. He made his brother Symon also captayne, from the coostes of Tyrus vnto the borders of Egipte. Then Jonathas toke his iourney, & wente thorow ỹ cities beyōde the water (of Jordane) and all the men of warre of Syria gathered thē vnto him for to helpe him. So he came vnto Ascalon, and they of the cite receaued him honorably: & from thence wente he vnto Gaza, but they wolde not let him in: wherfore he layed sege vnto it, burnynge vp and spoylinge the places that were aboute the cite.

And the citesyns of Gaza submytted thē selues vnto Jonathas, which made peace with them, but toke of their sonnes to pledge, sent thē to Jerusalē, & wente thorow the countre vnto Damascus. Now when Jonathas herde that Demetrius princes were comen in to Cades (which is in Galilee) with a greate hoost, purposinge to put Demetrius out from medlinge in the realme: he came agaynst them, and left Symon his brother in the londe: which came to Bethsura, and layed sege to it a longe season, and discomfited them. So they desyred to haue peace of him, which he graunted them, & afterwards

put them out from thence, toke the cite, and set mē to kepe it. And Jonathas with his hoost came to the water of Genesar, & by tymes in the mornynge gat them to the playne felde of Azor.

And beholde, the hoostes of the heithen met thē in the felde, & layed watch for thē in the mountaynes: so ỳ when Jonathas came agaynst thē, the other (which were layed to watch) rose out of their places, & fought, & they that were of Jonathas syde, fled euery man: & there was not one of thē lefte, except Matathias the sonne of Absalemus, and Judas the sonne of Calphi the captayne of the hoost. Thē Jonathas rente his clothes, layed earth vpō his heade, made his prayer, & turned againe to thē in ỳ felde: where they fought together, and he put them to flight. Now when his owne mē ỳ were fled, sawe this: they turned agayne vnto him, & helped him to folowe vpon all their enemies vnto their tentes at Cades. So there were slayne of the heithen the same daye, iij. M. men, & Jonathas turned agayne to Jerusalem.

The XII. Chapter.

A Jonathas seynge that ỳ tyme was mete for him, chose certaynemen and sent them vnto Rome for to stablisshe & renne the frendshipe wt thē. He sent lettres also vnto Sparta, and to other places in likemaner. So they wēte vnto Rome and entred in to ỳ councell, & sayde: Jonathas ỳ hye preest & the people of ỳ Jewes sent vs vnto you, for to renne ỳ olde frēdshipe & bonde of loue. Vpō this ỳ Romaynes gaue thē frē pasportes, ỳ mē shulde lede thē home in to ỳ lōde of Juda peaceably. And this is ỳ copy of the lettres that Jonathas wrote vnto the Sparcians:

Jonathas ỳ hye preest wt ỳ elders, prestes, & the other people of ỳ Jewes, sende gretinge vnto ỳ Sparciās their brethrē. There were lettres sente lōge agoo vnto Onias ỳ hye preest, from Arius which than raigned amonge you: that ye are oure brethren, as the writynge made therupon specifieth. And Onias intreated the embassitoure that was sent, honorably, and receaued ỳ lettres: wherin there was mencion made of the bonde of loue & frendshipe. But as for vs, we nede no soch writinges: for why, we haue the holy bokes of scripture in oure hondes to oure comforte. Neuertheless we had rather sende vnto you, for the renuynge of ỳ brotherhode and frendshipe: lest we shulde be straunge vnto you, for it is longe, sens ỳ tyme ỳ ye sent worde vnto vs. Wherfore in ỳ sacrifices ỳ we offre & other ceremonies vpon ỳ hye solempne dayes and other we allwaye remembre you without ceassynge (like as reason is, and as it becommeth vs to thynke vpon oure brethren) yee and are right glad of youre prosperous honoure.

And though we haue had greate troubles and warres, so that the kynges aboute vs haue foughten agaynst vs: yet wolde we not be greuous vnto you ner to other of oure louers and frendes in these warres. For we haue had helpe frō heauē, so that we are delyuered, and oure enemies subdued. Wherfore we chose Numenius the sonne of Antiochus and Antipater the sonne of Jason, and sente them vnto the Romaynes, for to renue the olde bonde of frendshipe and loue with them. We commaunded them also to come vnto you, to salute you, and to delyuer you ō lettres, concerninge the renouacion of ō brotherhode. And now ye shal do right wel, to geue vs an answere there vnto.

C And this is the copy of the writynge, which Arius the kynge of Sparta sente vnto Onias: Arius kinge of the Sparcians sendeth gretynge vnto Onias the hye preest. It is founde in writynge, that the Sparcians and Jewes are brethren, and come of the generacion of Abraham. And now for so moch as this is come to oure knowlege, ye shal do wel, to wryte vnto vs of youre prosperite. As for vs, we haue wrytten ō mynde vnto you: Oure catell and goodes are yours and yours, ours. These thinges haue we cōmaunded to be shewed vnto you.

When Jonathas herde, that Demetrius prices were come forth to fight against him with a greater hoost thē afore, he wente frō Jerusalem, & met thē in the lōde of Hemath, for he gaue them not space to come in to his owne countre. And he sent spyes vnto their tentes, which came agayne and tolde him, that they were appoynted to come vpō him in the night season. Wherfore when the Sōne was gone downe, Jonathas cōmaunded his men to watch all ỳ night, & to be ready wt weapens for to fight: and set watchmen rounde aboute the hoost. But when the D aduersaries herde that Jonathas was redy wt his men to the battayll, they feared & were afrayed in their hertes, & kyndled fyres in their tentes, brake vp, and gat them awaye. Neuertheles Jonathas and his company knewe it not till the morninge, for they sawe the fyres burnynge.

Then Jonathas folowed vpon thē, but he might not ouertake them, for they were

gone ouer the water Eleutherus. So Jonathas departed vnto ỳ Arabiãs (which were called Zabadei) slewe them, & toke their goodes. He proceded furthur also, and came vnto Damascus, & wente thorow all that countre. But Simon his brother toke his iourney and came to Ascalon and to the nexte stronge holdes: departinge vnto Joppa, and wanne it. For he herde, that they wolde stonde of Demetrius partie: wherfore he sent mẽ of warre in the cite, to kepe it. After this came Jonathas home agayne, & called the elders of the people together: and deuysed with thẽ for to buylde vp the stroge holdes in Jewry, and the walles of Jerusalem, to set vp an hye wall betwixte the castell and ỳ cite, for to separate it from the cite, that it might be alone, and that men shulde nether bye nor sell in it.

Vpõ this they came together for to buylde vp the cite: and for moch as the wall vpõ the broke of the west syde (called Caphetheta) was fallen downe, they repayred it. And Symon set vp Adiada in Sephela, and made it stronge, settinge portes & lockes vpõ it.

E Now when Triphon purposed to raigne in Asia. to be crowned, and to slaye the kynge Antiochus: he was afrayed that Jonathas wolde not suffre him, but fight against him. Wherfore he wente aboute to take Jonathas, and to kyll him.

Ma. ii. c Josephus api. 19. bro. 13.

So he departed, and came vnto Bethsan. Then wente Jonathas forth against him to the battayll with fourtye thousande chosen men, and came vnto Bethsan also. But whẽ Triphon sawe that Jonathas came with so greae an hoost to destroye him, he was afrayed: and therfore he receaued him honorably, commended him vnto all his frendes, gaue him rewardes, and commaunded his men of warre to be as obediẽt vnto him as to himself.

And saide vnto Jonathas: why hast thou caused this people to take soch trauayle, seynge there is no warre betwixte vs? Therfore send them home agayne, & chose certaine mẽ to waite vpon the, & come thou wt me to Ptolomais: for I wil geue it the, wt the other stronge holdes, men of warre and their officers. As for me, I must departe, this is only ỳ cause of my cõmynge. Jonathas beleued him, & dyd as he sayde, puttinge awaye his hoost, which wente in to ỳ londe of Juda. He kept but iij. M. by him, wherof he sente ij. M. into Galilee, & one M. wente with himself.

Now as soone as Jonathas entred into Ptolomais, the citesyns sparred the gates of the cite, and toke him, and slewe all them with the swerde, that came in with him. Then sent Triphon an hoost of fote mẽ and horsmen into Galilee and into the greate playne felde, to destroye all Jonathas company. But when they knew that Jonathas was taken, and all they slayne that wayted vpon him: they toke councell together, and came forth ready to the battayll. So when they which folowed vpon them, sawe, that it was a matter of life, they turned backe agayne. As for the other, they wente in to ỳ londe of Juda peaceably, & bewayled Jonathas, & them that were with him right sore. And Israel made greate lamentacion. Thẽ all the heithen ỳ were rounde about them, sought to destroye thẽ. For they sayde: now haue they no captayne, nor eny man to helpe them. Therfore let vs ouercome them, and rote out their name from amonge men.

The XIII. Chapter.

NOw whan Symon herde that Triphon gathered a greate hoost, to come in to ỳ londe of Juda, and to destroye it: and sawe ỳ the people was in greate fearfulnesse and care: he came vp to Jerusalem, and gathered the people together, & gaue thẽ exortacion, sayenge: Ye knowe what greate battayls I and my brethren & my fathers house haue stryken for the lawe & the Sãctuary, and what maner of troubles we haue sene: thorow occasion wherof, all my brethren are slayne for Israels sake, and I am left alone. And now let not me spare myne owne life in eny maner of trouble, for I am no better then my brethren: but wil auenge my people and the Sanctuary, oure children and oure wyues: for all the heithen are gathered together, to destroye vs of very malice.

At these wordes the hartes of the people were kyndled together, so that they cried with a loude voyce, sayenge: Thou shalt be ỏ captayne in steade of Judas & Jonathas

thy brethren, ordre thou oure batell, & what soeuer thou commaundest vs, we shall do it. So he gathered all the men of warre, makinge haist to fynish all the walles of Jerusalem, which he made stronge rounde aboute. ℣ Then sent he Jonathas the sonne of Absalonus wt a fresh hoost vnto Joppa, which droue them out ẏ were in the castell, and remayned there him self. Triphon also remoued from Ptolomais with a greate armye, to come in to the londe of Juda, and Jonathas with him in warde. And Simon pitched his tentes at Addus before the playne felde.

But when Triphon knewe that Symon stode vp in steade of his brother Jonathas, and that he wolde warre agaynst him: he sent messaungers vnto him, sayenge: Where as we haue kepte Jonathas thy brother, it is for money that he is owynge in the kynges accompte, concernynge the busynesse ẏ he had in honde. Wherfore sende now an C. talētes of syluer and his two sonnes for suertie, that when he is lettē forth he shal not forsake vs: and we shal sende him agayne. Neuertheless Symon knewe, that he dyssembled in his wordes: yet commaunded he the money & children to be delyuered vnto him: lest he shulde be the greater enemye agaynst ẏ people of Jsrael, and saye: because he sent him not the money and the children, therfore is Jonathas deed.

C So Symon sent him the children and an hundreth talentes, but he dyssembled, & wolde not let Jonathas go. Afterwarde came Triphon in to the londe, to destroye it, and wente rounde aboute by the waye, ẏ ledeth vnto Ador. But where so euer they wente, thither wente Symon and his hoost also. Now they that were in the castell, sent messaungers vnto Triphon, that he shulde make haist to come by the wylderneesse, and to sende them vytales: And Triphon made ready all his horsmen to come that same night. Neuertheless it was a very greate snowe, so that he came not in Galaad ithim. And whē he drewe nye Baschama, he slewe Jonathas and his sonnes there, and then turned for to go home in to his owne londe.

Thē sente Symon for to fet his brothers deed coarse, and buried it in Modin his fathers cite. So all Jsrael bewayled him with greate lamentacion, and mourned for him very longe. And Symon made vpon the sepulcre of his father and his brethrē a buyldynge hye to loke vnto of fre stone behynde and before: and set vp seuen pylers, one agaynst another (for his father, his mother and foure brethren) and set greate pilers rounde aboute, with armes vpon them for a perpetuall memory, and carued shippes besyde the armes: ẏ they might be sene of mē saylinge in the see. This sepulcre which he made at Modin, stondeth yet vnto this daye.

D Now as Triphō wente forth to walke wt ẏ yōge kynge Antiochus, he slewe him trayterously, and raigned in his steade, crowned himself kynge of Asia, and dyd moch euell in the londe. Symon also buylte vp the castels in Jewry, makynge them stronge with hye towres, greate walles, portes and lockes, and layed vp vytales in the stronge holdes. And Symon chose certayne men, and sente them to kynge Demetrius: to desyre him, ẏ he wolde discharge the londe from all bondage, for Triphon had spoyled it very sore. Where vpon Demetrius the kynge answered him, & wrote vnto him after this maner: Josephus capite 10. libro 13

Demetrius ẏ kīge sendeth gretinge vnto Symon the hye prest his frende, with the elders and people of the Jewes. The golden crowne and precious stone ẏ ye sente vnto vs, haue we receaued: and are ready to make a sted fast peace with you, yee and to wryte vnto oure officers, for to release you, concernynge the thinges wherin we made you fre: and the appoyntment ẏ we make with you, shalbe firme and stable. The stronge holdes which ye haue buylded, shal be youre owne. As for eny ouersight or fawte committed vnto this daye, we forgeue it, and the crowne tax that ye ought vs also. And where as was eny other tribute in Jerusalem, it shal now be no tribute: and loke who are mete amonge you to be in oure courte, let them be written vp, that there maye be peace betwixte vs.

E Thus the yock of the heithen was taken from Jsrael, in the hundreth and seuentie yeare. And the peple of the Jewes beganne to write in their lettres and actes on this maner: In ẏ first yeare of Symon the hye prest, and prynce of the Jewes. 1. Macha. 14. d

In those dayes wente Symon vnto Gaza, and beseged it rounde aboute, where he set vp ordinaunce of warre. And wanne a towre, which he toke. So they that gat in to the towre leapte in to the cite, which was in a greate feare: In so moch that the people of the cite rente their clothes, and clymmed vp vpon the walles with their wyues and children, besekynge Symon to be at one with them, sayenge:

O rewarde vs not after ō wickednes, but be

gracious vnto vs, and we shal do ỳ seruyce.
S Then Symon for very pite, wolde fight no more agaynst them, but put them out of the cite, and caused the houses (wherin the ymages were) to be clensed: and so entred the cite with psalmes of prayse, geuinge thankes vnto the LORDE. So when he had cast all abhominacions out of the cite, he set soch men in it as kepte the lawe of God, and made the cite stronge, and builded a dwellinge place for himself.

Now when they in the castell at Jerusalem were kepte so stately, that they coude not come forth ner in to countre, and might nether bye ner sell: they were very hungrie, and many of them famished to death: In so moch that they besought Symon to be at one with them, which he graunted them. So he put them out from thence, and clensed the castell from fylthynesse. And vpon the xxiij. daye of the seconde moneth in the Clxxj. yeare they entred in to it with thankesgeuynge and braunches of palme trees, with harpes, crowdes, cymbals, and lutes, synginge psalmes and songes of prayse vnto God, for that the greate enemy of Israel was ouercome.

And Symon ordened that the same daye shulde be kepte euery yeare in gladnesse, and made stronge the hyll of the temple that was besyde the castell, where he dwelt himself with his company. Symon also perceauynge that Jhon his sonne was a mightie man of armes, made him captayne of all the hoostes, and caused him to dwell at Gaza.

The XIIII. Chapter.

A IN the Clxxij. yeare gathered kynge Demetrius his hoost, and departed vnto Media, to gett him helpe for to fight agaynst Triphon. Now when Arsaces the kynge of Persia and Media herde, that Demetrius was entred within his borders: he sente one of his prynces to take him alyue, and to bringe him vnto him. So he wente and slewe Demetrius hoost, toke himselfe, brought him to Arsaces, which kepte him in warde. And all the londe of Juda was in rest, so longe as Symon lyued: for he sought the wealth of his people, therfore were they glad to haue him for their ruler, and to do him worshipe allwaye.

Symon wanne the cite of Joppa also for an hauen towne, and made it an intraunce in to the Iles of the see. He enlarged the borders of his people, and cõquered them more londe: He gathered vp many of their people that were presoners: he had the dominacion of Gaza, Bethsura and the castell, which he clensed from fylthines, and there was no man that resisted him: So that euery man tylled his grounde in peace, the londe of Juda and the trees gaue their frute and encreace. The B elders sat all in iudgment, and toke their deuyce for the wealth of the londe: the yonge men put on worshipe and harnesse vpon them. He prouyded vytayles for the cities, and made goodly stronge holdes of them: so that the fame of his worshipe was spoken of vnto the ende of ỳ worlde. For he made peace thorow out the londe, and Israel was full of myrth and ioye.

Euery mã sat vnder his vyne & fyge trees and there was no man to fraye them awaye. There was none in ỳ londe to fight agaynst them, for then the kinges were ouercome. He helped those that were in aduersite amonge his people, he was diligent to se ỳ lawe kepte: as for soch as were vngodly and wicked he toke thẽ awaye. He set vp ỳ Sanctuary, & encreased the holy vessels of the temple.

When ỳ Romaynes and Sparcians had gotten worde, ỳ Jonathas was deed, they were right sory. But when they herde ỳ Symon his brother was made hye prest in his steade, and how he had wonne the londe a gayne vb the cities in it: they wrote vnto him in tables of laton, to renue the frendshipe & bonde of loue, which they had made of new with Judas & Jonathas his brethrẽ. Which writinges were red before the congregacion at Jerusalem.

And this is the copy of the lettres, that the Sparcians sent: The Senatours and cites yns of Sparta sende gretinge vnto Simõ ỳ greate prest vb the elders, prestes, & ỳ other people of the Jewes their brethrẽ: Whẽ ỳ embassitours that were sente vnto ỏ people, certified vs of youre worshipe, honoure and prosperous wealth: we were glad of their cõminge, and haue written the earande which they spake before the councell of the people namely, that Numenius the sonne of Antiochus, and Antipater the sonne of Jason the Jewes embassitours are come vnto vs, for to renue the olde frendshipe with vs. Vpon this the people consented, that the men shulde be honorably intreated, and that the copy of their earande shulde be written in the speciall bokes of the people, for a perpetuall memory vnto the Sparcians: yee and that we shulde sende a copy of the same vnto Symon the greate prest.

D After this dyd Symon sende Numenius vnto Rome, with a golden shylde of a thousande pounde weight, to confirme the frendshipe with them: which when the Romaynes vnderstode, they saide: what thākes shalle we recompence agayne vnto Symon & his children? For he hath stablished his brethrē, and ouercome the enemies of Israel. Wherfore they graūted him to be fre. And all this wrote the Jewes in tables of laton, and naled it vnto the pilers vpon the mount Sion. The copy of the writinge is this:

The xviij. daye of ỹ moneth Elul in the Clxxij. yeare in the thirde yeare of Symon the hye preist, in the greate congregacion of ỹ prestes, rulers of the people, and elders of the countre at Asaramel, were these wordes openly declared:

E For so moch as there was moch warre in oure londe, therfore Symon ỹ sonne of Mathias (come of the children of Jareb) and his brethren, put them selues in parell, and resisted the enemies of their people: that their Sanctuary and lawe might be mantryned, and dyd their people greate worshipe. Jonathas in like maner, after that he had gouerned his people and bene their hye preist: dyed, and lyeth buried besyde his elders.

After that wolde their enemies haue trodden their holy thinges vnder fote, destroyed their londe, and vtterly waisted their Sanctuary. Then Symon withstode them, and fought for his people, spent moch of his owne money, weapened the valeaunt men of his people, gaue them wages, made stronge ỹ cities of Juda, with Bethsura that lieth vpon the borders of Jewry, (where the ordinaunce of their enemies laye somtyme) & set Jewes there for to kepe it.

F He made fast Joppa also, which lieth vpon the see, and Gaza that bordreth vpon Azotus, (where the enemies dwelt afore) and there he set Jewes to kepe it: and what soeuer was mete for the subduynge of the aduersaries, that layed he therin. Now whē the people sawe the noble actes of Symon. and what worshipe he purposed to do for them, his godly behauoure, and faithfulnesse which he kepte vnto them, & how he sought by all waies ỹ wealth of his people, because he dyd all this, therfore they chose him to be their prynce & hye preist. And in his tyme they prospered wel by him, so ỹ the heithē were take out of their londe: & they also which were in the cite of Dauid at Jerusalē in the castell (where they wente out and defiled all thinges that were about the Sanctuary, and did greate harme vnto clenlynes) and Symon put men of the Jewes in it, for the defence of the londe and the cite, and set vp the walles of Jerusalem.

G And kynge Demetrius confirmed him in his hye presthode, made him his frende, and dyd him greate worshipe. For he herde that the Romayns called ỹ Jewes their frendes, louers and brethren: how honorably they receaued Symons embassitours: how ỹ Jewes and prestes consented that he shulde be their prynce and hye preist perpetually (till God rayse vp the true prophet) and that he shulde be their captayne, to care for the Sanctuary, and to set officers vpon the workes therof, ouer the londe, ouer the weapens, ouer the houses of defence, to make prouysion for the holy thynges, and to be obeyed of euery man, and all the writynges of ỹ londe to be made in his name: that he shulde be clothed in purple and golde, and that it shulde be lawfull for none of the people nor prestes to breake eny of these thynges, to withstonde his wordes, ner to call eny congregacion in the londe without him: that he shulde be clothed in purple, and weere a colar of golde: And yf there were eny which disobeyed or brake this ordinaunce, that he shulde be punyshed.

So all the people consented to alowe Symon, and to do acordynge to these wordes. Symon also himself toke it vpon him, and was contente to be the hye preist, the captayne and prynce of the Jewes and prestes, and to goueme them all. And they commaunded to make this writinge in tables of laton, and to fasten it vnto the compasse of the Sanctuary in an open place: and to laye vp a copy of the same in the treasury, that Symon and his posterite might haue it.

The XV. Chapter.

NOwe, kynge Antiochus the sonne of Demetrius sente lettres from the Iles of the see, vnto Symon the hye preist and prynce of the Jewes, and to all the people, conteyninge these wordes: Antiochus the kynge sendeth gretinge vnto Symon the hye preist and to the people of the Jewes. For so moch as certayne wicked men haue gotten the kyngdome of oure progenitours, I am purposed to chalenge the realme agayne, and to restore it to the olde estate. A

Wherfore I haue gathered a greate hoost

and made shyppes of warre: that I maye go thorow the countre, and be auenged of them which haue destroyed oure londe, and wasted many cities in my realme. And therfore now I make the fre also from all the tributes, wherof all kynges my progenitours haue discharged the, and from other customes (wher from they haue released the) what so euer they be: Nee I geue the leaue to smyte money of thine owne within thy londe. As for Jerusalem, I wil that it be holy and fre: and all the weapens and houses of defence which thou hast buylded and kepest in thine
B hondes, shal be thine. Wheras eny thinge is or shal be owynge vnto the kynge, I forgeue it the, from this tyme forth for euermore. And when we haue optayned oure kyngdome, we shal do the, thy people and the temple greate worshipe: so that youre honoure shal be knowne thorow out ỹ whole worlde.

In the Clxxiiij. yeare wente Antiochus into his fathers londe, and all the men of warre came together vnto him, so that fewe were left with Triphon. So the kynge Antiochus folowed vpon him, but he fled vnto Dora, which lieth by the see syde: for he sawe ỹ there was myschefe commynge vnto him, and that his hooste had forsaken him. Then came Antiochus vnto Dora wt an hūdreth & twentye thousande men of armes vpon fote, and eight thousande horsmen. So he compased the cite rounde aboute, and ỹ shippes came by the see. Thus they vexed the cite by londe and by water, in so moch that they suffred no man to go in nor out.

In the meane season came Numenius (& 1.Ma.14.d
they that had bene with him) from the cite of Rome, hauynge lettres written vnto the
C kynges and prouyncies, wherin were conteyned these wordes: Lucius the Mayre of Rome sendeth gretinge vnto Ptolomy the kynge. The embassitours of the Jewes oure frēdes beinge sent from Symon the hye preste and from the people of the Jewes, came vnto vs, for to renue the olde frendshipe and bonde of loue, and brought a shylde of golde weyenge a thousande pounde, which we were contente to receaue of them. Wherfore we thought it good to wryte vnto the kynges & prouincies, to do them no harme, nor to take parte agaynst thē, their cities ner countrees nether to mayntene their enemies agaynst them. Yf there be eny wicked personnes therfore fled from their countre vnto you, delyuer them vnto Symon the hye preste, ỹ he maye punysh them acordinge to their owne lawe.

The same wordes wrote the Romaynes also vnto Demetrius the kynge, to Attalus, Araba, Arsaces and to all regions: and Lampsanes, to them of Sparta, Delo, Mindo, Sycon, Caria, Samos, Pamphilia, Lycia, Halicarnassum, and to ỹ Rhodes: to Jasela, Cos, Side, Arado, Gortyna, Gnydum, to Cypres and to Cyren. And of euery lettre they sent a copy to Symon the hye preste and to the people of the Jewes. So Antiochus the kynge brought his hoste vnto Dora the seconde tyme, to take it: where he made diuerse ordinaunce of warre, and kepte Triphon in, ỹ he shulde not come forth. Then Symon sent Antiochus two thousande chosen mē to helpe him with golde, syluer and other plenteous gyftes. Nevertheless he wolde not receaue them, but brake all ỹ couenaunt which he made to Symon afore, & withdrewe himself frō him.

He sent Athenobius also a frende of his vnto Symon, for to reason with him, & speake: Ye witholde fro me Joppa and Gaza, & the castell that is at Jerusalē, which are cities of my realme, whose borders ye haue destroyed, and done greate euell in the londe, haue vsynge the dominaciō in many other places of my kyngdome. Wherfore delyuer now ỹ cities which ye haue takē, wt ỹ tributes of ỹ places ỹ ye haue rule vpon without the borders of Jewry: Or els geue me fyue hūdreth talentes of syluer, yee and for the harme that ye haue done in the cities and for the tributes of the same, other fyue hundreth talentes. Yf no, we shal come and fight agaynst you.

So Athenobius the kynges frende came to Jerusalē, and when he sawe ỹ greate worshipe and honoure of Symō in golde, syluer and so greate plenty of ornamentes: he marueled, and tolde Symon as the kynge commaunded him. Then answered Symon and saide vnto him: As for vs, we haue nether taken other mēs londe, ner witholdē them, but only oure fathers heretage, which oure enemies had vnrighteously in possession a certayne tyme. This heretage of oure fathers haue we chalenged in processe of tyme. And where as thou cōplayneste concernynge Joppa and Gaza, they dyd greate harme to ỹ people and in ỹ londe, yet wyll we geue an C. talentes for them.

Nevertheles Athenobius answered him not one worde, but turned agayne wrothfully vnto ỹ kynge, and tolde him all these wordes, and the greate dignite of Symon with all that he had sene, and the kinge was very angrie. In the meane tyme fled Triphon by shippe vnto Orthosaida. Then the kynge made Cendebeus captayne of the see coost,

gaue him an hoost of fote men and horsmen, comaundinge him to remoue ẏ hoost towar de Jewry, & to buylde vp the cite of Cedron, to make vp ẏ portes, & to warre agaynst ẏ people of the Jewes. As for the kynge him self, he folowed vpon Triphon. So Cendebe us came vnto Jamnia, & beganne to vexe ẏ people, to treade downe Jewry, to take the people presoners, to slaye thē & to buylde vp Cedron: where he set horsmē & other men of warre, that they might come forth and go thorow the stretes of Jewry, like as the kyn ge had commaunded him.

The XVI. Chapter.

Then came Jhon vp from Gaza, and tolde Symon his father, what Cen debeus had done amonge their peo ple. Vpon this called Symon two of his el dest sonnes, Judas & Jhon, and sayde vnto them: I and my brethren & my fathers hou se, haue euer from oure youth vp vnto this daye, foughten agaynst the enemies of Is rael, & God gaue vs good fortune to delyuer Israel oft tymes. And now for so moch as I am olde, be ye in steade of me & my brother, to go forth & fight for oure people, & the hel pe of God be wt you. So he chose xx. M. figh tingemen of the countre, with horsmen also, which wente forth agaynst Cendebeus and rested at Modin.

In the morynge they arose, & wēte in to ẏ playne felde: and beholde, a mightie grea te hoost came agaynst thē, both of fote men & horsmen. Now was there a water broke betwixte them, & Jhon remoued the hoost towarde them. And when he sawe that the people was afrayed to go ouer ẏ water bro ke, he wente ouer first him self: and the men seynge this, folowed him.

Then Jhon set his horsmen & fote men in ordre, the one by the other, for their enemies horsmen were very many. But when they blewe vp the prestes trompettes, Cendebeus fled wt his hoost, wherof many were slayne, and the remnaunt gat them to their stronge holde. Judas also Jhōs brother whas wou ded at ẏ same tyme. And Jhon folowed still vpon ẏ enemies, till he came to Cedrō which he buylded. The enemies fled also vnto the towres ẏ were in ẏ feldes of Azotus, & thos se dyd Jhon burne vp. Thus there were slay ne ij. M. men of them, & Jhon turned agayn ne peaceably in to Jewry. 1.Mac

And in the felde of Jericho was Ptolo my the sonne of Abobus made captayne: which because he had abundaunce of syluer & golde, (for he had maried the doughter of Symon the hye prest) waxed proude in his mynde, & thought to conquere the lōde, yma geninge falsed agaynst Symō & his sonnes, to destroye thē. Now as Symon was goyn ge aboute thorow the cities, ẏ were in ẏ cou tre of Jewry, and carynge for them: he came downe to Jericho, with Matathias & Ju das his sonnes, in the Clxxvij. yeare, in ẏ xj. moneth called Sabat. Then Ptolomy ẏ son ne of Abobus receaued them (but wt disceate) in to a stronge house of his called Doch, which he had buylded, where he made them a bancket.

So when Symon & his sonnes were mery & had dronken well, Ptolomy stode vp wt his men (whō he had hyd there) & toke their wea pens, entred in to the banckethouse, & slewe Symon wt his two sonnes, & certayne of his seruantes. Soch greate vnfaithfulnesse dyd Ptolomy in Israel, and recōpensed euell for good. Then wrote this Ptolomy ẏ same vn to kynge Antiochus, requyringe him that he shulde sende him an hoost to helpe him: & so shulde he delyuer him the londe, wt the cities & tributes of the same. He sent other men al so vnto Gaza, for to take Jhon: & wrote vnto the captaynes to come to him, & he shulde geue them syluer, golde and rewardes. And to Jerusalem he sent other, to take it and the Sanctuary.

Thē ranne there one before, & tolde Jhon in Gaza, that his father & his brethren were slayne, and how that Ptolomy had sent to slaie him also. Whē Jhon herde this, he was sore abasshed, and layed hōdes of them that were come to destroye him, and slewe them: for he knowe, that they wente aboute to kyll him.

As for other thinges concernynge Jhon: of his warres, of his noble actes (wherin he behaued him self manfully) of the buyld inge of walles which he made, and other of his dedes: They are written in the croni-

cles of his presthode, from the tyme forth ỹ he was made hye preest after his father.

The ende of the first boke of the Machabees.

The seconde boke Of the Machabees.

What this boke conteyneth.

Chap. I. The Jewes wryte vnto Aristobolus of the clensynge of the temple, and of the feast of tabernacles. Of the fyre that was hyd in the pyt.

Chap. II. What Jeremy requyred of the Jewes that were in preson, and of their stories.

Chap. III. The heithē kynges helde the temple at Jerusalem in honoure. The variaunce betwixte Simon and Onias. What Appollonius & Heliodorus dyd at Jerusalem. The punyshment of Heliodorus.

Chap. IIII. The wickednes of Symon. The faithfulnesse of Onias. Jason laboureth to be hye preest. Of his wickednesse, and how he was dryuen awaye. The alteracion of the presthode. Andronicus destroyeth Onias, and God striketh him therfore.

Chap. V. Wonderous thinges done at Jerusalem. Jason falleth vpon the cite, handleth abhominably, and yet is fayne to flee at the last. The kynge of Egipte taketh the cite agayne with greate bloudsheddynge.

Chap. VI. The kynge procedeth forth in his tyranny, as well in othet cities where the lawe of God is kepte, as at Jerusalem. All this sendeth God for the wickednes of the people. The stedfastnesse of Eleazar.

Chap. VII. The death of the vij. brethrē & their mother. How constante they are to suffre, rather then to obeye the wicked kynge.

Chap. VIII. The manlynesse of Judas Machabeus, and how Philippe medleth against him Judas confforteth his people, and ouercommeth Nicanor.

Chap. IX. Of Antiochus and his pryde, & how God punyshed him.

Chap. X. Machabeus wynneth the holy cite agayne, and clenseth it. Eupator foloweth his father Antiochus. Judas Machabeus ordreth him self well.

Chap. XI. What Lysias purposeth. Judas withstondeth him, God taketh his parte. Lysias & Judas are at one.

Chap. XII. Timotheus, Appolonius and other, ymagin treason. Judas Machabeus punysheth them, wynneth Caspin & other cities.

Chap. XIII. Antiochus & Lysias make thē forth agaynst the Jewes. Judas gathereth the people, & byddeth them call vpon God, goeth on, and besyde Modin striketh a greate batell.

Chap. XIIII. Of Demetrius the sonne of Seleucus. The trayterous dealinge of Alcimus. Nicanor breaketh falsely the bonde made with Judas Machabeus. Of the mālynes of Razis.

Chap. XV. Nicanors wicked purpose. Judas geueth his people godly consolacion. Of his dreames and visions, and how Nicanor perished.

The first Chapter.

THe brethrē of ỹ Jewes which be at Jerusalem & in the londe of Jewry, wish vnto those brethrē of ỹ Jewes that are throw out Egipte: good fortune, health and peace.

God the LORDE be gracious vnto you, & thynke vpon his couenaunt ỹ he made w Abraham, Isaac & Jacob his faithfull seruauntes: and geue you all soch an herte, that ye maye loue and serue him, yee and perfourme his wyll with an whole herte and a wyllinge mynde: He opē youre hertes in his lawe and in his commaundementes, sende you peace: heare youre prayers, be at one with you, and neuer forsake you in tyme of trouble. This is heare oure prayer for you.

What tyme as Demetrius raigned, in the Clxix. yeare, we Jewes wrote vnto you in ỹ trouble and violence that came vpon vs. In those yeares after that Jason departed out of the holy londe and kyngdome, they brent vp the portes, and shed innocent bloude. Then made we oure prayer vnto ỹ LORDE, and were herde: we offred, and lighted the candels, settinge forth cakes and bred. And now come ye vnto the feast of tabernacles in the moneth Casleu.

In the Clxxviij. yeare ỹ people ỹ was at Jerusalem and in Jewry, the councell and Judas him self, sent this wholsome salutaciō vnto Aristobolus kynge Ptolomys master, which came of the generacion of the anoynted prestes: and to the Jewes that were in Egipte: In so moch as God hath delyuered vs from greate parels, we thanke him hylie, In that we resisted so mightie a kynge. And why? he brought men out of Persis by heapes, to fight agaynst vs and the holy cite. For as he was in Persis (namely, ỹ captayne w the greate hoost) he perished in the temple of Naneas, beynge disceaued throw the deuyce of Naneas prestes. For as he was purposed to haue dwelt there, Antiochus & his frēdes came thither, to receaue moch moneye for a dowry. So whē Naneas prestes had layed forth ỹ moneye, he entred with a small company in to the compasse of the temple, and so they shut the temple.

Now when Antiochus entred by openynge the preuy intraunce of the temple, ỹ prestes stoned ỹ captayne to death, hewed the in peces that were with him, smote of their heades, and threwe them out. In all thinges God be praysed, which hath delyuered the wicked in to oure hondes.

Where as we now are purposed to kepe the purificacion of the temple vpon ỳ xxv. daye of the moneth Casleu, we thought necessary to certifie you therof: that ye also might kepe the tabernacles feast daye, & the daye of the fyre, which was geuen vs when Nehemias offred, after that he had set vp ỳ temple & the aulter. For what tyme as ỏ fathers were led awaye vnto Persis, ỳ prestes (which then sought the honꝰ of God) to ke ỳ fyre priuely from ỳ aulter, & hyd it in a valley, where as was a depe drye pyt: & ther in they kepte it, because the place was vnknowne to euery man. Now after many yeares when it pleased God, ỳ Nehemias shulde be sent from the kynge of Persia: he sent the childers children of those prestes (which had hyd the fyre) to seke it. And as they tolde vs, they founde no fyre, but thicke water.

Thē cōmaunded he them to drawe it vp, & to bringe it him, & ỳ offerynges withall. Now when ỳ sacrifices were layed on & ordred, the prest Nehemias commaunded to sprenkle them & the wod wᵗʰ the water. Whē this was done, & the tyme come ỳ the Sonne shone, which afore was hyd in the cloude: there was a greate fyre kyndled, In so moch ỳ euery man marueled. Now all the prestes prayed, whyle the sacrifice was a makynge. Jonathas prayed first, and ỳ other gaue answere.

And Nehemias prayer was after this maner: O LORDE God maker of all thinges, thou fearfull & stronge, thou righteous & mercifull, thou ỳ art onely a gracious kynge, onely lyberall, onely iust, Allmightie and euerlastinge, thou ỳ delyuerest Israel from all trouble, thou ỳ hast chosen the fathers & halowed them: receaue the offeringe for the whole people of Israel, preserue thine owne porcion, & halowe it. Gather those together, ỳ are scatred abrode from vs: delyuer them ỳ are vnder the Heithēs bondage, loke vpon them which are despysed & abhoured, ỳ the heithen maie knowe & se, how ỳ thou art ỏ God: Punyshe them ỳ oppresse, and proudly put vs to dishonoure. Set ỳ people agayne in thy holy place, like as Moses hath spokē.

And the prestes songe psalmes of thankesgeuynge, so lōge as the sacrifice endured. Now when the sacrifice was brent, Nehemias commaunded the greate stones to be sprenkled wᵗʰ the resydue of the water. Which when it was done, there was kyndled a flamme of thē also: but it was consumed thorow the light, ỳ shyned from the aulter. So whē this matter was knowne, it was tolde the kynge of Persia, that in the place where the prestes (which were led awaye) had hyd fyre, there apeared water in steade of fyre, & that Nehemias & his company had purified the sacrifices withall. Then the kynge considerynge & ponderynge ỳ matter diligently, made him a temple, to proue the thinge ỳ was done. And whē he founde it so in dede, he gaue the prestes many giftes & dyuerse rewardes: yee he toke them wᵗʰ his owne hōde, & gaue thē. And Nehemias called the same place Nephthar, which is as moch to saye as a clensynge: but many men call it Nephi.

The II. Chapter.

IT is founde also in the writinges of Jeremy the prophet, ỳ he commaunded them which were caried awaye, to take fyre, as it is sayde afore. He cōmaunded them also, ỳ they shulde not forget the lawe & cōmaundementes of the LORDE, & ỳ they shulde not erre in their myndes, whē they se ymages of syluer & golde wᵗʰ their ornamentes. These & soch other thinges commaunded he them, & exorted them, that they shulde not lett the lawe of God go out of their hertes. A 2. Mac.1. Iere 29.b Baruc.6.

It is wrytten also, how the prophet (at ỳ commaundement of God) charged them, to take the tabernacle & the arke wᵗʰ them: & he wente forth vnto the mountaine, where Moses clymmed vp, & sawe ỳ heretage of God. And when Jeremy came there, he founde an open caue, wherin he layed the tabernacle, ỳ arke & the aulter of incense, & so stopped the hole. There came certayne men together also folowinge him, to marck the place, but they coude not fynde it. Which when Jeremy perceaued, he reproued thē, sayenge: As for that place, it shalbe vnknowne, vntill ỳ tyme that God gather his people together againe, & receaue thē vnto mercy. Then shal God shewe them these thinges, & the maiesty of the LORDE shall appeare, & the cloude also, like as it was shewed vnto Moses: & like as when Salomon desyred ỳ the place might be sanctified, & it was shewed him. Deu.34. B Exo.13.d 3.Re.8.b

For he beynge a wyse man, handled honorably & wysely: offerynge vnto God in ỳ halowinge of the temple, when it was fynisshed. And like as when Moses prayed vnto the LORDE, the fyre came downe from heauen, & consumed the burntofferinge: Euen so prayed Salomon also, & the fyre came downe from heauen, & cōsumed the burntofferinge. And Moses sayde: because the synofferynge was not eaten, therfore it is cōsumed. In like maner Salomon kepte the dedicacion Leui.9.d 2.Par.7.a

(or halowynge) eight dayes.

C Some reade: *Nehemias. In ỹ Annotacions & wrytynges of *Jeremy, were these thinges put also: & how he made a lybrary, & how he gathered out of all countrees the bokes of the prophetes, of Dauid, the epistles of the kynges, and of the presentes. Euen so Judas also, loke what he lerned by experiẽce of warre, & soch thinges as hath happened vnto vs, he gathered thẽ all together, & so we haue them by vs. Yf ye now desyre to haue the same, sende some body to fetch them vnto you. Where as we thẽ are aboute to celebrate the purificacion, we haue written vnto you. Therfore ye shall do well, yf ye kepe the same dayes. We hope also, that the God (which delyuered his people, & gaue them all ỹ heretage, kyngdome, ecut.30.a presthode & Sanctuary ỹ he promised them in the lawe) shal shortly haue mercy vpõ vs, & gather vs together from vnder the heauẽ in to his holy place: for he hath saued vs frõ greate parels, & hath clensed the place.

D As concernynge Judas Machabeus & his brethren, the purificacion of the greate temple, the dedicacion of the aulter, yee & of the warres ỹ cõcerne noble Antiochus and Mac.6.a Eupator his sonne, of the shyninges ỹ came downe from heaven vpon those, which manfully defended the Jewes. (For though they were but fewe, yet defended they the whole londe, drone awaye ỹ enemies hoost, recouered agayne the temple, ỹ was spoken of thorow out all the worlde, delyuered the cite, doynge their best ỹ the lawe of the LORDE which was put downe, might ẽ all tranquilite be restored agayne vnto the LORDE, ỹ was so mercifull vnto thẽ.) As touchinge Jason also of Cyren, we haue vnder takẽ cõpendiously to bryngein to one boke, the thinges ỹ were cõprehended of him in fyue. For we cõsideringe the multitude of the bokes, and how harde it shulde be for them ỹ wolde medle with stories and actes (and that be cause of so dyuerse matters) haue vnder taken so to comprehende the stories: that soch as are disposed to reade, might haue pleasure and pastyme therin: and that they which are diligent in soch thinges, might the better thinke vpon them: yee and that who so euer red them, might haue profit therby.

E Nevertheless we oure selues that haue medled with this matter for the shortenynge of it, haue taken no small labour, but greate diligence, watchynges and trauayle. Like as they that make a feast, wolde fayne do other men pleasure: Euen so we also (for many mens sakes) are very wel content to take the labour, where as we may sholdely comprehẽde, the thynges that other men haue truly wrytten.

For he ỹ buyldeth an house a new, must prouyde for many thynges to ỹ whole buyldinge: but he that paynteth it afterwarde, seketh but only what is comly, mete and conuenient to garnysh it withall. Euen so do we also in like maner. And why? for that begynneth to wryte a story for the first, must with his vnderstondinge gather the matter together, set his wordes in order, and diligently seke out euery parte: But he that afterwarde wyll shorten it, vseth few wordes, and toucheth not the matter at the largiest. Let this be sufficient for a prologe, now wyll we begynne to shewe the matter: for it is but a foolish thinge to make a longe prologe, and to be shorte in the story it self.

The III. Chapter.

WHat tyme as the holy cite was inhabited in all peace and wealth, & when the lawes were yet very well kepte. (For so was it ordened by Onias the hye preest and other godly men, that were enmies to wickednesse:) It came therto, that euen the kynges and prynces thẽ selues dyd the place greate worshipe, and garnyshed ỹ temple with greate giftes: In so moch that Seleucus kynge of Asia of his owne rentes, bare all the costes belonginge to the seruyce of the offerynges. Then Symon of the trybe of Ben Jamin, a ruler of the temple, laboured to worke some myschefe in the cite: but the hye preest resisted him.

Nevertheless when he might not ouercome Onias, he gat him to Appolonius the sonne of Thersa (which thẽ was chefe leder in Celosyria and Phenices) and tolde him, ỹ the treasury in Jerusalem was full of immerable money, and how that the comons goodes (which belonged not vnto the offringes) were exceadinge greate also: yee and how it were possible, that all these might come vnder the kynges power.

Now when Appollonius had shewed the kynge of the moneye, as it was tolde him: ỹ kinge called for Heliodorus his stewarde, and sent him with a commaundement, to bryngе him the sayde money. Immediatly Heliodorus toke his iourney, but vnder a coloure, as though he wolde go thorow Celosyria and Phenices to vyset the cities, but his purpose was to fulfill the kynges pleasure. So when he came to Jerusalem, and was louyngly receaued of the hye preest in to the cite: he tolde what was determed con-

nynge the moneye, and shewed the cause of his commynge: he axed also, yf it were so in dede. Then the hye preest tolde him, that there was soch money layed vp for the vpholdinge of weddowes and fatherlesse childrē, and how that a certayne of it belonged vnto Hyrcanus Tobias a nobleman: and that of all the moneye (which that wicked Symon had bewrayed) there were iiij. hundreth talentes of syluer, and ij. hundreth of golde: yee & that it were vnpossible for those mens meanynge to be disceaued, that had layed vp their moneye in the place and temple (which is had in worshipe thorow the whole worlde) for the mayntenaunce and honoure of ỹ same. Whervnto Heliodorus answered, ỹ the kynge had commaunded him in eny wyse, to brynge him the moneye.

C So at the daye appoynted, Heliodorus entred into the temple to ordre this matter. But there was no small feare thorow out the whole cite. The prestes fell downe before the aulter in their vestimentes, and called vnto heauen vpon him, which had made a lawe concernynge stuffe geuen to kepe, that they shulde be safely preserued, for soch as cōmitte them vnto kepynge. Then who so had loked the hye preest in the face, it wolde haue grened his herte: for his countenaunce and the chaunginge of his coloure, declared the inwarde sorowe of his mynde. The mā was all in heynesse, and his body in feare: wherby they that loked vpon him, might perceaue the grefe of his herte. The other people also came out of their houses by heapes vnto the comon prayer, because the place was like to come in to confucion. The women came together thorow the stretes, with hayrie cloches about their brestes.

d The virgins also that were kepte in, ranne to Onias, some to the walles, other some loked out at the wyndowes: yee they all held vp their hondes towarde heauē, & prayed. A miserable thinge was it, to loke vpon the comon people, & the hye preest beynge in soch trouble. But they besought Almightie God, that the goodes which were committed vnto thē, might be kepte whole, for those that had delinered them vnto their kepynge. Nevertheles the thinge that Heliodorus was determed to do, that perfourmed he in the same place, he him self personally beynge about the treasury with his men of warre. But the spirite of Allmightie God shewed him self openly, so that all they which presumed to abeye Heliodorus, fell thorow ỹ power of God in to a greate fearfulnesse & drede. For there apeared vnto them an horse, with a terrible man sytting vpon him, decked in goodly araye, and the horse smote at Heliodorus with his fore fete. Now he that sat vpon ỹ horse, had harnesse of golde vpon him. 2 Ma. 10. and 11. b

Moreouer there apeared ij. fayre and bewtifull yonge men in goodly araye, which stode by him, scourged him of both the sydes, & gaue him many stripes without ceassinge. With that, fell Heliodorus sodenly vnto the grounde. So they toke him vp (beynge compased aboute with greate darcknesse) and bare him out vpō a beare. Thus he that came with so many runners and men of warre into ỹ sayde treasury, was borne out, where as no man might helpe him: and so the power of God was manifest and knowne. He laye still domme also by the power of God, destitute of all hope and life. And they praysed the LORDE, that he had shewed his power vpon his place and temple, which a litle afore was full of feare & trouble: and that thorow the reuelacion of the Allmightie LORDE it was fylled with ioye and gladnesse. 2. Mac. 3. c

Thē certaine of Heliodorus frēdes prayed Onias, that in all haist he wolde call vpon God, to graunte him his life, which was geuynge vp the goost. So the hye preest considered the matter, and lest the kynge shulde suspecte that the Jewes had done Heliodorus some euell: he offred an healthofferynge for him. Now whē ỹ hye preest had opteyned his peticion, the same yonge mē in the same clothinge apeared, & stode besyde Heliodorus, sayenge: Thanke Onias ỹ hye preest, for for his sake hath ỹ LORDE graunted the ỹ life: therfore seynge ỹ God hath scourged ỹ, geue him prayse & thankes, and shewe euery man his might & power. And whē they had spoken these wordes, they apeared nomore. Act. 27. c

So Heliodorus offred vnto God, made greate vowes vnto him which had graūted him his life, thāked Onias, toke his hoost, & wēte againe to ỹ kinge. Thē testified he vnto euery mā, of ỹ greate workes of God, ỹ he had sene wt his eyes. And whē the kynge axed Heliodorus who were mete to be sent yet once agayne to Jerusalem, he sayde: Yf thou hast eny enemy or aduersary vnto thy realme, sende him thither, & thou shalt haue him punished, yf he escape wt his life: for in ỹ place (no doute) there is a speciall power & workinge of God. For he ỹ dwelleth in heauē, vysiteth & defendeth ỹ place: & all ỹ come to do it harme, he punysheth & plageth thē. This is now ỹ matter cōcerninge Heliodorus, & ỹ kepinge of ỹ treasury at Jerusalē.

The iiij. Chapter.

A .Ma.5.a THis Symon now (of whom we spake afore) beynge a bewrayer of the money and of his owne naturall countre, reported the worst of Onias: as though he had moued Heliodorus vnto this, and as though he had bene a brynger vp of euell. Thus was he not ashamed to call him an enemie of ỹ realme, that was so faithfull an ouerseer & defender of the cite & of his people: yee & so feruent in the lawe of God. But when the malice of Symon increased so farre, ỹ thorow his frendes there were certayne manslaughters cõmitted: Onias considered the parell ỹ might come thorow this strife, and how that Appollonius (namely the chefe lorde in Celosyria and Phenices) was all set vpon tyranny, and Symons malice increased the same: He gat him to the kynge, not as an accuser of the citesyns, but as one that by him self intended the comon wealth of the whole multitude. For he sawe it was not possible to lyue in peace, nether Symon to leaue of from his foolishnesse, excepte the kynge dyd loke therto.

B But after the death of Seleucus, when Antiochus (which is called the noble) toke ỹ kyngdome: Jason the brother of Onias laboured to be hye prest: For he came vnto the kynge, and promised him thre hundreth & lx. talentes of syluer, & of the other rētes lxxx. talentes. Besydes this he promised him yet an C. & L, yf he might haue ỹ scole of ỹ children, and that he might call them of Jerusalem Antiochians. Which when the kynge had graunted, & he had gotten the superiorite: he begāne immediatly to drawe his kinsmen to the custome of the heithen, put downe the thinges, that the Jewes had set vp of loue, by Jhon the father of Eupolemius (which was sent embassitoure vnto Rome, for to make the bonde of frendshipe and loue.) He put downe all the Jawes & Lyberties of the Jewes, and set vp wicked statutes. He durst make a fightinge scole vnder ỹ castell, and set fayre yonge men to lerne the maners of whores and brodels.

C This was now the begynnynge of the heithenish & straunge cõuersacion, brought in thorow the vngracious and vnherde wickednesse of Jason (which shulde not be called a prest, but an vngodly personne.) In so moch, that the prestes were now nomore occupide aboute the seruyce of the aulter, but despysed the temple, regarded not the offrynges: yee gaue their diligēce to lerne to fight, to wrestle, to leape, to daunce, & to put at ỹ stone: not settynge by ỹ hons of ỹ fathers, but liked ỹ glory of the Grekes best of all: for the which they strous perlously, and were redy to folowe their statutes, yee their lust was in all thinges to be like thē, which afore were their enemies & destroyers. Howbeit to do wickedly agaynst ỹ lawe of God, shal not escape vnpunyshed: but of this we shal speake here after.

D What tyme as the Olympiades were played at Tyrus (the kynge him self beinge presente) this vngracious Jason sent wicked men, bearinge from them of Jerusalem (which now were called Antiochians) iij. C. drachmas of syluer for an offeryng to Hercules. These had they that caried them, desyred vnder soch a fashiō, as though they shulde not haue bene offred, but bestowed to other vses. Nevertheles he that sent them, sent them to the intent that they shulde be offred vnto Hercules. But because of those that were present, they were geuen as to the makynge of shippes. And Appollonius the sonne of Nestens was sent in to Egipte, because of the noble men of kynge Ptolomy Philometor. Now when Antiochus perceaued ỹ he was put out from medlinge in the realme, he sought his owne profit, departed from thence, came to Joppa, & then to Jerusalem: where he was honorably receaued of Jason & the cite, & was brought in w̄ torche light and with greate prayse: and so he turned his hoost vnto Phenices.

After iij. yeare Jason sent Menelaus (the fore sayde Symons brother) to beare the money vnto ỹ kynge, & to bringe him answere of other necessary matters. But he (when he was praysed of ỹ kynge for magnifienge of his power) turned ỹ hye prestlode vnto him self, layenge vp iij. C. talētes of syluer for Jason. So whē he had gotten cōmaundemēts from ỹ kynge, he came, hauinge nothinge ỹ becōmeth a prest, but bearinge ỹ stomack of a cruell tyraunte, & the wrath of a wylde bute beest. Then Jason (which had disceaued his owne brother) seynge ỹ he him self was begyled also, was fayne to flie in to ỹ lōde of ỹ Ammonites, & Menelaus gat ỹ dominiō. But as for ỹ moneye ỹ he had promised vnto the kynge, he dyd nothinge therin, wher Sostratus the ruler of ỹ castell requyred it of him. (For Sostratus was the man, ỹ pu thered ỹ customes) wherfore they were both called before the kynge. Thus was Menelaus put out of ỹ prestlode, & Lysimachus his brother came in his steade. Sostratus also was made lorde of the Cyprians.

G It happened in ỳ meane seaſon, ỳ ỳ Tharſians ⁊ Mallocians made inſurrecīō, becauſe they were geuen for a preſent vnto ỳ kynge Antiochus concubyne. Then came ỳ kinge in all ỳ haiſt, to ſtill them agayne and to paſſie the matter, leauynge Andronicus there to be his debyte, as one mete therfore. Now Menelaus ſuppoſinge that he had gotten a right conuenient tyme, ſtole certayne veſſels of golde out of the temple, and gaue thē to Andronicus for a preſent: and ſome he ſolde at Tyrus and in the cities therby.

Which when Onias knewe of a ſuertye, he reproued him: but he kepte him in a ſanctuary beſyde Daphnis, that lyeth by Antioche. Wherfore Menelaus gat him to Andronicus, and prayed him that he wolde ſlaye Onias. So when he came to Onias, he counceled him craftely to come out of the ſanctuary, geuynge him his honde with an ooth (how be it he ſuſpecte him) and thē he ſlewe Onias, without eny regarde of righteouſneſſe. For the which cauſe not only the Jewes, but other nacions alſo toke indignacion, and were diſpleaſed for the vnrighteous death of ſo godly a man.

G And when the kynge was come agayne from Cilicia, the Jewes and certaine of the Grekes wente vnto him, complayninge for the vnrighteous death of Onias. Yee Antiochus himſelf alſo was ſory in his mynde for Onias, ſo ỳ it pitied him, and he wepte, remembringe his ſoberneſſe and manerly behauoure. Wherfore he was ſo kyndled in his mynde, ỳ he cōmaunded Andronicus to be ſtriped out of his purple clothinge, ⁊ ſo to be led thorow out all the cite, yee and ỳ vngracious man to be ſlayne in ỳ ſame place, where he committed his wickednes vpon Onias. Thus ỳ LORDE rewarded him his punyſhment, as he had deſerued. Now when Lyſimachus had done many wycked dedes in ỳ temple thorow the councell of Menelaus, and the voyce came abrode: the multitude gathered thē together agayn̄ſt Liſimachus, for he had caried out now moch golde.

So when the people aroſe and were full of diſpleaſure, Liſimachus armed iij. M. vnthriftes to defende him: a certayne tyraunte beynge their captayne, which was growen both in age ⁊ woodneſſe. But when the people vnderſtode the purpoſe of Lyſimachus, ſome gat ſtones, ſome good ſtronge clubbes, ⁊ ſome caſt aßſhes vpon Liſimachus. Thus there were many of thē wounded, ſome beynge ſlayne, ⁊ all the other chaced awaye. But as for ỳ wicked churchrobber himſelf, they kylled him beſyde the treaſury. Of theſe matters therfore there was kepte a courte agayn̄ſt Menelaus.

Now when ỳ kinge came to Tyrus, they made a cōplaynte vnto him of Menelaus, concerninge this buſyneſſe, ⁊ ỳ embaſſitours were thre. But Menelaus wente ⁊ promiſed Ptolomy to geue him moch money, yf he wolde perſuade the kynge. So Ptolomy wēte to the kinge in to a courte (where as he was ſet to coole him) ⁊ brughte him out of ỳ mynde In ſo moch ỳ he diſcharged Menelaus frō ỳ accuſacions, ỳ not withſtondinge was cauſe of all myſchefe: and thoſe poore men (which yf they had tolde their cauſe, yee before the Scythians, they ſhulde haue be iudged inno cēt) thē he cōdēned to death. Thus were they ſoone punyſhed, which folowed vpō ỳ matter for ỳ cite, for ỳ people, ⁊ for ỳ holy veſſell. Wherfore they of Tyrus toke indignacion, ⁊ buried thē honorably. And ſo thorow ỳ couetouſneſſe of them that were in power, Menelaus remayned ſtill in authorite, increaſinge in malyce, to the hurte of the citeſyns.

The V. Chapter.

AT ỳ ſame tyme Antiochus made him ready to go againe in to Egipte. Thē were there ſene at Jeruſalem (xl. dayes lōge) horſmē runninge to and fro in the ayre, which had rayment of golde, ⁊ ſpeares. There were ſene alſo whole hooſtes of mē weapened, ⁊ horſes runnynge in an ordre, how they came together, how they helde forth their ſhildes, how ỳ harneſſed men drew out their ſwordes, ⁊ ſhot their dartes. The ſhyne of ỳ goldē weapēs was ſene, ⁊ of all maner of armure. Wherfore euery mā prayed, ỳ thoſe tokens might turne to good. Now whē there was gone forth a falſe rumō, as though Antiochus had bene deed: Jaſon toke a M. mē, ⁊ came ſodēly vpō ỳ cite. The citeſyns rāne vnto ỳ walles, at ỳ laſt was ỳ cite taken, and Menelaus fled in to the caſtell.

As for Jaſon, he ſpared not his owne citeſyns in the ſlaughter, nether conſidered he what greate euell it were, to deſtroye ỳ proſperite of his owne kynſmen: but dyd as one that had gotten the victory of his enemies, and not of his frendes. For all this gatt he not the ſuperiorite, but at the laſt receaued confucion for his malice, and fled agayne like a vagabunde in to the londe of the Ammonites. Fynally (for a reward of his wickedneſſe) he was accuſed before Aretha the kynge of the Arabians: In ſo moch that he was fayne to fle from cite to cite, beynge deſpyſed of euery man as a forſaker of the

lawes, and an abhominable personne. And at ỳ last (as an open enemy of his owne naturall countre and of the citesyns,) he was dryuen in to Egipte.

Thus he ỳ afore put many out of their owne natyue londe, perysshed from home him self. He wente to Lacedemon, thinkinge there to haue gotten socoure by reason of kynrede. And he that afore had casten many one out vnburied, was throwen out him self, no man mournynge for him, ner puttinge him in his graue: so that he nether enioyed ỳ buriall of a straunger, nether was he partaker of his fathers sepulcre.

C Now when this was done the kinge suspecte, ỳ the Jewes wolde haue fallen from him: wherfore he came in a greate displeasure out of Egipte, & toke the cite by violence. Mac. 1.c He comaunded his men of warre also, that they shulde kyll & not spare, but slaye downe soch as ỳ stode them, or clymmed vp vpō ỳ houses. Thus was there a greate slaughter of yonge men, olde men, women, children and virgins. In iij. dayes were there slayne lxxx.M, fourty thousande put in preson, & no lesse solde. Yet was he not cōtent ỳ this, but durst go in to the most holy temple (Menelaus that traytoure to ỳ lawes & to his owne naturall countre, beynge his gyde) & with his wicked hondes toke ỳ holy vessell, which other kynges & cities had geuen thither for ỳ garnishinge & honō of ỳ place: thē toke he in his hōdes vnworthely, & defyled them.

D So madd was Antiochus, that he considered not, how that God was a litle wroth for the synnes of them that dwelt in the cite, for the which soch confucion came vpon dit.5.d that place. And why? yf it had not happened them to haue bene lapped in many synnes, this Antiochus (as soone as he had come) had sodenly bene punished, and shot out Ma.3.d for his presumpciō: like as Heliodorus was, whom Seleucus the kynge sente to robbe ỳ treasury. Nevertheles God hath not chosen the people for the places sake, but the place for the peoples sake: and therfore is the place become partaker of the peoples trouble, but afterwarde shall it enioye the wealth of them. And like as it is now forsaken in the wrath of allmighty God, so when the greate God is reconcyled, it shal be set vp in hye worshipe agayne.

So when Antiochus had taken a M. and E viij.C. talentes out of the temple, he gat him to Antioche in all the haist, thinkinge in his pryde, that he might make mē sale vpon the drye londe, and to go vpon ỳ see, soch an hye mynde had he. He lefte debites there to vexe the people: At Jerusalem left he Philippe a Phrigian, in maners more cruell thē himself ỳ set him there: At Garisim he left Andronicus & Menelaus, which were more greuous to the citisyns then other. Now as he was thus set in malyce agaynst ỳ Jewes, he sent 1.Mac. Appollonius an hated prynce, wh xxij.M. cō maundinge him to slaye all those ỳ were of perfecte age, and to sell the womē, maydes & children. When he came now to Jerusalem, he fained peace, & kepte him still vntill ỳ Sabbath daye. And then he cōmaunded his men to take them to their weapens (for ỳ Jewes kepte holy daye) and so he slewe all them ỳ were gone forth to the open playe, runninge here and there thorow the cite with his men wapened, and murthured a greate nembre. But Judas Machabeus which was the tenth, fled in to the wylderneese, led his life there with his company amonge the wylde beestes and vpon the mountaynes: dwellinge there and eatinge grasse, lest they shulde be partakers of the fylthynesse. 1.Mac.

The VI. Chapter.

I NOt longe after this, sent the kynge a messaunger of Antioche, for to compell ỳ Jewes to altre ỳ ordinaunces of ỳ fathers & the lawe of God, to defyle the temple ỳ was at Jerusalem, & to call it the tēple of Jupiter Olimpius: & ỳ they shulde be in Gazarim, as those which dwell at ỳ place of Jupiter the harberous. This wicked sedicīō of ỳ vngodly was heuy vpon all ỳ people: For ỳ temple was full of volyptuousnes bebbinge & bollinge of ỳ heithē, of ribaudes & harlottes together. The womē wente in to ỳ holy place, & bare in that was not lawfull. The aulter also was full of vnlawfull thinges, which ỳ lawe forbyddeth to laye vpō it. The Sabbathes were not kepte, the other solempne feastes of ỳ londe were not regarded To be plaine, there durst no mā be a knowne that he was a Jewe.

In the daye of the kynges byrth they were compelled per force to offre: & when ỳ feast of Bachus was kepte, they were cõstrayned to were garlandes of yven, and so to go a-boute for the honoure of Bachus.

Moreover thorow the councell of Ptolomy, there wente out a commaundement in ỳ nerte cities of the heithen, ỳ they shulde intreate the Jewes in like maner: namely, to cõpell thẽ for to do sacrifice after ỳ lawes of ỳ Gentiles: and who so wolde not, to put them to death. A piteous thinge was it to se. There were ij. women accused to haue circumcided their sonnes, whom when they had led rounde aboute the cite (the babes hanginge at their brestes) they cast them downe headlinges ouer the walles. Some ỳ were crepte into dennes and had kepte the Sabbath, were accused vnto Philippe, and brent in the fyre: because that for the feare of God they kepte the commaũdement so stiffly, and wolde not defende them selues.

Now I beseke all those which reade this boke, that they refuse it not for these falles of aduersite: & iudge the thinges (ỳ are happened) for no destruccion, but for a chastenynge of ỏ people. And why: Whẽ God suffreth not synners longe to folowe their owne mynde, but shortly punysheth them, it is a tokẽ of his greate louynge kyndnes. For this grace haue we of God more then other people, ỳ he suffreth not vs longe to synne vnpunyshed like other nacions, that when the daye of iudgment commeth, he maye punysh thẽ in the fulnes of their synnes. Yf we synne, he correcteth vs, but he neuer withdraweth his mercy frõ vs: & though he punysheth aduersite, yeth doth he neuer forsake his people. But let this that we haue spokẽ now wt few wordes, be for a warninge & exortaciõ of ỳ heithẽ. Now wil we come to the declaringe of the matter. Eleazar one of ỳ principall scribes, an aged mã & of a welfauored coũtenaũce, was cõstrained to gape wt opẽ mouth & to eate swynes flesh. But he desyringe rather to dye gloriously thẽ to liue wt shame, offred himself willigly to ỳ martirdome. Now whẽ he sawe ỳ he must nedes go to it, he toke it paciẽtly: for he was at a poynte wt himself, ỳ he wolde consente to no vnlaufull thynge for eny pleasure of life. They ỳ stode by beyng moued wt pyte (but not a right) for ỳ olde frendshipe of the man, toke him aside priuely and prayed him ỳ he wolde let soch flesh be brought him as were laufull to eate, & thẽ to make a coũtenaũce as though he had eaten of ỳ flesh of ỳ sacrifice like as the kynge commaunded, for so he might be delyuered from death: & so for the olde frendshipe of ỳ man, they shewed him this kindnes. But he beganne to considre his discrete and honorable age, his noble and worshipfull stocke, and how ỳ frõ his youth vp he had bene of an honest and good conuersacion, yee & how constantly he had kepte ỳ ordinaunces and lawes commaũded by God, wherfore he gaue them this answere, and sayde:

Yet had I rather first be layed in my graue. For it becommeth not myne age (sayde he) in eny wyse to dyssemble, wherby many yonge persõnes might thinke, that Eleazar beinge lxxx. yeare olde and ten, were now gone to a straunge lyfe: and so thorow myne ypocrisy (for a litle tyme of a transitory life) they might be disceaued: by this meanes also shulde I defyle myne age, & make it abhominable. For though I were now delyuered from the tormentes of men, yet shulde I not escape the honde of allmightie God, nether alyue ner deed. Wherfore I will dye manfully, & do as it becommeth myne age: Wherby I maie peraduenture leaue an exãple of stedfastnesse for soch as be yonge, yf I wt a ready mynde & manfully dye an honest death, for the most worthy and holy lawes. 1. Tess. 5. c Amos. 3. a

When he had sayde these wordes, immediatly he was drawen to the tormẽte. Now they that led him and were mylde a litle afore, beganne to take displeasure, because of the wordes ỳ he sayde: for they thought he had spokẽ them of an hye mynde. But whẽ he was in his martirdome, he mourned and sayde: Thou (O LORDE) which hast the holy knowlege, knowest openly: that where as I might be delyuered frõ death, I suffre these sore paynes of my body: but in my mynde I am wel contente to suffre them, because I feare the. Thus this man dyed, leauynge ỳ memoriall of his death for an example, not only vnto yonge men, but vnto all ỳ people, to be stedfast and manly.

The VII. Chapter.

It happened also that there were vij brethren (with their mother) taken, & compelled by the kynge agaynst the lawe, to eate swynes flesh: namely wt scourges and lethren whippes. And one of them which was ỳ chefe, sayde: What sekest thou, and what requyrest thou of vs? As for vs, we are ready rather to suffre death, then to offende the lawes of God and the fathers. Then was the kynge angrie, and bad heate cauldrons and brasen pottes. Which when they were made hote, immediatly Luk. 11. a

he commaunded ye tonge of him that spake first, to be cut out, to pull the strynne ouer his heade, to payre of the edges of his handes and fete: yee and that in the sight of his mother and the other of his brethren. Now when he was cleane marred, he commaunded a fyre to be made, & so (whyle there was eny breath in him) to be fryed in the caudron. In the which when he had bene longe payned, the other brethen with their mother exorted him to dye manfully, sayenge: The LORDE God shal regarde the treuth, and comforte vs, like as Moses testifieth and declareth Deut. 32. e in his songe, sayenge: and he wyl haue compassion on his seruauntes.

B So whē the first was deed after this maner, they brought the seconde to haue him in derision, pulled the strynne with the hayre ouer his heade, and axed him, yf he wolde eate swynes flesh, or he were payned in ye other membres also thorow out his body. But he answered boldly, and sayde: I will not do it. And so was he tormented like as ye first. And whē he was enē at ye geuinge vp of ye goost, he sayde: Thou most vngracious personne putteste vs now to death, but the kynge of ye worlde shall rayse vs vp (which dye for his lawes) in ye resurreccion of euerlastinge life.

After him, was the thirde had in derision: and when he was requyred, he putt out his tonge, and that right soone, holdinge forth his hondes manfully, and spake with a stedfast faith: These haue I of heauē, but now for the lawe of God I despyse them: for my trust is, that I shall receaue them of him agayne. In so moch that the kynge and they which were with him, marueled at the yonge mans boldnesse, that he nothinge regarded the paynes.

C Now when he was deed also, they vexed the fourth with tormentes in like maner. So when he was now at his death, he sayde: It is better that we beynge put to death of mē, haue oure hope and trust in God, for he shal Ioh. 5. c rayse vs vp agayne. As for the, thou shalt haue no resurreccion to life.

And when they had spoken to the fifth, they tormēted him. Then loked he vnto ye kinge, & sayde: Thou hast power amōge mē (for thou art a mortall man also ye self) to do what thou wilt, but thinke not, ye God hath forsaken o' generacion. Abyde the, tary styll a whyle, & thou shalt se the greate power of God, how he wil punysh the & thy sede.

After him they brought the sixte, which beynge at the poynte of death, sayde: Be not disceaued (o kynge) for this we suffre for oure owne sakes, because we haue offended oure God, & therfore marvelous thinges are shewed vpon vs. But thinke not thou (which takest in honde to stryue agaynst God) that thou shalt escape vnpunyshed.

This excellent mother (worthy to be well D reported of, and had in remembraunce) sawe hir seuen sonnes dye in one daye, and suffred it paciētly, because of the hope that she had in God: Yee she exorted euery one of them in especiall, and that boldly and stedfastly, with parfite wysdome, makynge vp hir wymysh thought with a manly stomacke, and sayde vnto them: I can not tell how ye came in my wombe, for I nether gaue you breth ner soule, no ner life. It is not I ye ioyned ye mēbres of yo' bodies together, but ye maker of ye worlde, which fashioned ye byrth of mā, & begāne all thinges. Euen he also of his owne mercy shall geue you breath and life agayne, like as ye now regarde not youre owne selues for his lawes sake.

Now thought Antiochus that she had despysed him, therfore he let her go with hir reprowes, and beganne to exorte the yongest sonne (which yet was left) not only wt wordes but swore vnto him wt an ooth, ye he shulde make him a rich & welthy man (yf he wolde forsake ye lawes of his fathers) yee and ye he shulde geue him, what so euer were necessary for him. But whē the yonge man wolde not E be moued, for all these thinges, he called his mother, & counceled her to saue hir sonnes life. And when he had exorted her with many wordes, she promised him, that she shulde speake vnto hir sonne. So she turned her vnto him (laughinge ye cruell tyraunte to scorne) & spake wt a boylde voyce: O my sonne, haue pite vpon me, ye bare ye .ix. monethes in my wombe, that gaue the sucke, norished the and brought the vp vnto this age. I beseke the (my sonne) loke vpon heauen and earth and all that is therin, and considre, that God made them and mans generacion of naught: so shalt thou not feare this hangman, but suffre death stedfastly, like as thy brethren haue done: that I maye receaue the agayne in the same mercy with thy brethren.

Whyle she was yet speakynge these wordes, the yonge man sayde: Whom loke ye for? Wherfore do ye tary? I wil not obeye the kynges commaundement, but the lawe that Lat. Deu. God gaue vs by Moses. As for the that ymagineste all myscheefe agaynst the Jewes, thou shalt not escape the honde of God: for we suffre these thinges, because of oure synnes.

I And though God be angrie with vs a lit-
tle whyle (for ỏ chastenynge & reformacion,)
yet shal he be at one agayne wt his seruaun-
tes. But thou, (O shamefull & most abhomi-
nable personne,) pryde not thy self thorow
vayne hope, in beynge so malicious vpon ỳ
seruauntes of God: for thou hast not yet es-
caped the iudgmẽt of the God, which is all
mighty, & seyth all thinges. My brethren ỳ
haue suffred a litle payne, are now vnder the
couenaunt of euerlastinge life: but thorow
the iudgment of God, thou shalt be punys-
hed righteously for thy pryde.

As for me (like as my brethrẽ haue done) I
offre my soule & my body for ỳ lawes of ỏ fa-
thers, callinge vpon God, ỳ he will soone be
mercifull vnto ỏ people: yee & wt payne & pu-
nyshment to make the graunde, ỳ he only is
God. In me now & in my brethrẽ ỳ wrath of
allmighty God is at an ende, which righte-
ously is fallẽ vpon all ỏ people. Then ỳ kyn-
ge beynge kyndled in anger, was more cruell
vpon him then vpon all ỳ other, & toke indig-
nacio, ỳ he was so lightly regarded. So this
yonge mã dyed vndefiled, & put his trust stil
in ỳ LORDE. Last of all after ỳ sonnes, was
ỳ mother put to death also. Let this now be
ynough spoken, concernynge ỳ offringes, &
extreme cruelnesse. The VIII. Chapter.

A Then Judas Machabeus and they
ỳ were wt him, wẽte prively in to ỳ
townes, called their kinsfolkes & fren-
des together, toke vnto them all soch as con-
tynued yet in the faith & lawe of ỳ Jewes,
and brought forth vj. M. men. So they cal-
led vpon the LORDE, ỳ he wolde haue an eye
vnto his people, which was trodde downe
of every mã: to be gracious vnto ỳ tẽple, ỳ
was defyled of the vngodly: to haue cõpas-
sion vpon ỳ destruccion of the cite, (which
was shortly like to be laied waist) to heare ỳ
voyce of ỳ blonde ỳ cried vnto him: to remẽ-
bre ỳ most vnrighteous deathes of yonge
innocent children, the blasphemies also done
vnto his name, & to punysh thẽ. Now whẽ
B Machabeus had gathered this multitude
together, he was to mightie for the Heithen
(for ỳ wrath of ỳ LORDE was turned in to
mercy) he fell vpon the townes & cities vna-
wares, brent them, toke the most cõmodious
places, & slewe many of the enemies. But spe-
cially he made soch chases by night, in so
much that his manlynesse was spoken of e-
very where.

D So when Philippe sawe that the man in-
creased by litle and litle, and that the matter
prospered with him for the most parte: he
wrote vnto Ptolomy (which was a captay-
ne in Celosiria & Phenices) helpe him in ỳ kin-
ges busynes. Thẽ sent he Nicanor Patrocli 1.Mac.3.e
(a speciall frende of his) in all ỳ haist, & gaue
him of ỳ comon sorte of the Heithen no lesse
then xx. M. harnessed men, to rote out ỳ who-
le generacion of the Jewes, havinge to helpe
him one Gorgias a man of warre, which in
matters concernynge battayls had greate
experience. Nicanor ordened also the tributs
(which the Romaynes shulde haue had) to
be geuen vnto the kynge, out of the captiuy-
te of the Jewes, namely ij. M. talentes. And
immediatly he sent to ỳ cities of ỳ see coost,
requyringe thẽ for to bye Jewes to be their
seruauntes & bonde men, promisynge to sell
them lxxx. and ten for one talente: but he con-
sidered not the wrath of allmighty God, ỳ
was to come vpon him.

When Judas knewe of this, he tolde the C
Jewes ỳ were wt him, of Nicanors cõmyn-
ge. Now were there some of them fearfull,
not trustinge vnto the righteousnes of God
and fled their waye. But the other ỳ remayn-
ned, came together & besoughte the LORDE,
to delyuer thẽ frõ ỳ wicked Nicanor, which
had solde thẽ or ever he came nye them: and
though he wolde not do it for their sakes, yet
for the couenaunt that he made wt their fa-
thers, & because they called vpon his holy &
glorious name. And so Machabeus called 1.Mac.3.b
his men together, namely aboute vi. M. exor-
tinge them not to agree vnto their enemies,
nether to be afrayed for ỳ multitude of their Deut.20.a
aduersaries cõmynge agaynst them vnright- 2.Pa.20.c
eously: but to fight manly, considerynge ỳ
reprofe that they had done to the holy places
without cause, how they had despysed and
oppressed the cite, yee and destroyed ỳ lawes
of the fathers. For they (sayde he) trust in Ier.17.b
their weapens and boldnesse, but oure con- Psal.19.b
fidence is in the allmighty LORDE, which
in the twincklinge of an eye maye both de-
stroye them that come agaynst vs, and all
the worlde.

He exorted them also to call to remẽbra- D
ce the helpe, that God shewed vnto their fa-
thers: as whẽ there perished an C. & lxxv M 4.Reg.19.g
of Sennacheribs people: And of ỳ battaill ỳ Esa.37.f
they had in Babilõ agaynst ỳ Galacians: 1.Mac.7.e
how ỳ all the Macedonias ỳ came to helpe
thẽ, stode in feare: & how they beynge but on-
ly vj. M. slewe an C. & xx. M. thorow ỳ help
ỳ was geuen them from heauen, wherby
they also had receaued many benefites.

Thorow these wordes ỳ mẽ toke good her-
tes vnto thẽ, ready to dye for the lawe & the

coũtre. So he set vpon euery cõpany a captayne, one of his owne brethren: Simon, Joseph and Jonathas: geuynge ech one xv. C. men. He caused Esdras also to reade the holy boke vnto them, and to geue them a token of the helpe of God.

Then he himself beinge captaine in ỳ fore front of the battayll, buckled with Nicanor And God was there helpe, in so moch that they slewe aboue ix. M. mẽ & compelled ỳ more parte of Nicanors hoost to flẽ, they were so wounded and feable. Thus they toke the money from those that came to bye thẽ, and folowed vpon them on euery syde. But whẽ the tyme came vpon them, they returned, for it was the Sabbath, and therfore they folowed nomore vpon them. So they toke their weapens and spoyles & kepte the Sabbath, geuynge thankes vnto the LORDE, which had deliuered them that daye, and shewed them his mercy. After the Sabbath they distributed the spoyles to the sicke, to ỳ fatherlesse, and to wyddowes, and the residue had they them selues with theirs. Whẽ this was done, and they all had made a generall prayer: they besought the mercifull LORDE to be at one with his seruauntes.

Of those also that were with Timotheus and Bachides, which fought agaynst them, they slewe xx. M. wanne hye and stronge holdes, and deuided moo spoyles: euer geuynge an equall porcion vnto ỳ sicke, to ỳ fatherles to wyddowes & to aged persons. And when they had diligently gathered their weapẽs together, they layed them all in conuenient places, & the remnaunt of ỳ spoyles brought they to Jerusalem. They slewe Philarches that wicked personne, which was with Timotheus, and had vexed many Jewes. And when they helde the thankesgeuyng at Jerusalem for the victory, they brent those that had set fyre on the portes of the temple: namely Calisthenes, which was fled in to an house: and so they gat a worthy rewarde for their wickednesse. As for that most vngracious Nicanor, which had brought a thousande marchaũtes, to bye the Jewes, he was thorow ỳ helpe of the LORDE brought downe, euen of them whom he regarded not: in so moch that he put of his glorious raymẽt, fled by see, and came alone to Antioche to greate shame & dishonõ, which he gat thorow the destruccion of his hoost. Thus he ỳ promysed the Romaynes to paye thẽ their tribute, when he toke Jerusalem: beganne now to saye planely, that God was ỳ defender of the Jewes, & therfore not possible to wounde them, because they folowed ỳ lawes which God had made.

The IX. Chapter.

AT the same tyme came Antiochus agayne with dishonoure out of Persis. For when he came to Persepolis, and vndertoke to robbe the temple and to subdue the cite, the people ranne together and defended them selues, in so moch ỳ he and his were fayne to fle with shame. And so after that flight, it happened, that Antiochus came agayne with dishonoure. But when he came to Egbathana, he gat knowlege what was happened vnto Nicanor & Timotheus. Now as he was auaunceinge himself in his wrath, he thought he was able to auenge the iniury that was done to them, vpon the Jewes: and therfore commaunded to make ready his charet, haistinge on his iourney without ceassinge: the iudgmẽt of God prouokynge him, because he had spoke so proudly, that he wolde come to Jerusalem, and make it a graue of the Jewes. But the LORDE God of Israel, that seith all thinges, smote him with an invisible plage, which no man coude heale.

For as soone as he had spoken these wordes, there came vpon him an horrible payne of his bowels, & a sore grefe of the tharmes. And ỳ was but right: for he had martired other mens bowels with dyuerse and straige tormentes, how be it he wolde in no wyse ceasse from his malice. Nee he was yet the prouder, and more malicious agaynst the Jewes: But whyle he was commaundinge to make haist in the matter, it happened ỳ he fell downe violently from the charet, so ỳ it brussed his body, & dyd him great payne.

And so he that thought he mighte commaunde ỳ floudes of the see (so proude was he beyonde the condicio of man) and to weye the hye mountaynes in a payre of scoales, was now brought downe to the grounde, & caried vpon an horßlytter, knowlegynge ỳ

manyfest power of God vpon him: so that ỹ wicked body of his was full of wormes, which in his payne fell quyck out of his flesh: In so moch ỹ his hoost was greued with the smell and stynck of him. Thus he that a litle afore thought he might reach to the starres of heauen, him might no man now abyde ner beare, for the vehemence of stynck.

C Therfore he beynge brought from his greate pryde, begāne for to come to ỹ knowlege of him self: for the punyshment of God warned him, & his payne increased euer more & more. And when he him self might not abyde his owne stynck, he sayde these wordes: It is reason to be obedient vnto God, & that a man desyre not to be like vnto him. This wicked personne prayed also vnto the LORDE, of whom he shulde haue optained no mercy. And as for the cite that he came vnto so haistely, to bringe it downe to the grounde, & to make it a graue for deed men: now he desyreth to delyuer it fre. And as tou chinge ỹ Jewes, whom he had iudged not worthy to be buried, but wolde haue cast thē out for to be deuoured of the foules and wyld beastes, sayenge, that he wolde haue destroyed both olde and yonge: Now he promiseth, to make thē like ỹ citesyns of Athens. And where as he had spoyled the holy temple afore, now he maketh promyse to garnish it with greate giftes, to increase the holy ornamētes, and of his owne rentes to bear the costes and charges belonginge to the offrynges: yee and that he wolde also become a Jewe him self, to go thorow euery place of the worlde, and to preach the power of God.

D But when his paynes wolde not ceasse, (for the righteous iudgmet of God was come vpon him) out of a very despayre he wrote vnto the Jewes a lettre of intercessiō, cōteyninge these wordes: The kynge and pryncē Antiochus wysheth vnto the vertuous citesyns of the Jewes, moch health and good prosperite.

If ye and youre children fare well, and yf all thinges go after youre mynde: we geue greate thankes. In my sickneſſe also do I remembre you louyngly: for as I came out of Persia, and was taken with sore disease, I thought it necessary to care for the comon wealth. Nether despare I in my self, but haue a good hope to escape this sicknes.

But considerynge that my father led an hoost some tyme in ỹ hyer places, & shewed who shulde raigne after him, that (yf there happened eny cōtrouersy, or eny harde thinge were declared,) they in the londe might knowe their chefe lorde, ỹ there shulde be no insurreccion: Agayne, when I ponder by my E self, how that all ỹ mightie men and neghbours rounde aboute, are layēge waite, and loke but for opportunyte to do harme: I haue ordened that my sonne Antiochus shall raigne after me, whom I oft commended to many of you, when I was in the hyer kyngdomes, and haue wrytten vnto him as it foloweth hereafter. Therfore I praye you and requyre you, to remembre the benefites that I haue done vnto you generally and in especiall. For I hope that he shall be of sober & louynge behauoure, and yf he folowe my deuyce, he shal be indifferent vnto you.

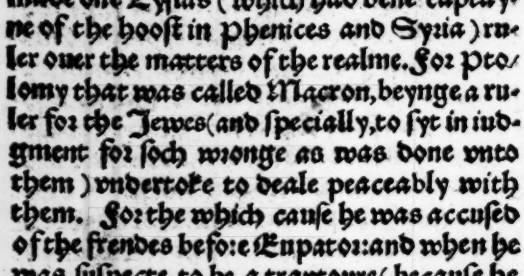
Thus that murthurer and blasphemer of Dan. 6 God was sore smytē: and like as he had intreated other men, so he dyed a myserable death in a straunge countre vpon a mountayne. And his body dyd Philippe (that wēte with him) cary awaye: which fearynge the sonne of Antiochus, wente in to Egipte to Ptolomy Philometor.

The X. Chapter.

MAchabeus now & his company (thorow the helpe of the LORDE) wanne the temple and the cite agayne, destroyed the aulters and chapels that the Heithē had buylded thorow the stretes: clensed the temple, made another aulter of bricke stone, and after ij. yeares they offered sacrifices, set forth the incense, the lightes and shewe bred. When that was done, they fell downe flat vpon the grounde, and besought the LORDE, that they might come nomore into soch trouble: but yf they synned eny more agaynst him, he him self to chasten them with mercy, and not to come in the hondes of those aleauntes and blasphemous men. A 1.Mac.4. Exo.30.

Now vpon the same daye that ỹ straungers poluted the temple, it happened that on the very same daye it was clensed agayne: namely, the xxiij. daye of the moneth called Casleu. They kepte viij. dayes in gladneſſe, like as in the feast of the tabernacles: remembringe that not longe afore, they held the feast of ỹ tabernacles vpon the mountaynes and in dennes like beastes. And to ỹ same token they bare grene bowes, braunches and palmes before him that had geuen them good fortune to clense his place. They agreed also together, and made a statute, ỹ euery yeare those dayes shulde be solemply kepte of all the people of the Jewes. 1.Mac.4. B

How Antiochus then (that was called the noble) dyed, it is sufficiently tolde. Now will we speake of Nicanor the sonne of that wicked Antiochus, how it happened with him: and so with few wordes to comprehende the aduersite that chaunsed in ỳ warres. When he had taken in the kyngdome, he made one Lysias (which had bene captayne of the hoost in Phenices and Syria) ruler ouer the matters of the realme. For Ptolomy that was called Macron, beynge a ruler for the Jewes (and specially, to syt in iudgment for soch wronge as was done vnto them) vndertoke to deale peaceably with them. For the which cause he was accused of the frendes before Eupator: and when he was suspecte to be a traytoure (because he had left Cypers, that Philometor had committed vnto him: and because he departed from noble Antiochus, that he was come vnto) he poysoned himself, and dyed.

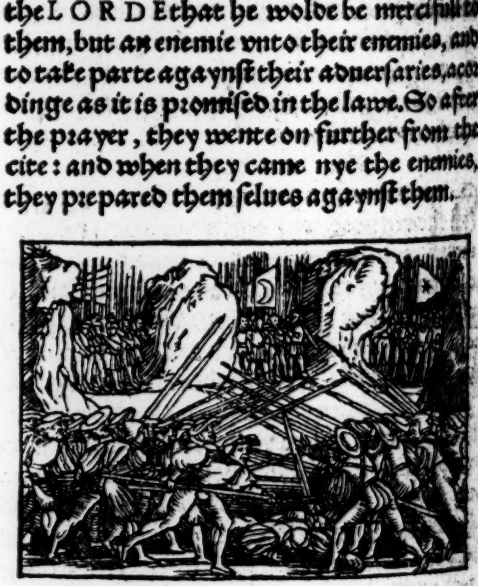


Now when Gorgias was gouernoure of ehe same places, he toke straungers and vndertoke oft tymes to warre with ỳ Jewes. Moreuer the Idumeans that helde the strōge holdes, receaued those that were dryuen from Jerusalem, and toke in honde to warre also. But they that were with Machabeus, Mac.7.a besought and prayed vnto the LORDE, that he wolde be their helper: and so they fell in to the stronge holdes of the Idumeans, & wanne many places by strength: Soch as came agaynst them they slew, and kylled no lesse (of all together) then twentye thousande. Neuertheless some (no lesse then nyne thousande) were fled in to two stronge towres, hauynge all maner of ordinaunce to withstonde them.

Then Machabeus leauynge Symon, Josephus, Zachaus and those that were with them, (which were very many) wente to besege thē, and to fight where most nede was. Now they that were with Symon beynge led with couetousnesse, were intreated for money, thorow certayne of those that

laye in the towers: toke lxx. M. drachmas, & let some of them escape: But when it was tolde Machabeus what had happened, he called ỳ captaynes of the people together, accusynge those persones, that they had solde the brethren for money, and let their enemies go. So he slewe those traytours, & immediatly wente in honde with the ij. towers. And when they had ordred them selues manly with their weapens & hondes, they slewe in ỳ two castels mo thē twētie thousande.

Now Timotheus whom the Jewes had ouercome afore, gathered a multitude of straunge people, brought an hoost also of horsmen of the Asians, to wynne Jewry by strength. But when he drewe nye, Machabeus and they that were wt him fell to their prayer, sprencled aßshes vpon their heades, beynge gyrded wt hayrie cloth aboute their loines, fel downe before ỳ aulter, & besoughte the LORDE that he wolde be mercifull to them, but an enemie vnto their enemies, and to take parte agaynst their aduersaries, according as it is promised in the lawe. So after the prayer, they wente on further from the cite: and when they came nye the enemies, they prepared them selues agaynst them.



And by tymes in the mournynge at ỳ breke of the daye, both the hoostes buckled together. The one parte had the LORDE for their refuge, which is the geuer of prosperite, strēgth and victory. The other had a mā

lystomack, which is a captayne of warre.

The battayll now beynge greate, there apeared vnto the enemies from heauen v. men, vpon horsback with brydels of golde, ledinge the Jewes, and two of them hauynge Machabeus betwixte them, ỹ kepte him safe on euery syde wt their weapēs, but shot dartes and lightenynges vpon the enemies. where thorow they were confounded with blyndnesse and so sore afrayed, that they fell downe. There were slayne of fote men twen tythousande and fyue hundreth, and sixe hūdreth horsmen. As for Timotheus him self, he fled vnto Gazar a very strōge holde, wherin Cereas was captayne. But Machabeus and his company layed sege to it cherfully iiij. dayes. Now they that were within, trustinge to the strength of the place, cursed & banned exceadingly, and made greate crakynge with wicked wordes. Neuertheless vpon the fifth daye in the mornynge, xx. yonge men of Machabeus cōpany, beynge set on fyre in their myndes because of the blasphemy: came manfully vnto the wall, and with bolde stomackes they and their other companyons clymmed vp vpon the towres, vndertakynge to set fyre vpon the portes, & to burne those blasphemous personnes quycke. Two dayes were they destroyenge the castell, which when they founde Timotheus (that was crepte in to a corner) they kylled him, and slewe Cereas his brother in like maner with Appollophanes. When this was done, they sunge Psalmes, with prayses and thankesgeuynges vnto the LORDE, which had done so greate thinges for Jsrael, & geuen them the victory.

The XI. Chapter.

NOt longe after this, Lysias the kynges steward̄e and a kynsman of his, (which had the gouernaunce of his matters,) toke sore displeasure for the thinges that had happened: and when he had gathered lxxx. M. men of fote with all the hoost of the horsmen, he came agaynst the Jewes, thinkynge to wynne the cite, to make it an habitacion for the heithen, and the temple wolde he haue to be an house of lucre, like as the other goddes houses of the heithē are, & to sell ỹ prestes office euery yere: Not considerynge the power of God, but was wylde in his mynde, trustinge in ỹ multitude of fote mē, in thousandes of horsmē, and in his lxxx. Elephantes.

So he came in to Jewry & then to Bethsura (a castell of defence lyenge in a narow place, v. furlonges from Jerusalē) and wanne it. Now when Machabeus and his company knew that the stronge holdes were taken, they fell to their prayers with wepynge and teares before the LORDE: and all the people in like maner besought him, that he wolde sende a good angell to delyuer Jsrael. Machabeus him self was the first that made him ready to the battayll, exortynge the other that were with him, to ioperde them selues and to helpe their brethrē. And when they were goyenge forth of Jerusalem toge ther with a ready and wyllynge mynde, there apeared before thē vpon horsbacke a mā in whyte clothinge with harnesse of golde, shakinge his speare. Then they praysed ỹ LORDE all together, which had shewed them mercy, and were confor̄ted in their myndes: in so moch that they were ready, not only to fight with men, but with ỹ most cruell beestes, yee and to runne thorow walles of yron.

2.Ma.10.c

2.Mac.3.d

Thus they wente on wyllingly hauynge an helper from heauē, and the LORDE mercifull vnto them. They fell mightely vpon their enemies like lyons, brought downe xj. M. fote men, xvj. C. horsmen, put all ỹ other to flight, many of them beynge wounded, and some gat awaye naked. Yee Lysias him self was fayne to fle shamefully, and so to escape. Neuertheless̄e the man was not without vnderstondinge, but considered by him self that his power was myn̄shed, and pondred how ỹ Jewes beynge defended by the helpe of Allmighty God, were not able to be ouercome: wherfore he sent them worde, and promised, that he wolde consente to all thinges which were reasonable, and to make the kynge their frēde. To the which prayer of Lysias Machabeus agreed, sekynge in all thinges the comon wealth: and what so euer Machabeus wrote vnto Lysias cōcernynge the Jewes, the kynge graunted it. For there were lettres writtē vnto ỹ Jewes from Lysias contrynynge these wordes:

C

Lysias sendeth gretinge to the people of the Jewes. Jhon and Absalon which were sent from you, delyuered me wrytinges, and requyred me to fulfill the thinges concernynge their earande. Therfore loke what might be graunted, J certified ỳ kynge therof: and what so euer was conuenient, J agreed therto. Yf ye now wyll be faithfull in the matters, J shal endeuer my self hereafter also to do you good. As concernynge other thinges by euery article therof: J haue committed them to youre messaungers, and to those whom J sent vnto you, to comon with you of the same, fare ye well. In the hũdreth and xlviij. yeare, the xxiiij. daye of the moneth Dioscorinthius.

Now the kynges lettre conteyned these wordes: Kynge Antiochus sendeth gretinge vnto his brother Lysias. For so moch as oure father is now deed, oure wyll is, that they which are in oure realme, lyue without eny insurreccion, and euery man to be diligent in his owne matters. We vnderstonde also, that the Jewes wolde not consent to oure father, for to be brought vnto the custome of the Gentiles, but stiffly to kepe their owne statutes: for the which cause they requyre of vs also, to let them remayne still by their owne lawes. 2.Ma.9.b

Wherfore oure minde is, that this people shalbe in rest: we haue concluded and determed also, to restore them their temple agayne: that they maye lyue accordinge to the vse & custome of their forefathers. Thou shalt do vs a pleasure therfore, yf thou sende vnto them & agre with them: that when they are certified of oure mynde, they maye be of good chere, and loke to their owne wealth.

And this was the lettre, that the kynge wrote vnto the Jewes: Kynge Antiochus sendeth gretinge vnto the councell and the other people of the Jewes. Yf ye fare well, we haue oure desyre: as for vs, we are in good health. Menelaus came and tolde vs, how ỳ youre desyre was to come downe to youre people, which are with vs.

Wherfore those that wyll come, we geue them fre lyberte, vnto the xxx. daye of the moneth of Apryll, that they maye vse ỳ meates of the Jewes and their owne lawes, like as afore: and none of them by eny maner of wayes to haue harme, for thinges done in ignorance. Menelaus whom we haue sent vnto you, shal comon with you at large, fare ye well. In the Cxlviij. yeare, the xv. daye of the moneth of Apryll.

The Romaynes also sent a lettre, conteynynge these wordes: Quintus Memmius & Titus Manlius embassatours of the Romaynes, sende gretinge vnto the people of the Jewes. Loke what Lysias the kynges kynsman hath graunted you, we graunte you the same also. But as concernynge the thinges which he referred vnto the kynge, sende hither some with spede: and pondre the matter diligẽtly amonge youre selues, that we maye cast ỳ best to youre profite, for we must departe now vnto Antioche. And therfore wryte shortly agayne, that we maye knowe youre mynde. Fare well. In the hundreth xlviij. yeare, ỳ xv. daye of the moneth of Apryll.

The XII. Chapter.

When these couenauntes were made, Lysias wente vnto the kynge, and ỳ Jewes tylled their grounde. But Timotheus, Appollonius the sonne of Gemei, Jerome and Demophon ỳ proude, Nicanor ỳ captayne of Cypers, and they that laye in those places: wolde not let them lyue in rest and peace. They of Joppa also dyd euen soch a shamefull dede: They prayed ỳ Jewes that dwelt amõge them, to go with their wyues and children into the shippes which they had prepared, & dyd with them, as though they had ought them no euell wyll. For so moch then as there was gone forth a generall proclamaciõ throw ỳ citie because of peace, they consented therto, and suspecte nothinge: but when they were gone forth into the depe, they drowned no lesse then ij.C. of them.

Whẽ Judas knew of this cruelte shewed vnto his people, he commaunded those that were with him to make them ready, exortinge them to call vpon God the righteous iudge: wẽte forth agaynst those murthurers of his brethrẽ, set fyre in ỳ hauen by night, brent vp ỳ shippes, and those that escaped from the fyre, he slewe with the swerde. And when he had done this, he departed as though he wolde come agayne, and rose on all them of Joppa. But when he had geuen worde that the Jamnites were mynded to do in like maner vnto ỳ Jewes which dwelt amonge them, he came vpon the Jamnites by night, and set fyre in the hauen with the shippes: so that the light of the fyre was sene at Jerusalem, vpon a ij.C. & xl. furlonges.

Now when they were gone from thence ix. furlonges, in their iourney towarde Timotheus: v. thousande men of fote and v. hundreth horsmen of the Arabians fought

with him. So when the batell was earneſt, and proſpered with Judas thorow the helpe of God: ỹ reſidue of the Arabians beyng ouercome, beſought Judas to be at one with them, and promiſed to geue him certayne paſtures, & to do him good in other thinges. Judas thynkynge that they ſhulde in dede be profitable concernynge many thynges, promiſed them peace: wherupon they ſhoke hondes, and ſo they departed to their tentes. Judas wente alſo vnto a cite, which was very faſt kepte w̄ brydges, fenſed rounde aboute with walles, & dyuerſe kyndes of people dwellinge therin, called Caſpin.

C They that were within it, put ſoch truſt in the ſtrength of the walles, & in their ſtoare of vytales: that they were the ſlacker in their doynges, curſinge and reuylinge Judas with blaſphemies, and ſpeakynge ſoch wordes as it becommeth not. But Machabeus callynge vpon the greate prynce of ỹ worlde (which without eny battayll rammes or ordinaunce of warre, dyd caſt downe the walles of Jericho, in the tyme of Joſue) fell manfully vpon the walles, toke the cite, and (thorow the helpe of the LORDE) made an exceadinge greate ſlaughter: In ſo moch that a lake of ij. furlōges brode which laye therby, ſemed to flowe with the blonde of the ſlayne.

Then departed they from thence vij. C. and L. furlonges, and came to Taraca vnto ỹ Jewes that are called Tubianei. But as for Timotheus, they coude not get him there: for (not one matter diſpatched,) he was departed from thence, and had lefte certayne men in a very ſtronge holde. But Doſitheus and Soſipater which were captaynes with Machabeus, ſlewe thoſe ỹ Timotheus had lefte in the houſe of defence, euen x. M. men. And Machabeus prepared him with ỹ vj. M. men ỹ were aboute him, ſet them in ordre by companies, and wente forth agaynſt Timotheus, which had with him an C. and xx. M. men of fote, ij. M. and v. C. horſme.

When Timotheus had knowlege of Judas commynge, he ſent the women, children and the other baggage vnto a caſtell called Carnion. (For it coude not be wonne, & was harde to come vnto, the wayes of the ſame places were ſo narow) and when Judas cōpany came firſt in ſight, the enemies were ſmytten with feare, thorow the preſence of God, which ſeyth all thinges: In ſo moch ỹ they fleynge one here, another there, were rather diſcomfited of their owne people, & woūded w̄ the ſtrokes of their owne ſwerdes. Judas alſo was very earneſt in folowinge vpon them and punyſhinge thoſe vngodly, and ſlewe xxx. M. men of them. Timotheus alſo himſelf fell in to the hondes of Doſitheus & Soſipater, whom he beſought with many prayers, to let him go with his life: because he had many of the Jewes fathers and brethren in preſon, which (yf they put him to death) might be diſapoynted. So when he had promiſed faithfully to delyuer them agayne acordinge to the condicion made, they let him go without harme, for the health of ỹ brethren. And when Judas had ſlayne xxv. M, he wente from Carnion. D Judit. 7. f. 1. Re. 14. 2. Pa. 20.

Now after ỹ he had chaſed awaye and ſlayne his enemies, he remoued the hooſt towarde Ephron a ſtrōge cite, wherin dwelt many dyuerſe people of the heithen, and ỹ ſtronge yonge men kepte the walles, defendinge thē mightely. In this cite was moch ordinaunce, and prouyſion of dartes. But when Judas and his company had called vpon Allmighty God, (which w̄ his power breaketh the ſtrength of the enemies) they wanne the cite, and ſlew xxv. M. of them ỹ were within. From thence wente they to the cite of the Scythians, which lieth vj. C. furlonges from Jeruſalem. But when ỹ Jewes which were in the cite teſtifiſed, that the cite ſyns dealte louyngly with them, yee and intreated them kyndly in ỹ tyme of their aduerſite, Judas and his company gaue them E 1. Mac. 5.

him (which made them his people, and euer defended his owne porcion with euydent tokens) that he wolde preserue them still. So at the commaundement of the captayne, they remoued from thence, and came to a towne called Dessasan. And Symon Judas brother fell in honde with Nicanor, but thorow the sodane commynge of the enemies, he was afrayed.

Nevertheles Nicanor hearinge the manlynes of them that were with Judas, and ȳ bolde stomackes that they had to fight for their naturall countre, durst not proue the matter with bloudsheddinge. Wherfore he sent Possidonius, Theodocius ⁊ Mathias before, to geue and to take peace. So when they had taken longe advysement there vpon, and the captayne shewed it vnto the multitude: they were agreed in one mynde, to haue peace. And they appoynted a daye to syt vpon these matters quyetly amonge them selues, ȳ stoles also were brought and set forth. Nevertheless Judas cōmaunded certaine men of armes to waite in conuenīēt places, lest there shulde sodenly arise eny euell thorow the enemies. And so they commoned reasonably together.

D Nicanor, whyle he abode at Jerusalem, ordred himself not vnreasonably, but sent awaye the people that were gathered together. He loued Judas euer with his hert, and fauoured him. He prayed him also to take a wyfe, and to brynge forth children. So he maried, lyued in rest, and they led a comon life. But Alcimus perceaunynge the loue that was betwixte them, and how they were agreed together, came to Demetrius, and tolde him that Nicanor had taken straunge matters in honde, and ordened Judas (an enemy of the realme) to be the kynges successoure. Then the kinge was sore displeased, and thorow the wicked accusations which Alcimus made of Nicanor, he was so prouoked, that he wrote vnto Nicanor, sayenge: that he was very angrie for the frendshipe and agrement, which he had made with Machabeus. Nevertheles he commaunded him in all the haist, that he shulde take Machabeus presoner, and sende him to Antioche.

E Which lettres when Nicanor had sene, he was at his wittes ende, and sore greued, that he shulde breake the thinges, wherin they had agreed: specially, seynge Machabeus was the man, that never dyd him harme. But because he might not withstonde the kynge, he sought oportunite to fulfil his commaundement. Notwithstondinge when Machabeus sawe that Nicanor beganne to be churlish vnto him, and that he intreated him more rughly then he was wonte, he perceaued that soch vnkyndnes came not of good, and therfore he gathered a few of his men, and withdrewe himself frō Nicanor. Which when he knewe that Machabeus had manfully prevented him, he came in to the greate and most holy temple and commaunded the prestes (which were doynge their vsuall offeringes) to delyuer him the man. And when they sware that they coude not tell, where the mā was whō he sought, he stretched out his honde, and made an ooth, sayenge: Yf ye wyll not delyuer me Judas captyue, I shall remoue this temple of God in to the playne felde, I shal breake downe the aulter, and consecrate this tēple vnto Bachus. After these wordes he departed.

Then the prestes lift vp their hondes towarde heauen, and besought him that was euer the defender of their people, sayenge: Thou o LORDE of all, which hast nede of nothinge, woldest that the temple of thy habitacion shulde be amonge vs. Therfore now (o most holy LORDE) kepe this house euer vndefyled, which lately was clensed. Now was there accused vnto Nicanor, one Razis an Alderman of Jerusalem, a louer of the whole cite, and a man of good reporte which for the kynde hert that he bare vnto the people, was called a father of ȳ Jewes. This man oft tymes (when the Jewes were mynded to kepe them selues vndefyled) defended and delyuered them, beynge contentstedfastly to spende his body and his life for his people.

So Nicanor wyllinge to declare the hate, that he bare to the Jewes, sent fyue hundreth men to take him: for he thought, yf he gat him, he shulde brynge the Jewes in greate decaye. Now when the people began to ruß she in at his house, to breake the doores, and to set fyre on it: he beynge now taken, wolde have defended himself with his sworde: chosinge rather to dye manfully, then to yelde himselfe to those wicked doers: and because of his noble stocke, he had rather haue bene put to extreme cruelte.

Notwithstondynge what tyme as he myssed of his stroke for haist, and the multitude fell in violently betwixte the doores: he tāne boldly to ȳ wall, ⁊ cast himself downe

manfully amonge the heape of them, which gaue soone place to his fall, so that he fell vpon his bely. Neuertheleſſe whyle there was yet breath within him, he was kyndled in his mynde: and whyle his blonde guſhed out exceadingly (for he was very ſore wounded) he ranne thorow the myddeſt of ỹ people, and gat him to the toppe of a rocke. So when his blonde was now gone, he toke out his owne bowels with both his hondes, and threw them vpon the people: callinge vpon the LORDE of life and ſpirite, to rewarde him this agayne, and ſo he dyed.

The XV. Chapter.

NOw when Nicanor knewe that Judas was in the countre of Samaria, he thought with all his power to ſtrike a felde with him vpon a Sabbath daye. Neuertheleſſe the Jewes that were compelled to go with him, ſayed: O do not ſo cruelly and vnkyndly, but halowe ỹ Sabbath daye, and worſhipe him that ſeyth all thinges. For all this, yet ſayed the vngracious perſonne: Is there a mightie one in heauen, that commaunded the Sabbath daye to be kepte? And when they ſayde: yee the lyuynge God, the mightie LORDE in heauen commaunded the ſeuenth daye to be kepte, he ſayde: And I am mightie vpon earth, to commaunde them for to arme them ſelues, and to perfourme the kynges buſyneſſe. Notwithſtondinge he might not haue his purpoſe.

Nicanor had deuyſed with greate pryde to ouercome Judas, and to brynge awaye ỹ victory. But Machabeus had euer a faſt conſidence and a parfecte hope in God that he wolde helpe him, and exorted his people, not to be afrayed at the commynge of the heithen: but allwaye to remembre the helpe that had bene ſhewed vnto them from heauen, yee and to be ſure now alſo, ỹ Allmightie God wolde geue them the victory. He ſpake vnto them out of the lawe and prophetes, puttinge them in remembraunce of the battayls, that they had ſtriken afore, & made them to be of a good corage.

So when their hartes were plucte vp, he ſhewed them alſo the diſceatfulneſſe of the heithen, and how they wolde kepe no couenaunt ner ooth. Thus he weapened thē not with the armoure of ſhylde and ſpeare, but with wholſome wordes and exortacions. He ſhewed them a dreame alſo, wherthorow he made them all glad, which was this: He thought that he ſawe Onias (which had bene hye preſt, a vertuous & louynge man, ſad, and of honeſt converſacion, well ſpoken, and one that had bene exerciſed in godlynes frō a childe) holdinge vp his hōdes towarde heauen, and prayenge for his people. After this C there apeared vnto him another mā, which was aged, honorable and glorious. And Onias ſayde: This is a louer of the brethren, and of the people of Iſrael. This is he that prayeth moch for the people, and for all the holy cite: Jeremy the prophet of God. He thought alſo ỹ Jeremy helde out his right hōde, and gaue him (namely vnto Judas) a ſwearde of golde, ſayenge: Take this holy ſwearde, a giſte from God, wherwith thou ſhalt ſmyte downe the enemies of the people of Iſrael.

And ſo they were wel conforted thorow the wordes of Judas, and toke corage vnto thē, ſo that the yonge men were determed in their myndes to fight, & to byde ſtyfly at it: In ſo moch that in the thinges which they toke in honde, their boldneſſe ſhewed the ſame, becauſe the holy cite and the temple were in parell: for the which they toke more care, then for their wyues, children, brethrē and kynſfolkes. Agayne, they that were in the cite, were moſt carefull for thoſe which were to fight. Now when they were all in a hope that the iudgment of the matter was at hōde, and the enemies drew nye, the hooſt beynge ſet in araye, the Elephantes and horſmē euery one ſtondinge in his place: Machabeus conſidered the commynge of the multitude, the ordinaunce of dyuerſe weapens, D the cruelneſſe of the beeſtes, and helde vp his hondes towarde heauen, callinge vpon the LORDE that doth wonders, which geueth not the victory after the multitude of weapens and power of the hooſt (but to them that pleaſe him) accordinge to his owne will. Therfore in his prayer he ſayde theſe wordes: 2.Pa.14. Iudic.7.

O LORDE, thou that diddeſt ſende thine angell in the tyme of Ezechias kynge of Juda, and in the hooſt of Sennacherib ſlewreſt an hundreth and fyue and foure ſcore thouſande: ſende now alſo thy good angell before vs (o LORDE of heauens) in the fearfulneſſe and drede of thy mightie arme, that they which come agaynſt thy holy people to blaſpheme them, maye be afrayed. And ſo he made an ende of his wordes. Then Nicanor and they that were with him, drew nye with ſhawmes and ſonges: but Judas and his company with prayer and callinge vpon God. 4.Reg. 19.g Eſa.37.f 1.Mac.7. 2.Ma.8.

With their hondes they smote, but with their hertes they prayed vnto the LORDE, and slewe no lesse then xxxv. M. mē: For thorow the present helpe of God they were gloriously conforted.

Now when they left of, and were turninge agayne with ioye, they vnderstode that Nicanor himself was slayne with the other. Then they gave a greate shoute and a crie, prayseinge the allmighty LORDE with a loude voyce. And Judas (which was euer ready to spende his body and life for his citesyns) commaunded to smyte of Nicanors heade, with his arme and honde, and to be brought to Jerusalem. When he came there, he called all the people, and the prestes at the aulter with those that were in ỹ castell, and shewed them Nicanors heade, and his wicked honde, which he had presumptuously holden vp agaynst the temple of God. He caused ỹ tonge also of that vngodly Nicanor to be cut in litle peces, and to be cast to the foules, and the cruell mans honde to be hanged vp before the temple.

So euery man gaue thankes vnto ỹ LORDE, saienge: blessed be he, that hath kept his place vndefyled.

As for Nicanors heade, he hanged it vp vpō the hye castell, for an euydent and playne token of the helpe of God. And so they agreed all together, to kepe that daye holy, namely ỹ xiij. daye of ỹ moneth Adar, which in ỹ Syriās lāguage is called ỹ nexte daye before Mardochens daye. Thus was Nicanor slayne, and from that tyme forth the Jewes had the cite in possession: And here wil I nowe make an ende.

The ende of the seconde boke of the Machabees.

The new testament.

The gospell of S. Mathew.
The gospell of S. Marke.
The gospell of S. Luke.
The gospell of S. Jhon.
The Actes of the Apostles

The epistles of S. Paul.

The epistle vnto the Romaynes.
The first and seconde epistle to the Corinthians
The epistle to the Galathians.
The epistle to the Ephesians.
The epistle to the Philippians.
The epistle to the Colossians.
The first and seconde epistle to the Tessalonians
The first and seconde epistle vnto Tymothy.
The epistle vnto Titus.
The epistle vnto Philemon.

The first and seconde epistle of S. Peter.
The thre epistles of S. Jhon.
The epistle vnto the Hebrues.
The epistle of S. James.
The epistle of S. Jude.
The Reuelacion of S. Jhon.

The gospell of S. Mathew.

What S. Mathew conteyneth.

Chap. I. The genealogy of Christ, and mariage of his mother Mary. The angell satisfieth Josephs mynde.

Chap. II. The tyme & place of Christes byrth. The wyse men offre their presentes, Christ flyeth in to Egipte, the yonge childern are slayne Christ turneth in to Galilee.

Chap. III. The baptyme, preachinge and office of Jhon, and how Christ was baptysed of him in Jordan.

Chap. IIII. Christ fasteth and is tempted: he calleth Peter, Andrew, James and Jhon, & healeth all the sicke.

Chap. V. In this Chapter and in the two nert folowinge is conteyned the most excellēt and louynge Sermon of Christ in the mount: Which sermon is the very keye that openeth the vnderstondinge in to the lawe. In this fifth chapter specially he preacheth of the VIII. beatitudes or blessinges, of manslaughter, wrath and anger: of aduoutrie, of swearinge, of suffringe wronge, and of loue euen towarde a mans enemies.

Chap. VI. Of Almes, prayer and fastinge. He forbyddeth the carefull sekynge of worldly thinges.

Chap. VII. He forbyddeth fooliſh and temerarious iudgment, reproueth ypocriſie, exorteth vnto prayer, warneth to bewarre of false prophetes, and so concludeth his sermon.

Chap. VIII. Christ clenseth the leper, healeth the captaynes seruaunt and many other diseases: helpeth Peters mother in lawe, stilleth the see and the wynde, and dryueth the deuels out of the possessed in to the swyne.

Chap. IX. He healeth the palsye, calleth Mathew from the custome, answereth for his disciples, healeth the woman of the bloudy yssue, helpeth Jairus doughter, geueth .ij. blyndmen their sight, maketh a domme man to speake, dryueth out a deuell.

Chap. X. Christ sendeth out his .xij. Apostles to preach in Jewry, geueth them a charge, teacheth them, & comforteth them agaynst persecucion and trouble.

Chap. XI. Jhon baptist sendeth his disciples vnto Christ, which geueth them their answere, rebuketh the vnthākfull cities, and louyngly exorteth men to take his yock vpon them.

Chap. XII. The disciples plucke the eares of corne, he excuseth them, healeth the dried hande, helpeth the possessed that was blynde and dōme, rebuketh the vnfaithfull that wolde nedes haue tokens, and sheweth who is his brother, sister and mother.

Chap. XIII. The parable of the sede, of the tares, of the mustarde sede, of the leuen, of the treasure hyd in the felde, of the perles, and of the nett.

Chap. XIIII. Jhon is taken and headed. Christ fedeth fyue thousande men with v. loaues and two fisshes, and appeareth by night vnto his disciples vpon the see.

Chap. XV. Christ excuseth his disciples, and rebuketh the scrybes and pharises for transgressinge Gods cōmaundement thorow their owne tradicions. The thinge that goeth into the mouth defyleth not the mā. He delyvereth the woman of Cananees daughter, healeth the multitude, and with vij loaues and a fewe litle fisshes fedeth iiij.M. men, besyde wemen & children.

Chap. XVI. The pharisses requyre a token. Jesus warneth his disciples of the pharises doctrine. The confession of peter. The keyes of heauen. The faithfull must beare the crosse after Christ.

Chap. XVII. The transfiguracion of Christ vpō the mount of Tabor. He healeth the lunatike and payeth tribute.

Chap. XVIII. He teacheth his disciples to be humble, and harmlesse, to avoyde occasiōs of euel, and one to forgeue anothers offence.

Chap. XIX. Christ geueth answere concernynge mariage, & teacheth not to be carefull nere to loue worldly riches.

Chap. XX. Christ teacheth by a similitude that God is debter vnto no man, and how he is allwaye callinge mē to his laboure. He teacheth his disciples to be lowly, & geueth .ij. blynde men their sight.

Chap. XXI. He rydeth in to Ierusalem, dryueth the marchauntes out of the temple, curseth the fygetre, and rebuketh the Pharises with the similitude of the .ij. sonnes and of the husbandmen, that slew soch as were sent vnto them.

Chap. XXII. The mariage of the kynges sonne. Tribute to be geuē to the Emperoure. Christ confuteth the opynion of the Saduces cōcernynge the resurrecciō, and answereth the scribe vnto his questyon.

Chap. XXIII. Christ crieth wo ouer the pharises scribes and ypocrites, and prophecieth the destruccion of Jerusalem.

Chap. XXIIII. Christ sheweth his disciples the destruccion of the temple, the ende of the worlde, the tokens of the latter dayes, and warneth thē to wake, for the worlde shal sodēly perish.

Chap. XXV. The .X. virgins. the talentes delyvered to the seruauntes, and of the generall iudgment.

Chap. XXVI. The Magdalene anoynteth Christ. They eate the easter lambe and the supper of the LORDE. Christ prayeth in the garden. Judas betrayeth him. Peter smyteth of Malcus eare. Christ is accused by false wytnesses. peter denyeth him.

Chap. XXVII. Christ is delyvered vnto pilate. Judas hangeth himself. Christ is crucified amōgetheues, he dyeth and is buried. Watchmen kepe the graue.

Chap. XXVIII. The resurrecciō of Christ. The hye prestes geue the soudiers large moneye, to saye that Christ was stollē out of his graue. Christ appeareth to his disciples, and sendeth them forth to preach and to baptyse.

The gospel of S. Mathew.

The first Chapter.

THis is the boke of the generacion of Jesus Christ ye sonne of Dauid, the sonne of Abraham. Abrahā begat Isaac: Isaac begat Jacob: Jacob begat Judas & his brethrē: Judas begat Phares & Zarā of Thamar: Phares begat Hesrom: Hesrom begat Aram: Aram begat Amnadab: Aminadab begat Naasson: Naasson begat Salmon: Salmon begat Boos of Rahab: Boos begat Obed of Ruth: Obed begat Jesse: Jesse begat Dauid the kynge:

Dauid the kynge begat Salomon, of her that was the wyfe of Vry: Salomon begat Roboam: Roboam begat Abia: Abia begat Asa: Asa begat Josaphat: Josaphat begat Joram: Joram begat Osias: Osias begat Joatham: Joatham begat Achas: Achas begat Ezechias: Ezechias begat Manasses: Manasses begat Amon: Amon begat Josias: Josias begat Jechonias and his brethren aboute the tyme of the captiuyte of Babylon.

And after the captiuyte of Babylon, Jechonias begat Salathiel: Salathiel begat Zorobabel: Zorobabel begat Abiud: Abiud begat Eliachim: Eliachim begat Azor: Azor begat Sadoc: Sadoc begat Achin: Achin begat Eliud: Eliud begat Eleasar: Eleasar begat Matthan: Matthan begat Jacob: Jacob begat Joseph the hußbande of Mary, of whō was borne that Jesus, which is called Christ.

All the generacions from Abrahā to Dauid are fourtene generacions: From Dauid vnto the captiuite of Babylon, are fourtene generacions. From the captiuite of Babylon vnto Christ, are also fourtene generacions.

The byrth of Christ was on thys wyse: When his mother Mary was maried to Joseph * before they came together, she was foūde with chylde by ye holy goost, But Joseph her hußbande was a perfect man, and wolde not bringe her to shame, but was mynded to put her awaie secretely. Nevertheles whyle he thus thought, beholde, the angell of the LORDE appered vnto him in a dreame, saynge: Joseph thou sonne of Dauid, fear not to take vnto the Mary thy wyfe. For that which is cōceaued in her, is of ye holy goost. She shall bringe forth a sonne, and thou shalt call his name Jesus. For he shall saue his people from their synnes.

All this was done, ye the thinge might be fulfilled, which was spoken of the LORDE by the Prophet, saynge: Beholde, a mayde shall be with chylde, and shall bringe forth a sonne, and they shall call his name Emanuel, which is by interpretacion, God wt vs.

Now whan Joseph awoke out of slepe he did as the angell of ye LORDE bade hym, and toke his wyfe vnto hym, and knewe her not, tyll she had brought forth hir fyrst borne sonne, and called his name Jesus.

The II. Chapter.

WHen Jesus was borne at Bethlem in Jury, in the tyme of Herode the kynge, Beholde, there came wyse men from the east to Jerusalē, saynge: Where is the new borne kynge of the Jues? We haue sene his starre in the east, and are come to worship him.

When Herode ye kynge had herde thys, he was troubled, & all Jerusalē with hym, and he gathered all the hye Priestes and Scribes of ye people, & axed of them, where Christ shulde be borne. And they sayde vn-

C Luc. 1. B

* Some read: de before they fa at hom togethe

Phi. 2. Act. 4.

Esa. 7.

Luc. 2.

2

to hym: at Bethleem in Jury. For thus it is
mich.5.a written by the prophet: And thou Bethle-
em in the londe of Jury, art not the leest
ohan.7.d among the princes of Juda. For out of ỹ
shall come vnto me the captayne, that shall
gouerne my people Israel.

B Then Herod preuely called the wyse men,
and dyligently enquyred of them, what ty-
me the starre appered, and sent them to
Bethleem, sainge: Go, and searche dyligent-
ly for the chylde. And when ye haue founde
hym, bringe me worde agayne, that I maye
come and worshippe hym also.

When they had heard the kynge, they de-
parted: and lo, the starre which they sawe in
the east, went before them, tyll it came, and
stode ouer the place where the chylde was.
When they sawe the starre, they were mar-
uelously glad: and went into the house, and
found the chylde with Mary his mother,
Psal.71.b and kneled downe and worshipped hym, & ope-
Isa.60.a ned ther treasures, and offred vnto hym
gyftes: gold, franckynsence and myrre. And
after they were warned of God in a dreame,
that they shuld not go ageine to Herod,
they returned into their awne countre ano-
ther waye.

C When they were departed: beholde, the
angell of the LORDE appered to Joseph in
xo.4.d a dreame, sayinge: aryse, and take the chylde
and his mother, and flye into Egypte, and
abyde there tyll I bringe the worde. For He-
rod wyl seke the chylde to destroye hym. Thē
he arose, and toke the chylde and his mother
by night, and departed into Egypte, and
was there vnto ỹ deeth of Herod, that the
thinge might be fulfylled which was spokē
ozeę.11.a of the LORDE, by the prophet, which say-
Iu.24.b eth: out of Egypte haue I called my sonne.

Then Herod perceauynge ỹ he was dis-
ceaued of the wyse men, was excedynge
wroth, and sent forth, and slue all the chyl-
dren that were in Bethleem, and in all the
coastes there of, as many as were two yere
olde and vnder, accordynge to the tyme
which he had diligently searched out of the
wyse men.

rre.31.c Then was ỹ fulfilled which was spoken
by ỹ prophet Jeremy sayinge: On ỹ hilles
was a voyce herde, greate mournynge, we-
pynge, & lamentacion: Rachel wepynge for
her chyldren, and wolde not be conforted, be-
cause they were not.

D When Herode was deed: beholde, an an-
gell of the LORDE appered in a dreame to
Joseph in Egypte, sayinge: arise and take
the chylde and his mother, & go into ỹ londe
of Israel. For they are deed, which sought
the chyldes life. And he arose vp, and toke ỹ
chylde and his mother, & came into the lon-
de of Israel. But whē he herde that Ar-
chelaus did raygne in Jury, in ỹ rowme of his
father Herode, he was afrayde to go thi-
ther. Notwithstondinge after he was war-
ned of God in a dreame, he turned asyde into
the parties of Galile, and went and dwelt
Luc.ii.b in a cite called Nazareth, to fulfill ỹ which
was spoken by the prophetes: he shalbe cal-
led a Nazarite.

The III. Chapter.

IN those dayes Jhon the Baptyst
came and preached in the wildernes
of Jury, sayinge: Amēde youre selues,
the kyngdome of heuen is at honde. This is
Mat.iii.b he, of whom it is spokē by ỹ prophet Esay,
Iohan.i.b which sayeth: The voyce of a cryer in ỹ wyl-
Esa.40.a dernes, prepare the LORDES waye, and ma-
ke his pathes straight.

This Jhon had his garment of camels
4.b heer, and a lethrē gerdell aboute his loynes.
Mar.i.b Hys meate was locustes and wylde hony.
Then went out to hym Jerusalem, and all
Jury, and all the region rounde aboute Jor-
dan, and were baptised of him in Jordan, cō
fessynge their synnes.

Luc.iii.b Now when he sawe many of the phari-
ses and of ỹ Saduces come to hys baptim,
he sayde vnto them: ye generacio of vipers,
who hath certified you, that ye shal escape ỹ
vengeaunce to come? Bewarre, bringe forth
due frutes of pennaunce. Thinke not now,
to saye in your selues, we haue Abraham to
oure father. For I saye vnto you, that God is
able of these stones to rayse vp chyldren vnto
Abraham. Euen now is the axe put vnto ỹ
Mat.iii.b rote of the trees: therfore euery tre which
Luc.iii.b bringeth not forth good frute, shalbe hewē
downe, and cast into the fyre.

I baptise you with water to repentaun-
B ce: but he that cōmeth after me, is myghtier
Mat.iii.b thē I, whose shues I am not worthy to bea-
Luc.iii.b re. He shall baptise you with ỹ holy goost &
Iohan.i.b with fyre: which hath also his fan in his hond,
and will pourge his floore, and gadre the
wheet into his garner, & will burne ỹ chaffe
Luc.iii.b with vnquencheable fyre.

Then came Jesus from Galile to Jordan,
Mat.iii.b vnto Jhon, to be baptised of hym. But Jhō
Iohan.i.b forbade hym, sayinge: I haue nede to be bap-
tysed of the: and commest thou to me? Je-
sus answered & sayd vnto hym: Let it be so
Mat.iii.b now. For thus it becommeth vs to fulfyll all
Luc.iii.b righteousnes. Then he suffred hym. And Je-
Iohan.i.b sus assone as he was baptised, came straight

out of the water. And lo, heuē was opē ouer hym: and Jhon sawe the spirite of God descende lyke a doue, and lyght vpon hym. And lo, there came a voyce frō heuē sayng: Thys ys that my beloued sonne, in whom is my delyte.

The iiij. Chapter.

Then was Jesus ledd awaye of the spirite in to wildernes, to be tempted of the deuyll. And when he had fasted fourtye dayes and fourtye nightes, he was afterward an hungred. And the tēpter came to him and sayde: yf thou be the sonne of God, commaunde, that these stones be made bread. He answered & sayde: yt is wrytte: Man shall not lyue by bred onlye, but by euery worde that proceadeth out of the mouth of God.

Then the deuyll toke hym vp into the holy cite, and set hym on a pynacle of the temple, and sayde vnto hym: yf thou be ỹ sonne of God, cast thy sylfe downe. For it is wrytten: he shall geue his angels charge ouer the and with their handes they shal holde the vp, that thou dashe not thy fote agaynst a stone. And Jesus sayde vnto hym: it ys wryten also: Thou shalt not tempte thy LORDE God.

Agayne, the deuyll toke hym vp and led hym into an excedynge hye mountayne, and shewed hym all the kyngdomes of the worlde, and all the glorie of them, and sayde vnto hym: all these wil I geue the, yf thou wilt fall downe and worshipp me. Then sayde Jesus vnto hym: Auoyde Satā. For it ys wrytte: thou shalt worshyp the LORDE thy God and hym onely shalt thou serue.

Then the deuell left hym, and beholde, the angels came and ministred vnto hym.

When Jesus had herde that Jhon was taken, he departed into Galile and left Nazareth, and went and dwelt in Capernaum, which is a cite apon the see, in the coostes of zabulon and Neptalim, ỹ the thinge might be fulfilled whiche was spoken by Esay the Prophet, sayinge: The londe of zabulon and Neptalim, the waye of the see beyonde Jordan, and Galile of the Gentyls, the people which sat in darknes, sawe a greate lyght, & to them which sat in the region & shadowe of deeth, lyght is begōne to shyne.

From that tyme forth beganne Jesus to preach, and to saye: Amende youre selues, ỹ kingdome of heauen is at honde.

As Jesus walked by the see of Galile, he sawe two brethren: Simon which was called Peter, & Andrew his brother, castynge a net into ỹ see, for they were fisshers, and he sayde vnto them: folowe me, & I will make you fisshers of mē. And they straight waye lefte their nettes, and folowed hym. Ier. 16.c Eze. 47.

And whan he wēt forth from thence, he sawe other two brethren, James the sonne of zebede, and Jhon his brother, in the ship with zebede their father, mendynge their nettes, and called them. And they without tarynge lefte ỹ shyp and their father, and folowed hym. Mat. 19.d Luc. 5.b

And Jesus went aboute all Galile, teachyng in their synagoges, and preachynge the gospel of the kyngdome, and healed all maner of sikenes, & all maner dyseases amonge the people. And his fame spred abrode through out all Siria. And they brought vnto hym all sick people, that were taken with diuers diseases and gripinges, and thē ỹ were possessed with deuils, & those which were lunatyke, and those that had the palsie: & he healed thē. And ther folowed hym a greate nombre of people, from Galile, & from the ten cities, and from Jerusalem, and from the regions that lye beyonde Jordan. Marc. 1.c Marc. 3 Luc. 6.b

The V. Chapter.

When he sawe the people, he went vp into a mountayne: and when he was set, his disciples came to hym, and he opened his mouth, and taught them, sayinge: Blessed are the poore in spirite: for theirs is the kyngdome of heuē. Blessed are they that mourne: for they shalbe cōforted. Blessed are the meke: for they shall inheret the erth. Blessed are they which honger & thyrst for rightewesnes: for they shal be filled. Blessed are the mercifull: for they shall obteyne mercy. Blessed are the pure in herte: for they shall se God. Blessed are the peacemakers: for they shalbe called the chyldren of God. Blessed are they which suffre persecucion for rightwesnes sake: for theirs is the kyngdome of heuen. Blessed are ye when men reuyle you, and persecute you, and falsly saye all manner of yuell sayinges against you for my sake. Reioyce and be glad, for greate is youre rewarde in heuē. Luc. 6.c Esa. 61.a and 66. Iere. 31.d 1. Pet. 4.d 1. Pe. 2.c and 3.c Act. 5.c

For so persecuted they the Prophetes which were before youre dayes.

Ye are ỹ salt of the earth, but and yf the salt haue lost his saltnes, what can be salted therwith? It is thence forth good for nothynge, but to be cast out, and to be trodden vnder fote of men. Ye are the light of the worlde. A cite that is set on an hill, can not be hid: nether do men lyght a candell, and Marc. 9.c Luc. 14.c Marc. 4.b Luc 8.b and 11.c

put it vnder a bußhell, but on a candelstick, and it lighteth all that are in the house. Let
ath.6.a Pet.2.b youre light so shyne before men, that they maye se youre good workes, and glorify youre father which is in heauen.

Thinke not, that I am come to destroye the lawe, or the prophetes: no, I am not
at.1.c c.d uc.16.c uc.18.d a.40.a come to destroye them, but to fulfyll them. For truly I saye vnto you: till heauen and earth perißhe, one iott or one tyttle of the lawe shall not escape, tyll all be fulfilled.

Whosoeuer breaketh one of these least cō
co.2.b zec.18.b maundmentes, and teacheth mē so, he shalbe called the leest in the kyngdome of heauen, But whosoeuer obserueth and teacheth the same shalbe called greate in the kyngdome of heauen.

For I saye vnto you: except youre righteweßnes exceade the righteweßnes of the Scribes and pharises, ye can not entre into the kyngdome of heauen.

C Ye haue herde, how it was sayde to thē
co.20.c .b eu.24.d eut.5.c of the olde tyme: Thou shalt not kyll. For whosoeuer kylleth, shall be in daunger of iudgement. But I saye vnto you: whosoeuer is angrie with his brother, is in daunger of the iudgement. Whosoeuer sayeth vnto his brother: Racha, is in daunger of ꝥ coūsell. But whosoeuer sayeth: thou foole, is in daunger of hell fyre.

b.42.b lala.2.b Therfore when thou offrest thy gift at the altare, and there remembrest that thy brother hath ought agaynst the: leaue there thyne offrynge before the altare, and go thy waye first, and reconcyle thy selfe to thy brother, & then come and offre thy gyfte.

uc.12.f rou.25.b Agree with thine aduersary quickly, whyle thou art in the waye with hym, lest that aduersary deliuer the to the iudge, and the iudge deliuer the to the minister, and then thou be cast into preson. I saye vnto the verely: thou shalt not come out thēce, till thou haue payed the vtmost farthinge.

xo.20.c ecl.41.c b.31.a Ye haue herde, how it was sayde to them of olde tyme: Thou shalt not committe aduoutrie. But I saye vnto you, that whosoeuer loketh on a wife lustinge after her, hath committed aduoutrie with hir already in his hert.

D Wherfore yf thy right eye offende the,
eut.13.a arc.9.c plucke hym out, and cast him from the. Better it is for the, that one of thy membres perißhe, then that thy whole body shulde be cast into hell. Also yf thy right honde offende the, cut hym of, and cast him from the. Better vt is that one of thy mēbres perißh, thē ꝥ all ꝥ body shulde be cast into hell.

It is sayde: whosoeuer putteth awaye his wyfe, let hym geue her a testimonyall of
Deu.24.b Matt.5.a Marc.10.a Luc.16.a the deuorcemēt. But I saye vnto you: whosoeuer putteth awaye his wyfe (except it be for fornicaciō) causeth her to breake matrymony. And whosoeuer maryeth her that is deuorsed, breaketh wedlocke.

Agayne, ye haue herde, how it was sayde to thē of olde tyme: Thou shalt not for
Leui.19.c Ecc.23.a Deu.10.c Iacob.5.a 2.Para.6.a Mat.5.a sweare thy selfe, but shalt perfome thyne ooth to God. But I saye vnto you: sweare not at all, nether by heauē, for it is Godis seate: nor yet by the earth, for it is his foresstole: nether by Jerusalem, for it is the cyte of ꝥ greate kinge: nether shalt thou sweare by thy heed, because thou canst not make one heer whyte or blacke: But your communicacion shalbe, yee, yee: nay, nay. For
Esay.7.c what soeuer is more then that, commeth of euel.

Ye haue herde howe it is sayde: An eye
Exo.21.c Leui.24.d Deu.19.c Leui.24.d for an eye, a toth for a toth. But I saye vnto you: that ye resist not euell. But whosoeuer geueth the a blowe on thy right cheke, turne to him the other also. And yf eny man will sue the at the lawe, & take awaye thy coate, let him haue thy cloake also. And whoso compelleth the to go a myle, go with hym twayne. Geue to hym that axeth: and from hym that wolde borowe, turne not awaye.

Ye haue herde, how it is saide: thou shalt
Leui.19.c loue thyne neghboure, & hate thyne enemy. But I saye vnto you: loue youre enemies: Blesse thē that curse you: Do good to thē
Rom.12.b that hate you: Praye for thē which do you wronge and persecute you, that ye maye be the chyldern of youre father which is in heauen: for he maketh his sonne to aryse on the
Deu.32.a euel and on the good, and sendeth his rayne on the iust and vniuste. For yf ye loue them
Luc.6.a which loue you, what rewarde shall ye haue? Do not the Publicans euē so? And yf ye be frendly to youre brethren only: what singuler thynge do ye? Do not the Publicans
Leui.19.c also lyke wyse? Ye shall therfore be perfecte, euen as youre father in heauē is perfecte.

The VI. Chapter.

TAke hede to youre almes, that ye geue it not in the syght of men, to the intent that ye wolde be sene of them: or els, ye get no rewarde of youre father which is in heauen. When soeuer therfore thou geuest thine almes, thou shalt not make a trompet to be blowen before the, as the ypocrites do in the synagoges and in the stretes, for to be prayesed of mē. Verely I saye

vnto you: they haue their rewarde. But whē thou doest almes, let not thy lefte hande knowe, what thy righte hande doth, that thine almes maye be secrete: and thy father which seith in secrete, shall rewarde the openly.

And when thou prayest, thou shalt not be as ỳ ypocrytes are. For they loue to stode and praye in the synagoges, and in the corners of the stretes, to be sene of men. Verely I saie vnto you: they haue their rewarde. But when thou prayest, entre in to thy chamber, and shut thy dore to the, & praye to thy father which is in secrete: and thy father which seith in secrete, shall rewarde the openly.

And when ye praye, bable not moch, as ỳ hethen do: for they thinke that they shal be herde, for their moch bablynges sake. Be not ye lyke them therfore. For youre father knoweth where of ye haue nede, before ye axe of him. After thys maner therfore shall ye praye:

O oure father which art in heauen, halowed be thy name. Thy kyngdome come. Thy wyll be fulfilled vpon earth as it is in heauen. Geue vs this daye oure dayly bred. And forgeue vs oure dettes, as we also forgeue oure detters. And lede vs not in to tēptacion: but delyuer vs from euell. For thyne is the kyngdome, and the power, and the glorye for euer. Amen. For yf ye forgeue other men their treaspases, youre heauenly father shall also forgeue you. But and ye wyll not forgeue mē their trespases, no more shall youre father forgeue you youre trespases.

Moreouer when ye fast, be not sad as ỳ ypocrytes are. For they disfigure their faces, that they myght be sene of men to fast. Verely I saye vnto you: they haue their rewarde. But thou, whē thou fastest, annoynte thyne heed, and wash thy face, that it appeare not vnto men, that thou fastest: but vnto thy father which is in secrete: and thy father which seyth in secrete, shal rewarde the openly.

Se that ye gather you not treasure vpon the earth, where rust and mothes corrupte, and where theues breake through and steale. But gather you treasure together in heauen, where nether rust nor mothes corrupte, and where theues nether breake vp nor yet steale. For where youre treasure is, there is youre herte also.

The eye is the light of the body. Yf thyne eye then be syngle, all thy body shalbe full of light: But and yf thyne eye be wycked, all thy body shalbe full of darckenes: Wherfore yf the light that is in the, be darckenes, how greate then shall that darckenes be?

No mā can serue two masters. For ether he shall hate the one and loue the other: or els he shall leane to the one, and despise the other: Ye can not serue God and mammon. Luc.16.b
Therfore I saye vnto you: be not ye carefull for your lyfe, what ye shall eate, or what ye shall drinke: nor yet for youre body, what ye shal put on. Is not the lyfe more worth thē meate, and the body more of value then rayment? Beholde the foules of ỳ ayer: for they sowe not, nether reepe, nor yet cary in to the barnes: and yet youre heauēly father fedeth thē. Are ye not moch better thē they? Luc.12.c Psal.54.c 1.Pet.5.a

Which of you (though he toke thought therfore) coulde put one cubit vnto his stature? why care ye then for rayment? Consider the lylies of the felde, how they growe. They laboure not, nether spynne. And yet for all that I saye vnto you, that euen Salomon in all his royalte was not arayed lyke vnto one of these. Wherfore yf God so cloth the grasse, which is to daye in the felde, and to morowe shalbe cast in to the fornace: shal he not moch more do the same vnto you, o ye of lytle fayth? D

Therfore take no thought, sayinge: what shall we eate, or what shall we drinke? or where with shall we be clothed? After all soch thynges do the heithen seke. For youre heauenly father knoweth, that ye haue nede of all these thynges. Seke ye fyrst the kyngdome of heauen and the righte eousnes therof, so shal all these thynges be ministred vnto you. 3.Reg.3

Care not then for the morow, for the morow shall care for it self: Euery daye hath ynough of his owne trauayll.

The VII. Chapter.

Iudge not, that ye be not iudged: For as ye iudge, so shal ye be iudged. And with what measure ye meete, with the same shall it be measured to you agayne. Why seist thou a moate in thy brothers eye, and perceaueest not the beame ỳ is ỳ thine awne eye? Or why sayest thou to ỳ brother: holde, I wil plucke the moate out of thyne eye, and beholde, a beame is in thyne awne eye. Ypocryte, fyrst cast out the beame out of thyne awne eye, and then shalt thou se clearly, to plucke out the moate out of thy brothers eye. A Luc.6.d Rom.2. Marc.4. Prou.18.

Geue not that which is holy, to dogges: nether cast ye youre pearles before swyne, lest they treade them vnder their fete, & the other turne agayne and all to rente you.

Axe, and it shalbe geuen you: Seke, and ye shall fynde: knocke, and it shalbe opened vnto you. For whosoever axeth, receaueth: and he that seketh, fyndeth: and to hym ỳ knocketh, it shal opened. Ys there eny man amonge you, which yf his sonne axed hym bred, wolde offer him a stone? Or yf he axed fysshe, wolde he proffer hym a serpent? yf ye then which are euell, can geue youre chyldren good gyftes: how moche more shall youre father which is in heauen, geue good thynges to them that axe hym?

Therfore what soeuer ye wolde that me̅ shulde do to you, euē so do ye to them. This ys the lawe and the Prophetes.

Enter in at the strayte gate: for wyde is the gate, and broade is the waye, that leadeth to destruccion: & many there be, which go in therat. But strayte is the gate, and narowe ys the waye, which leadeth vnto lyfe, and fewe there be that fynde it.

Beware of false Prophetes, which come to you in shepes clothinge, but inwardly they are rauenynge wolues. Ye shall knowe them by their frutes. Do men gather grapes of thornes? or figges of thistles? Euen so euery good tree bryngeth forth good frute. But a corrupte tree, bryngeth forth euyl frute. A good tree can not bryng forth bad frute: nether can a rotten tre bringe forth good frute. Euery tre that bryngeth not forth good frute, shalbe hewen downe, and cast into the fyre. Wherfore by their frutes ye shall knowe them.

Not all they that saye vnto me, LORDE LORDE, shall enter in to the kyngdome of heauen: but he that doth the will of my father which ys in heauen.

Many shall saye to me in that daye: LORDE, LORDE: haue we not prophecied in thy name? Haue we not cast out deuyls in thy name? Haue we not done many greate dedes in thy name? And then will I knowlege vnto them: I neuer knewe you, Departe fro me, ye workers of iniquite.

Whosoeuer therfore heareth of me these sayinges, and doeth the same, I wyll lyke̅ hym vnto a wyse man, which buylt hys house vpon a rocke: Now whan abundaunce of rayne descended, and the wyndes blewe and bet vpon that same house, it fel not, because it was grounded on the rocke. And who soeuer heareth of me these sayinges, & doth the̅ not, shalbe lycened vnto a folysh mā, which buylt his house apon the sonde: Now whan abūdaunce of rayne descēded, & the wyndes blewe, & bet vpon ỳ house, it fell, and great was the fall of it.

And it came to passe, that when Jesus had ended these sayinges, the people were astonnyed at hys doctryne. For he taught them as one hauynge power, and not as the Scribes.

The VIII. Chapter.

When he was come downe from the mountayne, moch people followed him. And lo, there came a leper, and worsheped him, sayinge: LORDE, yf thou wylt, thou canst make me cleane. And Jesus put forth hys honde, & touched him, sayinge: I wyl, be thou cleane: & immediatly his leprosie was clensed. And Jesus sayde vnto hym: See thou tell no mā, but go and shew thy selfe to the preste, and offer the gyfte that Moses cōmaunded, in witnes to them.

When Jesus was entred into Capernaum, there came vnto him a Captayne, & besought hym, sayinge: Syr, my seruaunt lyeth sicke at home of the palsye, and ys greuously payned. Jesus sayd vnto hym: I wil come & heale him. The Captayne answered and sayde: Syr, I am not worthy, that thou shuldest come vnder my rofe, but speake the worde only, and my seruaunt shalbe healed. For I my selfe also am a mā subiect to ỳ auctorite of another, & haue sowdiers vnder me. Yet whā I saye to one: go, he goeth, and to another: come, he commeth: & to my seruaunt: do this, he doeth it. When Jesus hearde that, he marueled, and sayde to them that folowed hym: Verely I say vnto you: I haue not founde so greate fayth: no not ī Israel. But I say vnto you: Many shall come from the east and west, and shall rest with Abraham, Isaac and Jacob in the kyngdome of heauen: and the chyldren of the kyngdome shalbe cast out into vtter darcknes: there shalbe wepinge & gnaßhing of teth. And Jesus sayd vnto ỳ Captayne: go thy waye, and as thou beleuest, so be it vnto the. And his seruaunt was healed the same houre.

And Jesus went in to Peters house, and sawe hys wyues mother lyinge sicke of a feuer: so he touched her hande, and the feuer left hir: and she arose, and ministred vnto them.

When the euen was come, they brought

vnto him many that were possessed with deuyls. And he cast out ỹ spirites with a worde, & healed all that were sicke, that ỹ thinge might be fulfilled, which was spoken by Esay the Prophet, sayinge: He toke on him oure infirmities, and bare oure sicknesses.

Whē Jesus sawe moch people about him, he commaunded to go ouer the water. And there came a scribe and sayde vnto hym: master, I wyll folowe the, whyther so euer thou goest. And Jesus sayde vnto him: the foxes haue holes, and the byrdes of the ayer haue nestes, but ỹ sonne of mā hath not wherevpon to rest his heede. Another that was one of his disciples, sayde vnto hym: Syr, geue me leue fyrst, to go & burye my father. But Jesus sayde vnto him: folowe thou me, and let the deed burie their deed.

And he entred in to a shyppe, & his disciples folowed him. And beholde, there arose a greate tempest in the see, in so moch that the shippe was couered with wawes, & he was a slepe. And his disciples came vnto him, and awoke hym, sayinge: LORDE, saue vs, we perishe. And he sayde vnto them: why are ye fearfull, o ye of lytell faithe? Then he arose, and rebuked the wyndes and the see, & there folowed a greate calme. And the men marueyled and sayde: what mā is this, that both wyndes and see obey hym?

And when he was come to ỹ other syde, into the countre of the Gergesites, there met him two possessed of deuyls, which came out of the graues, and were out of measure fearce, so that no man myght go by that waye. And beholde, they cryed out sayinge: Oh Jesu thou sonne of God, what haue we to do with the? Art thou come hyther to tormēt vs, before the tyme be come? And there was a good waye off from them a greate heerd of swyne fedinge. Then the deuyles besought him, sayinge: yf thou cast vs out, suffre vs to go oure waye into the heerd of swyne. And he sayde vnto them: go youre wayes. Then went they out, and departed in to the heerd of swyne. And beholde, ỹ whoale heerd of swyne was caryed with violēce headlinge in to the see, and perished in the water. Thē the heerdmen fled and wente their ways in to the cyte, and tolde euery thinge, & what had fortuned vnto the possessed of the deuyls. And beholde, all the cyte came out and met Jesus. And when they sawe hym, they besought hym, for to departe out of their costes.

The ix. Chapter.

Then entred he in to a shipp, and passed ouer and came in to his awne cite. And lo, they brought vnto him a man sicke of ỹ palsie, lyinge in his bed. And when Jesus sawe the faith of thē, he sayde to the sicke of ỹ palsie: my sonne, be of good cheare, thy sinnes are forgeuē the. And beholde, certeyne of the scribes sayde in them selues: this man blaspheme th. But when Jesus sawe their thoughtes, he sayde: wherfore thinke ye euill in youre hertes? Whether ys it easier to saye: thy synnes be forgeuē ỹ, or to saie: arise and walke? But that ye maye knowe, that the sonne of man hath power to forgeue sinnes in earth, thē sayde he vnto the sicke of ỹ palsye: arise, take vp thy bed, and go home. And he arose and wente home. When ỹ people sawe it, they marueyled, & glorified God, which had geuē soch power vnto men.

And as Jesus passed forth from thence, he sawe a man syt a receyuinge of custome, named Mathew, & sayde vnto him: folowe me. And he arose, and folowed him. And it came to passe as he sat at meate in the house: beholde, many publicans and synners came and sat downe also with Jesus and hys disciples.

When the Pharises sawe that, they sayde to hys disciples: why eateth youre master with publicans and synners? When Jesus herde that, he sayde vnto them: The whole nede not ỹ phisicio, but they that are sicke. Go and learne, what that meaneth: I haue pleasure in mercy, and not in offerynge. For I am not come to call the righteous, but ỹ synners to repentaunce,

Then came the disciples of Jhon to hym sayinge: why do we & ỹ Pharises fast so oft: and thy disciples fast not? And Jesus sayde vnto thē: Can the weddynge chyldrē mourne as lōge as the bridegrome is with them? The tyme will come, when the bridegrome shalbe taken from them, and thē shall they fast. No man peceth an olde garment with a pece of newe clothe. For then taketh he awaye the pece agayne from the garment, & the rent ys made greater. Nether do men put new wyne in to olde vessels, for then the vessels breake, and the wyne runneth out, & ỹ vessels perysshe. But they poure newe wyne in to newe vessels, and so are both saued together,

Whyle he thus spake vnto them, beholde there came a certayne ruler, and worshipped him, sayinge: My doughter is euē now deceased, but come and lay ỹ honde on her,

A Marc. 2. a Luc. 5. c Iohan. 5. a

Act. 9. a

Mar. 2. b Luc. 5. d. 15. a

B

Ose. 6. b Math. 12. a 1. Tim. 1. c

Mar. 2. b. Luc. 5. e

Act. 2. b

C Marc. 5. e Luc 8. c

and she shall liue. Jesus arose and folowed
Mar.5.c hym with hys disciples. And beholde, a wo-
Luc.8.e man which was diseased wt an yssue of blon-
Euit.15.d de xij. yeres, came behynde hym, and touched
the hem of hys vesture. For she sayde in her
silfe: yf I maye touche but: euen his vesture
only, I shalbe safe. Then Jesus tourned him
aboute, and beheldе her, sayinge: Doughter
be of good conforte, thy faith hath made ỹ
safe. And she was made whole, euen that sa-
me houre.

Mar.5.d And when Jesus came into the rulers
Luc.8.f house, and sawe the minstrels and the peo-
ple raginge, he sayde vnto them: Get you hẽ
ce, for ỹ mayde is not deed, but slepeth. And
Johã.11.b they laughed hym to scorne. But whan the
people were put forth, he went in, and toke
her by the honde, and the mayde arose. And
this was noysed through out all that londe.

And as Jesus departed thence, two blyn
demẽ folowed hym, cryinge and sayinge: O
thou sonne of David, haue mercy vpon vs.
And when he was come home, the blynde
came to hym, And Jesus sayde vnto them
Beleue ye, that I am able to do thys? And
D they sayde vnto hym: yee, LORDE. Then tou
Mat.8.b ched he their eyes, sayinge: accordinge to you
re fayth, be it vnto you. And their eyes were
opened. And Jesus charged thẽ, sayinge: Se
that no mã knowe of it. But they departed,
& spred abroade his name through out all
the londe.

Mar.7.d Whan these were gone out, beholde, they
Luc.11.b brought to hym a domme man possessed of
a deuyll. And whan the deuyl was cast out,
the domme spake: And the people merueled
sayinge: it was neuer so sene in Jsrael. But
Mat.12.c ỹ Pharises sayde: he casteth out deuyls, tho
Mar.3.b row the chefe deuyll.

Mar.6.a And Jesus wente aboute in all cities and
Luc.13.b townes, teachinge in their synagoges & prea
chyng ỹ gospel of ỹ kyngdome, & healinge
all maner sicknes & all maner desease amõge
Mar.6.d the people. And when he sawe the people,
he had compassion on thẽ, because they we-
re pyned awaye, and scattered abroade, euen
as shepe hauinge no shepherd,

Then sayde he to hys disciples: ỹ heruest
Luc.10.a is greate, but ỹ laborers are fewe. Wher-fo
1.Tes.5.a re praye the LORDE of the harueste, to sende
forth labores into hys harueste.

The.x. Chapter.

A Mar.3.b ND he called his xii. disciples vnto
Luc.6.b hym, & gaue them power ouer vncle
9.a.10.a ane spretes, to cast them out, & to hea-
le all maner of sicknesses, and all maner of
deseases.

The names of the xii. Apostels are these?
The fyrst, Simon called Peter: & Andrew
his brother. James the sonne of Zebede, and
Jhon his brother. Philip and Bartlemew.
Thomas, and Mathew the Publican. Ja-
mes the sonne of Alphe, and Lebbeus other
wyse called Taddeus. Simõ of Cane, and
Judas Jscarioth, which also betrayed hym.

These twolue sent Jesus, and commaun-
ded them, sayinge: Gõ not in to the wayes ỹ
leade to the Heithen, and in to the cities of
the Samaritãs enter ye not. But go rather
to the lost shepe of the house of Jsrael. Gõ
and preach, sayinge: The kyngdome of hea-
is at hande. Heale the sicke, clense the lepers
rayse the deed, cast out the deuils. Frely ye
haue receaued, frely geue againe. Posses not
golde, nor siluer, nor brasse yn youre gerdels,
nor yet scrip towardes your iorney: neither
two cotes, nether shues, nor yet a staffe. For
the workman is worthy of his meate. Into
what soeuer cite or towne ye shall come, en-
quyre in it, who is mete for you, and there a-
byde, tyll ye go thence.

And whẽ ye come in to an house, salute ỹ
same. And yf the house be mete for you, yo
peace shal come vpõ it. But yf it be not mete
for you, yo peace shal turne to you againe.

And yf no man wil receaue you, ner heare
youre preachinge, departe out of that hou-
se or that cite, and shake the dust of youre fe-
te. Truly I saye vnto you: it shall be easyer
for ỹ londe of Sodoma and Gomorra in ỹ
daye of iudgment, then for that cite.

Beholde, I sende you forth as shepe amõ
ge wolues. Be ye therfore wyse as serpentes,
and innocent as doues. Beware of men, for
they shall deliuer you vp to the coũsels, and
shal scourge you in their synagoges. And ye
shall be brought before princes and kynges
for my sake, in witnes to them and to the
gentyls.

But when they delyuer you vp, take no
thought how or what ye shall speake, for ỹ
shalbe geuen you, euen in that same houre,
what ye shall saye. For it is not ye that spea
ke, but the spirete of your father which spea
keth in you.

The brother shall delyuer the brother to
deeth, and the father the sonne. And the chil
dren shall aryse agaynst their fathers & mo
thers, & shall helpe them to deeth: & ye shall
be hated of all men for my names sake. But
he ỹ endureth to the ende, shalbe saued.

When they persecute you in one cite, flye
in to another. I tell you for a treuth, ye shall
not fynysshe all the cities of Jsrael, tyll the

sonne of man come. The disciple is not abo
ue the master, nether the seruaunt aboue the
LORDE. It is ynough for the disciple, to be
as his master, and the seruaunt as his LOR
DE. Yf they haue called the good mā of the
house Beelzebub, how moch more shal they
call them of his housholde? Feare them
not therfore.

There is nothinge hyd, that shal not be
openly shewed: and nothinge secrete, that
shall not be knowne. What I tell you in
darcknes, that speake ye in light: and what
ye heare in the eare, that preach ye vpon the
house toppes.

And feare ye not them that kyll the bo-
dy, and be not able to kyll the soule. But ra-
ther feare hi, which is able to destroye both
soule and body in to hell. Are not two spa-
rowes solde for a farthinge? Yet doth the-
renone of thē light vpon the groūde with-
oute youre father. And now are all ẏ hayres
of youre heade tolde. Feare ye not therfore:
ye are of more value then many sparowes.

Therfore whosoeuer knowlegeth me be-
fore mē, him wil I knowlege also before my
father which is in heauen. But who soeuer
denyeth me before mē, him wil I also denie
before my father which is in heauen.

Thynke not that I am come to sende
peace vpon earth. I came not to sende pea-
ce, but a swerde. For I am come to set a mā
at variaunce ageynst his father, and the
doughter ageynst hir mother, & the dough-
ter in lawe ageynst her mother in lawe:
and a mans foes shalbe they of his owne
housholde.

Who so loueth father and mother more
then me, is not mete for me: and he that lo-
ueth sonne or doughter more then me, is not
mete for me. And he ẏ taketh not his crosse
and foloweth me, is not mete for me. Who
so fyndeth his life, shal lose it: and he that
loseth his life for my sake, shal fynde it.

He that receaueth you, receaueth me: &
who so receaueth me, receaueth him ẏ sent
me. He that receaueth a prophet in the na-
me of a prophet, shal receaue a prophetes
reward. He ẏ receaueth a righteous man
in the name of a righteous man, shal recea
ue a righteous mans reward: And who
soeuer geueth vnto one of the least of these
a cuppe of colde water onely to drinke, in
name of a disciple, verely I saie vnto you:
he shal not lose his reward.

The XI. Chapter.

AND it came to passe, whā Jesus had made an ende of cōmaundinge his twolue disciples, he departed thence, to teach and to preach in their cities. A

Whan Jhon beinge in preson herde of the workes of Chust, he sent two of his disciples, and sayde vnto him: Art thou he ẏ shal come, or shal we loke for another? Jesus answered and sayde vnto thē: Go youre waye and tell Jhon agayne, what ye se and heare. The blynde se, and the lame go: the le pers are clensed, and ẏ deaf heare: the dead aryse ageyne, and the gospell is preached to the poore: and blessed is he, that is not offen ded at me. Luc.7.b Esa.35.a Esa.61.a

Whan they went their waye, Jesus be-ganne to speake vnto the people, concernyn-ge Jhon: What are ye gone out for to se in the wyldernes? Wolde ye se a rede shaken with the wynde? Or what are ye gone out for to se? Wolde ye se a man clothed in soft rayment? Beholde, they that weare soft clothinge, are in kinges houses, But what are ye gone out for to se? A prophet? Yee I saye vnto you, and more thē a prophet. For this is he, of whō it is written: Beholde, I sende my messaūger before thy face, which shal prepare thy waye before the. Luc.7.c B Mal.3.a Marc.1.a

Verely I saye vnto you: Amonge ẏ chil dren of wemen arose there not a greater then Jhon the baptist. Not withstondin-ge he that is * lesse in the kyngdome of heauen, is greater then he. From the tyme of Jhon baptist hither to, ẏ kyngdome of hea uen suffreth violence, and the violent plucke it vnto them. For all the prophetes and the lawe prophecied vnto Jhon. Also yf ye wil receaue it, this is Helias, which shulde co-me. Who so hath eares to heare, let hi heare. Some reade: vleast. Luc.16.c Luc.1.a Mala.3.d Ihon.1.b

But where vnto shal I lickē this gene-racion? It is like vnto childrē which syt in the market, and call vnto their felowes, & saye: we haue pyped vnto you, and ye wolde not daunse: We haue morned vnto you, & ye wolde not wepe. For Jhon came nether eatinge nor drynkinge, & they saye: he hath the deuyll. The sonne of man came eatinge and drynkinge, & they saye: lo what a glut-ton and wyne bebber this mā is, and a com panyon of publicans & synners? And wis-dome is iustified of hir children. Luc.7.d

Then beganne he to vpbrade the cities, in the which most of his miracles were do-ne, because they amended not. Wo vnto the Chorasin, Wo vnto the Bethsaida: for yf the miracles which haue bene shewed amō- D Luc.10.b

ge you, had bene done in Tyre and Sidon, they had repented longe ago in sackcloth and asshes. Nevertheles I saye vnto you: It shalbe easyer for Tyre and Sidon in the daye of iudgment, then for you. And thou Capernaum which art lift vp vnto heauen, shalt be brought downe vnto hel. For yf the miracles which haue bene done in the, had bene shewed in Sodom, they had remained vnto this daye. Nevertheles I saye vnto you: It shalbe easyer for the londe of Sodome in the daye of iudgment, then for the.

E Luc.10.c Prou.11.a At ỳ same tyme Jesus answered, and sayde: I prayse the (O father and LORDE of heauen and earth) that thou hast hid these thinges from the wyse and prudent, and opened them vnto babes. Euen so father, for so it pleased the. All thinges are geuen ouer vnto me of my father: and no man knoweth the sonne, but the father: nether knoweth eny man the father, saue the sonne, and he to whom the sonne wil open it. Come vnto me all ye that laboure and are laden, and I wil ease you. Take my yock vpon you, and lerne of me, for I am meke and lowlye of hert, & ye shal fynde rest vnto youre soules: for my yock is easy, and my burden is light.

Mat.28.c Luc.10.c Iohan.3.e Iohā.7.c 8.b.10.b

Eccli.6.d Iere.6.c

1.Iohā.5.a

The XII. Chapter.

A Marc.2.c Luc.6.a Deut.23.d AT the same tyme wēte Jesus thorow the corne vpon the Sabbath, and his disciples were hongrie, and beganne to plucke of the eares of the corne, and to eate. When ỳ pharises sawe that, they sayde vnto him: Beholde, thy disciples do that, which is not laufull to do vpon the Sabbath. He sayde vnto them: haue ye not red what Dauid did, whan he was hongrie, & they also ỳ were with him: How he entred in to the house of God, & ate the shew breds which were not laufull for him to eate, nether for thē ỳ were with him, but onely for the prestes? Or haue ye not red in the lawe how that the prestes in the temple breake the Sabbath, and yet are blameles? But I saye vnto you: ỳ here is one greater then the temple. But yf ye wyst what this were (I haue pleasure in mercy, and not in offerinye) ye wolde not haue condemned innocentes: For the sonne of man is LORDE euen ouer the Sabbath.

1.Re.21.b

Ose.6.b Mat.9.b

B Marc.3.a Luc.6.a And he departed thence, and wente in to their synagoge: and beholde, there was a mā which had his hāde dryed vp. And they axed him, sayenge: Is it laufull to heale, vpon the Sabbath: because they might accuse him. But he sayde vnto them: Which of you is it, yf he had a shepe fallē in to a pytte vpon the Sabbath, that wolde not take him, and lift him out? And how moch is a man better then a shepe? Therfore it is laufull to do good vpon the Sabbath. Then sayde he to the mā: Stretch forth thine hande. And he stretched it forth: and it was whole agayne like vnto the other.

Luc.14.b

Then went the pharises out, and helde a councell agaynst him, how they might destroye him. But whā Jesus knew therof, he departed thence, & moch people folowed him: and he healed them all, and charged them, ỳ they shulde not make him knowne: that the thinge might be fulfylled, which was spoken by Esay the prophet, which sayeth: Beholde, this is my seruaunt, whom I haue chosen: and my beloued, in whom my soule delyteth. I wil put my spirite vpon hi, and he shal shewe iudgment vnto the Heithē. He shal not stryue, ner crye, nether shal eny man heare his voyce in the stretes. A brosed rede shal he not breake, and flax that beginneth to burne shal he not quench, tyll he sende forth iudgment vnto victory. And in his name shal the Heithen trust.

Then was there brought vnto him one possessed (of a deuell) the which was blynde and domme, and he healed him: in so moch ỳ ỳ blynde and domme both spake and sawe. And all the people were amased, and sayde: Is not this the sonne of Dauid? But whan the pharises herde that, they sayde: He dryueth the deuyls out none other wyse, but thorow Beelzebub the chefe of the deuyls. Nevertheles Jesus knew their thoughtes, and sayde vnto them: Euery kyngdome deuyded within it self, shalbe desolate: and ery cite or house deuyded in it self, maye not contynue. So yf one Sathan cast out another, thē is he at variaunce within him self: how maye then his kyngdome endure? But yf I cast out deuils thorow Beelzebub, thorow whom do youre childrē cast them out? Therfore shal they be youre iudges. But yf I cast out the deuyls by the spirite of God then is the kyngdome of God come vpon you. Or how cā a man entre in to a stronge mans house, and violently take awaye his goodes, excepte he first bynde the stronge mā, & thē spoyle his house? He that is not with me, is agaynst me: & he ỳ gathereth not with me, scatereth abrode. Therfore I saye vnto you: All synne and blasphemy shalbe forgeuen vnto men, but the blasphemy agaynst the spirite shal not be forgeuen vnto men. And whosoeuer speaketh a worde agaynst the sonne of man, it shalbe forgeuē him. But

whosoeuer speaketh agaynst the holy goost it shal not be forgeuen him, nether in this worlde, ner in the worlde to come.

Either make the tre good and his frute good also, or els make the tre euel and his frute euel also. For the tre is knowne by the frute. O ye generacion of vypers, how can ye speake good, whan ye youre selues are euell? For of the abundace of the hert the mouth speaketh. A good man out of the good treasure of his hert, bringeth forth good thinges: and an euel man out of his euell treasure, bringeth forth euell thinges. But I saye vnto you, that of euery idell worde that men haue spoken, they shal geue accomptes at the daye of iudgmēt. Out of thy wordes thou shalt be iustified, and out of thy wordes thou shalt be condemned.

Then answered certayne of the scrybes and pharises, and sayde: Master, we wolde fayne se a token of the. And he answered and sayde vnto them: This euell and aduouterous generacion seketh a token: and there shal no token be geuen them, but the token of the prophete Jonas. For as Jonas was thre dayes and thre nightes in the Whalles bely, so shal the sonne of man be thre dayes and thre nightes in the hert of the earth. The men of Ninyue shal ryse in the last iudgment with this generacion, and shal condemne it: for they dyd penaunce acordinge to the preachinge of Jonas. And beholde, here is one greater then Jonas. The quene of the south shal arise in the last iudgmēt with this generacion, and shal condēne it: for she came from the vttemost partes of the earth, to heare the wysdome of Salomon: And lo, here is one greater then Salomon.

Whan the vncleane spirite is gone out of man, he walketh thorow dry places, seking rest, and fyndeth none. Then saieth he: I wil turne agayne in to my house, from whence I were out. And whan he cōmeth, he fyndeth it empt, ye, swepte and garnyshed. Then goeth he his waye, and taketh vnto him seuen other spirites worse then him self: and whan they are entred in, they dwell there: And the ende of that man is worse then the begynnynge. Euen so shal it go with this euell generacion.

Whyle he yet talked vnto the people, beholde, his mother and his brethren stode without desyringe to speake with him. Then sayde one vnto him: Beholde, thy mother and thy brethren stonde without, and wolde speake with the. Neuertheles he answered and sayde vnto him that tolde him: Who is my mother? and who are my brethren? And he stretched forth his hande ouer his disciples, and sayde: Beholde my mother and my brethren. For who soeuer doth the wyll of my father which is in heauē, the same is my brother, sister and mother. Iohā. 15.

The XIII. Chapter.

A The same daye went Jesus out of the house, and sat by the see syde, and moch people resorted vnto him: so that he went in to a shippe and satt him downe, and all the people stode vpon the shore. And he spake many thinges vnto them in symilitudes, sayenge: Beholde, The sower went forth to sowe: and as he sowed, some fell by the waye syde: Then came the foules, and ate it vp. Some fell vpon stony grounde, and anone it sprong vp, because it had no depth of earth. But whan the Sonne arose, it caught heate: and for so moch as it had no rote, it withred awaye. Some fell amonge the thornes, and the thornes grewe vp, and choked it. Some fell vpon good grounde, and gaue frute: some an hundreth folde, some sixtie folde, some thirtie folde. Who so hath eares to heare, let him heare. Marc. 4. Luc. 8. a

B And the disciples came vnto him, and sayde: Why speakest thou to them by parables? He answered and sayde vnto them: Vnto you it is geuen to knowe the mysterye of the kingdome of heauen, but vnto them it is not geuen. For whoso hath, vnto him shal be geuen, and he shal haue abundaunce. But who so hath not, from him shalbe taken awaye, euen that he hath. Therfore speake I vnto them by parables, for with seynge eyes they se not, and with hearinge eares they heare not, for they vnderstonde it not. And in them is fulfilled the prophecie of Esay, which sayeth: Ye shal heare in dede, and shal not vnderstonde: and with seinge eyes shal ye se, and not perceaue. For the hert of this people is waxed grosse, and their eares are thick of hearige, and their eyes haue they closed, lest they shulde once se with the eyes, and heare with the eares, and vnderstode with the hert, and turne, that I might heale them. Marc. 4. Luc. 8. b 1. Cor. 2. Mat. 25. c Marc. 4. Luc. 8. b and 19. c Esa. 6. b Marc. 4. Luc. 8. b Iohā. 12. c Act. 28. d Rom. 11.

But blessed are youre eyes, for they se: and youre eares, for they heare. Verely I saye vnto you: Many prophetes and righteous men haue desyred to se the thinges that ye se, and haue not sene them: and to heare the thinges that ye heare, and haue not herde them. Heare ye therfore the parable of the sower. Whan one heareth the worde of the kyngdome, and vnderstondeth it not, the euell man cōmeth, and plucketh it awaye that is sowne in his hert: and this is he that is sowne by the waye syde. But he that is sowne in the stonye grounde, is this: whan one heareth the worde, and anone with ioye receaueth it: neuertheles he hath no rote in him, but endureth for a season: when C Luc. 10. c 1. Pet. 1. b Marc. 4. 1 Luc. 8. b

trouble & persecucion aryseth because of the worde, immediatly he his offended. As for him that is sowne amonge ỳ thornes, this is he: Whā one heareth the worde, & the carefulnes of this worlde, & the disceatfulnes of riches choke the worde, & so he becōmeth vnfrutefull. But he ỳ is sowne in the good grounde, is this: whan one heareth the worde, and vnderstondeth it, and bringeth forth frute: and some geueth an hūdreth folde, some sixtie folde, and some thirtie folde.

D Another parable put he forth vnto thē, Marc.4.c & sayde: The kyngdome of heauē is like vnto a man, ỳ sowed good sede in his felde. But whyle mē slepte, there came an enemye, and sowed tares amonge ỳ wheate, & went his waye. Now whā the blade was sprōge vp & brought forth frute, thē ỳ tares appeared also. Then came the seruaūtes to ỳ housholder, & sayde vnto him: Syr, sowdest not thou good sede in ỳ felde? Frō whēce thē hath it tares? He sayde vnto thē: that hath the enemye done. Thē sayde ỳ seruaūtes: wilt thou then ỳ we go & wede thē out? He sayde: Nay, lest whyle ye wede out ỳ tares, ye plucke vp the wheate also wt thē. Let thē both growe together tyll the harueste, and in tyme of harueste I wil saye vnto the reapers: Gather ỳ tares first, & bynde thē in sheeues to be brēt: but gather the wheate in to my barne.

Another parable put he forth vnto thē, and sayde: The kyngdome of heauen is like Marc. 4. c vnto a grane of mustarde sede, which a man Luc.13.b toke, and sowed it in his felde. Which is the leest amonge all sedes. But whan it is growne, it is the greatest amonge herbes, and is a tre: so that the brydes vnder the heauen come and dwell in the braunches of it.

E Another parable spake he vnto thē: The Luc.13.b kyngdome of heauē is like vnto leuē, which a woman toke, and myxte it amonge thre peckes of meele, tyll all was leuended.

All soch thinges spake Jesus vnto ỳ people by parables, & without parables spake he nothinge vnto thē: ỳ the thinge might be fulfilled, which was spokē by ỳ prophet, sayenge: I wil open my mouth in parables, Psal.77.a and wil speake out the secretes from the begynnynge of the worlde.

Then sent Jesus the people awaye, and came home. And his disciples came vnto hī, and sayde: Declare vnto us ỳ parable of ỳ tares of ỳ felde. Jesus answered, and sayde vnto them: He that soweth the good sede, is the sonne of man: the felde is the worlde: ỳ good sede are the childrē of the kyngdome: The tares are the children of wickednes: ỳ enemye that soweth thē, is the deuell: ỳ harueste is the ende of the worlde: ỳ reapers are ỳ angels. For like as ỳ tares are weded out, Apoc.14.d and brent in the fyre, euē so shal it go in ỳ ende of this worlde. The sonne of man shal sende forth his angels, & they shal gather out of his kingdome all thinges ỳ offende, & thē ỳ do iniquyte, & shal cast thē in to a fornace of fyre, there shalbe waylinge and gnaßhinge of teth. Thē shal the righteous shyne as Dan.12 Sapi.3 1.Cor.15 the Sonne, in the kyngdome of their father. Who so hath eares to heare, let him heare.

Agayne, the kingdome of heauen is like G vnto a treasure hyd in the felde, which a mā founde and hid it, and for ioye therof he wēte & solde all ỳ he had, and bought ỳ felde.

Agayne, the kyngdome of heauen is like vnto a marchaūt, ỳ sought good pearles: & Phil.4 whā he had founde a precious pearle, he wēte and solde all that he had, & bought it.

Agayne, ỳ kyngdome of heauē is like vnto a nett cast in to ỳ see, wherwith are take all maner of fyshes: & whā it is ful, mē drawe it out vnto ỳ shore, & sytt & gather ỳ good in to the vessels, but cast the bad awaye. So shal it be also in ỳ ende of ỳ worlde. The angels shal go out, & seuer the bad frō the righteous, & shal cast thē in to a fornace of fyre, there shalbe waylinge & gnaßhinge of teeth.

And Jesus sayde vnto them: Haue ye vn- G derstōde all these thinges? They sayde: Yee Marc. Luc. LORDE. Then sayde he vnto thē: Therfore euery scribe taught vnto ỳ kingdome of heauen, is like an houßholder, which bryngeth out of his treasure thinges new and olde.

And it came to passe whā Jesus had ended these parables, he departed thence, and came in to his owne coūtre, and taught thē in their synagoges: in so moch, that they were astonnyed and sayde: Whēce cōmeth soch wyßdome & power vnto him? Is not this Iohn the carpēters sonne? Is not his mother called Mary? and his brethrē James & Joses, and Symon and Jude? And are not all his sisters herewith us? Whence hath he thē all these thinges? And they were offended at him. But Jesus sayde vnto thē: A prophet Mar. Luc. Iohn is nowhere lesse sett by, thē at home & amonge his owne. And he dyd not many miracles there, because of their vnbeleue.

The XIIII. Chapter.

AT that tyme Herode ỳ Tetrarcha herde of ỳ fame of Jesu, & sayde vnto his seruaūtes: This is Jhō ỳ baptist. He is rysen agayne frō the deed, therfore are his dedes so mightie. For Herode had take Jhō Luc. bounde hī, & put him in preson for Herodias sake his brothers philips wife. For Jhon sayde vnto him: * It is not laufull for ỳ to Luc.

haue her. And fayne wolde he haue put him to death, but he feared the people, because they helde him for a prophet.

But whan Herode helde his byrth daye, the doughter of Herodias daunsed before thē, and that pleased Herode well, wherfore he promysed her with an ooth, ỹ he wolde geue her, what soeuer she wolde axe. And she (beynge instructe of hir mother afore) sayde: geue me Jhon baptistes heade in a platter. And the kynge was sory. Neuertheles for ỹ ooth sake, & thē ỹ sat with him at ỹ table, he cōmaunded it to be geuen her, and sent, & beheeded Jhon in the preson. And his heed B was brought in a platter, and geuen to the damsell, & she brought it vnto her mother. Then came his disciples, and toke his body, and buried it, and wente and tolde Jesus.

Whan Jesus herde ỹ, he departed thence by shippe in to a desert place alone. And whā the people herde therof, they folowed him on fote out of ỹ cities. And Jesus wēte forth, and sawe moch people, and had pytie vpon them, and healed their sicke. But at euen his disciples came vnto him, & saide: This is a deserte place, and ỹ night falleth on: let ỹ people departe from the, that they maye go in to the townes, and bye them vytayles. But Jesus sayde vnto them: They nede not go awaye, geue ye thē to eate. Thē saide they vnto him: We haue here but fyue C loaues and two fysshes. And he sayde: bringe thē hither. And he cōmaunded ỹ people to syt downe vpon the grasse, and toke ỹ fyue loaues and two fisshes, and loked vp towarde heauen, and gaue thankes, and brake and gaue the loaues vnto the disciples, and the disciples gaue them to the people. And they all ate, and were suffised. And they gathered vp of the broken meate that remayned ouer, twolue baskettes full. And they ỹ ate, were aboute a fyue thousande men, besyde wemen and children.

And straight waye Jesus made his disci ples to entre in to a shippe, & to go ouer before hī, tyll he had sent ỹ people awaye. And whan he had sent the people awaye, he wēte vp in to a mountayne alone, to make his prayer. And at euen he was there him self alone. And ỹ shippe was allready in ỹ myddest of the see, & was tost wt wawes, for the winde was cōtrary. But in ỹ fourth watch of ỹ night Jesus came vnto thē, walkinge vpon the see. And whan his disciples sawe him goinge vpon the see, they were afrayed, sayenge: It is some spryte, and cried out for feare. But straight waye Jesus spake vnto them, and sayde: Be of good cheare, it is I, be not afrayed.

Peter answered him, & saide: LORDE, yf it be thou, byd me come vnto the vpon ỹ wa- D ter. And he sayde: come on ỹ waye. And Peter stepte out of the shippe, & wēte vpon the water, to come vnto Jesus. But whan he sawe a mightie wynde, he was afrayed, & begāne to synke, & cried, sayenge: LORDE, helpe me. And imediatly Jesus stretched forth his hande, & caught him, & sayde vnto him: O thou of litle faith, wherfore douteste thou? And they wente in to the shippe, & the wynde ceased. Then they that were in ỹ shippe, came & fell downe before him, & sayde: Of a trueth thou art ỹ sonne of God. And they shipped ouer, & came in to the lōde of Genazereth. And whā ỹ mē of ỹ place had knowlege of hī, they sent out in to all that cōtre rounde aboute, & brought vnto him all that were sicke, & besought him, that they might but touch the hemme of his vesture onely: & as many as touched it, were made whole. Marc.6.

The XV. Chapter.

Then came vnto him the scribes and A pharises from Jerusalem, sayenge: Marc.7 Why do thy disciples transgresse ỹ tradicions of the elders? for they wash not their hōdes whan they eate bred. He answered & sayde vnto thē: Why do ye transgresse the cōmaundemēt of God, because of youre owne tradicōs? For God cōmaunded, sayēge: Honoure father & mother: & he ỹ curseth Exo.20. father & mother, shal dye the death. But ye Deu.5.b saye: Euery man shal saye to father or mo- and 27.c ther: The thīge ỹ I shulde helpe ỹ withal, Pro.28.c is geuē vnto God. By this is it come to passe, that no man honoureth his father or his mother eny more. And thus haue ye made the cōmaundement of God of none effecte, for youre owne tradicōs. Ye ypocrites, full well hath Esaye prophecied of you, & sayde: This people draweth nye vnto me wt their Esa.29.c mouth, & honoureth me wt their lippes, how Ezec.33. beit, their hert is farre from me. But in vayne do they serue me, whyle they teach soch doctrynes as are nothinge but the commaundementes of men.

And he called ỹ people to hī, & saide vnto B thē: Heare & vnderstōde: That which goeth in to the mouth, defyleth not the mā: but ỹ which cōmeth out of the mouth, defyleth ỹ

Then came his disciples, & sayde vn (mā. to him: knowest thou ỹ the pharises were offended, whan they herde this sayenge? He answered, and sayde: All plantes which my Act.5.e heauenly father hath not planted, shal be

pluckte vp by ỳ rotes. Let thē go, they are ỳ blynde leaders of ỳ blynde. Whā one blinde leadeth another, they fall both ī ỳ diche.

Then answered Peter ꝛ sayde vnto him: Declare vnto us this parable. And Jesus sayde vnto thē: Are ye yet thē without vnderstondinge? Perceaue ye not, ỳ what soeuer goeth in at ỳ mouth, descēdeth downe into ỳ bely, ꝛ is cast out into the draught? But the thinge that proceadeth out of the mouth, cōmeth frō ỳ hert, ꝛ that defyleth ỳ mā. For out of ỳ hert come euell thoughtes murthur, breakynge of wedlocke, whordome theft, false witnesse, blasphemy. These are ỳ thinges that defyle a man. But to eate wt vnwaßhen hondes, defyleth not a man.

And Jesus wente out from thence, ꝛ departed into the coastes of Tyre of Sidon. And beholde, a womā of Canaan wēte out of ỳ same coastes, ꝛ cried after him, sayēge: O LORDE, thou sonne of David, haue mercy vpon me. My doughter is sore vexed wt a deuell. And he answered her neuer a worde. Thē came his disciples vnto him, ꝛ besought him, sayēge: Sēde her awaye, for she crieth after us. But he answered, ꝛ saide: I am not sent, but vnto the lost shepe of the house of Israel. Notwithstondinge she came ꝛ fell downe before him, ꝛ sayde: LORDE, helpe me. He answered ꝛ sayde: It is not good, to take the childrens bred, ꝛ to cast it vnto dogges. It is trueth LORDE (sayde she) Neuerthelesse the whelpes eate of the crommes, that fall frō their lordes table. Then answered Jesus ꝛ sayde vnto her: O womā, greate is ỳ faith be it vnto the, euē as thou desyrest. And hir doughter was made hole at ỳ same houre.

And Jesus departed thēce, and came nye vnto the see of Galile, and wente vp into a mountayne, and sat downe there. And there came vnto him moch people, hauinge with them, lame, blynde, dōme, crepell, and other many, and cast them downe at Jesus fete. And he healed thē, in so moch that the people wōdred, to se the dōme speake, the crepell whole, the halt to go, ꝛ the blynde to se. And they praysed the God of Israel.

And Jesus called his disciples vnto him, ꝛ sayde: I haue cōpassion vpon the people, for they haue cōtynued wt me now three dayes, ꝛ haue nothinge to eate, ꝛ I wil not let thē departe fastynge, lest they perishe in ỳ waye. And his disciples sayde vnto him: Whence shulde we get so moch bred in the wyldernes, that we might satißfie so moch people? And Jesus sayde vnto thē: How many loaues haue ye? They sayde: seuē, ꝛ a few litle fyshes. And he cōmaunded ỳ people to syt downe vpō the grounde, and toke ỳ seuē loaues, ꝛ the fyshes, ꝛ gaue thankes ꝛ brake thē, ꝛ gaue thē to his disciples, ꝛ ỳ disciples gaue thē vnto the people. And they all ate, ꝛ were suffised. And they toke vp of the brokē meate ỳ was left, seuen baßkettes full. And they ỳ ate, were foure thousande mē, besyde wemen and children. And whan he had sent awaye the people, he wente into a shippe, ꝛ came into the parties of Magdala.

The XVI. Chapter.

Then cāme the Pharises ꝛ Saduces vnto him, ꝛ tēpted him, requyringe him to shewe thē a tokē from heaue. But he answered, ꝛ sayde: At euē ye saye: It wil be fayre wedder, for ỳ ßky is reed. And in ỳ morninge, ye saye: It wil be foule wedder to daye, for the ßky is reed, ꝛ gloometh. O ye ypocrytes, ye can discerne the fashion of ỳ ßky: can ye not thē discerne the tokēs of these tymes also? This euell and aduoutrous generacīō seketh a tokē, ꝛ there shal no tokē be geuē thē, but the tokē of ỳ prophet Jonas. So he left thē, and departed.

And whā his disciples were come to the other syde of the water, they had forgotten to take bred wt them. Jesus sayde vnto thē: Take hede ꝛ bewarre of the leuē of ỳ Pharises ꝛ of the Saduces. Thē thought they in thē selues, sayēge: We haue takē no bred wt us. Whē Jesus perceaued ỳ, he sayde to thē: O ye of litle faith, why are ye combred (in yō mindes) because ye haue takē no bred wt you? Do ye not yet perceaue? Remembre ye not those fyue loaues, whē there were fyue thousande mē, and how many baßkettes toke ye vp? Nether ỳ seuē loaues whan there were foure thousande men, ꝛ how many baskettes toke ye vp? Why perceaue ye not then, ỳ I spake not to you of bred, whē I saide: bewarre of ỳ leuē of ỳ pharises ꝛ of ỳ Saduces? Thē vnderstode they, how ỳ he bad not thē bewarre of the leuē of bred, but of ỳ doctryne of the Pharises and of the Saduces.

Then came Jesus into the coastes of the cite Cesarea Philippi, ꝛ axed his disciples ꝛ saide: Whō do mē saie, ỳ ỳ sonne of mā is? They sayde: Some saye, ỳ thou art Jhō the baptist, Some ỳ thou art Elias, Some ỳ thou art Jeremy, or one of ỳ prophetes, ỳ he saide to thē: But whō saye ye ỳ I am? Thē answered Symō Peter and saide: Thou art Christ ỳ sonne of ỳ lyuinge God. And Jesus answered, ꝛ saide vnto hī: Blessed art thou Symō ỳ sonne of Jonas, for flesh ꝛ blonde hath not opened ỳ vnto the, but my father ỳ is in heaue. And I saie to ỳ: Thou art Peter, ꝛ vpō this rocke wil I builde my cōgre-

gacion: and ỹ gates of hell shal not prevayle agaynst it. And the keyes of heauen wil I geue vnto the: What soeuer thou shalt bynde vpon earth, shalbe bounde also in heauen: & what soeuer thou shalt lowse vpon earth, shalbe lowsed also in heauē. Then charged he his disciples, that they shulde tell no mā that he was Jesus Christ.

From that tyme forth began Jesus to shew vnto his disciples, how that he must go vnto Jerusalē, and suffre many thinges of the elders, and of the hye prestes, and of the scrybes, and be put to death, and ryse againe the thirde daye. But Peter toke him aside, and began to rebuke him, sayenge: LORDE, fauoure thy self, let not this happen vnto the. Neuertheles he turned him aboute, & sayde vnto Peter: Auoyde fro me Sathā, thou hinderest me, for thou sauourest not ỹ thinges that be of God, but of men.

Then sayde Jesus vnto his disciples: Yf eny man wil folowe me, let him forsake him self, & take vp his crosse, and folowe me. For who so wil saue his life, shal lose it: but who so loseth his life for my sake, shal fynde it. What helpeth it a man though he wanne the whole worlde, and yet suffred harme in his soule? Or what can a man geue, to redeme his soule withall? For it wil come to passe, that the sonne of mā shal come in the glory of his father with his angels, and then shal he rewarde euery one acordinge to his dedes. Verely I saye vnto you: there stonde here some, which shal not taist of death, tyll they se ỹ sonne of mā come in his kingdome.

The XVII. Chapter.

AND after sixe dayes Jesus toke Peter James, and Jhon his brother, and brought them vp in to an hye mountayne out of the waye, and was transfigured before thē: & his face shone as ỹ Sonne, and his clothes were as white as the light. And beholde, there appeared vnto thē Moses and Elias talkinge with him. Then answered Peter, and sayde vnto Jesus: LORDE, here is good beynge for us. Yf thou wilt, let us make here thre tabernacles: one for the, one for Moses, and one for Elias. Whyle he yet spake, beholde, a bright cloude ouershadowed them: and lo, there came a voyce out of the cloude, saienge: This is my deare sonne, in whom I delyte, heare him. Whan ỹ disciples herde that, they fell vpon their faces, and were sore afrayed. But Jesus came and touched them, and sayde: Aryse, and be not afrayed. And whan they loked vp, they sawe no man, but Jesus onely.

And whā they came downe frō ỹ mountayne, Jesus charged them, and sayde: Tell no man of this vision, tyll the sonne of man be ryssen agayne from ỹ deed. And his disciples axed him, and sayde: Why saye the scrybes then, that Elias must first come? Jesus answered and sayde vnto them: Elias shall come first in dede, and bringe all thinges to rights agayne. But I saye vnto you: Elias is come all ready, & they knewe him not, but haue done vnto him what they wolde. Euē so shal also the sonne of man suffre of them. Then the disciples perceaued, that he spake vnto them of Jhon the baptist.

And whan they were come to the people, there came vnto him a certayne man, and kneled vnto him, and sayde: LORDE, haue mercy vpon my sonne, for he is lunatike, & sore vexed. He falleth oft tymes in to ỹ fyre, and oft in to ỹ water: and I brought him vnto thy disciples, and they coude not heale him. Jesus answered, and sayde: O thou faithles and froward generacion, how longe shal I be with you? how longe shal I suffre you? Bringe him hither to me. And Jesus rebuked him, and ỹ deuyll wēte out of him, and ỹ childe was healed, euen that same houre.

Then came the disciples vnto Jesus secretly, & sayde: Why coude not we cast him out? Jesus sayde vnto them: Because of your vnbeleue. For I saye verely vnto you: Yf ye haue faith as a grane of mustarde sede, ye maye saye vnto this mountayne: Remoue hence to yonder place, and he shal remoue, nether shal eny thinge be vnpossible vnto you. How beit this kinde goeth not out, but by prayer and fastynge.

Whyle they occupied in Galile, Jesus sayde vnto them: it wil come to passe, that the sonne of man shalbe delyuered in to the hondes of men, and they shal kyll him, and the thirde daye shal he aryse agayne. And they were very sory. Now whā they were come to Capernaum, they that receaued ỹ tribute money, came to Peter, and sayde: Doth youre master paye tribute? He sayed: yee. And when he was come home, Jesus preuented him, and sayde: What thinkest thou Symon? Of whom do the kynges of the earth take toll or tribute? Of their children, or of straungers? Then sayde Peter to him: Of straungers. Jesus sayde vnto him: Then are ỹ children fre. Neuertheles lest we offende them, go thy waye to the see, and cast thine angle, and take the fysh that first cōmeth vp, and whan thou hast opened his mouth,

thou shalt fynde a pece of twenty pens, take that, and geue it them for me and the.

The XVIII. Chapter.

A Marc. 9.d Luc. 9.c

AT the same tyme came the disciples vnto Jesus, and sayde: Who is the greatest in the kyngdome of heauen? And Jesus called a childe vnto him, and set him in the myddest amonge them, and sayde: Verely I saye vnto you: Excepte ye turne and become as children, ye shal not entre into the kyngdome of heauen. Whosoeuer therfore humbleth him self as this childe, ỳ same is the greatest in ỳ kyngdome of heauen. And who so receaueth soch a childe in my name, receaueth me. But who so offendeth one of these litle ones which beleue in me, it were better for him, that a mylstone were hanged aboute his neck, and he drowned in the depth of the see.

1.Pet.2.a

Marc. 9.c Luc.17.a

Wo vnto the worlde because of slaūders. Nee there must slaunders come: but wo vnto that man, by whom slaunder commeth.

1.Cor.11.b

Mat.5.d Marc. 9.c

But yf thy hande or thy fote offende the, cut him of, and cast him from the. It is better for ỳ to entre in vnto life lame or crepell, thē ỳ thou shuldest haue two hōdes or two fete, and be cast in to euerlastinge fyre. And yf thyne eye offende the, plucke it out, & cast it from the. Better it is for the to entre in vnto life with one eye, thē to haue two eyes, and to be cast in to hell fyre.

Deu.13.a

B Take hede, ỳ ye despyse not one of these litle ones. For I saye vnto you: their angels do alwaye beholde the face of my father which is in heauen: for the sonne of man is come to saue that which is lost. How thinke ye? Yf a man haue an hundreth shepe, and one of thē be gone astraye, doth not he leaue the nyentie and nyene in the mountaynes, and goeth, and seketh that one which is gone astraye? And yf it happen that he fynde it, verely I saye vnto you: he reioyseth more ouer it, then ouer the nyentie & nyene which wēte not astraye. Euen so is it not the will before youre father in heauen, that one of these litle ones shulde perisshe.

Luc.15.a

C Yf thy brother trespace agaynst the, go and tell him his faute betwene the and him alone. Yf he heare the, thou hast wōne thy brother. But yf he heare the not, then take yet with the one or two, that in the mouth of two or three wytnesses, euery matter maye be stablysshed. Yf he heare not them, tell it vnto the congregacion. Yf he heare not the cōgregacion, holde him as an Heithen and Publican. Verely I saye vnto you: what soeuer ye shal bynde vpon earth, shalbe bounde also in heauen: & what soeuer ye lowse vpon earth, shalbe lowsed also in heauē. Agayne, I saye vnto you: Yf two of you shal agree vpon earth (for what thinge soeuer it be ỳ they wolde desyre) they shal haue it of my father which is in heauē. For where two or three are gathered togetherī my name, there am I in the myddest amonge them.

Luc.11.b

Then came Peter vnto him, & sayde, LORDE, how oft shal I forgeue my brother, ỳ trespaceth agaynst me? Seuē tymes? Jesus sayde vnto hī: I saye not vnto ỳ seuē tymes, but seuētie tymes seuen tymes. Therfore is ỳ kingdome of heauē lickened vnto a kynge which wolde reken wt his seruaūtes. And whan he beganne to rekē, one was brought vnto him, which ought him ten thousande poūde. Now whā he had nothinge to paye his lorde cōmaunded him to be solde, & his wife & his childrē, & all ỳ he had, & payment to be made. Then the seruaunt fell downe, & besought him, sayenge: Syr, haue pacīēce wt me, and I wil paye the all. Then had the lorde pytie on that seruaunt, & discharged him, and forgaue him the dett.

Mat.18.c Nimb. Marc. Luc.17.a

D And the same seruaunt wēte out, & founde one of his felowes, which ought him an hū dreth pens, and layed hande vpon him, and toke him by the throte, and sayde: paye me that thou owest. Thē his felowe fell downe, and besought him, sayenge: haue pacīēce wt me, and I wil paye the all. Neuertheles, he wolde not, but wente and cast him into preson, tyll he shulde paye the dett. Whan his felowes sawe what was done, they were very sory, and came and tolde their lorde all that had happened. Then his lorde called for him, and sayde vnto him: O thou wicked seruaūt, I forgaue the all this dett, because thou praydest me: shuldest not thou then haue had compassion also vpon thy felowe, euen as I had pytie vpon the? And his lorde was wroth, and delyuered him vnto the iaylers, tyll he payed all that he ought. So shal my heauenly father do also vnto you, yf ye euery one of you frō youre hertes, forgeue not his brother his trespaces.

The XIX. Chapter.

AND it came to passe, whā Jesus had ended these sayenges, he gat him frō Galile, & came īto ỳ coastes of Jewry beyonde Jordane, & moch people folowed him, and he healed them there.

Then came vnto him the Pharises & tēpted him, & sayde vnto him: Is it lawfull for a man to put awaye his wife for eny maner of cause? He answered & sayde vnto thē: Haue

ye yenot red, how ỹ he which made (man) at the begynnynge, made thē mā & womā, & sayde: For this cause shal a mā leave father & mother, & cleve vnto his wife, & they two shalbe one flesshe. Now are they not twayne then, but one flesh. Let not man therfore put a sunder, ỹ which God hath coupled togeather.

Then sayde they: Why dyd Moses then cōmaunde to geve a testimonyall of denorsement, & to put her awaye? He sayde vnto thē: Moses (because of ỹ hardnes of yō hertes) suffred you to put awaye youre wyues: B Nevertheles frō the begynnynge it hath not bene so. But I saye vnto you: Whosoever putteth awaye his wife (excepte it be for fornicacion) and marieth another, breaketh wedlocke. And who so marieth her ỹ is devorced, commytteth advoutrye.

Then sayde his disciples vnto him: Yf ỹ matter be so betwene mā and wife, thē is it not good to mary. But he sayde vnto them: All mē can not cōprehende ỹ sayenge, saue they to whō it is geuē. For there be some gelded, which are so borne from their mothers wombe: and there be some gelded, which are gelded of men: & there be some gelded, which have gelded thē selves for the kyngdome of heavens sake. He that can cōprehende it, let him comprehende it.

Then were brought vnto him yōge children, ỹ he shulde put his hondes vpon thē, & praye. And ỹ disciples rebuked them. But Jesus sayde: Suffre ỹ childrē, & forbyd thē not to come vnto me, for vnto soch belōgeth the kyngdome of heauen. And whā he had layed his hōdes vpō thē, he departed thēce.

C And beholde, one came vnto him, and sayde: Good master, what good shal I do, ỹ I maye have the euer lastinge life? He sayde vnto him: Why callest thou me good? there is none good, but God onely. Nevertheles yf thou wilt entre into life, kepe ỹ *cōmaundemētes. Thē sayde, he vnto him: Which? Jesus saide: Thou shalt not kyll: thou shalt not breake wedlocke: thou shalt not steale: thou shalt beare no false wytnes: Honoure father and mother: and thou shalt loue thy neghboure as thy self. Then sayde the yonge mā vnto him: All these have I kepte fro my youth vp: what lack I yet? Jesus sayde vnto him: Yf thou wilt be perfecte, go thy waye and sell that thou hast, & geue it vnto the poore, and thou shalt have a treasure in heaven, and come and folowe me. Whan ỹ yonge man herde ỹ worde, he wente awaye sory, for he had greate possessions.

Jesus sayde vnto his disciples: Verely I saie vnto you: it shalbe harde for a rich man to entre in to the kyngdome of heauē. Mare.10.c Luc.18.c

D And moreover I saye vnto you: It is easier for a Camell to go thorow the eye of a nedle, thē for a rich man to entre in to the kyngdome of heauen. Whan his disciples herde that, they were exceadingly amased, and sayde: Who can thē be saued? Neuertheles Jesus behelde them, and sayde vnto them: With men it is vnpossyble, but with God all thinges are possyble. Zach.8.a

Then answered Peter & sayde vnto him: Beholde, we have forsakē all, and folowed the: What shal we have therfore? Jesus sayde vnto thē: Verely I saye vnto you: that when the sonne of man shal sytt in the seate of his maiestye, ye which have folowed me in the new byrth, shal syt also vpon twolue seates, and iudge ỹ twolue trybes of Israel. And who so euer forsaketh houses or brethrē, or sisters, or father, or mother, or wife, or children, or londes, for my names sake, the same shal receave an hundreth folde, and inheret euerlastinge life. But many that be the first, shalbe the last: and the last shalbe the first. Marc.10.c Luc.18.c Mat.4.c Luc.21.b Sap.5.a Deu.33.b Mat.20.b Luc.13.c

The XX. Chapter.

A The kyngdome of heauen is like vnto an housholder, which wēte out early in the mornynge, to hyre labourers in to his vyniarde. And whā he had agreed with the labourers for a peny a daye, he sent thē in to his vynyarde. And aboute ỹ thirde houre he wente out, and sawe other stondinge ydle in the market place, and sayde vnto them: Go ye also in to my vynyarde, & what so euer is right, I wil geue it you. And they wēte their waye. Agayne, he wēte out aboute the sixte and nyenth houre, and dyd likewyse. And aboute the eleuenth houre he wēte out, and founde other stōdynge ydle, and sayde vnto them: Why stonde ye here all the daye ydle? They sayde vnto him: because no man hath hyred us. He saide vnto thē: Go ye also in to my vinyarde, and loke what is right, ye shal have it. Now whan euen was come, the lorde of the vynyarde sayde vnto his steward: Call the labourers, and geue them their hyre, begynnynge from the last vnto ỹ first. Then they that were hyred aboute the eleuenth houre, came and receaued euery man a peny. But whan the first B came, they supposed that they shulde receaue more: and they also receaued every man a peny. And whan they had receaued it, they murmured agaynst the housholder, and

sayde: These last have wrought but one houre, and thou hast made thē equall vnto us, which have borne the burthen and heate of the daye. He answered and sayde vnto one of them: frende, I do ỹ no wronge: diddest not thou agree with me for a peny? Take that thine is, and go thy waye. I wil geue vnto this last also, like as vnto the. Or have I not power, to do as me listeth with myne owne? Is thine eye euell, because I am good? So the last shalbe the first, & the first the last. For many are called, but few are chosen.

Rom.11.c

Mat.19.d Marc.10.c Luc.13.c Mat.22.b

And Jesus wente vp to Jerusalem, and toke the twolue disciples asyde in the waye, and sayde vnto them: Beholde, we go vp to Jerusalem, and the sonne of man shalbe delyuered vnto the hye prestes and scribes: & they shal condemne him to death, and shal delyuer him vnto ỹ Heithen, to be mocked to be scourged, and to be crucified. And the thirde daye he shal ryse agayne.

Mar.10.d Luc.18.d

C

Then came vnto him the mother of Zebedes childrē with hir sonnes, fell downe before him, and desyred a certayne thinge of hī. And he saide vnto her: What wilt thou? She sayde vnto him: Let these two sonnes of myne syt in thy kyngdome: the one vpon thy right honde, & the other vpon thy left honde. But Jesus answered, and sayde: Ye wote not what ye axe. Maye ye drynke the cuppe, that I shal drynke? & to be baptised with the baptyme, that I shalbe baptysed withall? They sayde vnto him: Yee that we maye. And he sayde vnto them: My cuppe truly shal ye drynke, & with the baptyme ỹ I shal be baptysed withall, shal ye be baptysed: Nevertheles to syt vpon my right honde & on my left, is not myne to geue, but vnto thē for whō it is prepared of my father.

Mat.25.c

D

Whan the ten herde that, they disdayned at the two brethren. But Jesus called them vnto him, and sayde: Ye knowe that ỹ prynces of the worlde have domynacion of the people, and the greatest * exercise power amonge thē. It shal not be so amonge you. But whoso euer wyl be greate amonge you, let him be youre mynister: & whosoeuer wyl be chefe, let him be youre seruaunt: Euen as the sonne of man came, not to be serued, but to do seruyce, and to geue his life to a redēpcion for many.

Marc.9.d and 10.e Luc.9.e and 22.b

Some reade * The greatest deale with violence

And when they departed from Jericho, moch people folowed him: and beholde, two blynde men sat by the waye syde: And when they herde that Jesus passed by, they cried & sayde. O LORDE, thou sonne Dauid, haue mercy vpon vs. But ỹ people rebuked the, that they shulde holde their peace. Never theles they cried the more, & sayde: O LORDE, thou sonne of Dauid, haue mercy vpon vs. And Jesus stode styll, and called them, and sayde: What wil ye, ỹ I shal do vnto you? They sayde vnto him: LORDE, that oure eyes maye be opened. And Jesus had compassion vpon them, and touched their eyes: & immediatly their eies receaued sighe. And they folowed him.

Marc.10.e Luc.18.d

The XXI. Chapter.

NOw whan they drew nye vnto Jerusalem, and were come to Bethphage vnto mount Oliuete, Jesus sent two of his disciples, and sayde vnto them: Go in to the towne that lyeth before you, & anone ye shal fynde an Asse bounde, and hir foale with her: lowse them, and bringe thē vnto me. And yf eny man saye ought vnto you, saye ye: the LORDE hath nede of thē. And straight waye he wil let them go. But all this was done, that the thinge might be fulfylled, which was spoken by the prophet, sayenge: Tell the doughter of Sion: beholde, thy kynge commeth vnto ỹ meke, sytting vpon an Asse and a foale of ỹ Asse vsed to the yocke. The disciples wente, and dyd as Jesus commaunded them, and brought the Asse and the foale, & layed their clothes vpon them, and set him theron. But many of the people spred their garmentes in the waye: other cut downe braunches from the trees, and strawed them in the waye. As for the people that wente before and that came after, they cryed and sayde: Hosianna vnto the sonne of Dauid, Blessed be he that commeth in the name of the LORDE, Hosianna in the height.

A

Mat.3.a Marc.1.a Luc.19.a Iohan.12.a

Zach.9.a Esa.62.a

Iohan.12.a

Phil.2.c

And whan he was come into Jerusalem, all the cite was moued, and sayde: Who is this? And the people sayde: This is Jesus ỹ prophet of Nazareth out of Galile. And Jesus wente in to the tēple of God, and cast out all them that bought and solde in the tēple, and ouerthrew the tables of the money chaungers, and the seates of them that solde doues, and sayde vnto them: It is wrytē: My house shalbe called ỹ house of prayer, but ye have made it a denne of murthurers. The blynde also and ỹ lame came vnto him in the temple, and he healed them.

B

Mat.21.a Marc.11.a Luc.19.b Iohan.12.b

Esa.56.c Ier.7.c

But whan the hye prestes and the scribes sawe the wonders that he dyd, and the childrē crienge in the temple and sayenge: Hosianna vnto the sonne of Dauid, they disdayned, and sayde vnto him: Heareste thou

what these saye: Jesus sayde vnto them: Yee, Haue ye neuer red: Out of the mouth of very babes and sucklinges thou hast ordeyned prayse: And he left them there, and went out of the cite vnto Bethania, and there abode ouer night.

But in the mornynge as he returned in to the cite, he hūgred. And in the waye he sawe a fygge tre, and came vnto it, and founde nothinge theron, but leaues onely, and sayde vnto it: Neuer frute growe on the from hence forth. And immediatly the fygge tre wythred awaye. And whan his disciples sawe that, they marueyled, and sayde. How is ỳ fygge tre wythred awaye so soone: Jesus answered and sayde vnto them: Verely I saye vnto you: Yf ye haue faith & doute not, ye shal not onely do this with the fygge tre, but yf ye shal saye vnto this mountayne: Avoyde, and cast thy self in to the see, it shal be done. And what soeuer ye axe in prayer, yf ye beleue, ye shal receaue it.

And when he was come in to the tēple, the chefe prestes and the elders of the people came vnto him (as he was teachinge) & sayde: By what auctorite doest thou these thinges: and who gaue the this auctorite: Jesus answered and sayde vnto them: I wil axe a worde of you also: which yf ye tell me, I in like wyse wyl tell you, by what auctorite I do these thinges. The baptime of Jhō, whēce was it: from heauē, or of men: Then thought they amōge them selues, and saide: Yf we saye it was from heauē, then shal he saye vnto us: Why dyd ye not then beleue him: But yf we saye it was of men, thē feare we the people: For euery mā helde Jhon for a prophet. And they answered Jesus, & sayde: We can not tell. Then sayde he vnto them: Nether tell I you, by what auctorite I do these thinges. But what thinke ye: A certayne man had two sonnes, and came to the first, and sayde: Go thy waye my sonne, & worke to daye in my vynyarde. He answered and sayde: I wil not, but afterwarde he repented, and wente. He came also vnto the seconde, and sayde like wyse. And he answered and saide: I wil syr. And wēte not. Whether of them twayne dyd the wil of the father: They sayde vnto him: the first. Jesus sayde vnto thē: Verely I saye vnto you: The publicans and harlottes shal come in to the kyngdome of God before you. For Jhon came vnto you, and taught you ỳ right waye and ye beleued him not: but the publicans & harlottes beleued hī. As for you, though ye sawe it, yet were ye not moued with repētaunce, that ye might afterwarde haue beleued him.

Heare another parable. There was a certayne houßholder which planted a vynyarde, and hedged it roūde aboute, and dygged a wyne presse in it, and built a tower, and let it out vnto hußbandmen, and wente in to a straunge countre. Now whā the tyme of the frute drew neare, he sent his seruaūtes to the hußbandmen, to receaue the frutes of it. Then the hußbandmen caught his seruauntes: one they bett, another they kylled, the thirde they stoned. Agayne, he sent other seruauntes, moo then the first, and they dyd vnto them in like maner. At the last he sent his owne sonne vnto them, and sayde: they wyl stōde in awe of my sonne. But whē the hußbandmē sawe the sonne, they sayde amonge thē selues: This is the Heyre, come, let us kyl hym, and take his inheritaūce vnto oure selues. And they caught him, and thrust him out of the vynyarde, & slew him. Now whē the lorde of the vynyarde commeth, what wyl he do vnto those hußbandmen: They sayde vnto him: He wyl cruelly destroye those euell personnes, & let out his vyniarde vnto other hußbādmen, which shal delyuer him the frute at tymes conuenyent.

Jesus sayde vnto thē: Dyd ye neuer rede in the scriptures: The same stone which the buylders refused, is become the heade stone in the corner: This was the LORDES doynge, & it is maruelous ī oure eyes Therfore I saie vnto you: The kingdome of God shalbe takē frō you, & shalbe geuē vnto the Heithē, which shal brynge forth ỳ frutes of it. And who so falleth vpō this stone, shalbe brokē in peces: & loke vpō whom it falleth, it shal grynde him to poulder. And when the hye prestes & pharises herde his parables, they perceaued, that he spake of them. And they wente aboute to take him, but they feared ỳ people, because they helde hī for a prophet.

The XXII. Chapter.

AND Jesus answered, and spake vnto thē agayne by parables, & sayde: The kingdome of heauen is like vnto a kynge, which maried his sonne. And sent forth his seruauntes, to call the gestes vnto the mariage, & they wolde not come. Agayne, he sent forth other seruauntes, and sayde: Tell the gestes: Beholde, I haue prepared my dynner, myne oxen and my fed catell are kylled, and all thinges are readye, come to the mariage. But they made light of it, and wente their wayes: one to his huß-bandrye, another to his marchaundise. As

for the remnaũt, they toke his seruauntes, and intreated thẽ shamefully, and slew thẽ. When the kynge herde that, he was wroth, and sent forth his warryers, and destroyed those murtherers, and set fyre vpon their cite. Then sayde he vnto his seruauntes: The mariage in dede is prepared, but the gestes were not worthy. Go youre waye out therfore into ỹ hye wayes, and as many as ye fynde, byd them to the mariage. And the seruauntes wẽte out into the hye wayes, and gathered together as many as they coulde fynde, both good and bad, & the tables were all full. Then the kynge wẽte in, to se the gestes, and spyed there a man that had not on a weddynge garment, and sayde vnto him: Frende, how camest thou in hither, & hast not on a weddynge garment? And he was euen spechlesse. Then sayde the kynge vnto his seruauntes: Take and bynde him hande and fote, & cast him into ỹ vtter darcknes: there shal be waylinge and gnaßhinge of teth. For many be called, but few are chosẽ.

Then wente the Pharises, and toke counsell, how they might tangle him in his wordes, and sent vnto him their disciples with Herodes officers, and sayde: Master, we knowe that thou art true, and teachest the waye of God truly, and carest for no mã: for thou regardest not the outwarde appearaunce of mẽ. Tell us therfore, how thinkest thou? Is it laufull to geue tribute vnto the Emperoure, or not? Now whã Jesus perceaued their wickednes, he sayde: O ye ypocrites, why tẽpte ye me? Shewe me ỹ tribute money. And they toke hĩ a peny. And he sayde vnto thẽ: Whose is this ymage and superscription? They sayde vnto him: The Emperours. Then sayde he vnto them: Geue therfore vnto the Emperour, that which is the Emperours: and geue vnto God, that which is Gods. When they herde that, they marueyled, and left him, & wẽte their waye.

The same daye there came vnto him the Sadduces (which holde that there is no resurreccion) and axed him, and sayde: Master, Moses sayde: Yf a man dye, hauynge no children, his brother shal mary his wife, & rayse vp sede vnto his brother. Now were there with us seuẽ brethren. The first maried a wife, and dyed: & for somoch as he had no sede, he left his wife vnto his brother. Like wyse the secõde, and thirde vnto the seuẽth. Last of all the woman dyed also. Now in the resurreccion, whose wife shal she be of the seuen? For they all had her. Jesus answered, and sayde vnto them: Ye erre, and vnderstõde not the scriptures, ner the power of God. In the resurreccion they shal nether mary, ner be maried, but are as the angels of God in heauen.

As touchinge the resurrecciõ of the dede, haue ye not red, what is spoken vnto you of God, which sayeth: I am the God of Abraham, and ỹ God of Jsaac, and the God of Jacob? Yet is not God a God of the dede, but of the lyuynge. And whan the people herde that, they were astonnyed at his doctryne.

When the Pharises herde, that he had stopped the mouth of the Saduces, they gathered them selues together. And one of them (a Scrybe) tẽpted him, and sayde: Master, which is the chefest commaundemẽt in the lawe? Jesus saide vnto him: Thou shalt loue the LORDE thy God with all thy hert, with all thy soule, and with all thy mynde: this is the pryncipall and greatest cõmaundement. As for the seconde, it is like vnto it: Thou shalt loue thy neghboure as thy self. In these two commaundementes hange all the lawe and the prophetes.

Now whyle the Pharises were gathered together, Jesus axed them, and sayde: What thinke ye of Christ? Whose sonne is he? They sayde vnto him: Dauids. He sayde vnto them: How then doth Dauid in spyrte call him LORDE, sayenge: The LORDE sayde vnto my LORDE: Syt thou on my right honde, tyll I make thine enemies thy fote stole. Yf Dauid now call him LORDE, how is he then his sonne? And no man coude answere him one worde, nether durst eny man axe him eny mo questiõs, frõ that daye forth.

The XXIII. Chapter.

Then spake Jesus vnto ỹ people and to his disciples, and sayde: The scribes & Pharises are set downe vpon Moses seate. Therfore what soeuer they bid you obserue, that obserue and do, but after their workes shal ye not do, for they sayer & do not. For they bynde heuy and intollerable burthens, and laye them vpon mens shulders: But they them selues wil not heaue at them with one of their fyngers. All their workes do they to be sene of men. They stabrode their *Philateries, and make large borders vpon their garmentes, and loue to syt vppermost at the table, and to haue the chefe seates in the synagoges, and loue to be saluted in the market, and to be called of mẽ Rabbi.

But ye shal not suffre youre selues to be

B

Mat.13.f and 25.c

Mat.20.b

Marc.12.a Luc.20.c ohã.7.d

C

Mat.17.d Rom.13.b

Mar.12.b Luc.20.d Act.23.a Deut.25.a

called Rabbi, for one is youre master, euen Christ, and all ye are brethren. And call no man father vpon earth, for one is youre father, which is in heauē. And ye shal not suffre youre selues to be called masters, for one is youre master, namely, Christ. He that is greatest amōge you, shalbe youre seruaunt. For who so exalteth him self, shal be brought lowe: and he that humbleth himself, shalbe exalted.

Wo vnto you Scrybes and pharises, ye ypocrytes, that shut vp the kyngdome of heauen before men: Ye come not in youre selues, nether suffre ye them to enter, that wold be in.

Wo vnto you Scrybes and pharises, ye ypocrytes, that deuoure wyddowes houses, and that vnder the culoure of prayēge longe prayers, therfore shal ye receaue ỹ greater damnacion.

Wo vnto you Scrybes and pharises, ye ypocrytes, which compasse see and lōde to make one proselyte: and whan he is become one, ye make of him a childe of hell, two folde more then ye youre selues are.

Wo vnto you blynde gydes, which saye: Who so euer sweareth by the temple, that is nothinge: but who so euer sweareth by the golde of the temple, he is giltie. Ye fooles and blynde, whether is greater: the golde, or the tēple that sanctifieth the golde: And who so euer sweareth by the altare, that is nothinge: but who so euer sweareth by the offeringe that is vpō it, he is giltye. Ye fooles and blynde, whether is greater: the offeringe, or the altare that sanctifieth the offeryngē: Therfore who so sweareth by the altare, sweareth by the same, and by all that is theron: and who so sweareth by the temple, sweareth by the same, and by him that dwelleth therin. And who so sweareth by heauen, sweareth by the seate of God, and by him that sytteth theron.

Wo vnto you scrybes and pharises, ye ypocrytes, which tythe Mynt, Anyse and Cummyn, and leaue the waightier matters of the lawe behynde: namely, iudgment, mercy, and fayth. These ought to haue bene done, and not to leaue the other behynde. O ye blynde gydes, which strayne out a gnat, but swalowe vp a Camell.

Wo vnto you scrybes and pharises, ye ypocrytes, which make cleane the vtter syde of the cuppe and platter, but within are ye full of robbery and excesse. Thou blynde pharise, clense first the in syde of the cuppe and platter, that the out syde maye be cleane also.

Wo vnto you scrybes and pharises, ye ypocrites, which be like vnto paynted Sepulcres, that appeare beutyfull outwarde, but within they are full of deed mens bones and all fylthines. Euen so are ye also: Outwarde ye appeare righteous vnto men, but within ye are full of ypocrisye and iniquyte.

Wo vnto you scrybes and pharises, ye ypocrites, which buylde the tombes of the prophetes, and garnysh the sepulcres of the righteous, and saye: Yf we had bene in oure fathers tyme, we wolde not haue bene partakers with them in the blonde of the prophetes. Therfore ye be wytnesses vnto youre selues, that ye are the children of them, which slew the prophetes. Go to, fulfyll ye also the measure of youre fathers. O ye serpentes, O ye generacion of vypers, how wyl ye escape the damnacion of hell?

Therfore beholde, I sende vnto you prophetes and wysemen, and scrybes, and some of them shal ye kyll and crucifye, and some of them shal ye scourge in youre synagoges, and persecute them from cite to cite: that vpon you maye come all the righteous blonde which hath bene shed vpon ỹ earth, from the blonde of righteous Abel, vnto ỹ blonde of Zachary ỹ sonne of Barachias, whom ye slew betwene the temple and the altare. Verely I saye vnto you: All these thinges shal light vpō this generacion. O Jerusalem Jerusalem, thou that slayest the prophetes, and stonest them that are sent vnto the: how oft wolde I haue gathered thy children together, euen as the henne gathereth hir chekens vnder hir wynges, and ye wolde not? Beholde, youre habitacion shalbe left vnto you desolate. For I saye vnto you: Ye shal not se me hence forth, tyll ye saye: Blessed be he, that commeth in the name of the LORDE.

The XXIIII. Chapter.

AND Jesus wente out and departed from the temple, and his disciples came vnto him, to shew him the buyldinge of the temple. But Jesus sayde vnto them: Se ye not all these thinges? Verely I saye vnto you: there shal not be left here one stone vpon another, ỹ shal not be cast downe. And as he sat vpon the mount Oliuete, his disciples came vnto him secretely, & saide: Tell us, whē shal these thinges come to

passe: and which shalbe the token of thy cō
mynge, and of the ende of the worlde? Jesus
answered and sayde vnto them: Take hede,
Col.2.c that no man disceaue you. For there shal ma
ny come in my name, and saye: I am Christ,
and shal disceaue many.

Ye shal heare of warres, and of ỳ noyse
of warres: take hede, and be not ye troubled.
All these thinges must first come to passe,
but the ende is not yet. For one people shall
4.Esd 13.c ryse vp agaynst another, and one realme a
gaynst another: and there shalbe pestilēce,
honger, and earthquakes here & there. All
these are the begynnynge of sorowes.

Mat.10.b Then shal they put you to trouble, & shal
Marc.13.b kyll you, and ye shalbe hated of all people
Luc.21.b for my names sake. Thē shal many be offen
Iohā.16.a ded, and shal betraye one another, and shal
hate one the other. And many false prophe
tes shal aryse, and shal disceaue many: and
4.Esd.14.b because iniquyte shal haue the vpper han
de, the loue of many shal abate. But whoso
Mat.10.c endureth vnto ỳ ende, ỳ same shal be saued.
And this gospell of the kyngdome shalbe
Marc.13.b preached in all the worlde for a wytnes vn
to all people, and then shal the ende come.

B Whan ye therfore shal se the abhomina
Marc.13.b cion of desolacion (wher of it is spokē by Da
Luc.21.c niel the prophet) stonde in the holy place
Dan.9.c (who so readeth it, let him marck it well) thē
let thē which be in Jewry, flye vnto ỳ mou
taynes: and let him which is on the hou
se toppe, not come downe to fet eny thinge
out of his house: and let him which is in ỳ
felde, not turne back to fetch his clothes.
But wo vnto them that are with childe, and
to them that geue suck in those dayes. But
praye ye, that youre flight be not in ỳ wyn
Dan.13.a ter, ner on the Sabbath. For then shal there
be greate trouble, soch as was not from the
begynnynge of the worlde vnto this tyme,
ner shalbe. Yee and excepte those daies shul
de be shortened, there shulde no flesh be sa
ued: but for ỳ chosens sake those dayes shal
be shortened.

Marc.13.c Then yf eny man shal saye vnto you: lo,
Luc.17.c here is Christ, or there, beleue it not. For
there shal aryse false Christes and false proph
2.Tess.2.b etes, and shal do greate tokēs and wonders:
Deut.13.a In so moch, that (yf it were possible) the very
chosen shulde be brought in to erroure. Be
C holde, I haue tolde you before. Wherfore yf
they shal saye vnto you: Beholde, he is in
the wildernes, go not ye forth: Beholde, he
is in the chamber, beleue it not. For like as
the lightenynge goeth out from the East,
and shyneth vnto the west, so shal the com
mynge of the sonne of man be. For where so
euer a deed carcase is, there wyl the Aegles Luc.17.c
be gathered together.

Immediatly after the trouble of the same tyme, shal the Sonne and Moone lese Marc.13.d Luc.21.d
their light, and the starres shall fall from
heauen, and the powers of heauen shal moue: and then shal appeare the token of the
sonne of man in heauē: and then shal all the
kynreds of the earth mourne, and they shal
se the sonne of man come in the cloudes of Act.1.b
heauen with greate power and glory. And
he shal sende his angels with ỳ greate voy
ce of a trompe, & they shal gather together 1.Cor.15.d
his chosen from the foure wyndes, from one
ende of the heauen to the other.

Lerne a symilitude of ỳ fygge tre. When Marc.13.d
his braunche is yet tender, and his leaues Luc.21.d
spronge, ye knowe that Sommer is nye. So
likewyse ye, whan ye se all thynges, be ye su
re, that it is nye euen at the dores. Verely I
saye vnto you: This generacion shal not
passe, tyll all these be fulfylled. Heauen and
earth shal perisshe, but my wordes shal not
perisshe. Nuertheles of that daye & houre Mat.24.d
knoweth no man, no not the angels of hea
uen, but my father onely. Euen as it was in
the tyme of Noe, so shal the commynge of Gen.6.d
the sonne of man be also. For as they were Gen.7.d
in the dayes before ỳ floude (they ate, they Luc.17.d
dronke, they maried, and were maried, euen
vnto the daye ỳ Noe entred in to the shyp
pe, and they regarded it not, tyll the floude
came and toke them all awaye) So shal also
the commynge of the sonne of man be. Thē
shal two be in the felde: the one shal be rece Luc.17.d
ued, and the other shalbe refused: Two shal
be grynding at the Myll, the one shalbe re
ceaued, and the other shalbe refused:) Two
in the bed, the one shalbe receaued, and the
other refused.)

Watch therfore, for ye knowe not what Mat.24.d
houre youre LORDE wil come. But be sure Luc.12.d
of this, that yf the good man of the house Luc.12.d
knewe what houre the thefe wolde come, he
wolde surely watch, and not suffre his house
to be broken vp. Therfore be ye ready also,
for in the houre that ye thynke not, shal the
sonne of man come. Who is now a faithfull Luc.12.d
and wyse seruaūt, whom his lorde hath ma
de ruler ouer his houshold, that he maye
geue them meate in due seasō: Blessed is ỳ
seruaūt, whom his lorde (whan he cōmeth)
shal fynde so doynge. Verely I saye vnto
you: he shal set him ouer all his goodes. Bue
and yf the euell seruaūt shal saye in his hert:
Tusly, it wil be longe or my lorde come, and

begynne to smyte his felowes, yee and to eate and drynke with the dronken: The same seruaũtes lorde shal come in a daye, whã he loketh not for him, and in an houre that he is not ware of, and shal hew him in peces and geue him his rewarde with ypocrytes: there shal be waylinge and gnaßhinge of teth.

The XXV. Chapter.

THen shal the kyngdome of heauen be like vnto ten virgins, which toke their lãpes, and wente forth to mete the brydegome. But fyue of them were foolish, and fyue were wyse. The foolish toke their lãpes, nevertheles they toke none oyle with them. But the wyse toke oyle in their vessels with their lampes. Now whyle the brydegrome taried, they slombred all and slepte. But at mydnight there was a crye made: Beholde, the brydegrome commeth, go youre waye out for to mete him. Then all those virgins arose, and prepared their lampes. But the foolish sayde vnto the wyse: geue vs of youre oyle, for oure lãpes are gone out. Then answered the wyse, and sayde: Not so, lest there be not ynough for vs and you, but go rather vnto them that sell, and bye for youre selues. And whyle they wente to bye, the brydegrome came: and they that were readye, wente in with him vnto the mariage, and the gate was shut vp. At ỹ last came ỹ other virgins also, and sayde: LORDE LORDE, opẽ vnto vs. But he answered, and sayde: Verely I saye vnto you: I knowe you not. Watch ye therfore, for ye knowe nether the daye ner yet the houre, whan ỹ sonne of man shal come.

Like wyse as a certayne mã ready to take his iourney into a straunge countre, called his seruaũtes, and delyuered his goodes vnto thẽ. And vnto one he gaue fyue talentes, to another two, and to another one: vnto euery man after his abilyte, and straight waye departed. Then he that had receaued the fyue talentes, wente and occupied with the same, and wanne other fyue talentes. Likewyse he ỹ receaued two talentes, wãne other two also. But he that receaued ỹ one wente and dygged a pyt in the earth, and hyd his lordes money. After a longe season the lorde of those seruauntes came, and reckened with them. Then came he that had receaued fyue talentes, and brought other fyue talentes, and sayde: Syr, thou delyuerdst vnto me fyue talentes: Beholde, with them haue I wonne fyue talẽtes mo. Then sayde his lorde vnto hi: wel thou good & faithfull seruaunt, thou hast bene faithfull ouer litle, I wil set the ouer moch: entre thou in to the ioye of thy lorde. Thẽ came he also that had receaued two talentes, and sayde: Syr, thou delyuerdst vnto me two talentes: Beholde, I haue wonne two other talẽtes with thẽ. His lorde sayde vnto him: Wel thou good and faithfull seruaũt, thou hast bene faithfull ouer litle, I wil set the ouer moch: entre thou in to the ioye of thy lorde.

Then he that had receaued the one talẽt, came and sayde: Syr, I knew that thou art an hard man: thou reapest where thou hast not sowen, and gatherest where thou hast not strowed, and so I was afrayed, and wente and hyd thy talent in the earth: lo, there thou hast thine owne. But his lorde answered, and sayde vnto him: Thou euell and slouthfull seruaunt, knewest thou that I reape where I sowed not, and gather where I strawed not? Thou shuldest therfore haue had my money to the chaungers, and then at my commynge shulde I haue receaued myne owne with vauntage. Therfore take the talent frõ him, and geue it vnto him that hath ten talentes. For who so hath, to him shalbe geuen, and he shal haue abundaunce. But who so hath not, frõ him shalbe takẽ awaye euen that he hath. And cast the vnprofitable seruaunt into vtter darcknes: there shalbe waylinge and gnaßhinge of teth.

But whan the sonne of man shal come in his glory, and all holy angels with him, then shal he syt vpon the seate of his glory. And all people shalbe gathered before him: and he shal separate them one from another as a shepherde deuydeth the shepe from ỹ goates. And he shal set ỹ shepe on his right honde, and the goates on the lefte. Then shal the kynge saye vnto them that shalbe on his right honde: Come hither ye blessed of my father, inheret ye ỹ kingdome, which is prepared for you from the begynnynge of the worlde. For I was hongrie, and ye gaue me meate: I was thirstie, and ye gaue me drynke: I was harbourlesse, and ye lodged me: I was naked, & ye clothed me: I was sicke, and ye vysited me: I was in preson, and ye came vnto me.

Then shal the righteous answere him, & saye: LORDE, whẽ sawe we the hõgrie, and fed the? Or thirstie, and gaue the drynke? When sawe we the herbourlesse, and lodged the? Or naked, and clothed ỹ? Or whẽ sawe we ỹ sicke or in preson, and came vnto the? And the kynge shal answer and saye vnto

them: Verely I saye vnto you: Loke what ye haue done vnto one of the least of these my brethren, the same haue ye done vnto me.

Then shal he saye also vnto them that shalbe on the left hande: Departe fro me ye cursed in to the euerlastinge fyre, which is prepared for the deuell and his angels. For I was hōgrie, and ye gaue me no meate: I was thirstye, and ye gaue me no drynke: I was herbourlesse, and ye lodged me not: I was naked, and ye clothed me not: I was sicke and in preson, and ye vysited me not.

Then shal they also answere hī, and saye: LORDE, when sawe we the hōgrie, or thyrstie, or herbourlesse, or naked, or sicke, or in preson, and haue not mynistred vnto the? Thē shal he answere them, and saye: Verely I saye vnto you: Loke what ye haue not done vnto one of the leest of these, the same haue ye not done vnto me. And these shal go in to euerlastinge payne, but the righteous in to euerlastinge life.

The XXVI. Chapter.

AND it came to passe whā Jesus had fynished all these wordes, he sayde vnto his disciples: Ye knowe, that after two dayes shalbe Easter, and the sonne of man shalbe delyuered to be crucified.

Then assembled together the hye prestes and the scrybes, and the elders of the people in to the palace of the hye prest which was called Caiphas, and helde a councell, how they might take Jesus by disceate, and kyll him. But they sayde: Not on the holy daye, lest there be an vproure in the people.

Now when Jesus was at Bethany in the house of Symon the leper, there came vnto hī a woman, which had a bore with precious oyntment, and poured it vpon his heade, as he sat at the table. Whan his disciples sawe that, they dißdayned, and sayde: Where to serueth this waist? This oyntmēt might haue bene wel solde, and geuē to the poore. Whē Jesus perceaued that, he sayde vnto them: Why trouble ye the woman? She hath wrought a good worke vpon me for ye haue allwaye the poore with you, but me shal ye not haue allwayes. Where as she hath poured this oyntmēt vpon my body, she dyd it to bury me. Verely I saye vnto you: where so euer this gospell shalbe preached thorow out all the worlde, there shal this also that she hath done, be tolde for a memoriall of her.

Then one of the twolue (called Judas Iscarioth) wente vnto the hye prestes, and sayde: What wil ye geue me, and I shal delyuer him vnto you? And they offred hī thirtie syluer pens. And from that tyme forth, he sought oportunyte to betraye him.

The first daye of swete bred came the disciples to Jesus, and sayde vnto him: Where wilt thou that we prepare for the, to eate the Easter lambe? He sayde: Go in to the cite to soch a man, and saye vnto him: The Master sendeth the worde: My tyme is at honde, I wil kepe myne Easter by the with my disciples. And the disciples dyd as Jesus had appoynted them, and made ready the Easter lambe.

And at euen he sat downe at the table with the twolue. And as they ate, he sayde: Verely I saye vnto you: One of you shal betraye me. And they were exceadinge sorowfull, and beganne euery one of them to saye vnto him: Syr, is it I? He answered and sayde: He that deppeth his honde with me in the dyßhe, the same shal betraye me. The sonne of man goeth forth, as it is wrytten of him: but wo vnto that man by whō the sonne of man shalbe betrayed: It had bene better for that mā, yf he had never bene borne. Thē Judas that betrayed him, answered and sayde: Master, is it I? He sayde vnto him Thou hast sayde.

And as they ate, Jesus toke the bred, gaue thankes, brake it, and gaue it to the disciples, and sayde: Take, eate, this is my body. And he toke the cuppe, and thanked, and gaue it thē, and sayde: Drynke ye all therof, this is my bloude of the new testament, that shalbe shed for many for the remission of synnes. I saye vnto you: I wil not drynke hence forth of this frute of the vyne tre, vntill that daye that I shal drynke it new with you in my fathers kyngdome.

And whan they had sayde grace, they wente forth vnto mount Oliuete. Then sayde Jesus vnto them. * This night shal ye all be offended in me. For it is wrytten: I wil smyte the shepherde, and the shepe of the flocke shalbe scatered abrode. But after that I ryse agayne, I wil go before you in to Galile. Peter answered and sayde vnto him: * Though all men shulde be offended in ȳ, yet wyl I neuer be offended. Jesus sayde vnto hī: Verely I saye vnto ȳ: This same night before ȳ cock crowe, shalt thou denie me thryse. Peter saide vnto him: And though I shulde dye with the, yet wil I not denye

the. Likewyse also sayde all the disciples.

Then came Jesus with them into a felde which is called Gethsemane, and sayde vnto the disciples: Syt ye here, whyle I go yonder & praye. And he toke with him Peter, and the two sonnes of Zebede, and beganne to were sorouefull and to be in an agonye. Then sayde Jesus vnto them: My soule is heuy euen vnto the death. Tary ye here, and watch with me. And he wente forth a litle, and fell flat vpon his face, and prayed sayenge: O my father, yf it be possible, let this cuppe passe fro me: neuertheles not as I wil but as thou wilt. And he came to his disciples, and founde thē a slepe, & sayde vnto Peter: What? coude ye not watch with me one houre? Watch & praye, that ye fall not in to temptacion. The spirite is wyllinge, but the flesh is weake.

Agayne, he wēte forth the seconde tyme and prayed, sayenge: O my father, yf this cuppe can not passe awaye fro me (excepte I drynke of it) thy will be fulfilled. And he came, and founde them a slepe agayne, and their eyes were heuy. And he left them, and wente forth agayne, and prayed the thirde tyme, sayenge the same wordes. Then came he to his disciples, and sayde vnto them: Slepe on now, and take youre rest. Beholde, the houre is come, ẏ the sonne of man shalbe delyuered in to the hondes of synners: Aryse, let us be goynge. Beholde, he is at hōde, that betrayeth me.

Whyle he yet spake, lo, Judas one of the twolne came, and with him a greate multitude with swerdes and staues, sent frō the hye prestes and elders of the people. And he that betrayed him, had geuen them a tokē, sayenge: Whom so euer I kysse, that same is he, laye hōdes vpō him. And forth withal he came to Jesus, and sayde: Hayle master, and kyssed him. And Jesus sayde vnto him: Frende, wher fore art thou come? Then came they, and layed hondes vpon Jesus, and toke him. And beholde, one of them that were with Jesus, stretched out his honde, and drue his swerde, and stroke a seruaunt of the hye prestes, & smote of his eare: Then sayde Jesus vnto him: Put vp ẏ swerde in to his place. For all that take the swerde, shal perish with the swerde. Or thinkest thou that I can not praye my father now, to sende me more then twolue legions of angels? But how thē shulde the scriptures be fulfylled? For thus must it be.

In the same houre sayde Jesus vnto the multitude: Ye are come out as it were to a murthurer with swerdes and staues for to take me. I sat daylie teachinge in the temple amonge you, and ye toke me not. But all this is done, that the scriptures of the prophetes might be fulfylled. Thē all the disciples left him, and fled. But they that toke Jesus, led him to Caiphas the hye prest, where the scrybes and the elders were gathered together. As for Peter, he folowed him a farre of vnto the hye prestes palace, & wente in, and sat with the seruauntes, that he might se the ende.

But the hye prestes and the elders, and the whole councell sought false wytnesse ageynst Jesus, that they might put him to death, and founde none. And though many false wytnesses stepte forth, yet founde they none. At the last there stepte forth two false wytnesses, & spake: He sayde: I can breake downe the temple of God, and buylde it agayne in thre dayes.

And the hye prest stode vp, and sayde vnto him: Answerest thou nothinge, vnto it, that these testifie agaynst the? Neuertheles Jesus helde his tonge. And the hye prest answered, and sayde vnto him: I charge the by ẏ lyuynge God, that thou tell us, yf thou be Christ the sonne of God. Jesus spake: Thou hast sayde it. Neuertheless I saye vnto you: From this tyme forth it shal come to passe, that ye shal se the sonne of man syttinge vpon the right hande of the power (of God) and commynge in the cloudes of the heauen.

Then the hye prest rente his clothes, and sayde: He hath blasphemed, what nede we eny mo wytnesses? Lo, now haue ye herde his blasphemy: What thinke ye? They answered, & sayde: He is gyltie of death. Then * spytted they in his face, & smote him with fistes. Some smote him vpon the face, and sayde: Prophecie vnto us thou Christ, who is it, that smote the?

As for Peter, he sat without in the palace. And there came vnto him a damsell, and sayde: And thou wast with Jesus of Galile also. Neuertheles he denyed before thē all, and sayde: I can not tell what thou sayest. But whan he wēte out at the dore, another damsell sawe him. and sayde vnto them that were there: This was also with Jesus of Nazareth. And he denyed agayne, and swore also: I knowe not the mā. And after a litle whyle, they that stode there, stepte forth, and sayde vnto Peter: Of a trueth thou art one of them also, for thy speach bewrayeth the. Then begāne he to curse and

to sweare: I knowe not the man. And immediatly the cock crew. Then thought Peter vpon the wordes of Jesus, which sayde vnto him: before the cock crow, thou shalt denye me thryse. And he wente out, and wepte bytterly.

Mat. 26.c

The XXVII. Chapter.

A Sal 2.a Marc.15.a Luc.23.a Joh.19.d Act.3.b

Vpon the morow, all the hye prestes and elders of the people helde a councell agaynst Jesus, that they might put him to death, and bounde him, and led him forth, and delyvered him vnto Pontius Pilate the debyte.

Re.17.d Act.1.c

When Judas which betrayed him, sawe this that he was condemned vnto death, it repented him, and brought agayne the thirtie syluer pens to the hye prestes and the elders, and sayde: I haue done euell, in that I haue betrayed innocēt bloude. They sayde: What haue we to do with ỹ? Se thou therto. And he cast the syluer pens in the tēple, and gat him awaye, and wente and hanged him self.

Jere.32.b Zach.11.c

So the hye prestes toke the syluer pens, and sayde: It is not laufull to put them into the Gods chest, for it is bloudmoney. Nevertheles they helde a councell, and bought with thē a potters felde, for to burye straūgers in. Wherfore the same felde is called the bloudfelde vnto this daye. Then was that fulfylled, which was spoken by Jeremy the prophet sayenge: And they toke thirtie syluer pens, the pryce of him that was solde, whom they bought of the children of Israell: and these they gaue for a potters felde, as the LORDE commaunded me.

B Marc.15.a Luc.23.a Joh.18.d

As for Jesus, he stode before the debyte, and the debyte axed him, and sayde: Art thou the kynge of the Jewes? And Jesus sayde vnto him: Thou sayest it. And whā he was accused of the hye prestes and elders, he answered nothinge. Then sayde Pylate vnto him: Hearest thou not, how fore they accuse the? And he answered him not one worde: in so moch that the debyte marueled exceadingly.

Esa.53.b

Marc.15.a Luc.23.b Joh.18.e

At that feast, the debyte was wōte to delyuer a presoner fre vnto the people, whom they wolde. And at the same tyme he had a notable presoner called Barrabas. And whan they were gathered together, Pylate sayde vnto them: Whether wil ye, that I geue lowse vnto you? Barrabas, or Jesus which is called Christ? For he knewe well that they had delyvered him of envye. And whā he sat vpō the iudgmēt seate, his wife sent vnto him, sayenge: Haue thou nothinge to do with that righteous man, for I haue suffred many thinges this daye in a dreame because of him.

But the hye prestes and the elders persuaded the people, that they shulde axe Barrabas, and destroye Jesus. Then answered the debyte, and sayde vnto thē: Whether of these two wyl ye ỹ I geue lowse vnto you? They sayde: Barrabas: Pylate sayde vnto them: What shal I do then with Jesus, which is called Christ? They sayde all: let him be crucified. The debyte saide: What euell hath he done thē? Neuertheles they cried yet more and sayde, let him be crucified. So whan Pilate sawe, that he coude not helpe, but that there was a greater vproure, he toke water, and waßhed his handes before the people, and sayde: I am vngiltie of ỹ bloude of this righteous man. Se ye therto. Then answered all the people, and sayde: His bloude come vpon vs, and vpon oure children. Then gaue he Barrabas lowse vnto thē, but caused Jesus be scourged, and delyvered him to be crucified.

Then the debites soudyers toke Jesus in to the comon hall, and gathered the whole multitude ouer him, and stryped him out of his clothes, and put a purple robe vpō him, and plated a crowne of thorne, and set it vpon his heade, and a rede in his hāde, and kneled before him, and mocked him, and sayde: hayle kynge of the Jewes. And spytted vpon him, and toke ỹ rede, and smote him vpon the heade. And whā they had mocked hi, they toke the robe of him ageyne, and put his owne clothes vpon him, and led him forth, ỹ they might crucifie hi. And as they were goinge oūt, they founde a man of Cyren called Symon: him they compelled to beare his crosse. And when they came vnto the place called Golgatha (that is to saye by interpretacīō a place of deed mens sculles) they gaue him to drynke, veneger myrte wt gall. And whan he had tasted therof, he wolde not drynke.

So whan they had crucified him, they parted his garmētes, and cast lottes therfore: that the thinge might be fulfilled, which was spoken by the prophet: They have parted my garmētes amonge thē, and cast lottes vpon my vesture. And there they sat, and watched hi. And aboue ouer his heade, they put vp the cause of his death in wrytinge namely: This is the kynge of the Jewes.

Then were there two murthurers crucified with him, the one of the right hande, and the other on the left. They that

wente by, reuyled him, and waggyd their heades and sayde: Thou that breakest downe the temple of God, and buyldest it in thre dayes, helpe thy self. Yf thou be the sonne of God, come downe from the crosse. The hye prestes also in like maner with the scrybes & elders, laughed him to scorne, and sayde: he hath helped other, and can not helpe himself: Yf he be the kynge of Israel, let him come downe now from the crosse, and we wil beleue him. He trusted in God, let him delyuer him now, yf he wil haue him. For he hath sayde: I am the sonne of God. The murtherers also that were crucified with him, cast the same in his tethe.

And from ỳ sixte houre there was darcknes ouer the whole earth vnto the nyenth houre. And aboute the nyenth houre, Jesus cried with a loude voyce, and sayde: Eli, Eli, Lamma asabthani: that is, My God, my God, why hast thou forsaken me? But some of thē that stode there, when they herde ỳ sayde: He calleth Elias. And immediatly one of them ranne, and toke a spōge, and fylled it with veneger, and put it vpon a rede, and gaue him to dryncke. But ỳ other sayde: holde, let se whether Elias wyl come, and delyuer him. Jesus cried agayne with a loude voyce, and gaue vp the goost.

And beholde, the vale of the temple was rente in two peces, from aboue tyll beneth, and the earth quaked, and the stones rent, and the graues opened, and many bodies of the sayntes that slepte, arose, and wēte out of the graues after his resurreccion, and came in to the holy cite, and appeared vnto many.

But the captayne and they that were with him, and kepte Jesus, when they sawe the earthquake and the thinges that were done, they were sore afrayed, and sayde: Verely this was Gods sonne. And there were many wemen there lokynge to afarre of, which had folowed Jesus from Galile, and had mynistred vnto him: amonge whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the children of Zebede.

At euen there came a rich man of Arimathia, called Joseph, which was also a disciple of Jesus. He wēte vnto Pylate, and axed the body of Jesus. Then commaunded Pylate that the body shulde be geuē him. And Joseph toke the body, and wrapped it in a cleane lynnen cloth, and layed it in his owne new sepulcre, which he had hewen out in a rocke, and rolled a greate stone to the dore of the sepulcre, and wente his waye. And there was Mary Magdalene and ỳ other Mary, syttinge ouer agaynst the sepulcre. Marc. 15.

The nexte daye that foloweth the daye of preparynge, the hye prestes and pharises came together vnto Pylate, and saide: Syr, we haue called to remembraunce, that this deceauer sayde whyle he was yet alyue: * After thre dayes I wyl ryse agayne. Cōmaunde therfore that the sepulcre be kepte vnto the thirde daye, lest peraduenture his disciples come, and steale him awaye, and saye vnto the people: He is rysen from the deed, and so shal the last errour be worse thē the first. Pylate sayde vnto them: There haue ye watchmē, go youre waye, and kepe it as ye can. They wēte and kepte the sepulcre wt watchmen, and sealed the stone. * Mat. 16. 17. c. d. Marc. 9. Luc. 18. d.

The XXVIII. Chapter.

A Upon the euenynge of the Sabbath holy daye, which dawneth ỳ morow of the first daye of ỳ Sabbathes, came Mary Magdalene and ỳ other Mary, to se ỳ sepulcre. And beholde, there was made a greate earthquake: for the angell of the LORDE descended from heauen, and came and rolled backe ỳ stone from the dore, and sat vpon it. And his countenaunce was as ỳ lightenynge, and his clothinge whyte as snowe. But ỳ watchmē were troubled for feare of him, and became as though they were deed. Marc. 16. Luc. 24. Iohā. 20.

The angell answered, and sayde vnto ỳ women: Be not ye afrayed. I knowe that ye seke Jesus that was crucified. He is not here. He is rysen, as he sayde. Come, and se ỳ place, where the LORDE was layed, and go youre waye soone, and tell his disciples, that he is rysen from the deed. And beholde, he wyl go before you in to Galile, there shal ye se him. Lo, I haue tolde you. Marc. 16. Luc. 24.

And they departed from the graue in all the haist with feare and greate ioye, & ranne to bringe his disciples worde. And as they were goinge to tell his disciples, beholde, Jesus met them, and sayde: God spede you. And they wente vnto him, and helde his fete, and fell downe before him. Thē sayde Jesus vnto them: Be not afrayed: go youre waye and tell my brethren, that they go in to Galile, there shal they se me. B Mar. 16. Luc. 24. 1. Cor. 15. Act. 1. b

And whan they were gone, beholde, certayne of the watchmen came in to the cite, & tolde the hye prestes euery thinge that had happened. And they came together with the elders, and helde a councell, and gaue ỳ sowders money ynough, and sayde: Saye ye:

his disciples came by night, and stole him awaye, whyle we were a slepe. And yf this come to the debytes eares, we wyl stylle him, and bringe it so to passe, that ye shal be safe. And they toke the money, and dyd as they were taught. And this sayenge is noysed amonge the Jewes vnto this daye.

C

The eleuen disciples wente vnto Galile into a mountayne, where Jesus had appoynted them. And whan they sawe him, they fell downe before him: but some of them doubted. And Jesus came vnto them, talked with them, and sayde: Vnto me is geuē all power in heauen and in earth. Go ye youre waye ther fore, and teach all nacions, and baptyse them in the name of the father, and of the sonne, and of the holy goost: and teach them to kepe all thinges, what soeuer I haue commaunded you. And lo, I am with you euery daye vnto the ende of the worlde.

Mat. 11. e
Joh. 17. a
Phil. 2. a
Mar. 16. b
Joh. 14. b

The ende of the gospell of S. Mathew.

The gospell of S. Marke.

What S. Marke conteyneth.

Chap. I. The office of Jhon the baptist. The baptyme of Christ, his fastynge, his preachinge, and the callynge of Peter, Andrew, James and Jhon. Christ healeth the man with the vncleane spirite, helpeth Peters mother in lawe, and clenseth the leper.

Chap. II. He healeth the man of the palsye, calleth Leui the customer, eateth with open synners, and excuseth his disciples.

Chap. III. He helpeth the man with the dryed hande, choseth his apostles, and casteth out the vncleane spirite, which the pharises ascribe vnto the deuell. The brother, sister and mother of Christ.

Chap. IIII. The parable of the sower. Christ stilleth the tempest of the see, which obeyeth him.

Chap. V. He delyuereth the possessed from the vncleane spirite, the woman from the bloudye yssue, and rayseth the captaynes doughter.

Chap. VI. Christ preacheth at home, and is not regarded. He sendeth out his disciples. Jhon baptist is taken and headed. Christ feedeth fyue thousande men with fyue loaues and two fisshes. He walketh vpon the see.

Chap. VII. The pharises are not cōtent, that the disciples eate with vnwaßhen handes: but Christ rebuketh thē selues for breakinge the commaundementes of God, healeth the woman of Canaans daughter, and maketh the domme to speake.

Chap. VIII. He fedeth foure thousande mē with vij loaues, reproueth the Pharises that are so desyrous of tokens, warneth his disciples to bewarre of their leuen, maketh a blynde man to see, axeth his disciples what men holde of him, reproueth Peter, telleth his disciples of his passion, and exorteth them to folowe him.

Chap. IX. The transfiguracion of Christ, which healeth the childe that was possessed of a domme spirete, teacheth his disciples to be lowly, and to auoyde occasions of euell.

Chap. X. Christ geueth his answere concernynge mariage, and that it is harde for the rich to come in to heauē: reproueth the disdayne of his disciples, lerneth thē to be meke, and restoreth blynde Barthimeus to his sight.

Chap. XI. Christ rydeth in to Jerusalem, dryueth the marchauntes out of the temple, curseth the fyge tre, and confoundeth the pharises.

Chap. XII. He rebuketh the synne and vnthankfulnesse of the Jewes with a goodly symilitude, taketh thē in their owne disceatfull questions, exorteth to bewarre of their doctryne and lyuynge, and commendeth the good wyll of the poore wyddowe.

Chap. XIII. He warneth his disciples to bewarre of false teachers and disceauers, comforteth them agaynst the trouble for to come, tellinge them of the horrible destruccion of Jerusalem, of his commynge, and ende of the worlde.

Chap. XIIII. The Magdalene anoynteth Christ. They eate the easter lambe, and the supper of the LORDE. Christ is taken, and brought in to Caiphas house. Peter denyeth him.

Chap. XV. The crucifiengeof Christ, and how he was buried.

Chap. XVI. The resurreccion of Christ, which appeareth vnto Mary Magdalene and to his disciples, whom he sendeth forth in to the worlde to preach the gospell, and ascendeth vp in to heauen himself.

The gospell of S. Marke.

The first Chapter.

THis is the begynnynge of the gospell of Jesus Christ the sonne of God, as it is wrytte in the prophetes. Beholde, I sende my messauger before thy face, which shal prepare thy waye before the. The voyce of a cryer is in the wyldernes: Prepare the waye of the LORDE, make his pathes straight.

Jhon was in the wyldernes, and baptysed, and preached the baptyme of amendment, for the remyssion of synnes. And there wente out vnto him the whole londe of Jewry, and they of Jerusalem, and were all baptysed of him in Jordan, and knowleged their synnes.

Jhon was clothed with Camels heer, and with a lethron gerdell aboute his loynes, and ate locustes and wylde hony, and preached, and sayde: There commeth one after me, which is stronger then I: before whom I am not worthy to stoupe downe, and to lowse vp ỹ lachet of his shue. I baptyse you with water, but he shal baptyse you with the holy goost.

And it happened at the same tyme, that Jesus came out of Galile from Nazareth, and was baptysed of Jhon in Jordan. And as soone as he was come out of the water, he sawe that the heauens opened, and the goost as a doue cõmynge downe vpon him. And there came a voyce from heauē: Thou art my deare sonne, in whom I delyte.

And immediatly the spriete droue him into the wyldernes: and he was in the wyldernes fourtye dayes, and was tempted of Sathan, and was with the wylde beestes. And the angels mynistred vnto him.

But after that Jhon was taken, Jesus came in to Galile, and preached the gospell of the kyngdome of God, and sayde: the tyme is fulfylled, and the kyngdome of God is at hande: Amende youre selues, and beleue the gospell. Mat.4.b Luc.4.b

So as he walked by the see of Galile, he sawe Symon and Andrew his brother, castinge their nettes in the see, for they were fyshers. And Jesus sayde vnto thē: Folowe me, and I wil make you fyshers of mē. And immediatly they left their nettes, and folowed him. Mat.4.c Luc.5.a Iere.16.c Ezr.47.b

And when he was gone a lytle further from thence, he sawe James the sonne of Zebede, and Jhon his brother, as they were in the shyppe mendynge their nettes. And anone he called them. And they left their father Zebede in the shyppe with the hyred seruauntes, and folowed him.

And they wente in to Capernaum, and immediatly vpon the Sabbathes, he entred in to the synagoge, and taught. And they were astonnyed at his doctryne: for he taught them as one hauynge power, and not as the Scrybes. Luc.4.d Iohā.2.b Mat.7.c

And in their synagoge there was a man possessed with a foule spriete, which cried and sayde: Oh what haue we to do with the, thou Jesus of Nazareth. Art thou come to destroye us? I knowe that thou art euen ỹ holy one of God. And Jesus reproued him, and sayde: holde thy tonge, and departe out of him. And the foule spriete tare him, and cried with a loude voyce, and departed out of him. And they were all astonnyed, in so moch that they axed one another amonge thē selues, & sayde: What is this? What new lernynge is this? For he cõmaundeth the foule spretes with power, and they are obedient vnto him. And immediatly the fame of him was noysed rounde aboute in the coastes and borders of Galile. C Luc.4.d

And forth with they wente out of the synagoge, and came in to the house of Symō and Andrew, wt James and Jhon. And Symons mother in lawe laye, & had the fevers, and anone they tolde him of her. And he came to her, and set her vp, and toke her by ỹ hande, and the feuer left her immediatly. And she mynistred vnto them. Mat.8.b Luc.4.d

At euen whan the Sonne was gone downe, they brought vnto him all that were sick and possessed, and the whole cite was gathered together at the dore, and Mat.8.b Luc.4.e

he healed many that were diseased with dyuerse sicknesses, and cast out many deuels, and suffred not the deuels to speake, because they knew him.

D And in the mornynge before daye, he arose, and wente out. And Jesus departed in to a deserte place, and prayed there. Peter also and they that were with him, folowed after him. And whan they had founde him, they sayde vnto him: Euery man seketh the. And he sayde vnto them: Let us go in to the next townes, that I maye preach there also, for therto am I come. And he preached i their synagoges, in all Galile, and droue out the deuyls.

Mat.8.a Luc.5.b And there came vnto him a leper, which besought him, and kneled before him, & sayde vnto him: Yf thou wilt, thou canst make me cleane. And it pitied Jesus, and he stretched forth his honde, and touched him, and sayde: I wyll, be thou cleane. And whā he had so spoken, immediatly the leprosy departed frō him, and he was clensed. And Jesus forbad him strately, and forth with sent him awaye, and sayde vnto him: Take hede, that thou saye nothinge to eny man, but go thy waye, and shew thy self vnto the prest, and offre for thy clensynge what Moses commaunded, for a wytnesse vnto them. But he whan he was departed, beganne to speake moch of it, and made the dede knowne: in so moch that Jesus coude no more go into the cite openly, but was without in deserte places, & they came vnto him frō all quarters.

Marc.7.d and 9.a

Leui.14.a

The II. Chapter.

A AND after certayne dayes he wente agayne vnto Capernaum, and it was noysed that he was in ỹ house. And immediatly there was gathered a greate multitude, in so moch that they had no rowme, no not without before the dore. And he spake the worde vnto thē. And there came vnto him certaine, which brought one sicke of the palsye borne of foure. And when they coude not come nye him for ỹ people, they vncouered ỹ rose of ỹ house where he was. And when they had made a hole, they let downe the bed (by coardes) wherin the sicke of ỹ palsy laye. But when Jesus sawe their faith, he sayde vnto the sicke of the palsye: My sonne, thy synnes are forgeuen the.

Mat.9.a Luc.5.c Iohā.5.a

Neuertheles there were certayne scrybes which sat there, & thought in their hertes: How speaketh this man soch blasphemy? Who can forgeue synnes, but onely God?

Esa.43.d

And immediatly Jesus knew in his sprete, that they thought so in thē selues, and saide vnto them: Why thynke ye soch thinges in youre hertes? Whether is easier to saye to the sicke of the palsye: Thy synnes are forgeuē the, or to saye: aryse, take vp thy bed and walke. But that ye maye knowe, that ỹ sonne of man hath power to forgeue synnes vpon earth, he sayde vnto the sicke of ỹ palsye: I saye vnto the, aryse, take vp thy bed, and go home. And immediatly he arose, toke his bed, and wente forth before them all: in so moch that they were all astonnied, and praysed God, and sayde: We neuer sawe soch.

And he wente forth agayne vnto the se, and all the people came vnto him, and he taught them. And as Jesus passed by, he sawe Leui the sonne of Alpheus syttinge at the receate of custome, and sayde vnto him: Folowe me. And he arose, and folowed him. And it came to passe as he sat at the table in his housē, there sat many publicans & synners at the table with Jesus and his disciples: For there were many ỹ folowed him. And whan the scrybes and pharises sawe that he ate with publicans & synners, they sayde vnto his disciples: Why doth he eate and drynck with ỹ publicans and synners? Whan Jesus herde that, he sayde vnto thē: The whole nede not ỹ Phisician, but they that are sycke. I am not come to call the righteous, but the synners to repētaunce.

And the disciples of Jhon and of ỹ pharises fasted. And there came certaine, which sayde vnto him: Why fast the disciples of Jhon, and of ỹ pharises, and thy disciples fast not? And Jesus sayde vnto them: How can the weddinge children fast, whyle the brydegrome is with them? So longe as ỹ brydegrome is with them, they can not fast. But the tyme wyl come, that the brydegrome shalbe taken from them, and then shal they fast.

No man soweth a pece of new cloth vnto an olde garment, for els he taketh awaye the new pece from the olde, and so is the rit worse. And no man putteh new wyne into olde vessels, els the new wyne breaketh the vessels, and the wyne is spylt, and ỹ vessels perishe: but new wyne must be put in to new vessels.

And it chaunsed that vpon ỹ Sabbath he wente thorow the corne feldes, and his disciples begāne to make a waye thorow, and to plucke the eares of ỹ corne. And the pharises sayde vnto him: Beholde, what thy disciples do, which is not lawfull vpō the Sabbath. And he sayde vnto thē: Have ye not

red what Dauid dyd, whā he had nede, and was anhongred, both he and they that were wyth him: how he wente in to the house of God in the tyme of Abiathar the hye preest, and ate the shewbreds (which was lawfull for no man to eate, but for the prestes) and he gaue them vnto him, and to them that were with him? And he sayde vnto them: The Sabbath was made for mans sake, and not man for the Sabbathes sake. Therfore is the sonne of man LORDE euen ouer the Sabbath.

The III. Chapter.

AGayne he wente agayne also in to the synagoge, and there was there a mā that had a wythred hande. And they marked him, whether he wolde heale him on the Sabbath, that they might accuse him. And he sayde vnto ỹ mā with the wythred hāde: Steppe forth here. And he sayde vnto thē: Is it lawfull to do good on the Sabbath? Or is it lawfull to do euell? to saue life, or to kyll? But they helde their tonge. And he loked rounde aboute vpon them with wrath, and was sory for the harde hertes of thē, and sayde vnto the man: Stretch out thine hande. And he stretched it out. And his hande was made whole like as ỹ other.

And the Pharises wēte out, and straight waye they helde a councell with Herodes officers agaynst him, how they might destroye him. But Jesus departed awaye with his disciples vnto the see. And there folowed him moch people out of Galile, and frō Jewry, and from Jerusalē, and out of Idumea, and from beyonde Jordan, and they that dwelt aboute Tyre and Sydon, a great multitude which had herde of his noble actes, and came vnto him.

And he spake vnto his disciples ỹ they shulde kepe a shyppe for him because of the people, lest they shulde thrunge him: for he healed many of them, in so moch, that all they which were plaged, preased vpon him, that they might touch him. And whan the foule spretes sawe him, they fell downe before him, and cried, and sayde: Thou art the sonne of God. And he charged them strately, that they shulde not make him knowne.

And he wente vp in to a mountayne, and called vnto him whom he wolde, and they came vnto him. And he ordeyned ỹ twolue, that they shulde be with him, and that he might sende them out to preach, and that they might haue power to heale sicknesses, and to cast out deuyls. And vnto Symon he gaue the name Peter, and James the sonne of Zebede, and Jhon the brother of James, and gaue thē the name Bonarges, that is to saye, the children of thonder: and Andrew, and Philippe, and Bartylmew, and Mathew, and Thomas, and James ỹ sonne of Alpheus, and Taddeus, and Symon of Cana, and Judas Iscarioth which betrayed him.

And they came to house. Then assembled the people together agayne, in so moch that they had no leysure to eate. And when they that were aboute him herde of it, they wente out to holde him. For they sayde: He taketh to moch vpon him. But the scrybes that were come downe from Jerusalem, sayde: He hath Belzebub, and thorow the chefe deuell casteth he out deuyls. And he called them together, and spake vnto them in symilitudes:

Some reade: He will go out of his witt.

Mat.9.d and 12.c Luc.11.b

C

How can one Sathan dryue out another? And yf a realme be deuyded in it self, how can it endure? And yf a house be deuyded agaynst it self, it can not contynue. Yf Sathan now ryse agaynst him self, and be at variaunce with him self, he can not endure, but is at an ende. No man can entre in to a stronge mans house, and take awaye his goodes, excepte he first bynde the stronge man, and then spoyle his house.

Verely I saye vnto you: All synnes shalbe forgeuen the children of men, and the blasphemy also wherwith they blaspheme. But who so blaspheme th the holy goost, hath neuer forgeuenes, but is giltie of the euerlastinge iudgment. For they sayde: he hath an vncleane spрete.

Mat.12.c Luc.12.a 1.Ioh.5.c

And there came his mother and his brethrē, and stode without, and sente vnto him, and called him. And the people sat aboute him, and sayde vnto him: Beholde, thy mother and thy brethrē are after the without. And he answered, and sayde: Who is my mother and my brethren? And he loked rounde aboute him vpon his disciples, which sat rounde in compasse aboute him, and sayde: Beholde, my mother and my brethren. For who so euer doth the will of God the same is my brother, and my sister and my mother.

Mat.12.c Luc.8.c

The IIII. Chapter.

AND he begāne agayne to teach by ỹ see side. And there gathered moch people vnto him, so that he wente in to a shippe, and sat vpon the water. And all the people stode vpon the londe by the see

A Mat.13.a Luc.5.b

syde. And he preached longe vnto thē by parables, and sayde vnto thē in his doctryne: Herken to, beholde, there wente out a sower to sowe: & it happened whyle he was sowinge, that some fell by the waye syde. Then came the foules vnder the heauen, and ate it vp. Some fell vpon stonye grounde, where it had not moch earth: and anone it came vp, because it had not depe earth. Now whā the Sonne arose, it caught heate: and in so moch as it had no rote, it wythred awaye. And some fel amonge the thornes, & the thornes grew vp, and choked it, and it gaue no frute. And some fell vpon a good grounde, which gaue frute, that came vp and grew. And some bare thirtie folde, and some sixtie folde, and some an hundreth folde. And he sayde vnto them: Who so hath eares to heare, let him heare.

Mat.13.b Luc.8.b And whan he was alone, they that were aboute him w the twolue, axed him concernynge this parable. And he sayde vnto thē: Vnto you it is geuen, to knowe the mystery of the kyngdome of God: but vnto them that are without, all thinges happen by parables, that with seynge eyes they maye se, and not discerne: and that with hearinge eares they maye heare, and not vnderstōde, lest at eny tyme they turne, and their synnes be forgeuen them. And he sayde vnto them: Vnderstonde ye not this parable? how wyl ye then vnderstonde all other parables?

Esa.6.b Iohā.12.e Act.28.d Rom.11.b

B Mat.13.c The sower soweth the worde. These be they that are by the waye syde: where the worde is sowne, and as soone as they haue herde it, immediatly commeth Sathā, and taketh awaye the worde that was sowen in their hertes. And likewyse are they that are sowen on the stonye grounde: which when they haue herde the worde, receaue it with ioye, and haue no rote in them: but endure for a tyme. When trouble and persecucion aryseth for ỹ wordes sake, immediatly they are offended. And these are they that are sowen amōge the thornes: which heare the worde, and ỹ carefulnes of this worlde, and the deceatfulnes of riches, and many other lustes entre in, and choke the worde, and so is it made vnfrutefull. And these are they ỹ are sowen vpō a good grounde: Which heare ỹ worde, and receaue it, and bringe forth frute: some thirtie folde, and some sixtie folde, and some an hundreth folde.

Mat.5.b Luc.8.b and 11.c And he sayde vnto thē: Is a candle lighted to be put vnder a busshell, or vnder a table? Is it not lighted, to be set vpon a candelsticke? For there is nothinge hyd, that shal not be openly shewed: and there is nothinge secrete, ỹ shal not be knowne. Who so hath eares to heare, let him heare. And he sayde vnto them: Take hede what ye heare. With what measure ye mete, with the same shal it be measured vnto you agayne. And vnto you that heare this, shal more be geuen. For who so hath, vnto him shal be geuen: and who so hath not, from him shalbe taken awaye, euen that he hath.

Mat.4.a Luc.8.a and 11.c

And he sayde: The kyngdome of God is after this maner, as when a man casteth sede vpon the londe, and slepeth, and stondeth vp night and daye, and the sede springeth vp, & groweth, he not knowinge of it. (For the earth bringeth forth frute of her selfe: first the grasse, afterwarde the eare, then the full wheate in the eare) But whan she hath brought forth the frute, he putteth to the syckell, because the harueste is come.

Mat.13.c Luc.13.b

And he sayde: Where vnto wyl we liken the kyngdome of God? Or by what similitude wyl we compare it? It is like a grayne of mustarde sede, which whā it is sowē vpō the londe, is the leest amonge all sedes of the earth. And whā it is sowen, it groweth vp, and is greater then all herbes, and getteth greate braunches, so ỹ the foules vnder the heauē maye dwell vnder ỹ shadowe therof.

Mat.13.c Luc.13.b

And by many soch parables he spake the worde vnto thē, there after as they might D heare it, & without parables spake he nothinge vnto them: but vnto his disciples he expounded all thinges priuately. And the same daye at euen he sayde vnto them: let us passe ouer. And they let the people go, and toke him as he was in the shippe, and there were mo shippes with him. And there arose a greate storme of wynde, and dasshed the wawes in to the shippe, so that the shippe was full. And he was behynde in the shippe and slepte vpon a pelowe. And they awoke him & sayde vnto him: Master, Carest thou not, that we perishe? And he arose, and rebuked ỹ wynde, and sayde vnto the see: Peace, and be styll, And the wynde was layed, & there folowed a greate calme. And he sayde vnto them: Why are ye so fearfull? how is it, that ye haue no faith? And they feared exceadingly, & sayde one to another: What is he this? For wynde and see are obedient vnto him.

Mat.8.a Luc.8.a

The V. Chapter.

AND they came ouer vnto the other syde of the see in to the countre of the Gaderenites. And whan he wēte out of the shippe, there met him a mā possessed

of an vncleane spiete, which had his dwellinge in the graues. And no man coude bynde hym, no not with cheynes: for he was oft bounde with fetters & cheynes, and pluckte the cheynes in sunder, and brake the fetters in peces, and no man coude tame him. And he was allwaye both daye and night vpon the mountaynes and in the graues crienge, and beatinge him self with stones. But whan he sawe Jesus afarre of, he ranne, and fell downe before him, and cried loude, and sayde: What haue I to do with the O Jesus thou sonne of ỹ hyest God? I charge the by God, that thou torment me not. Nevertheles he sayde vnto him: Go out of the man thou foule spriete. And he axed him: What is thy name? And he answered and sayde: My name is Legion, for there be many of vs. And he prayed him instantly, that he wolde not sende them awaye out of that countre.

D And euen there in the mountaynes there was a greate heerd of swyne fedynge, and all the deuyls praied him, and sayde: Let vs departe in to the swyne. And anone Jesus gaue them leue. Then the foule sprietes went out, and intred in to the swyne. And the heerd of swyne, ranne heedlinges in to ỹ see with a storme. They were aboute a two thousande swyne, and were drowned in the see.

And the swyneherdes fled, and tolde it in the cite, and in the countre. And they went out for to se what had happened, and came to Jesus, and sawe hym which was possessed and had had ỹ legion, that he sat, and was clothed, and in his right mynde, and they were afrayed. And they that had sene it, tolde them what had happened to the possessed, and of the swyne.

And they beganne to praye him, that he wolde departe out of their coastes. And whan he came in to the shyppe, the possessed prayed him, that he might be with him.

Nevertheles Jesus wolde not suffre hi, but sayde vnto hi: Go ī to ỹ house & to thine awne, and tell thē how greate benefites the LORDE hath done for ỹ, and how he hath had mercy vpon the. And he wente his waye, and beganne to publish in the ten cities how greate benefites Jesus had done for him. And every man marueyled.

C And whan Jesus passed ouer agayne by shippe, there garhered moch people vnto him, and was by the see syde. And behold, there came one of the rulers of the synagoge, whose name was Jairus. And whan he sawe him, he fell downe at his fete, and besought him greatly, & sayde: My doughter is at the poynte (of death) let it be thy pleasure to come and laye thine honde vpon her, that she maye be whole and lyue. And he wente with him, and moch people followed him, and thronged him.

And there was a woman, which had had the bloudeyssue twolue yeares, and had suffred moch of many phisicians, and spent all that she had, and was not helped, but rather in worse case. Whan she herde of Jesus, she came behynde amonge the people, and touched his garment. For she sayde: Yf I maye but touch his clothes, I shal be whole. Mat. 9.c Luc. 8.c

And immediatly ỹ fountayne of hir bloude was dryed vp, and she felt in hir body, ỹ she was healed of the plage. D

And forth with Jesus felt in himself the power that was gone out of him, and turned him aboute amōge the people, and sayde: Who hath touched my clothes? And his disciples sayde vnto him: Thou seist that the people thrusteth the, and sayest: Who hath touched me? And he loked aboute to se her, that had done it.

As for the woman, she feared and trembled (for she knew, what was done in her) and came and fell downe before him, and tolde him the whole trueth. And he sayde vnto her: Doughter, thy faith hath made the whole: go thy waye in peace, & be whole of thy plage. Luc. 7.e

Whyle he yet spake, there came certayne from the ruler of the synagoges house, and sayde: Thy doughter is deed, why troublest thou the master eny more? But Jesus herde right soone the worde that was spoken, and sayde vnto the ruler of the synagoge: Be not thou afrayed, beleue onely. Mat. 9.c Luc. 8.f

And he suffred no mā to folowe him, but Peter and James and Jhon his brother. And he came in to the ruler of the synagoges house, and sawe the busynes, and them that wepte and wayled greatly: and he wente in, and sayde vnto them: Why make ye this a doo, and wepe? The mayde is not deed, but slepeth. Iohn. 11.b

And they laughed him to scorne. * And he droue them all out, and toke the father and mother of the mayde, and them that were with him, and wente in where the mayden laye. And he toke the mayde by the * 4. Re. 4.d

honde, and sayde vnto her: Thabitha Cumi (which is by interpretacion) Mayde, I saye vnto the: Aryse. * And immediatly the mayden arose, and walked. She was twolue yeare olde, and they were astonnyed out of measure. And he charged them strately, that no man shulde knowe of it, and sayde vnto them, that they shulde geue her to eate.

* Iohā.5.c Act.9.f

The VI. Chapter.

A Mat.13.a Luc.4.b

AND he departed thence, and came into his awne countre, and his disciples folowed him. And whā ỹ Sabbath came, he begāne to teach in their synagoge. And many that herde it, marueled at his lernynge, and sayde: From whēce hath he these thinges? And what wyßdome is this, ỹ is geuē him? and soch actes as are done by his handes? Is not this the Carpenter the sonne of Mary, and the brother of James and Joses, and of Jude and Symon? Are not his sisters here with vs also? And they were offended at him. But Jesus saide vnto thē: A prophet is nowhere lesse set by, thē in his awne countre, and at home amonge his awne. And he coude not shew one miracle there, but layed his handes vpon a few sicke, and healed them. And he marueyled at their vnbeleue.

Mat.13.g Luc.4.c Iohā.4.c

And he wente aboute in the townes on euery syde, and taught them. And called the twolue, and begāne to sende them two and two, and gaue them power ouer the vnclene spretes. And commaunded thē, that they shulde take nothinge with them towarde their iourney, saue onely a rodde: no scrippe, no bred, no money in the gerdell, but shulde be shod with sandales, and that they shulde not put on two cotes. And he sayde vnto them: Where so euer ye shal entre in to an house, there abyde, tyll ye go thence. And

B Mat.10.b Luc.9.a

who so euer wyll not receaue you, ner heare you, departe out from thence, and shake of the dust from youre fete, for a wytnesse vnto them. I saye vnto you verely: It shal be easyer for Sodome and Gomorra in the

Mat.11.d Luc.10.a

daye of iudgment, then for that cite.

Mat.10.a

And they wēte forth, and preached, that men shulde amēde them selues, and they cast out many deuyls: and many that were sicke anoynted they with oyle, and healed thē.

Mat.14.a Luc.9.a

And it came to kynge Herods eares (for his name was now knowne) and he sayde: Jhon the baptist is rysen agayne from the deed, and therfore are his dedes so mightie. But some sayde: It is Elias. Some sayde: It is a prophet, or one of ỹ prophetes. But when Herode herde it, he sayde: It is Jhon whom I beheeded, he is rysen againe from the deed. This Herode had sent forth, and taken Jhon, and put him in preson, because of Herodias his brother Philippes wife, for he had maried her. Neuertheles Jhon sayde vnto Herode * It is not lawfull for the to haue ỹ brothers wife. But Herodias layed wayte for him, and wolde haue slayne him, and coude not. Notwithstōdinge Herode feared Jhō, for he knew that he was a iust and holy man: and he kepte him, and herkened vnto him in many thinges, and herde him gladly.

And there came a conuenient daye, that Herode on his byrth daye made a supper to the lordes, captaynes and chefe estates of Galile. Then the daughter of Herodias came in, and daunsed, and pleased Herode, and them that sat at the table. Then sayde the kynge vnto ỹ damsel: Aske of me what thou wilt, I wil geue it the. And he sware vnto her: What soeuer thou shalt aske of me, I wil geue it the, euen vnto ỹ one half of my kyngdome. She wente forth, and sayde vnto hir mother: what shal I aske? She sayde: Jhon baptistes heade. And immediatly she wēte in to the kynge with haist, and sayde: I will that thou geue me straight waye in a platter the heed of Jhon the baptist. Then the kynge was sory: Yet for the oothes sake and thē that sat at the table, he wolde not saye her nay.

And immediatly he sent the hangman, and commaunded his heade to be brought in. So he wēte, and heeded him in the preson, and brought his heade in a platter, and gaue it vnto the damsell, and the damsell gaue it vnto hir mother. And whan his disciples herde that, they came and toke his body, and layed it in a graue.

And the Apostles came together vnto Jesus, and tolde hī all, and what they had done and taught. And he sayde vnto them: Let vs go out of the waye in to the wyldernes, and rest a litle. For there were many comers and goers, and they had not tyme ynough to eate. And there he passed by shipe out of ỹ waye in to a deserte place. And the people sawe thē departynge awaye, and many knewe of it, and ranne thither together of fote out of all cities, and came before thē, and came vnto him. And Jesus wente out, and sawe moch people, and had cōpassion vpon them: for they were * as the shepe, that haue no shepherde, and he begāne a lōge sermon.

Now whan the daye was farre past, his disciples came vnto him, and sayde: This is

a deserte place, let them departe, that they maye go in to the vyllagies and townes rounde aboute, and bye them selues bred, for they haue nothinge to eate. But Jesus answered and sayde vnto them: geue ye them to eate.

And they sayde vnto him: Shal we go then, and bye two hundreth peny worth of bred, and geue them to eate? He sayde vnto them: How many loaues haue ye? Go and se. And when they had searched, they sayde: Fyue, and two fisshes. And he commaunded them all to syt downe by table fulles vpon the grene grasse. And they satdowne here a rowe and there a rowe by hundreds and by fifties. And he toke the fyue loaues and two fisshes, and loked vp vnto heauen, and gaue thankes, and brake the loaues, and gaue to the disciples, to set before them. And the two fisshes parted he amonge them all. And they all ate, and were satisfied. And they toke vp twolue baskettes full of ỹ broken peces and of the fisshes. And they that ate, were aboute fyue thousande men. And anone he caused his disciples to go in to the shippe, and to passe ouer before him vnto Bethsaida, whyle he sent awaye the people. And at euen was the shippe in the myddest of the see, and he alone vpon the londe. And he sawe that they were in parell with rowynge, for the wynde was agaynst them.

And aboute the fourth watch of ỹ night he came vnto them, and walked vpon the see, and wolde haue gone ouer by thē. And whan they sawe him walkinge vpon the see, they thought it had bene a spyrite, and cried out, for they sawe him all, and were afrayed. But immediatly he talked with them, and sayde vnto them: Be of good comforte, it is I, be not afrayed. And he wēte vnto them in to the shippe, and the wynde ceassed. And they were astonnyed, and marueled exceadingly: for they had forgotten the * loaues, and their hert was blynded.

And whan they were passed ouer, they came in to lande of Genezareth, and drue vp in to the hauen. And whan thy were come out of the shippe, immediatly they knewe him, and ranne thorow out all the region aboute, and beganne on euery syde to bringe vnto him in beddes soch as were sicke, where they herde that he was. And whither so euer he entred in to townes, cities or vyllagies, there layed they the sicke in the market place, and prayed him, that they might but touch the hemme of his garment. And as many as touched him, were made whole.

The VII. Chapter.

A Nd there came vnto him the Pharises, and certayne of the scrybes, that were come from Jerusalē. And whā they sawe certayne of his disciples eate bred with comon (that is, with vnwashen) handes, they complayned. For the Pharises & all the Jewes eate not, except they wasshy their handes oft tymes: obseruynge so the tradicions of the elders. And whan they come from the market, they eate not, except they waßhe. And many other thynges there be, which they haue taken vpon them to obserue, as the washinge of cuppes and cruses, and brasen vessels and tables.

Then the Pharises and scrybes axed him: Why walke not thy disciples after the tradicions of the elders, but eate bred with vnwaßhen handes? But he answered & sayde vnto them: Full well hath Esay prophecied of you Ypocrytes, as it is wrytte: This people honoureth me wt their lippes, but their hert is farre fro me. But in vayne do they serue me, whyle they teach soch doctrynes as are nothinge but the commaundemētes of mē. Ye leaue the cōmaundement of God and kepe the tradicions of men, as the wasshynge of cruses and cuppes, & many soch thinges do ye.

And he saide vnto thē: How goodly haue ye cast asyde the cōmaundement of God, to manteyne youre owne tradicions? For Moses sayde: Honoure father & mother. * Who so curseth father and mother, shal dye the death. But ye saye: A mā shal saye to father or mother: Corban, that is, The thinge ỹ I shulde helpe the with all, is geuē vnto God. And thus ye suffre him nomore to do ought for his father or his mother, & make Gods worde of none effecte, thorow youre owne tradicions that ye haue set vp. And many soch thinges do ye.

And he called vnto him all the people, and sayde vnto them: Herken vnto me ye all, and vnderstonde me. There is nothinge without a man, that can defyle him, whan it entreth in to him. But that goeth out of him, that is it that maketh the man vnclene. Yf eny man haue eares to heare, let him heare. And whan he came from the people in to ỹ house, his disciples axed him of this symilitude. And he sayde vnto them: Are ye so then without vnderstondinge? perceaue ye not yet, ỹ euery thinge which is without,

and goeth in to the mā, can not defyle him: For it entreth not in to his hert, but in to ỹ bely, and goeth out in to the draught, that purgeth all meates.

C And he sayde: The thinge that goeth out of the man, that defyleth the man. For from within out of the hert of man proceade evell thoughtes, aduoutrye, whordome, murthur, theft, coueteousnes, wickednes, disceate, vnclennes, a wicked eye, blasphemy, pryde, foolishnes. All these evell thinges go from within, and defyle the man.

Mat.15.c And he arose, and wente from thence in to the borders of Tyre and Sydon, & entred in to an house, and wolde let no man knowe of it, and yet coude he not be hyd: For a certayne woman (whose doughter had a foule spirete) herde of him, and came and fell downe at his fete (and it was in Heithē woman of Syrophenices) and she besought him, that he wolde dryve out the devell from hir doughter. But Jesus sayde vnto her: Let the children be fed first: It is not mete to take the childrēs bred, and to cast it vnto dogges. She answered and sayde vnto him: Yee LORDE, neverthelesse the whelpes also eate vnder ỹ table, of ỹ childrēs crōmes. And he D sayde vnto her: Because of this sayenge go thy waye, the devell is departed out of thy doughter. And she wente vnto her house, & founde that the devell was departed, and hir doughter lyenge on the bed.

Mat.9.d Luc.11.b And whan he wente out agayne from the coastes of Tyre and Sydon, he came vnto the see of Galile, thorow the myddes of ỹ coastes of the tē cities. And they brought vnto him one that was deaf, and had impediment in his speach. And they prayed him, that he wolde laye his hande vpon him.

And he toke him a syde from the people, and put his fyngers in his eares, and dyd spyt, and touched his tonge, and loked vp vnto heauen, sighed, and sayde vnto him: Ephatha, that is, be opened. And immediatly his eares were opened, and the bonde of his tōge was lowsed, and he spake right.

Marc.1.d and 9.a And he charged them, that they shulde tell no man.

But the more he forbad them, the more they published it, & marueyled out of measure, and sayde: * He hath done all thinges well. The deaf hath he made to heare, and the domme to speake.

*Gen.1.d Eccli 39.c

The VIII. Chapter.

AT the same tyme whan there was A moch people there, and had nothinge to eate, Jesus called his disciples to him, and sayde vnto them: I haue compassion vpon the people, for they haue taried wt me now thre dayes, & haue nothinge to eate. And yf I let them go home fro me fastynge, they shulde faynte by the waye. * For some of them were come from farre. And his disciples answered him: Where shulde we get bred here in the wyldernes, to satisfie them? And he axed thē: How many loaues haue ye? They sayde: Seuen. And he commaunded the people to syt downe vpon the grounde. And he toke the seuen loaues, and gaue thākes, and brake them, and gaue thē vnto his disciples to set them before the people. And they set thē before the people. And they had a few small fyshes, and whan he had geuen thankes, he bad set the same before the people. They ate, and were satisfied, & toke vp seuē baskettes full of ỹ brokē meate that was left. And they ỹ ate, were vpō a foure thousande. And he sent thē awaye.

And [illegible] with he wente in to a shippe B with his disciples, and came in to the coastes [illegible] Dalmanutha. And the Pharises went out, and begāne to dispute with him, and tempted him, and desyred a token of him from heuē. And he sighed in his spirete, and sayde: Why doth this generacion seke a token? Verely I saye vnto you: There shal no tokē be geuē vnto this generacion. And he left them, and wēte againe into the shippe, and passed ouer.

And they forgat to take bred with them, and had no more with them in the shippe but one loaf. And he cōmaunded them, and sayde: Take hede, and bewarre of the leuen of the Pharises, and of the leuen of Herode. And their myndes wauered here and there, and sayde amonge them selues: This is it, that we haue no bred. And Jesus vnderstode that, and sayde vnto them: Why trouble ye youre selues, that ye haue no bred? Are ye yet without vnderstondinge? Haue ye yet a blynded hert in you? Haue ye eyes, & see not? and haue ye eares, and heare not? and remembre ye not, that I brake fyue loaues amonge fyue thousande, how many baskettes full of broken meate toke ye then vp? They sayde: twolue. And * whan I brake the seuen amonge the foure thousande, how many baskettes full of broken meate toke ye then vp? They sayde: Seuen. And he sayde vnto thē: Why are ye then without vnderstondinge?

And he came to Bethsaida, & they brought

one blynde vnto him, and prayed him to touch him. And he toke the blynde by the hande, and led him out of the towne, and spat in his eyes, and layed his handes vpon him, and axed him whether he sawe ought. And he loked vp, and sayde: I se men goynge as yf I sawe trees. After this he layed his handes vpon his eyes ageyne, and made him to se. And he was brought to right againe, and sawe all clearly. And he sent him home, and sayde: Go not in to ỹ towne, and tell it also vnto noman therin.

D And Jesus wente out and his disciples into the townes of the cite Cesarea Philippi, And in ỹ waye he axed his disciples and sayde vnto them: What do men saye, that I am? They answered: They saye, thou art Jhon the baptist: Some saye thou art Elias, some that thou art one of the prophetes. And he sayde vnto them: But whom saye ye that I am? Then answered Peter and sayde vnto him: Thou art very Christ. And he charged them strately, that they shulde tell no man of him. And he begãne to teach them: The sonne of man must suffre many thinges, and be cast out of the elders & hye prestes and scrybes, and be put to death, and after thre dayes ryse agayne. And that word spake he fre openly. And Peter toke him vnto him, and beganne to rebuke him. But he turned him aboute, and loked vpon his disciples, and reproued Peter, and sayde: Go after me thou Sathan, for thou sauourest not the thinges that be of God, but of men.

E And he called vnto him the people with his disciples, and sayde vnto them: Who so euer wyl folowe me, let him denye himself, and take vp his crosse, and folowe me. For who so euer wyl saue his life, shal lose it: and who so euer loseth his life for my sake and ỹ gospels, ỹ same shal saue it. What helpeth it a mã though he wãne the whole worlde, and yet toke harme in his soule? Or, what can a man geue, to redeme his soule withall? Who so euer is ashamed of me and of my wordes amonge this aduouterous and synfull generacion, of him shal the sonne of man also be ashamed, whan he commeth in the glory of his father with the holy angels. And he sayde vnto them: Verely I saye vnto you: There stõde here some, which shal not taist of death, tyll they se the kyngdome of God come with power.

The IX. Chapter.

A And after sixe dayes Jesus toke vnto him Peter, James and Jhon, and brought them vp in to an hye mountayne out of the waye alone, and was trãsfigured before them, and his clothes were bright and very whyte as ỹ snowe, so whyte as no fuller can make vpon earth. And there appeared vnto thẽ Elias with Moses, and they talked with Jesus. And Peter answered, and sayde vnto Jesus: Rabbi, here is good beynge for vs. Let vs make thre tabernacles: one for the, one for Moses, and one for Elias. For he knewe not what he sayde, and they were very fearfull. And there was a cloude, which ouershadowed thẽ. And out of the cloude there came a voyce, and sayde: This is my deare sonne, * heare him. And immediatly they loked aboute them, and sawe noman more then Jesus onely with them. Mat.17.a Luc.9.d Mat.3.b Marc.1.a Luc.3.c * Deu 18

But whan they were downe from the mountayne, Jesus charged them, that they shulde tell no man what they had sene, tyll the sonne of man were rysen agayne from the deed. Mat.17.b

B And they kepte that sayenge by them, and axed one another: What is that ryssinge agayne from the deed? And they axed him, and sayde: Why saye the scrybes then, that * Elias must first come? He answered and sayde vnto them: Elias shal come first in dede, and bringe all thinges to right agayne. The sonne of man also shal suffre many thinges, and be despysed, * as it is wrytten. But I saye vnto you: Elias is come, and they haue done vnto him what they wolde, accordinge as it is wrytten of him. *Mala.3 * Esa.53. Psal.21.

And he came to his disciples, and sawe moch people aboute them, and the scrybes disputynge with them. And as soone as the people sawe, they were astonnyed, and ranne vnto him, and saluted him. And he axed the scrybes: What dispute ye with them? And one of the people answered, and sayde: Master, I haue brought vnto the my sonne, which hath a domme spryte: and whan so euer he taketh him, he teareth him, and he fometh, and gnasheth with the teth, and pyneth awaye, & I haue spoken to thy disciples that they shulde cast him out, and they coude not. Mat.17.b Luc.9.c

He answered him, and sayde: O thou vnfaithfull generacion, how longe shal I be with you? How longe shal I suffre you? Bringe hi hither to me. And they brought him vnto him. And as soone as the spryte sawe him, he tare him, and fell vpon the C

and goeth in to the mā, can not defyle him: For it entreth not in to his hert, but in to ỹ bely, and goeth out in to the draught, that purgeth all meates.

C And he sayde: The thinge that goeth out of the man, that defyleth the man. For from within out of the hert of man proceade euell thoughtes, aduoutrye, whordome, murthur, theft, coueteousnes, wickednes, disceate, vnclennes, a wicked eye, blasphemy, pryde, foolishnes. All these euell thinges go from within, and defyle the man.

Mat.15.c And he arose, and wente from thence in to the borders of Tyre and Sydon, & entred in to an house, and wolde let no man knowe of it, and yet coude he not be hyd: For a certayne woman (whose doughter had a foule spriete) herde of him, and came and fell downe at his fete (and it was in Heithē woman of Syrophenices) and she besought him, that he wolde dryue out the deuell from hir doughter. But Jesus sayde vnto her: Let the children be fed first: It is not mete to take the childrēs bred, and to cast it vnto dogges. She answered and sayde vnto him: Ye LORDE, neuertheles the whelpes also eate vnder ỹ table, of ỹ childrēs crōmes. And he D sayde vnto her: Because of this sayenge go thy waye, the deuell is departed out of thy doughter. And she wente vnto her house, & founde that the deuell was departed, and hir doughter lyenge on the bed.

Mat.9.d Luc.11.b And whan he wente out agayne from the coastes of Tyre and Sydon, he came vnto the see of Galile, thorw the myddes of ỹ coastes of the tē cities. And they brought vnto him one that was deaf, and had impediment in his speach. And they prayed him, that he wolde laye his hande vpon him.

And he toke him a syde from the people, and put his fyngers in his eares, and dyd spyt, and touched his tonge, and loked vp vnto heauen, sighed, and sayde vnto him: Ephatha, that is, be opened. And immediatly his eares were opened, and the bonde of his tōge was lowsed, and he spake right.

Marc.1.d and 9.a And he charged them, that they shulde tell no man.

But the more he forbad them, the more they published it, & marueyled out of measure, and sayde: * He hath done all thinnGen.1.d Eccli.39.c ges well. The deaf hath he made to heare, and the domme to speake.

The VIII. Chapter.

AT the same tyme whan there was A mocb people there, and had nothinge to eate, Jesus called his disciples to him, and sayde vnto them: I haue compassion vpon the people, for they haue taried wt me now thre dayes, & haue nothinge to eate. And yf I let them go home fro me fastynge, they shulde faynte by the waye. * For Mar some of them were come from farre. And his disciples answered him: Where shulde we get bred here in the wyldernes, to satisfie them? And he axed thē: How many loaues Mar haue ye? They sayde: Seuen. And he commaunded the people to syt downe vpon the grounde. And he toke the seuen loaues, and gaue thākes, and brake them, and gaue thē vnto his disciples to set them before the people. And they set thē before the people. And they had a few small fyshes, and whan he had geuen thankes, he bad set the same before the people. They ate, and were satisfied, & toke vp seuē baskettes full of ỹ brokē meate that was left. And they ỹ ate, were vpō a foure thousande. And he sent thē awaye.

And [illegible] he wente in to a shipp B with his disciples, and came in to the coastes [illegible] Dalmanutha. And the Pharises Mar wente out, and begāne to dispute with him, and temptynge him, and desyred a token of him from heuē. And he sighed in his spriete, and sayde: Why doth this generacion seke a Mar token? Verely I saye vnto you: There shal no tokē be geuē vnto this generacion. And he left them, and wēte agayne into the shippe, and passed ouer.

And they forgat to take bred with them, and had no more with them in the shippe but one loaf. And he cōmaunded them, and sayde: Take hede, and bewarre of the leuen of the Pharises, and of the leuen of Herode. And their myndes wandered here and there, and sayde amonge them selues: This is it, that we haue no bred. And Jesus vnderstode that, and sayde vnto them: Why trouble ye youre selues, that ye haue no bred? Are ye yet without vnderstondinge? Haue ye yet a blynded hert in you? Haue ye eyes, & se not? and haue ye eares, and heare not? and remC bre ye not, that I brake fyue loaues amonge fyue thousande, how many baskettes full of broken meate toke ye then vp? They sayde: twolue. And * whan I brake the seuen Mat amonge the foure thousande, how many baskettes full of broken meate toke ye then vp? They sayde: Seuen. And he sayde vnto thē: Why are ye then without vnderstondinge?

And he came to Bethsaida, & they broughe

one blynde vnto him, and prayed him to touch him. And he toke the blynde by the hande, and led him out of the towne, and spat in his eyes, and layed his handes vpon him, and axed him whether he sawe ought. And he loked vp, and sayde: I se men goynge as yf I sawe trees. After this he layed his handes vpon his eyes ageyne, and made him to se. And he was brought to right againe, and sawe all clearly. And he sent him home, and sayde: Go not in to ỹ towne, and tell it also vnto noman therin.

D And Jesus wente out and his disciples into the townes of the cite Cesarea Philippi, And in ỹ waye he axed his disciples and sayde vnto them: What do men saye, that I am? They answered: They saye, thou art Jhon the baptist: Some saye thou art Elias, some that thou art one of the prophetes. And he sayde vnto them: But whom saye ye that I am? Then answered Peter and sayde vnto him: Thou art very Christ. And he charged them strately, that they shulde tell no man of him. And he begãne to teach them: The sonne of man must suffre many thinges, and be cast out of the elders & hye prestes and scrybes, and be put to death, and after thre dayes ryse agayne. And that word spake he fre openly. And Peter toke him vnto him, and beganne to rebuke him. But he turned him aboute, and loked vpon his disciples, and reproued Peter, and sayde: Go after me thou Sathan, for thou sauourest not the thinges that be of God, but of men.

E And he called vnto him the people with his disciples, and sayde vnto them: Who so euer wyl folowe me, let him denye himself, and take vp his crosse, and folowe me. For who so euer wyl saue his life, shal lose it: and who so euer loseth his life for my sake and ỹ gospels, ỹ same shal saue it. What helpeth it a mã though he wãne the whole worlde, and yet toke harme in his soule? Or, what can a man geue, to redeme his soule withall? Who so euer is ashamed of me and of my wordes amonge this aduouterous and synfull generacion, of him shal the sonne of man also be ashamed, whan he commeth in the glory of his father with the holy angels. And he sayde vnto them: Verely I saye vnto you: There stõde here some, which shal not taist of death, tyll they se the kyngdome of God come with power.

The IX. Chapter.

A ND after sixe dayes Jesus toke vnto him Peter, James and Jhon, and brought them vp in to an hye mountayne out of the waye alone, and was trãsfigured before them, and his clothes were bright and very whyte as ỹ snowe, so whyte as no fuller can make vpon earth. And there appeared vnto thẽ Elias with Moses, and they talked with Jesus. And Peter answered, and sayde vnto Jesus: Rabbi, here is good beynge for vs. Let vs make thre tabernacles: one for the, one for Moses, and one for Elias. For he knewe not what he sayde, and they were very fearfull. And there was a cloude, which ouershadowed thẽ. And out of the cloude there came a voyce, and sayde: This is my deare sonne, * heare him. And immediatly they loked aboute them, and sawe noman more then Jesus onely with them. A Mat.17.a Luc.9.d Mat.3.b Marc.1.a Luc.3.c * Deu 18

But whan they were downe from the mountayne, Jesus charged them, that they shulde tell no man what they had sene, tyll the sonne of man were ryssen agayne from the deed. Mat.17.b

And they kepte that sayenge by them, and axed one another: What is that ryssinge agayne from the deed? And they axed him, and sayde: Why saye the scrybes then, that * Elias must first come? He answered and sayde vnto them: Elias shal come first in dede, and bringe all thinges to right agayne. The sonne of man also shal suffre many thinges, and be despysed, * as it is wrytten. But I saye vnto you: Elias is come, and they haue done vnto him what they wolde, acordinge as it is wrytten of him. B * Mala.3 * Esa.53 Psal.21.a

And he came to his disciples, and sawe moch people aboute them, and the scrybes disputynge with them. And as soone as the people sawe, they were astonnyed, and ranne vnto him, and saluted him. And he axed the scrybes: What dispute ye with them? And one of the people answered, and sayde: Master, I haue brought vnto the my sonne, which hath a domme spirite: and whan so euer he taketh him, he teareth him, and he fometh, and gnasheth with the teth, and pyneth awaye, & I haue spoken to thy disciples that they shulde cast him out, and they coude not. Mat.17.b Luc.9.c

He answered him, and sayde: O thou vnfaithfull generacion, how longe shal I be with you? How longe shal I suffre you? Bringe hi hither to me. And they brought him vnto him. And as soone as the spirite sawe him, he tare him, and fell vpon the C

earth, and weltred and fomed. And he axed his father: Howlonge is it, sens this happened vnto him? He sayde: Of a childe, and oft tymes hath he cast him in to the fyre and water, to destroye him: but yf thou canst do eny thinge, haue mercy vpon vs, and helpe vs. Jesus sayde vnto him: Yf thou couldest beleue: All thinges are possible vnto him that beleueth. And immediatly the father of the childe cried with teares, and sayde: LORDE I beleue: O helpe thou myne vnbeleue.

Now whan Jesus sawe that the people ranne to, he rebuked the foule spirite, and sayde vnto him: Thou domme and deaf spirite, I charge the, departe out of him, and entre nomore in to him from hence forth. And he cried, and rent him sore, and departed. And he was as though he had bene deed, in so moch that many sayde: he is deed. But Jesus toke him by the hande, and set him vp. And he arose. And whan he came home, his disciples axed him secretly: Why coulde not we cast him out? And he sayde: This kynde cā go out by no meanes, but by prayer and fastynge.

Mat.17.c

And they departed thēce, and toke their iourney thorow Galile, and he wolde not that eny man shulde knowe of it. But he taught his disciples, and sayde vnto them: The sonne of mā shalbe delyuered in to the handes of men, and they shal put him to death: and whan he is put to death, he shal ryse ageyne the thirde daye. But they vnderstode not that worde, and were afrayed to axe him.

D
Mat.17.d
Marc.9.d
Luc.18.d
Mat.9.c

And he came to Capernaum. And whan he was at home, he axed them: What disputed ye amonge youre selues by ỳ waye? But they helde their tūges: For they had disputed by the waye amonge them selues, who shulde be ỳ greateste. And he sat downe, and called the twolue, and sayde vnto them: Yf eny man wyl be the first, the same shal be the last of all, and the seruaunt of all. And he toke a childe, and set him in the myddest of them, and toke him in his armes, and sayde vnto them: Who so euer receaueth soch a childe in my name, receaueth me: and who so euer receaueth me, receaueth not me, but him that hath sent me.

Mat.18.a
Marc.10.c
Mat.20.d
Luc.9.e
Mat.10.b
Joh.13.c

Jhon answered him, and sayde: Master, we sawe one dryue out deuels in thy name, but he foloweth not vs, and we forbad him because he foloweth vs not. But Jesus sayde: Forbyd him not: for ỳ there is no mā that doth a myracle in my name, and can soone

1.Co.12.a

speake euell of me. For who so euer is not agaynst vs, the same is for vs. And who so euer geueth you a cuppe of water to drynke in my name, because ye belonge vnto Christ, verely I saye vnto you: he shal not lose his reward. And who so offendeth one of these litle ones that beleue in me, it were better for him, that a mylstone were hāged aboute his neck, and he cast in to the see. Yf thy hāde offende the, cut him of. Better it is for the to entre in to life lame, thē hauynge two hondes to go in to hell in to the euerlastinge fyre, where their worme dyeth not, and their fyre goeth not out.

Mat.10.a
Mat.18.b
Luc.17.a

Yf thy fote offende the, cut him of. Better it is for the to entre in to life crepell, thē hauynge two fete to be cast in to hell in the fyre euerlastynge, where their worme dyeth not, and their fyre goeth not out. Yf thine eye offende the, cast him from the. Better it is for the to entre in to ỳ kyngdome of God with one eye, then hauynge two eyes to be cast in to the fyre of hell: where their worme dyeth not, and their fyre goeth not out. For euery mā must be salted wt fyre, & euery offerynge shalbe seasoned wt salt. The salt is good: but yf ỳ salt be vnsauery, wherwith all shal it be salted? Haue salt in you, & peace amonge yō selues one with another.

Mat.18.b
Mar.9.b
Mat.18.b
Mar.9.b
Exo.30.a
Leui.2.a
Mat.5.c
Luc.14.a

The X. Chapter.

A

And he rose vp, and came from thence in to the places of Jewry beyonde Jordan. And the people wēte agayne vnto him by heapes, and as his maner was he taught them agayne. And the pharises came vnto him, and axed him, yf it were lawfull for a man to put awaye his wife, and tempted him withall. But he answered and sayde: What hath Moses cōmaunded you? They sayde: Moses suffred to wryte a testimoniall of deuorcemēt, and to put her awaye. Jesus answered, and sayde vnto them: Because of ỳ hardnesse of yō hert dyd Moses wryte you this commaundement. But from the first creacion God made thē man and woman. For this cause shal a man leaue his father & mother, and cleue vnto his wife, and they two shalbe one flesh. Now are they not twayne thē, but one flesh. Let not man therfore put asunder that, which God hath coupled together.

Deu.24.a
Mat.19.a
Gen.1.c
Gen.2.b

And at home his disciples axed him agayne of ỳ same. And he sayde vnto thē: Who so euer putteth awaye his wife, & marieth another, breaketh wedlocke to her warde. And yf a womā forsake hir huſs bande, & be maried to another, she cōmitteth aduoutrie.

Mat.5.c
Luc.16.b

B And they brought childrē vnto him, that he might touch them. But the disciples reproued those that brought thē. Neuertheles whan Jesus sawe it, he was displeased, and sayde vnto them: Suffre the children to come vnto me, and forbyd them not, for of soch is the kyngdome of God. Verely I saye vnto you: Who so euer receaueth not the kyngdome of God as a childe, he shal not entre therin. And he toke them vp in his armes, and layed his handes vpon them, and blessed them.

And whan he was gone forth vpon the waye, there came one runninge, and kneled vnto him, & axed him: Good Master, what shal I do, that I maye inheret euerlastinge life: But Jesus saide vnto him: Why callest thou me good? There is no man good, but God onely, Thou knowest the commaundementes: Thou shalt not breake wedlocke: thou shalt not kyll: thou shalt not steale: thou shalt beare no false wytnesse: thou shalt begyle no man: Honoure thy father and mother. But he answered, and sayde vnto him: Master, all these haue I kepte fro my youth vp. And Jesus behelde him, and loued him, & sayde vnto him: Thou wantest one thinge: Go thy waye, and * sell all that thou hast, and geue it vnto ỹ poore: so shalt thou haue a treasure in heauen, and come & followe me, and take the crosse vpon ỹ. And he was disconforted at the sayenge, & went awaye sory, for he had greate possessions.

C And Jesus loked aboute him, and sayde vnto his disciples: O how hardly shal the ryche come into ỹ kyngdome of God? And the disciples were astonnyed at his wordes. But Jesus answered agayne, and sayde vnto them: Deare children, how harde is it for them that trust in riches, to come into the kyngdome of God? It is easier for a Camell to go thorow the eye of a nedle, then for a rich man to entre in to ỹ kyngdome of God. Yet were they astonnyed ỹ more, and sayde amonge thē selues: Who can thē be saued? But Jesus behelde them, and sayde: With men it is vnpossyble, but not with God: for with God all thinges are possyble.

Then sayde Peter vnto him: Beholde, we haue forsaken all, and folowed the. Jesus answered & sayde: Verely I saye vnto you: There is no man that forsaketh house, or brethren, or sisters, or father or mother, or wife, or children, or londes for my sake and the gospels, that shal not receaue an hundreth folde now in this tyme, houses, and brethrē, and sisters, and mothers and children, and londes with persecucions, and in the worlde to come euerlastinge life. But many that are the first, shal be the last: and the last the first. Luc.13.c

D They were in the waye goinge vp to Jerusalem, and Jesus wente before them. And they were astonnyed, and folowed him, and were afrayed. And Jesus toke the twolue agayne, and tolde them what shulde happē vnto him. Beholde, we go vp to Jerusalem, and the sonne of man shalbe delyuered vnto the hye prestes and scrybes, and they shal condemne him to death, and delyuer him vnto the heythē. And they shal mocke hī, and scourge him, and spyt vpon him, and put him to death, and on the thirde daye shal he ryse agayne. Mat.20.b Luc.18.d

Then wēte vnto him James and Jhon ỹ sonnes of Zebede, and sayde: Master, We desyre, that what soeuer we axe of the, thou wilt do it for vs. He sayde vnto thē: What desyre ye that I shal do to you? They sayde vnto him: Graunte vs, that we maye syt one at thy right hande, and one at thy left hande in thy glory. But Jesus sayde vnto thē: Ye wote not what ye axe. Maye ye drynke the cuppe, ỹ I shal drynke? and be baptysed with the baptyme that I shal be baptysed withall? They sayde vnto him: Yee ỹ we maye. Jesus sayde vnto them: The cuppe that I drynke, shal ye drynke in dede: and be baptysed with the baptyme that I shall be baptysed withall. Neuertheles to syt at my right hande and at my left, is not myne to geue you, but vnto them for whom it is prepared. Mat.20.c

And whā the ten herde that, they disdayned at James and Jhon. But Jesus called them, and sayde vnto them: Ye knowe that the prynces of ỹ worlde haue dominacion of the people, and ỹ mightie exercise auctorite amonge them. So shal it not be amonge you: but who so euer wil be greate amōge you, shal be youre mynister: and who so wyl be chefest amonge you, shalbe seruaunt of all. For the sonne of man also came not to be serued, but to do seruyce, and * to geue his life to a redempcion for many. Mat.20. Marc.9.c Luc.9.c and 22.b * Ioh.10.

And they came vnto Jericho. And whan he wente out of Jericho, and his disciples, and moch people, there sat one blynde Barthimeus the sonne of Thimeus by ỹ waye, and begged. And whā he herde that it was Jesus of Nazareth, he began to crie and saye: Jesu thou sonne of Dauid haue mercy vpon me. And many reproued him, that he shulde holde his tunge. But he cried moch Mat.20.d Luc.18.d

more: Thou sonne of Dauid haue mercy vpō me. And Jesus stode styll, and bad call him. And they called the blynde, and sayde vnto him: Be of good comforte, arise, he calleth the. And he cast awaye his garment from him, stode vp, and came to Jesus. And Jesus answered, & sayde vnto him: What wilt thou that I do vnto the? The blynde sayde vnto him: Master, that I might se. Jesus sayde vnto him: Go ỳ waye, thy faith hath helped ỳ. And immediatly he had his sight and folowed him in the waye.

The XI. Chapter.

A Mat.21.a Luc.19.c AND whan they came nye Jerusalem to Bethphage and Bethanye vnto mount Oliuete, he sent two of his disciples, and sayde vnto them: Go in to the towne that lyeth before you, and as soone as ye come in, ye shal synde a foale bounde, wher vpon no man hath sytte: lowse it, and bringe it hither. And yf eny man saye vnto you: wherfore do ye that? Then saye ye: The LORDE hath nede therof, and forth with he shal sende it hither. They wēte their waie and founde the foale tyed by ỳ dore without at the partynge of the waye, and lowsed it. And certayne of those ỳ stode there, axed them: What do ye, that ye lowse the foale? But they sayde vnto thē, like as Jesus had commaunded them. And so they let them alone. And they brought the foale vnto Jesus, and layed their clothes theron, and he sat theron. But many spred their garmētes in the waye: some cut downe braunches frō the trees, and strowed thē in the waye. And they that wente before, and that folowed after, cried, and sayde: Hosyanna, blessed be he, that commeth in the name of the LORDE: blessed be the kyngdome of oure father Dauid, which commeth in the name of the LORDE. Hosyanna in the height.

Joh̄.12.c Psal.117.c

B AND the LORDE entred in to Jerusalem, and wente in to the temple, and loked vpon all. And at euen he wente out vnto Bethany with the twolue: and on the morow whā they departed from Bethanye, he hūgred, and sawe a fygge tre afarre of, which had leaues. Then came he nye, (to se) yf he coude synde eny thinge theron. And whan he came to it, he founde nothinge but leaues (for the tyme of fygges was not yet) And Jesus answered, and sayde vnto it: Neuer mā eate frute of the for euermore. And his disciples herde it.

Mat.21.b Luc.19.a

And they came to Jerusalem. And Jesus wente in to the temple, and beganne to dryue out the sellers and byers in the tēple, & ouerthrew the tables of the money chaungers, and the stoles of the doue sellers, and suffred not eny man to cary a vessell thorow the temple. And he taught and sayde vnto them: Is it not wrytten: My house shalbe called a house of prayer for all people? But ye haue made it a denne of murthurers.

And the scrybes and hye prestes herde of it. And they sought how they might destroye him, but they were afrayed of him, for all the people marueled at his doctryne. And at euen he wente out of the cite. And on the morow they passed by, and sawe the fygge tre, that it was wythred vnto the rote. And Peter thought theron, and sayde vnto him: Master, beholde, the fygge tre ỳ thou cursedest, is wythred awaye. Jesus answered, and sayde vnto them: Haue faith in God. Verely I saye vnto you: Who so euer saieth vnto this mountayne: Avoyde, and cast thy self in to the see, and douteth not in his hert, but beleueth that the thinges shal come to passe which he saieth, then loke what he sayeth, it shal come to passe. Therfore I saye vnto you: What so euer ye desyre in youre prayer, beleue that ye shal receaue it, and ye shal haue it. And whan ye stonde and praye, forgeue yf ye haue ought ageynst eny man, that youre father also in heauen, maye forgeue you youre trespaces.

D AND they came agayne vnto Jerusalem and whan he wente in the temple, there came vnto him the hye prestes and scrybes and the elders, and sayde vnto him: By what auctorite dost thou these thinges? and who gaue the this auctorite to do soch?

But Jesus answered and sayde vnto the: I wil axe you a worde also, answere me, and I wyl tell you, by what auctorite I do these. The baptyme of Jhon, was it from heauen, or of men? Answere me.

And they thought in them selues: yf we saye, it was from heauen, then shal he saye: Why dyd ye not then beleue him? But yf we saye: It was of men, then feare we the people, for they all helde that Jhon was a true prophet. And they answered, and saide vnto him: We can not tell. And Jesus answered, and sayde vnto them: Neither tell I you, by what auctorite I do these thinges.

The XII. Chapter.

A AND he beganne to speake vnto them by parables: A certayne mā planted

a vynyarde, and made a hedge aboute it, and dygged a wynne presse, and buylded a tower, and let it out vnto hußbande men, and wente in to a straunge countre. And whan the tyme was come, he sent a seruaũt to the hußbande men, that he might receaue of the hußbandmen, of the frute of the vynyarde. But they toke him, and bet him, and sent him awaye emptye. Agayne, he sent vnto them another seruaunt, whom they stoned, and brake his heade, and sent him awaye shamefully dealt withall. Agayne he sent another, whom they slew, and many other: some they bett, and some they put to death.

Then had he yet one sonne onely, whom he loued, him he sent also vnto them at the last, and sayde: they wyl stonde in awe of my sonne. But the same hußbandmen sayde amonge them selues: This is the heyre, Come, let vs kyll him, so shal the inheritaunce be ours. And they toke him, and slewe him, and cast him out of the vynyarde. What shal now the lorde of the vynyarde do? He shal come and destroye the hußbande men, and geue the vynyarde vnto other. Haue ye not red this scripture: The same stone which the buylders refused, is become the headstone in the corner? This was the LORDES doynge, and it is maruelous in oure eyes.

And they wente aboute to take him (but they feared the people) for they perceaued, that he had spokẽ this parable agaynst thẽ. And they left him, and wente their waye.

B And they sent vnto him certayne of the Pharises and Herodes officers to take him in his wordes. And they came, and sayde vnto hi: Master, we knowe that thou art true and carest for no man. For thou regardest not the outwarde appearaunce of men, but teachest ỹ waye of God truly. Is it lawfull to geue tribute vnto the Emperoure, or not? Ought we to geue it, or ought we not to geue it? But he perceaued their ypocrisse, and sayde vnto them: Why tempte ye me? Brynge me a peny, that I maye se it. And they brought it him. Then sayde he: Whose ymage and superscripcion is this? They sayde vnto him: The Emperours. Then answered Jesus and sayde vnto thẽ: Geue therfore vnto the Emperoure that which is the Emperours, and vnto God that which is Gods. And they marueled at him.

Then came vnto him the Saduces (which holde that there is no resurreccion) these axed him, and sayde: Master, Moses wrote vnto vs. Yf eny mans brother dye, and leaue a wife, and leaue no children, his brother shal take his wife, and rayse vp sede vnto his brother. Now were there seuen brethren: the first toke a wife, and dyed, and left no sede: and the seconde toke her, and dyed, and left no sede also: the thirde in like maner. Deut.25.a

And they all seuen toke her, and left no sede. At the last after them all, the wyfe dyed also. Now in the resurreccion whan they shal ryse agayne, whose wife shal she be of them? For seuen had her to wife.

Then answered Jesus, and sayde vnto them: Do not ye erre? because ye knowe not the scryptures ner ỹ power of God? Whan they shal ryse agayne from the dede, they shal nether mary ner be maried, but they are as the angels in heauen. As touchinge the deed, that they shal ryse agayne, haue ye not red in the boke of Moses, how God spake vnto him in the bush, and sayde: I am the God of Abraham, and the God of Jsaac, & the God of Jacob? Yet is not God a God of the deed, but of the lyuynge. Therfore ye erre greatly. Exod.3.a Act.7.d

And there came vnto him one of the scrybes, that had herkened vnto thẽ how they disputed together, and sawe that he had answered them well, and axed him: Which is the chefest cõmaundement of all? Jesus answered him: The chefest commaundemẽt of all commaundementes is this: Heare O Jsrael, the LORDE oure God is one God, and thou shalt loue the LORDE thy God with all thy hert, with all thy soule, with all thy mynde, and with all thy strength. This is the chefest commaundement, and the seconde is like vnto it: Thou shalt loue thy neghboure as thy self. There is none other greater commaundement then these. Mat.22.d Deut.6.f and 30.b Leui.19. Ro.13.b

And the scrybe sayde vnto him: Master, Verely thou hast sayde right: for there is but one God, & there is none other without him, and to loue him with all the hert, with all the mynde, with all the soule, and with all the strength, and to loue a mans neghboure as himself, is more then brent sacrifices and all offerynges. But whã Jesus sawe that he answered discretly, he sayde vnto him: Thou art not farre from the kyngdome of God. And after this durst no man axe him eny mo questions.

And Jesus answered, and sayde, whan he D taught in the temple: How saye the scrybes, Mat.22.d ỹ Christ is the sonne of Dauid? But Dauid Luc.20.e

himself saieth thorow the holy goost: The
Psal.109.a LORDE sayde vnto my LORDE: Syt thou on my right honde, tyll I make thine enemies ẏ fotestole. There Dauid calleth him his LORDE. How is he thē his sonne? And many people herde him gladly.

Mat.23.a Luc.20.c And he taught thē, and sayde vnto thē: Bewarre of the scrybes, that loue to go in longe garmentes, and loue to be saluted in the market, and syt gladly aboue in the synagoges and at the table: they deuoure wyddowes houses, and vnder a coloure they make longe prayers. These shal receaue the more damnacion.

Luc.21.a * 4.Reg. 12.b And Jesus sat ouer agaynst the * Gods cheste, and behelde how the people put money in to the Godscheste. And many that were riche: put in moch. And there came a poore wyddowe, and put in two mytes, which make a farthinge. And he called vnto him his disciples, and sayde vnto them: Verely I saye vnto you: this poore wyddowe hath put more in ẏ Godscheste, then all they that haue put in: For they all haue put ī of their superfluyte, but she of hir powerte hath put in all that she had, euen hir whole lyuynge.

The XIII. Chapter.

A Mat.24.a Luc.21.a AND whan he wēte out of the temple, one of his disciples sayde vnto him: Master, se, what stones and what a buyldinge is this? And Jesus answered and sayde vnto him: Seist thou all this greate buyldinge? There shal not one stone be left vpō another, ẏ shal not be broken downe.

And whan he sat vpon mount Oliuete ouer agaynst the temple, Peter and James, and Jhon, and Andrew axed him priuatly: Tell vs, Whan shal all these come to passe? And what shalbe the tokē, whā all these shalbe fulfilled? Jesus answered them, and beganne to saye: Take hede, that no man disceaue you, for there shal many come vnder my name, and saye: I am Christ, & shal disceaue many. But whan ye shal heare of the noyse of warres, be not ye afrayed: for so must it be, but ẏ ende is not yet. One people shal ryse ageynst another, and one realme ageynst another, and there shal be earth quakes here and there, and derth shal there be and troubles. These are the begynnynge of sorowes.

Isa.19.a

B Mat.10.b Some reade: coūcelhouses. But take ye hede to youre selues. For they shal delyuer you vp to the * councels, and synagoges, and ye shal be beaten, and shalbe brought before prynces and kynges for my names sake, for a wytnesse vnto thē. And ẏ gospel must first be preached amōge all people.

Now whan they shal lede you and delyuer you vp, take ye no thought afore what ye shal saye: and ymagyn ye nothinge afore hande, but what so euer shal be geuē you at the same houre, that speake: for it is not ye that speake, but the holy goost. One brother shal delyuer another vnto death, and the father the sonne, & the children shal ryse ageynst their fathers and mothers, and shal helpe them to death, and ye shal be hated of all men for my names sake. But who so endureth to the ende, shalbe saued.

Mat. Luc. Whan ye shal se the abhominacīō of desolacion (wherof it is spokē by * Daniel the prophet) stonde where it ought not (who so readeth it, let him marck it well) then let thē which be in Jewry, flye vnto the mountaynes: and let him that is on the house toppe not descēde into the house, ner come therin, to fetch eny thinge out of the house. And let him that is in the felde, not turne backe to fetch his clothes.

Mat. Luc. Dan. C But wo vnto them that are with childe, and to them that geue suck in those dayes. Neuertheles praye ye, that youre flight be not in the wynter. For in those dayes there shal be soch trouble as was not from the begynnynge of ẏ creatures which God created, vnto this tyme, nether shal be. And ẏ ẏ LORDE had not shortened those dayes, there shulde no man be saued. But for the electes sake whom he hath chosen, he hath shortened those dayes.

Mat. Luc. Now yf eny man shal saye vnto you at ẏ tyme: Lo, here is Christ: lo, he is there, beleue it not. For there shal aryse false Christes, and false prophetes, which shal do tokens & wonders, to disceaue euen the very chosen, yf it were possyble. But take ye hede, Behold, I haue tolde you all before.

Mat. Luc. Ioel. But at the same tyme after this trouble, the Sonne and Mone shal lose their light, and the starres shall fall from heauen, and the powers of the heauens shal moue: and Dan. then shal they se the sonne of man comming in the cloudes with greate power and glory. And thē shal he sende his angels, and shal gather together his chosen frō the foure wyndes, from one ende of the earth to the other.

Mat. Luc. Lerne a symilitude of the fyge tre: Whā his braunch is yet tēder, and hath brought forth leaues, ye knowe that the Sommer is nye. So lykewyse whā ye se all these thinges come to passe, be ye sure, that it is nye euen at the dores. Verely I saye vnto you: this generacīō shal not passe, tyll all these be fulfilled.

heaven and earth shal perisshe, but my wordes shal not perisshe. But of that daye and houre knoweth no man, nether the angels in heaven, no not the sonne him self, but the father onely.

Take hede, watch, & praye, for ye knowe not whan the tyme is. Like as a man that wente in to a straunge countre, and left his house, and gaue his seruauntes auctorite, vnto euery one his worke, and commaunded ye porter, that he shulde watch. Watch ye ther fore, for ye knowe not whā the master of ye house cōmeth, whether he cōmeth in the euenynge, or at mydnight, or aboute the cock crowynge, or in the mornynge, that he come not sodenly, and fynde you slepynge. Loke what I saye vnto you, that saye I vnto all. Watch.

The XIIII. Chapter

AND after two dayes was Easter, and the daies of swete bred. And ye hye prestes & scrybes sought how they might take him with disceate, & put him to death. But they sayde: Not in the feast daye, lest there be an vproure in the people.

And when he was at Bethanye in the house of Symon the leper, and sat at the table, there came a woman, which had a boxe of pure and costly Nardus oyntment. And she brake ye boxe, & poured it vpō his heade. Then were there some, ye disdayned and sayde: Where to serueth this waist? This oyntment might haue bene solde for more then thre hundreth pens, & bene geuē to ye poore. And they grudged agaynst her.

But Jesus sayde: let her be in rest. Why trouble ye her? She hath done a good worke vpō me. Ye haue allwaye the poore with you, and whā so euer ye wil, ye maye do thē good: but me haue ye not allwaie. She hath done what she coulde, she is come before, to anoynte my body for my buriall. Verely I saye vnto you: Where so euer this gospell shalbe preached in all the worlde, there shal this also that she hath now done, be tolde for a remembraunce of her.

And Judas Iscarioth one of the twolue wente vnto the hye prestes, to betraye him vnto them. Whan they herde ye, they were glad, & promysed that they wolde geue him money. And he sought, how he might cōueniently betraye him.

And vpon ye first daye of swete bred, whā the Easter lambe was offered, his disciples sayde vnto him: Where wilt thou ye we go and prepare, ye thou mayest eate ye Easter lābe? And he sent two of his disciples, and sayde vnto them: Go youre waye into the cite, and there shal mete you a mā bearinge a pitcher with water, folowe him, & where so euer he goeth in, there saye ye to the good man of the house: The Master sendeth the worde: Where is the gest house, wherin I maye eate the Easter lābe, wt my disciples? And he shal shewe you a greate parlour, which is paued & prepared, there make readye for vs. And ye disciples wēte forth, & came in to ye cite, & foūde it as he had sayde vnto thē. And they prepared ye Easter lambe.

C
At euen he came wt the twolue. And as they sat at the table & ate, Jesus sayde: Verely I saye vnto you: One of you ye eateth wt me, shal betraye me. And they were sory, & sayde vnto hī one after another: Is it I? & another (sayde:) is it I? He answered & saide vnto thē: One of the twolue, euen ye same ye dyppeth with me in ye platter. The sonne of man truly goeth forth, as it is wrytte of hī. But wo vnto that mā, by whom the sonne of man is betrayed. It were better for the same man, that he had neuer bene borne. Mat.26.b Luc.22.b Iohā.13.c

And as they ate, Jesus toke the bred, gaue thankes, & brake it, and gaue it thē, & sayde: Take, eate, this is my body. And he toke the cuppe, thāked, and gaue it thē, and they all dranke therof. And he sayde vnto them: This is my blonde of the new Testament, which shalbe shed for many. Verely I saye vnto you, that from hence forth I wil not drynke of the frute of the vyne, tyll ye daye ye I drynke it new in ye kyngdome of God. And whā they had sayde grace, they wēte forth vnto mount Oliuete. Mat.26.c Luc.22.b 1.Cor.11.c

D
And Jesus sayde vnto them: This night shal ye all be offended in me, for it is wrytten: * I wil smyte the sheperde, & the shepe shal be scatred abrode. Neuertheles after ye I am ryssen agayne, I wil go before you in to Galile. But Peter sayde vnto him: And though all men shulde be offended, yet wol de not I be offended. And Jesus sayde vnto him: Verely I saye vnto ye: To daye in this same night, before ye cock crowe two tymes, shalt thou denye me thryse. But he saide yet more: Yee though I shulde dye wt ye, yet wil I not denie ye. So saide they all ī like maner. Mat.26.c *Zac.13.b Act.1.a

And they came in to ye felde called Gethsemane, and he saide vnto his disciples: Syt ye here, tyll I go yonder, and praye. And he toke with him Peter & James, & Jhon, and begāne to ware fearefull, & to be in an agonye, & sayde vnto thē: My soule is heuye euē vnto ye death: tary ye here and watch. And he wente forth a litle, fell vpon the grounde

and prayed, that, (yf it were possyble) ye houre might passe frō him, and sayde: Abba, my father, all thinges are possyble vnto the, take this cuppe awaye fro me: Neuertheles not what I wyl, but what thou wilt.

E And he came vnto them, and founde thē slepynge, and sayde vnto Peter: Symon, slepest thou? Couldest thou not watch with me one houre? Watch and praye, that ye fal not in to temptacion. The spirite is wyllinge, but ye flesh is weake. And he wēte forth agayne, and prayde, and spake the same wordes, and returned, and founde them slepynge agayne: for their eyes were heuy, & they knewe not what they shulde answere him. And he came the thirde tyme, and sayde vnto them: Slepe on now, and take youre rest, It is ynough, the houre is come: beholde, ye sonne of man shalbe delyuered into the handes of synners: aryse, let vs be goynge. Beholde, he is at hande, that betrayeth me.

Mat.26.d Luc.22.d Iohā.18.a And immediatly whyle he yet spake, came Judas one of the twolue, and with him a greate multitude, with swerdes and staues from the hye prestes and scrybes and elders. And the traytoure had geuen them a token, and sayde: Whom so euer I kysse, that same is he, laye handes vpon him, and lede him awaye warely. And whā he was come, he wente straight waye vnto him, and sayde vnto him: O master, master, and kyssed him. Then layed they their handes vpon him, & toke him. But one of thē that stode by, drew out his swerde, and smote the hye prestes seruaunt, and cut of his eare.

F And Jesus answered, and sayde vnto thē: Mat.26.f Luc.22.d Ye are come forth as it were to a murthurer with swerdes and with staues to take me. I was daylie with you in the temple, and taught, and ye toke me not. * But this is done, that the scrypture maye be fulfilled. And all the disciples forsoke him, and fled. And there folowed him a yonge mā, which was clothed in lynnen vpon the bare skynne, and the yonge mē toke holde of him. But he let the lynnen go, and fled naked from them.

* Esa.53.b Marc.15.c

Mat 26.f Luc.22.d Ioh.18.b And they led Jesus vnto the hye prest, where all ye hye prestes, and elders and scrybes were come together. As for Peter, he folowed him a farre of in to the hye prestes palace. And he was there, and sat with the seruauntes, and warmed him.

Mat.26.f But the hye prestes and the whole counsell sought wytnesse agaynst Jesus, ye they might bringe him to death, and they founde none. Many gaue false wytnesse agaynst him, but their wytnesses agreed not together. And some stode vp, and gaue false wytnes agaynst him, and sayde: We herde him saye: I wil breake downe this temple that is made with hōdes, and in thre dayes buyld another not made wt handes. But their wytnesse agreed not together.

And the hye prest stode vp amonge them, and axed Jesus, and sayde: Answerest thou nothinge vnto it, that these testifie agaynst the? But he helde his tunge, and answered nothinge. Thē the hye prest axed him agayne, and sayde vnto him: Art thou Christ the sonne of the blessed? Jesus sayde: I am. And ye shal se the sonne of man syt at the right hande of power, and come in the cloudes of heauē. Then the hye prest rent his clothes, & sayde: What nede we eny mo wytnesses? Ye haue herde the blasphemy. What thynke ye? They all cōdemned him, that he was giltie of death. Then beganne there some to spyt vpō him, and to couer his face, and to smyte him with fistes, and to saye vnto him Prophecie vnto vs. And the seruauntes smote him on the face.

And Peter was beneth in ye palace. Thē came one of the wenches of the hye prest: And whā she sawe Peter warmynge him, she loked vpō hī, and sayde: And thou wast with Jesus of Nazareth also. But he denyed, & sayde: I knowe him not, nether can I tell what thou sayest. And he wente out in to the fore courte, and the cock crew. And a damsell sawe him, and beganne agayne to saye vnto them that stode by: This is one of them. And he denyed it agayne. And after a litle whyle they ye stode by, sayde agayne vnto him: Of a trueth thou art one of them for thou art a Galilean, and thy speach sōmdeth euen alike. But he begāne to curse and sweare: I knowe not the man, that ye speake of. And the cock crew agayne. Then thought Peter vpon the worde, that Jesus sayde vnto him: * Before ye cock crow two tymes, thou shalt denye me thryse. And he beganne to wepe.

The XV. Chapter.

AND soone in the mornynge the hye prestes helde a councell wt the elders and scrybes and the whole councell, & bounde Jesus, and led him awaye, and delyuered him vnto Pylate. And Pylate axed him: Art thou the kynge of the Jewes? he answered, and sayde vnto him: Thou sayest it. And the hye prestes accused him sore. But Pylate axed him agayne, and sayde: Answerest thou nothinge? Beholde, how sore they laye to ye charge. Neuertheles Jesus answe

red nomore, in so moch ỹ Pylate marueyled.

At that feast of Easter he was wonte to delyuer vnto them a presoner, whom so euer they wolde desyre. There was ī presō with the sedicious, one called Barrabas, which in the vproure had committed murthur.

And the people wente vp, and prayed him, that he wolde do, as he was wonte. Pylate answered them: wyl ye that I geue lowse vnto you the kynge of the Jewes? For he knew, that ỹ hye prestes had delyuered him of envye. But the hye prestes moued ỹ people, that he shulde rather geue Barrabas lowse vnto them.

Pylate answered agayne, and sayde vnto them: What wil ye thē that I do vnto him, whom ye accuse to be kynge of the Jewes? They cried agayne: Crucifie hi. Pylate sayde vnto thē: What euell hath he done? But they cried yet moch more: Crucifie him. So Pylate thought to satisfie the people, and gaue Barrabas lowse vnto them, and delyuered thē Jesus, to be scourged & crucified.

And the soudyers led him in to the comō hall, and called the whole multitude together, and clothed him with purple, and plated a crowne of thorne, and crowned him withall, and beganne to salute him: Hayle kynge of the Jewes. And smote him vpon the heade with a rede, and spytted vpō him, and fell vpō the kne, & worshipped him. And whā they had mocked him, they toke ỹ purple of him, and put his clothes vpon him, & led him out, that they might crucifye him.

And they compelled one that passed by, called Symon of Cyren (which came from the felde, and was the father of Alexander and Ruffus) to beare his crosse. And they brought him to the place Golgatha, which is by interpretacion: a place of deed mens skulles. And they gaue him wyne myrred wh myrre, to drynke, & he toke it not. And whan they had crucified him, they parted his garmētes, & cast lottes therfore, what euery one shulde take. And it was aboute ỹ thirde houre, & they crucified him. And the tytle of his cause was wrytte ouer aboue him (namely:) The kynge of the Jewes. And they crucified him wh two murthurers, one at ỹ right hande, and one at the left. Then was the scripture fulfilled, which sayeth: He was coūted amonge the euell doers.

And they that wēte by, reuyled him, and wagged their heades, and sayde: Fye vpon the, how goodly breakest thou downe ỹ tēple, & buyldest it agayne in thre dayes? Helpe ỹ self now, & come downe frō the crosse.

The hye prestes also in like maner laughed him to scorne amonge thē selues, with the scrybes, & sayde: He hath helped other, himself can he not helpe. Yf he be Christ and ỹ kynge of Israel, let him come downe now frō the crosse, ỹ we maye se it, & beleue. And they ỹ were crucified wh hī, checked hī also.

D And whā it was aboute the sixte houre, there was a darckenesse ouer the whole lōde, tyll aboute ỹ nyenth houre. And aboute ỹ nyenth houre Jesus cried loude, and sayde: Eli, Eli, lamma asabthani? which is interpreted: My God, my God, why hast thou forsaken me? And some that stode by, whan they herde ỹ, they sayde: Beholde, he calleth Elias. Then rāne there one, & fylled a spōge wh vyneger, & stickte it vpō a rede, & gaue hī to drynke, & sayde: Holde styll, let se, whether Elias wil come, and take him downe. But Jesus cried loude, and gaue vp the goost. And the vale of the tēple rent in two peces, from aboue tyll beneth.

Mat. 27. c Luc. 23. d Psal. 21. a Mat. 27. c Ioh. 19. c

The captayne that stode thereby ouer agaynst him, whā he sawe ỹ he gaue vp the goost with soch a crye, he sayde: Verely this man was Gods sonne.

Mat 27. f Luc. 23. e

E And there were wemen there also, which beheld this afarre of, amōge whō was Mary Magdalene, & Mary of James ỹ litle, & the mother of Joses, & Salome, which had folowed him whā he was in Galile, and ministred vnto hī: & many other ỹ wēte vp wh hī to Jerusalem. And at euen (for so moch as it was the daye of preparinge, which is the fore Sabbath) there came one Joseph of Arimathia, a worshipfull Senatoure (which loked also for the kyngdome of God) & wēte in boldely vnto Pilate, & axed ỹ body of Jesus. But Pylate marueyled ỹ he was deed all ready, & called ỹ captayne, & axed hī, whether he had lōge bene deed. And whā he had gotten knowlege of the captayne, he gaue Joseph ỹ body. And he bought a lynnē cloth, & toke him downe, & wrapped hī in ỹ lynnē clothe, & layed him in a sepulcre, which was hewē out of a rocke, & rolled a stone before ỹ dore of ỹ sepulcre. But Mary Magdalene and Mary Joses behelde, where he was layed.

Iohā. 19. c Mat. 27. g Luc. 23. e Iohā. 19. d Mat. 27. g

The XVI. Chapter.

A And whan the Sabbath was past, Mary Magdalene, & Mary James, and Salome, bought spyces, ỹ they might come, & anoynte hī. And they came to the sepulcre vpō a daye of ỹ Sabbathes very early, whā ỹ Sonne arose, & sayde one to another: Who shal rolle vs ỹ stone frō ỹ dore of the sepulcre? And whan they loked,

Mat. 28. a Luc. 24. a Iohā. 20. a

they sawe, that the stone was rolled awaye: for it was a very greate one. And they wente in to the sepulcre, and on the right hande they sawe a yonge man syttinge, which had a longe whyte garmēt vpon him, and they were abaßhed. But he sayde vnto thē: Be not ye afrayed, ye seke Jesus of Nazareth which was crucified: he is rysen, he is not here. Beholde, ỳ place, where they layed him. But go ye youre waye, and tell his disciples and Peter, that he wil go before you in to Galile, there shal ye se him * as he sayde vnto you. And they wente forth in all the haist, and fled from the sepulcre: for there was a tremblynge & feare come vpon them, nether sayde they eny thinge to eny man, for they were afrayed.

Act.1.a
*Mar.14.d

B But Jesus, whan he was rysen vp early vpō the first daye of the Sabbathes, he appeared first vnto Mary Magdalene, out of whom he had cast out seuen deuels. And she wēte and tolde thē that were with him, as they mourned and wepte. And whan they herde that he lyued, and had appeared vnto her, they beleued it not. After warde as two of thē were walkynge, he shewed himself vnder another figure, whan they were goynge vpon the felde. And they wente, and tolde the other: these they beleued not also.

Mat.28.a
Luc.24.a
1.Cor.15.a

Luc.24.b

At the last, as the eleuen sat at the table, he shewed him self vnto them, and rebuked their vnbeleue, and ỳ hardnesse of their hert, because they beleued not thē which had sene him rysen. And he sayde vnto them: Go ye youre waye in to all the worlde, and preach the gospell vnto all creatures. Who so beleueth and is baptysed, shalbe saued: but who so beleueth not, shalbe damned.

Luc.24.c

Mat.28.c
Iohā.20.c

C As for the tokens, which shal folowe thē that beleue, these are they: In my name shal they cast out deuyls: * Speake with new tunges: Dryue awaye serpētes: And yf they drynke eny deedly thinge, it shal not hurte them: * They shal laye their handes vpō the sicke, and they shal recouer.

Act.5.b.
8.2.16.c.
19.a
*Act.2.a
Luc.10.b
Act.28.a
vAct.14.b
and 28.a

And the LORDE, after that he had spoken vnto them, was taken vp in to heauen, and sytteth at the right hāde of God. And they wente out, and preached euery where. And the LORDE wrought with them, and confirmed the worde with tokens folowynge.

Luc.24.d
Act.1.b
and 7.g

The ende of the gospell of S. Marke.

The gospell of S. Luke.

What S. Luke conteyneth.

Chap. I. The cōcepcion and byrth of Jhon the baptist. The concepcion of Christ. The thāk full songes of Mary, and Zachary

Chap. II. The byrth & circūcision of Christ. How he was receaued in to the tēple, how Symeon and Anna prophecie of him, and how he was founde in the tēple amōge the doctours.

Chap. III. The preachinge, baptyme, and prisonment of Jhon. The baptyme of Christ, and a rehearsall of the generacion of the fathers.

Chap. IIII. Jesus is led in to the wylderneße, & fasteth all the tyme of his temptacion, ouercōmeth the deuell, goeth in to Galilee, preacheth at Nazareth and Caphernaū: the Jewes despyse him, the deuels knowlege him: he cōmeth in to Peters house, healeth his mother in lawe, and doth greate miracles.

Chap. V. Christ preacheth in the shippe: The disciples forsake all, and folowe him. He clenseth the leper, healeth the man of the palsy, calleth Mathew the customer, and eateth with open synners.

Chap. VI. He excuseth the disciples, that pluke the eares of corne, he healeth the man with the wythred hande, choseth his twolue Apostles, maketh a swete sermon, and teacheth to do good for euell.

Chap. VII. He healeth the captaynes seruaunt rayseth vp the wyddowes sonne from death to life, enfourmeth the disciples whom Jhon baptist sent vnto him, commendeth Jhon, and reproueth the Jewes for their vnthankfulnesse. He eateth with the pharisee. The woman waßheth his fete with hir teares, and he forgeueth her hir synnes.

Chap. VIII. Christ with his apostles goeth frō towne to towne and preacheth, sheweth the parable of the sede, telleth who is his mother and his brother, stilleth the raginge of the se, delyuereth the possessed, and dryueth the deuels in to the heerde of swyne, helpeth the sick woman and Jairus daughter.

Chap. IX. He sendeth out the twolue Apostles to preach, Herode heareth tell of hi, he fedeth fyue thousande men with fyue losues and two fishes, the disciples confesse him to be the sonne of God, he transfigureth himself vpon the mount, delyuereth the possessed, and teacheth his disciples to be lowly. They desyre vēgeance, but he reproueth them.

Chap. X. He sendeth the seuentye before him for to preach, and geueth thē a charge how to behaue them selues, prayseth his heauenly father, answereth the scrybe that tempted him and (by the example of the Samaritane) sheweth who is a mās neighbour. Martha receaueth the LORDE in to hir house, Mary Magdalene is feruent in hearinge his worde.

Chap. XI. He teacheth his disciples to pray, dryueth out a deuel, and rebuketh the blaspheamous pharises. They requyre sygnes and tokens. He eateth with the pharisee, and reproueth the ypocrisy of the pharises, scrybes and ypocrites.

Chap. XII. The leuen of the pharises. Christ conforteth his disciples agaynst persecucion warneth them to bewarre of cuvetousnesse, by the symilitude of a certayne rich man: he wyll not haue them to hange vpō earthly thinges, but to watch and to be ready agaynst his commynge.

Chap. XIII. Of the Galileans whom Pilate slew and of those that dyed in Syloe. The symlitude of the fyge tre. Christ healeth the sicke woman. The parable of the mustarde sede and leuen. Few entre in to the kyngdome. Christ reproueth Herode and Jerusalem.

Chap. XIIII. Jesus eateth with the pharisee, healeth the dropsye vpon the Sabbath, teacheth to be lowly, telleth of the greate supper, and warneth them that wyll folowe him, to laye their accomptes before, what it wyll cost thē. The salt of the earth.

Chap. XV. The louynge mercy of God openly set forth in the parable of the hundreth shepe, and of the sonne that was lost.

Chap. XVI. The parable of the wicked Mammon Not one title of Gods worde shal perish. Of the rich man, and of poore Lazarus.

Chap. XVII. Christ teacheth his disciples to avoyde occasions of euell, one to forgeue another, stedfastly to trust in God, and no man to presume in his owne workes. He healeth the ten lepers, speaketh of the latter dayes, and of the ende of the worlde.

Chap. XVIII. He teacheth to be feruēt in prayer cōtinually. Of the pharisee and the publican. The kyngdome of God belongeth vnto childre. Christ answereth the ruler, and promiseth reward vnto all soch as suffre losse for his sake and folowe him. The blynde mā is restored to his sight.

Chap. XIX. Of Zacheus, and the ten seruauntes to whō the ten talētes were delyuered. Christ rydeth to Jerusalem, and weepeth ouer it.

Chap. XX. They axe Christ one questyon, and he axeth them another. The parable of the vynyarde. Of tribute to be geuē vnto the Emperoure, & how Christ stoppeth the mouthes of the Saducees.

Chap. XXI. Christ commendeth the poore wyddow, telleth of the destruccion of Jerusalem, of false teachers, of the tokēs and troubles for to come, of the ende of the worlde, and of his owne commynge.

Chap. XXII. Christ is betrayed, they eate the easter lambe. The institucion of the sacramēt. They stryue who shalbe greatest, he reproueth them: He prayeth thre tymes vpon the mount. They take him and bringe him to the hye prestes house: Peter denyeth him thryse, and they bringe him before the councell.

Chap. XXIII. Jesus is brought before Pilate and Herode. The wemē make lamētacion for him. He prayeth for his enemies, forgeueth the synner vpon his right hande, dyeth on the crosse, and is buried.

Chap. XXIIII. The wemen come to the graue, Christ apeareth vnto the two disciples that go towarde Emaus, stondeth in the myddest of all his disciples, openeth their vnderstondinge in the scriptures, geueth them a charge, and ascendeth vp into heauen.

The gospell of S. Luke.

The prologe of S. Luke.

FOR so moch as many haue taken in hande, to set forth ỹ wordes of the actes that are come to passe amonge vs, like as they delyuered thē vnto vs, which from the begynnynge sawe them their selues, and were mynisters of the worde, I thought it good (after that I had diligently searched out all from the begynnynge) to wryte the same orderly vnto the (good Theophilus) that thou mightest knowe the certēte of ỹ wordes, wherof thou art informed.

The first Chapter.

AN the tyme of Herode kynge of Jewry, there was a preest named Zachary of the course of Abia: and his wife of the doughters of Aaron, & hir name Elizabeth. They were both righteous before God, and walked in all the commaundementes and statutes of the LORDE vnreproueably. And they had no childe, for Elizabeth was baren, and they were both well stricken in age. 1.Pa.23.

And it came to passe as he executed the prestes office before God whan his course came (acordinge to the custome of the presthode) it fell to his lott to burne incense. And he wente in to the temple of the LORDE, and the whole multitude of the people was without in prayer, whyle the incense was aburnynge. And the angell of the LOR Exo.30.b Heb.9.a

DE appeared vnto him, and stode on the
right syde of the altare of incēse. And whan
Zachary sawe him, he was abaßhed, & there
came a feare vpon him.

But the angell sayde vnto him: Feare
not Zachary, for thy prayer is herde. And ỳ
wife Elizabeth shal beare the a sonne, whose
name thou shalt call Jhon, & thou shalt
haue ioye and gladnesse: and many shal re-
ioyce at his byrth, for he shal be greate be-
fore the LORDE. Wyne and stronge drynke
shal he not drynke. And he shalbe fylled
with the holy goost, euen in his mothers wombe.
And many of the children of Israel shal he
turne vnto the LORDE their God. And he
Mala.3.d Matt.11.b shal go before him in the spirite and power
of* Elias, to turne the hertes of ỳ fathers
vnto the children, and the vnfaithfull vnto
the wyßdome of the righteous, to make the
people ready for the LORDE.

B And Zachary sayde vnto the Angel:
Gen.17.c and 18.b Iudic.13.b Wherby shal I knowe this? For I am olde,
and my wife well stricken in age. The an-
gell answered, and sayde vnto him: I am Ga-
briell that stonde before God, and am sent to
speake vnto the, and to shewe the these glad
tydinges. And beholde, thou shalt be domme,
and not able to speake, vntyll the daye
4.Re.7.a that this come to passe, because thou hast
*not beleued my wordes, which shalbe ful-
fylled in their season.

And the people wayted for Zachary, and
marueyled, that he taried so longe in the tē-
ple. And whā he wēte out, he coude not spea-
ke vnto them. And they perceaued, that he
had sene a vision in the tēple. And he becke-
ned vnto them, and remayned speachlesse.

And it fortuned whā the tyme of his offi-
ce was out, he wente home in to his house.
And after those dayes Elizabeth his wife
conceaued, and hyd hir self fyue monethes,
& sayde: Thus hath ỳ LORDE done vnto me
in ỳ dayes, wherin he hath loked vpō me, to
take awaye from me my rebuke amōge men.

Matt.1.c And in the sixte moneth was the angell
Gabriel sent from God in to a cite of Gali-
le, called Nazareth, vnto a virgin that was
spoused vnto a man, whose name was Jo-
seph, of the house of Dauid, and the virgins
name was Mary. And the angell came in
vnto her, and sayde: Hayle thou full of gra-
ce, the LORDE is with the: blessed art thou
amonge wemen.

C Whā she sawe him, she was abaßhed at
his sayenge, and thought: What maner of
Esa.7.c Mat.1.c salutacion is this? And the angell sayde vn-
to her: Feare not Mary, for thou hast foūde
grace with God. Beholde, thou shalt cōceā-
ue in thy wōbe, & beare a sonne* & shalt call Luc.
his name Jesus: he shalbe greāte, & shalbe
called ỳ sonne of the Hyest. And the LORDE
God shal geue him ỳ seate of Dauid his fa- Ba.
ther, & he shal be kinge ouer ỳ house of Jacob
for euer* & there shalbe no ende of his kyng- Dan.
dome. Then sayde Mary vnto the angell: Ma.
How shal this be, seinge I knowe not a mā? Ma.
The angell answered, & sayde vnto her: The
holy goost shal come vpon the, & the power
of the Hyest shal ouershadowe the. Therfo-
re that Holy also which shalbe borne (of the)
shalbe called the sonne of God. And beholde,
thy cosen Elizabeth she also hath cōceaued
a sonne in hir olde age, & this is the sixte mo-
neth of her, which is reported to be barē: Ma.
for with God is nothinge vnpossyble. And Ma- Lu.
ry sayde: Beholde, here am I the handma-
dē of the LORDE: be it vnto me, as thou hast
sayde. And the angell departed frō her.

And Mary arose in those dayes, and wen
te in to the moūtaynes with haist, into* ỳ
cite of Jewry, and came in to ỳ house of Za-
chary, and saluted Elizabeth. And it forwar-
ned as Elizabeth herde the salutacion of
Mary, the babe sprange in hir wombe. And
Elizabeth was fylled with the holy goost, &
cried loude, and sayde: Blessed art thou amō
ge wemen, and blessed is the frute of ỳ wom
be. And how happeneth this to me, that ỳ
mother of my LORDE commeth vnto me?
Beholde, whan I herde the voyce of thy sa-
lutacion, the babe sprange in my wombe w
ioye, And blessed art thou that hast beleued,
for ỳ thinges shalbe performed, which we
re tolde ỳ frō ỳ LORDE. And Mary sayde:

My soule magnifieth the LORDE.
And my spirite reioyseth ī God my Sauiour.
For he hath loked vpō the lowe degre of
his handmayde. Beholde, frō hence forth
shal all generacions call me blessed.
For he that is Mighty, hath done greate
thinges vnto me, and holy is his name.
And his mercy endureth thorow out all
generacions, vpon them that feare him.
He sheweth strength with his arme, and
scatreth them that are proude in the ymagi
nacion of their hert.
He putteth downe the mightie from the
seate, and exalteth them of lowe degre.
He fylleth the hongrie with good thin-
ges, and letteth the riche go emptye.
He remēbreth mercy, and helpeth vp his
seruaunt Israel.
Euen as he promysed vnto oure fathers,
*Abraham and to his sede for euer.

And Mary abode with her aboute thre monethes, and then returned home agayne.

And Elizabethes tyme was come, that she shulde be delyuered, & she brought forth a sonne. And hir neghbours and kynsfolkes herde, ỹ the LORDE had shewed greate mercy vpō her, & they reioysed with her. And it fortuned vpon the eight daye, they came to circumcyse ỹ childe, and called him Zachary after his father: And his mother answered, and sayde: Nay, but he shalbe called Jhon. And they sayde vnto her: There is none in ỹ kynne, ỹ is so called. And they made signes vnto his father, how he wolde haue him called. And he axed for wrytinge tables, wrote & sayde: His name is Jhon. And they marueyled all. And immediatly was his mouth and his tōge opened, and he spake, & praysed God. And there came a feare vpon all their neghbours. And all this acte was noysed abrode thorow out all the hill countre of Jewry: And all they ỹ herde therof, toke it to hert, and sayde: What maner of man wil this childe be? For the hande of the LORDE was with him.

And Zachary his father was fylled with the holy goost, and prophecied, and sayde:

Blessed be ỹ LORDE God of Israel, for he hath vysited and redemed his people.

And hath set vp an * horne of saluacion in the house of his seruaunt Dauid.

Euen as he promysed afore tyme, by the mouth of his holy prophetes.

That he wolde delyuer vs frō oure enemies, & from ỹ hande of all soch as hate vs.

And ỹ he wolde shewe mercy vnto oure fathers, & thynke vpō his holy * couenaūt.

Euen the ooth ỹ he sware vnto oure father Abraham, for to geue vs.

* That we delyuered out of ỹ hāde of ō enemies, might serue him without feare all the dayes of oure life, in soch holynes and righteousnes as is accepte before him.

And thou childe shalt be called a prophet of the hyest: for thou shalt go before ỹ LORDE, to prepare his wayes.

And to gene knowlege of saluacion vnto his people, for the remyssion of their synnes.

Thorow the tender mercy of oure God, wherby the daye spryngе from an hye hath vysited vs.

That he might geue light vnto them ỹ sytin darckneſſe and shadowe of death, and to gyde oure fete in to the waye of peace.

And the childe grew, and waxed stronge in spirite, and was in the wyldernes, tyll the tyme that he shulde shewe him self vnto the people of Israel.

The II. Chapter.

IT fortuned at the same tyme, that there wēte out a cōmaundement frō Augustus the Emperoure, that the whole worlde shulde be taxed. And this taxynge was the first that was executed, whan Syrenius was leftenaunt in Siria. And they wente all, every one to his owne cite to be taxed. Then Joseph gat him vp also frō Galile, out of the cite of Nazareth, in to Jewry, to ỹ cite of Dauid, which is called Bethleem, (because he was of ỹ house and lynage of Dauid) that he might be taxed wt Mary his spoused wife, which was wt childe. 1. Reg. 15. 16. 2. 20. b

And it fortuned whyle they were there, ỹ tyme was come, that she shulde be delyuered. And she brought forth hir first begotte sonne, & wrapped him in swadlinge clothes, and layed him in a maunger: for they had els no rowme in the ynne. Mat. 1. c

And there were in ỹ same region shepherdes in the felde by the foldes, and watchinge their flocke by night. And beholde, ỹ angell of the LORDE stode by thē, and ỹ bughtnes of the LORDE shone rounde aboute them, and they were sore afrayed. And the angell sayde vnto them: Be not afrayed. Beholde, I brynge you tydīges of greate ioye, which shall happen vnto all people: for vnto you this daye is borne ỹ Sauioure, euē Chriſt ỹ LORDE, in the cite of Dauid. And take this for a token: Ye shal fynde the babe swadled, and layed in a maunger. And straight waye there was by the angell a multitude of heauenly hoostes, which praysed God, and sayde: Glory be vnto God an hye, & peace vpon earth, and vnto men a good wyll.

And it fortuned whā the angels were gone from thē in to heauē, the shepherdes sayde one to another: let vs go now euen vnto Bethleem, and se this thinge that is happened, which ỹ LORDE hath shewed vnto vs. And they came wt haist, & founde both Mary and Joseph, & the babe layed in ỹ maunger. And whan they had sene it, they publisshed abrode the sayenge, ỹ was tolde thē of this childe. And all they that herde it, wondred at the wordes, which the shepherdes had tolde them. But Mary kepte all these sayenges, and pondred them in hir hert. And the shepherdes returned, prayſinge and laudinge God, for all that they had herde and sene, euen as it was tolde them.

And whan eight dayes were ended, that the childe shulde be circumcysed, his name was called Jesus, * which was named of ỹ angell, before he was conceaued in his mothers wombe. Gen. 17. b * Luc. 1. c

D And whā the dayes of their purificacion
Leuit.12.b after the lawe of Moses, were come, they
1.Reg.1.d brought him to Jerusalē, that they might
presēt him vnto the LORDE (As it is wryt
*Exo.13.a ten in the lawe of the LORDE: *Every mā
Num.3.c childe that firste openeth the Matrix, shalbe
called holy vnto ỳ LORDE) and that they
might geue the offeryng, as it is wryttē in
the lawe of the LORDE (namely) a payre of
turtle doues, or two yonge pigeons.

And beholde, there was a man (at Jeru-
salē) whose name was Symeon, and the sa-
me mā was iust, and feared God, and lōged
for the consolacion of Israel, and the holy
goost was in him. And an answere was geuē
him of the holy goost, that he shulde not se
death, before he had sene ỳ LORDES Christ.
And he came by inspiracion in to the tēple.

E And whan the elders brought the childe
Jesus in to the temple, to do for him after ỳ
Leui.12.b custome of the *lawe, then toke he him vp
in his armes, and praysed God, and sayde:
LORDE, now lettest thou thy seruaūt de-
parte in peace, accordinge to thy promesse.
For myne eyes haue sene thy Sauioure,
whō thou hast prepared before all people.
Esa.49.b *A light for the lightenynge of the Hey-
Act.13.e thē, & for the prayse of ỳ people of Israel.

And his father and mother marueyled
at the thinges that were spokē of him. And
Symeon blessed them, and sayde vnto Ma-
ry his mother: Beholde, this (childe) shalbe
set to a fall, and to an vprysinge agayne of
many in Israel, and for a token, which shal-
be spokē agaynst. And the swerde shal pear-
se thy soule, that the thoughtes of many her-
tes maye be opened.

A And there was a prophetisse, one Anna,
the doughter of Phanuel of the tribe of A-
ser, which was of a greate age, and had ly-
ued seuen yeares with hir husbāde from hir
virginite, & had now bene a wedowe aboute
foure score & foure yeares, which came neuer
frō the tēple, seruynge God wt fastynge and
prayenge, daye and night: the same came
forth also the same houre, and praysed the
LORDE, and spake of him vnto all that lo-
ked for the redempcion at Jerusalem.

And whan they had performed all acor-
dinge to the lawe of the LORDE, thy retur-
ned ī to Galile, to their owne cite Nazareth.
And the childe grewe, and wexed stronge in
spirite, full of wysdome, & the grace of God
was with him.

And his elders wente to Jerusalem euery
yeare at the feast of Easter. And whan he
was twolue yeare olde, they wente vp to Je-
rusalem, * after the custome of the feast. And
whan they had fulfilled the dayes, and we-
re gone home agayne, the childe Jesus abo-
de styll at Jerusalem. And his elders knewe
it not, but thought he had bene in the com-
pany, and they came a dayes iourney, and
sought hī amōge their kynsfolkes & acquā-
taunce. And whā they founde him not, they
wēte agayne to Jerusalē, and sought him.

And it fortuned after thre dayes, ỳ they
founde him in the temple, syttinge amonge
the teachers, hearynge thē, and oppo-
synge them. And all they that herde him, wod-
red at his vnderstondynge and answeres. And
whan they sawe him, they were astonyed.
And his mother sayde vnto him: My sonne,
why hast thou done this vnto vs? Behol-
de, thy father and I haue sought the sor-
wynge. And he sayde vnto them: *What is
it, that ye haue sought me? Wyst ye not, ỳ
I must go aboute my fathers busynes? And
they *vnderstode not the sayenge ỳ he spake
vnto them. And he wente downe with thē,
and came to Nazareth, and was obediēt vn-
to them. And his mother kepte all these wor-
des in hir hert. And Jesus increased in wys-
dome, age and fauoure with God and men.

The III. Chapter.

IN the fifteenth yeare of the raigne of
Tiberius the Emperoure, whā Pon-
tius Pilate was lefte naūt in Jewry,
and Herode one of the foure princes in Ga-
lile, and his brother Philippe one of the fou-
re prynces in Iturea, & in the coastes of Tra-
conites, and Lysanias one of the foure prin-
ces of Abilene, when Hannas and Caiphas
were hye prestes, thē came ỳ worde of God
vnto Jhon the sonne of Zachary in the wyl-
dernes. And he came in to all ỳ coastes abou-
te Jordan, and preached the baptyme of re-
pētaunce for the remyssion of synnes. As
is wryttē in ỳ boke of ỳ sayenges of Esay
the prophet, which sayeth: The voyce of a
cryer in the wyldernes: prepare the waye of
the LORDE, and make hys pathes straight.
Euery valley shalbe fylled, and euery mou-
tayne & hyll shalbe brought lowe. And what
so is croked, shalbe made straight: and what
rough is, shalbe made smooth, and all flesh
shal se the Sauioure of God.

Then sayde he vnto the people, ỳ went
out to be baptysed of him: Ye generacion of
vipers, who hath certified you, that ye shal
escape ỳ wrath to come? Take hede, bringe
forth due frutes of repētaūce, & begynne not
to saye: We haue Abrahā to o' father. For I
saye vnto you: God is able of these stones

rayse vp children vnto Abraham. The axe is put vnto the tre allready: so that euery tre which bryngeth not forth good frute, shalbe hewen downe, and cast in to the fyre. And the people axed him, and sayde: What shal we do then? He answered, & sayde vnto thē: He that hath two coates, let him parte with him yͭ hath none: and he that hath meate, let him do likewyse.

The publicans came also, to be baptysed and sayde vnto him: Master, what shal we do? He sayde vnto them: Requyre nomore, then is appoynted you. Then yͤ soudyours axed him likewyse, and sayde: What shal we do then? And he sayde vnto thē: Do no man violence ner wronge, and be content with youre wages.

But whan the people were in a doute, & thought all in their hertes, whether he were Christ, Jhon answered, and sayde vnto thē all: I baptyse you with water, but after me there cōmeth one stronger thē I, whose shue lachet I am not worthy to lowse: he shal baptyse you with the holy goost and with fyre. Whose fanne is in his hande, and he shal pourge his floore, and shal gather yͤ wheate in to his barne, and shal burne the chaffe with vnquencheable fyre. And many other thynges more exorted he, & preached vnto the people.

But Herode the Tetrarcha (whā he was rebuked of him because of Herodias his brothers wife, and for all the euels that Herode dyd) besydes all this he layed Jhō in preson.

And it fortuned whan all the people receaued baptyme, and whan Jesus also was baptysed and prayed, that heauen opened, and the holy goost came downe in a bodely shappe like a doue vpon him. And out of heauen there came a voyce, which sayde: Thou art my deare sonne, in whō I delyte.

And Jesus was aboute thirtie yeares whan he beganne. And he was taken for the sonne of Joseph, which was the sonne of Eli, which was the sonne of Mathat.
Which was the sonne of Leui.
Which was the sonne of Melchi.
Which was the sonne of Janna.
Which was the sonne of Joseph.
Which was the sonne of Mathathias.
Which was the sonne of Amos.
Which was the sonne of Nahum.
Which was the sonne of Esli.
Which was the sonne of Nange.
Which was the sonne of Maath.
Which was the sonne of Mathathias.
Which was the sonne of Simei.
Which was the sonne of Joseph.
Which was the sonne of Juda.
Which was the sonne of Johanna.
Which was the sonne of Resia.
Which was the sonne of Zorobabel.
Which was the sonne of Salathiel.
Which was the sonne of Neri.
Which was the sonne of Melchi.
Which was the sonne of Abdi.
Which was the sonne of Cosam.
Which was the sonne of Elmadam.
Which was the sonne of Her.
Which was the sonne of Jesu.
Which was the sonne of Eliezer.
Which was the sonne of Jorem.
Which was the sonne of Matthа.
Which was the sonne of Leui.
Which was the sonne of Simeon.
Which was the sonne of Juda.
Which was the sonne of Joseph.
Which was the sonne of Jonam.
Which was the sonne of Eliachim
Which was the sonne of Melca.
Which was the sonne of Menam.
Which was the sonne of Mathathan.
Which was the sonne of Nathan.
Which was the sonne of David.
Which was the sonne of Jesse.
Which was the sonne of Obed.
Which was the sonne of Boos.
Which was the sonne of Salmon.
Which was the sonne of Naasson.
Which was the sonne of Aminadab.
Which was the sonne of Aram.
Which was the sonne of Esrom.
Which was the sonne of Phares.
Which was the sonne of Juda.
Which was the sonne of Jacob.
Which was the sonne of Isaac.
Which was the sonne of Abraham.
Which was the sonne of Thara.
Which was the sonne of Nahor.
Which was the sonne of Serug.
Which was the sonne of Regu.
Which was the sonne of Peleg.
Which was the sonne of Eber.
Which was the sonne of Salah.
Which was the sonne of Caynan.
Which was the sonne of Arphachsad.
Which was the sonne of Sem.
Which was the sonne of Noe.
Which was the sonne of Lamech.
Which was the sonne of Mathusalah.
Which was the sonne of Henoch.
Which was the sonne of Jared.
Which was the sonne of Mahaleel.
Which was the sonne of Renan.

Which was the sonne of Enos.
Which was the sonne of Seth.
Which was the sonne of Adam.
Which was the sonne of God.

The fourth Chapter

A IEsus full of the holy goost, came
Mat. 4. a Marc. 1. b agayne from Jordane, and was led
Exo. 34 d 1. Re. 19. b of ỳ spirite into wyldernes, & fourty
dayes lōge was he tēpted of ỳ deuell. * And
in those dayes ate he nothinge. And whan
they were ended, he hongred afterwarde.
And the deuell sayde vnto him: Yf thou be ỳ
sonne of God, cōmaunde this stone, ỳ it be
Deut 8 b bred. And Jesus answered & sayde vnto hī:
It is wrytten: * Man shal not lyue by bred
onely, but by euery worde of God. And ỳ de-
uell toke him vp into an hye moūtayne, and
shewed him all the kyngdomes of ỳ whole
worlde in ỳ twinckelinge of an eye, & sayde
vnto him: All this power wil I geue vnto
the, and the glory therof, for it is geuē ouer
vnto me, and I geue it, to whom I wil. Yf
thou now wilt worshippe me, they shal all
be thine. Jesus answered him, and sayde:
Deut. 6. c Auoyde fro me thou Satan. It is wrytten:
Thou shalt worshippe the LORDE thy
God, and him onely shalt thou serue.

B And he caried him to Jerusalem, and set
him vpon a pynnacle of the temple, and say
de vnto him: Yf thou be ỳ sonne of God, cast
thy self downe from hence. For it is wryttē:
Psal. 90. b He shal geue his angels charge ouer the, to
kepe the, and with their handes they shal
holde the vp, that thou dashe not thy fote
Deut. 6. c agaynst a stone. And Jesus answered, and
sayde vnto him: It is sayde: Thou shalt not
tempte the LORDE thy God. And whan ỳ
deuell had ended all the temptacions, he de-
parted from him for a seāson.

Mat. 4. b Marc. 1. c And Jesus came agayne in the power of
the spirite into Galile. And the fame of him
was noysed thorow out all ỳ region rounde
aboute. And he taught in their synagoges,
and was commended of euery man.

Mat. 13. g Marc. 6. a And he came vnto Nazareth where he
was noursed, and as his custome was, he wēt
in to the synagoge vpon ỳ Sabbath, and
Esa. 8. b stode vp for to rede. Then was there delyue
red him the * boke of ỳ prophet Esay. And
Esa. 61. a whan he had turned ouer the boke, he foun-
de the place where it is wrytten: The spirite
of the LORDE is with me, because he hath
anoynted me: to preach the Gospell vnto ỳ
poore hath he sent me: to heale the broken
harted: to preach delyueraūce to the capty-
ue, and sight to the blynde: and frely to set at
liberty them that are brused: and to preach
the acceptable yeare of the LORDE.

And whan he had closed the boke, hega C
ue it agayne to ỳ mynister, & sat him downe.
And the eyes of all that were in the synago
ge, were fastened on him. And he begāne to
saye vnto them: This daye is this scripture
fulfilled in youre eares. * And they all gaue Ma
him wytnesse, and wōdred at the gracious Ma
wordes, which proceaded out of his mouth,
and they saide: Is not this Josephs sonne? Luk.

And he sayde vnto them: Doutles ye wyl
saye vnto me this prouerbe: Phisician, heale
thyself. For how greate thinges haue we her
de done at Capernaū? Do the same here also
in thine owne countre. But he saide: Verely Ma
I saye vnto you: There is no prophet accep Mar
ted in his owne countre. Neuertheles of a Luk
trueth I saye vnto you: * There were many D
wedowes in Israel in ỳ tyme of Elias, whā
the heauē was shut thre yeares and sire mo
nethes, and whan there was a greate derth
in all the lande: & to none of thē was Elias
sent, but onely vnto Sarepta of the Sydo-
nyans to a wedowe. * And many lepers we 4.
re there in Israel in the tyme of Eliseus ỳ
prophet, and none of thē was clensed, saue
onely Naaman of Syria.

And as many as were in the synagoge, D
whā they herde ỳ, were fylled with wrath.
And they rose vp, and thrust him out of the
cite, and led him vp to the edge of the hyll
wher vpō their cite was buylded, that they
might cast him downe headlynge. But he
went his waye euen thorow the myddest
of them, and came to Capernaum a cite of Ma
Galile, and taught thē vpō the Sabbathes. Mar
And they wondred at his doctryne, * for his Luk
preachinge was with power.

And in the Synagoge there was a man
possessed with a foule deuell, & he cryed lou
de, and sayde: Let me alone, what haue we
to do wt thee thou Jesus of Nazareth? Art Ma
thou come to destroye vs? I knowe ỳ who
thou art, euen the Holy of God. And Jesus
rebuked him and sayde: holde thy tūge, and
departe out of him. And the deuell threw hī
in the myddest amonge them, and departed
from him, and dyd him no harme. And the
re came a feare ouer thē all, and they spake
amonge them selues, and sayde: What ma-
ner of thinge is this? He commaundeth the
foule spirites with auctorite and power, and
they departe out. And ỳ fame of him was
noysed thorow out all the places of ỳ coun
tre rounde aboute.

And he rose vp out of the synagoge, and Ma
came in to Symons house. And Symōs mo

ther in lawe was take with a greate feuer, & they prayde him for her. And he wēte vnto her, & cōmaunded the feuer. And it left her, & imediatly she rose vp, & mynistred vnto thē.

And whan the Sonne was gone downe all they that had sicke of dyuerse diseases, brought thē vnto him. And he layed his hādes vpon euery one of thē, & made thē whole. The deuels also departed out of many, crīege and sayenge: Thou art Christ the sonne of God. And he rebuked thē, & suffred them not to speake: for they knewe that he was Christ. But whā it was daye, he wēte out into a deserte place. And the people sought hī, and came vnto him, & kepte him, ỳ he shulde not departe frō thē. But he sayde vnto thē: I must preach the Gospell of ỳ kyngdome of God to other cities also: for there to am I sent. And he preached in the synagoges of Galile.

The V. Chapter.

IT came to passe, ỳ the people preassed vpon him to heare the worde of God, and he stode by the lake of Genazereth, and sawe two shippes stōde by ỳ lake syde, but ỳ fishers were gone out of thē, and had waßhed their nettes. Then wente he into one of the shippes, which was Symons, and prayed him, ỳ he wolde thrust out a litle frō the londe. And he sat him downe, and taught the people out of ỳ shippe.

And whan he had left of talkynge, he sayde vnto Symon: Launch out into the depe & let slyppe yō nettes, to make a draught. And Symon answered and sayde vnto him: Master, we haue laboured all ỳ night, and taken nothinge. But vpō thy worde, I wil lowse forth the nett. And whā they had so done, they toke a greate multitude of fißhes, & their net brake. And they made sygnes to their felowes which were in ỳ other shippe, ỳ they shulde come, & helpe thē. And they came, & filled both the shippes full, so ỳ they soncke. Whan Symon Peter sawe ỳ, he fell downe at Jesus knees, & sayde: LORDE, go frome, for I am a synfull man: For he was astonnyed and all that were wt him, at this draught of fishes which they toke, and so were James and Jhon also the sonnes of Zebede, which were Symons companyons. And Jesus sayde vnto Symō: Feare not, for frō hence forth thou shalt take men. And they brought the shippes to londe, and left all, and folowed him.

And it fortuned as he was in a cite, behold, there was a man full of leprosy. Whā he sawe Jesus, he fell vpō his face, & besought him, and sayde: LORDE, yf thou wilt, thou canst make me cleane. And he stretched out his hāde, and touched him, and sayde: I wil, be thou cleane. And imediatly the leprosy departed from him. And he charged him, ỳ he shulde tell no mā, but go thy waye (sayde he), and shewe thy self vnto ỳ preist, and offre for ỳ clensynge, as Moses cōmaunded, for a witnesse vnto thē. Leui. 14

But ỳ fame of hī wēte out farther abrode, & there came moch people together, to heare him, & to be healed by hī frō their sicknesses. And he departed into the wylderneßes, & gaue him self to prayer.

And it fortuned vpō a daye, ỳ he taught, and there sat ỳ Phariseis and scrybes which were come out of all the townes of Galile, and Jewry, and frō Jerusalē, and the power of the LORDE wēte frō him, & healed euery man. And beholde, certayne men brought vpon a bed, a man ỳ had ỳ palsye, and they sought how they might bringe him in, and laye him before him. And whan they coude not fynde by what waye they might bringe him in (for ỳ people) they clymmed vp to ỳ toppe of the house, & let him downe thorow the tylinge wt the bed, amōge thē before Jesus. And whan he sawe their faith, he sayde vnto hī: Man, ỳ synnes are forgeuē ỳ. And the scrybes and pharyses begāne to thynke, & saide: What is he this, ỳ speaketh blasphemy. Who cā forgeue synnes, but onely God? Esa. 43.d and 44.

Neuertheles whā Jesus perceaued their thoughtes, he answered, and saide vnto thē: What thynke ye in yō hertes? Whether is easier to saye: Thy synnes are forgeuē ỳ, Or to saye: Aryse, and walke? But that ye maye knowe, that the sonne of mā hath power to forgeue synnes vpon earth, he sayde vnto ỳ sicke of the palsie: I saye vnto ỳ: Aryse, take vp ỳ bed, and go home. And imediatly he rose vp before thē, & toke vp the bed ỳ he had lyen vpō, and wēte home, and prayseḋ God. And they were all astonnyed, and gaue God ỳ prayse, and were fylled wt feare, and sayde: We haue sene maruelous thynges to daye. Mat. 9.a Marc. 2.a Iohā. 5.a

And afterwarde he wēte out, and sawe a publican named Leui, syttinge at ỳ receate of custome, & he sayde vnto him: Folowe me. And he left all, rose vp, & folowed him. And Leui made hī a greate feast i his house. And many publicans & other sat wt hī at ỳ table. And the scrybes and Pharyses murmured agaynst his disciples, & saide: Wherfore do ye eate & drynke wt publicās & synners? And Jesus answered, & sayde vnto thē: They whole nede not ỳ phisician, but they ỳ are sicke. I am not come to call ỳ righteous, but sinners to repentaūce. Mat. 9.a Marc. 2.b Luc. 15.a Luc. 7.e and 15.a 1. Tim. 1.

But they sayde vnto him: Wherfore fast ỹ disciples of Jhō so of, & praye so moch, & the disciples of the pharises likewyse, but ỹ disciples eate and drynke? And he sayde vnto them: Can ye make the weddynge childrē fast, so lōge as the brydegrome is with thē? But the tyme wil come that the brydegrome shalbe takē frō thē, then shal they fast.

And he sayde vnto them a symilitude: No man putteth a pece of new cloth in to an olde garment: for els he renteth the new, and the pece of the new agreeth not with the olde. And no man putteth new wyne in to olde vessels, for els ỹ new wyne barsteth the vessels, and runneth out it self, and the vessels perishe. But new wyne must be put in to new vessels, and so are they both preserued. And there is no man that dryncketh the olde, and wolde straight waye haue the new, for he sayeth: the olde is pleasaunter.

A

The VI. Chapter.

Mat.12.a
Marc.2.c

AND it fortuned vpon an after prynci pall Sabbath, that he wente thorow the corne felde, & his disciples plucked the eares of corne, and ate, and rubbed thē with their hādes. But certayne of the pharises sayde vnto them: Wherfore do ye that, which is not laufull to do vpon the Sabbath? And Jesus answered, and sayde vnto thē: Haue ye not red what Dauid dyd, whā he was hongrie, and they that were with him, how he wente in to the house of God, and toke the * shewbred, and ate, and gaue also vnto them that were with him, which was laufull for no man to eate, but for the prestes onely? And he sayde vnto them: The sonne of man is LORDE euen ouer the Sabbath.

1.Reg.21.c
Exo 25.c

Mat.12.b
Marc.3.a

It came to passe vpō another Sabbath, that he wēte in to the synagoge, and taught and there was a man, whose right hande was wythred. But ỹ scrybes and pharises marked him, whether he wolde heale vpon the Sabbath, that they might fynde an occasion agaynst him. Neuertheles he perceaued their thoughtes, and sayde vnto the mā with the wythred hande: Aryse, and steppe forth here. And he arose, and stepped forth. Then sayde Jesus vnto thē: I wil axe you a question: What is it laufull to do vpō the Sabbath? good, or euell? to saue life, or to destroye it? And he behelde thē all rounde about, and sayde vnto the mā: Stretch out thine hande. And he dyd so. Then was his hande restored him to right, euen as whole as the other. But they were fylled full of madnes, and commoned together, what they wolde do to him.

B

And it fortuned at the same tyme, that he wente out in to a mountayne to praye, and continued all night in prayer to God. And whā it was daye, he called his disciples, and chose twolue of them, whom he called also apostles. Symon, whom he named Peter, and Andrew his brother, James and Jhon, Phylippe and Bartylmew, Mathew and Thomas, James the sonne of Alpheus, Symon called Zelotes, Judas the sonne of James, and Judas Iscarioth, which was the traytoure.

And he wente downe with them, and stode vpon a playne in the felde, and the company of his disciples, and a greate multitude of people, from all Jewry, and Jerusalē, and from Tyre and Sydon by the see coast, which were come to heare him, and to be healed of their diseases, and they that were vexed with foule spretes, were healed. And all the people sought to touch him, for there wente vertue frō him, and healed thē all.

And he lift vp his eyes vpō his disciples, and sayde: Blessed are ye poore, for yours is the kyngdome of God. Blessed are ye that honger here, for ye shalbe satisfied. Blessed are ye ỹ wepe here, for ye shall laugh. Blessed are ye, whan men hate you, and put you out of their cōpanyes, and reuyle you, and cast out youre name as an euell thinge, for the sonne of mans sake. Reioyse ye then, and be glad: for beholde, youre rewarde is greate in heauen. Euen thus dyd their fathers vnto the prophetes also.

But two vnto you riche, for ye haue youre cōsolacion allready. Wo vnto you that are full, for ye shal honger. Wo vnto you that laugh here, for ye shal wepe and wayle. Wo vnto you whan euery man prayseth you, Euen so dyd their fathers vnto the falsepe phetes also.

But I saye vnto you that heare: Loue youre enemies: do good vnto them that hate you: blesse them that curse you: praye for them that wrongfully trouble you. And who so smyteth the on the one cheke, offre him ỹ other also. And who so taketh awaye thy cloake, forbyd him not ỹ cote also. Who so euer axeth of the, geue him: and who so taketh awaye thyne, axe it not agayne.

* And as ye wolde that men shulde do vnto you, euen so do ye vnto them likewyse.

And yf ye loue them that loue you, what thāke haue ye therfore? For synners also loue their louers. And yf ye do good for youre

good doers, what thanke haue ye therfore? For synners also do euen the same. And yf ye lende vnto them, of whō ye hope to receaue what thāke haue ye therfore? For synners also lende vnto synners, that they maye receaue as moch agayne. But rather loue ye yō enemies, do good, and lende, lokynge for nothinge therof agayne: so shal yō rewarde be greate, and ye shalbe the children of the hyest, for he is kynde, euen to the vnthankfull and to the euell.

Be ye therfore mercifull, as youre father also is mercifull. Judge not, and ye shal not be iudged. Condēpne not, and ye shal not be condempned. Forgeue, and ye shal be forgeuen. Geue, and to you shalbe geuē. A good measure, pressed downe, shaken together, & rūnynge ouer, shal mē geue into youre bosōme. For with what measure ye meete, with the same shal it be measured to you agayne.

And he sayde a symilitude vnto thē: Can the blynde shewe the waye to ỳ blynde? Do they not both thē fall in to the dyche? The disciple is not aboue his master. But whoso euer is perfecte, ỳ same shalbe as his master. But why seist thou a moote ī thy brothers eye, and considerest not the beame, that is in thine awne eye? Or how canst thou saye vnto thy brother: holde styll brother, I wil plucke ỳ moate out of thyne eye, and thou thy self seist not ỳ beame in thine awne eye? Thou ypocryte, fyrst cast the beame out of thine awne eye, and thē shalt thou se clearly to pull the moote out of thy brothers eye.

For it is no good tre, ỳ bryngeth forth euell frute: and no euell tre ỳ bringeth forth good frute. Euery tre is knowne by his frute. For mē gather not fygges of thornes, ner grapes of bußhes. A good mā out of ỳ good treasure of his hert, bryngeth forth ỳ which is good: and an euell mā out of the euell treasure of his hert, bryngeth forth that which is euell. For of the abundaunce of the hert, the mouth speaketh.

But why call ye me LORDE LORDE, & do not that I saye vnto you? * Who so euer commeth vnto me, and heareth my wordes and doth thē, I wil shewe you to whom he is lyke. He is like vnto a man which buylded an house, and digged depe, and layed ỳ foundacion vpon a rocke. Whan the waters came, the floudes bett vpon that house, and coulde not moue it: for it was grouded vpō ỳ rocke. But he that heareth and doth not, is like vnto a man that buylded his house vpō the earth without foundacion, and the stremes bett vpō it, and it fell immediatly, and greate was the fall of that house.

The VII. Chapter.

A Whan he had ended his talkynge vnto the people, he wente in to Capernaum: and a captaynes seruaunt laye deed sicke, whom he loued. Whā he herde of Jesus, he sent the elders of the Jewes vnto him, and prayed him, that he wolde come, and make his seruaunt whole. But whā they came to Jesus, they besought him instantly, & sayde: He is worthy ỳ thou shuldest shewe this for him, for he loueth oure people, & hath buylded vs ỳ synagoge. And Jesus wente wt them.

Now whan they were not farre from ỳ house, ỳ captaine sent frēdes vnto hī, saiēge vnto him: O LORDE, trouble not thy self, I am not worthy, ỳ thou shuldest enter vnder my rofe, and therfore I thought not my self worthy to come to ỳ: but speake ỳ worde, & my seruaūt shalbe whole. For I my self also am a mā, subiecte to the hygher auctorite, & haue soudyers vnder me. And I saye vnto one: Go, & he goeth. And to another: Come, & he cōmeth. And to my seruaūt: Do this, & he doeth it. Whan Jesus herde ỳ, he marueyled at hī, & turned him aboute, & sayde vnto ỳ people ỳ folowed hī: I saye vnto you: So greate faith haue I not founde, no not in Jsrael. And whā they that were sent, came homeagayne, they founde the seruaūt that was sicke, whole.

B And it fortuned afterwarde, that he wēte in to a cite called Naim, and many of his disciples wente with him, and moch people. Whan he came nye to the gate of the cite, beholde, there was caried out one deed, which was the onely sonne of his mother, and she was a wyddowe, and moch people of the cite wente with her. And whan the LORDE sawe her, he had cōpassion on her, and sayde vnto her: Wepe not. And he came nye, and touched the Coffyn. And they that bare him, stode styll. And he sayde: Yonge man, I saye vnto the: Aryse. And * the deed sat vp, and beganne to speake. And he delyuered him vnto his mother. And there came a feare on them all, and they praysed God, and sayde: * A greate prophet is rysen amonge vs, and God hath vysited his people. And this fame of him was noysed in all Jewry, and in all ỳ regions that laye rounde aboute.

And the disciples of Jhō shewed him of all these thinges. And Jhon called vnto him two of his disciples, and sent thē vnto Jesus sayenge: Art thou he that shal come, or shal

A Mat. 8.a Iohn. 4.f

B 3. Re. 17.d 4. Re. 4. Act. 9.f and 20.b *Iohn. 4. and 6.b

we loke for another? Whan the men came to him, they sayde: Jhon ỳ baptist hath sent vs vnto the, sayenge: Art thou he that shal come, or shal we loke for another?

C At the same houre healed he many from sicknesses & plages, and frō euell spretes, and vnto many that were blynde, he gaue sight. And Jesus answered, & sayde vnto thē: Go yō waye, shewe Jhon, what ye haue sene & herde. The blynde se, the halt go, the lepers are clensed, the deaf heare, the deed aryse, *the Gospell is preached vnto ỳ poore, and blessed is he, that is not offended at me.

Whan the messaungers of Jhō were departed, Jesus begāne to speake vnto ỳ people cōcernynge Jhō: What are ye gone out for to se in ỳ wylderneesse? Wolde ye se a rede, that is shakē wt the wynde? Or what are ye gone out for to se? Wolde ye se a mā clothed in soft rayment? Beholde, they that are gorgiously arayed, & lyue delycately, are in kynges courtes. Or what are ye gone out for to se? Wolde ye se a prophet? Yee I saye vnto you: one that is more thē a prophet. This is he, of whom it is wrytten: Beholde, I sende my messaunger before ỳ face, wch shal prepare thy waye before the. For I saye vnto you: Amonge thē ỳ are borne of wemē, there is no greater prophet thē Jhon the baptist. Notwithstondynge he that is lesse in the kyngdome of God, is greater then he.

And all the people that herde him, and ỳ publicans, iustified God, and were baptysed with the baptyme of Jhon. But the Pharises and scrybes despysed ỳ councell of God against thē selues, & were not baptised of hī.

D But the LORDE saide: Where vnto shal I licken the men of this generacion? And whom are they like? They are like vnto childrē which syt in the market, and crye one to another, and saye: We haue pyped vnto you, and ye haue not daunsed: we haue mourned vnto you, & ye haue not wepte. For Jhon ỳ baptist came, and *ate no bred, and drāke no wyne, and ye saye: he hath ỳ deuell. The sonne of man is come, eateth and drynketh, & ye saye: This man is a glutton and a wyne bebber, a frende of publicans and synners. And wyßdome is iustified of all hir children.

And one of the Pharises desyred him, ỳ he wolde eate with him. And he wente in to the Pharises house, and sat him downe at ỳ table. *And beholde, there was in the cite a wemā, which was a synner. Whē she knewe that Jesus sat at the table in the Pharises house, she brought a boxe with oyntment, & stode behynde at his fete, and wepte, and began to water his fete with teares, and dryye thē wt the hayres of hir heade, and kyssed his fete, & anoynted thē with oyntmēt.

But whan the Pharise which had called him sawe that, he spake within himself, and sayde: Yf this mā were a prophet, he wolde knowe who, & what maner of woman this is that toucheth him, for she is a synner. And Jesus answered, and saide vnto him: Symō, I haue somewhat to saye vnto the. He sayde: Master saye on. A certayne lender had two detters, the one ought fyue hundreth pens, the other fifti: but whan they had nothinge to paye, he forgaue thē both. Tell me which of them wyl loue him most? Symon answered, and sayde: He, (I suppose) to whō he forgaue most. Then sayde he vnto him: Thou hast iudged right.

And he turned him to the woman, and sayde vnto Symō: Seist thou this womā? I am come in to thine house, thou hast geuē me no water vnto my fete, but she hath wtred my fete with teares, and dryed thē wt the hayres of hir heade: Thou hast geuē me no kysse, but she (sens the tyme she came in) hath not ceassed to kysse my fete: Thou hast not anointed my heade wt oyle, but she hath anoynted my heade with oyntment. Therfore I saye vnto the: Many synnes are forgeuen her, for she hath loued moch. But vnto whom lesse is forgeuen, the same loueth the lesse.

And he sayde vnto her: Thy synnes are forgeuen the. Then they that sat at the table with him, beganne to saye within themselues: What is he this, that forgeueth synnes also? But he sayde vnto the woman: Thy faith hath saued the, Go thy waye in peace.

The VIII. Chapter.

AND it fortuned afterwarde, that he wente thorow the cities and townes, and preached, and shewed ỳ Gospell of the kyngdome of God, and the twolue wt him. And certayne wemen also, whō he had healed frō euell spretes and infirmities: Namely, Mary *which is called Magdalene, out of whom wente seuen deuels, and Joanna ỳ wife of Chusa Herodes steward, and Susanna, and many other, that myniſtred vnto them of their substaunce.

Now whā moch people were gathered together, and haisted vnto him out of the cities, he spake by a symilitude: There wente out a sower to sowe his sede, & whyle he was sowynge, some fell by the waye syde, and was troddē vnder fote, and the foules of the

Esa. 35. a
Esa 61. a
Mat. 11. a
Mal. 3. a
Marc. 1. a
at. 11. c
at. 3. a
at. 16. a
ar. 14. a
hā. 12. a

greate it vp. And some fell on stone, and whan it was spronge vp, it wythred awaye; because it had no moystnesse. And some fell amonge thornes, and the thornes sprange vp with it, and choked it. And some fell vpō a good grounde, and sprange vp, and bare frute an hundreth folde. Whā he sayde this he cryed: Who so hath eares to heare, let him heare.

B And his disciples axed him, and sayde: What symilitude is this? And he sayde: Vnto you it is geuē, to knowe the mysteryes of the kyngdome of God, but vnto the other in parables, ỹ though they se it, they shulde not se it, and though they heare it, they shulde not vnderstonde.

This is the parable: The sede is the worde of God: As for those that are by ỹ waye syde, they are they that heare it, afterwarde commeth the deuell, and taketh awaye the worde out of their hertes, that they shulde not beleue, and be saued. But they on ỹ stone, are soch as whan they heare it, receaue the worde with ioye, and these haue no rote: they beleue for a whyle, and in the tyme of temptacion they fall awaye. As for it that fel amonge the thornes, are soch as heare it, and go forth amonge the cares, riches and volupteousnesses of this life, and are choked and bringe forth no frute. But that on the good grounde, are they that heare the worde, and kepe it in a pure good hert, and bringe forth frute in pacience.

No man lighteth a cādell, and couereth it with a vessell, or putteth it vnder a table, but setteth it vpon a candelsticke, that soch as go in may se light. For there is nothinge hyd, that shal not be openly shewed: and there is nothinge secrete, that shal not be knowne, and come to light. Take hede therfore how ye heare. * For who so hath, vnto him shalbe geuē: but who so hath not, from him shalbe taken awaye, euē the same that he thynketh to haue.

C There wente vnto him his mother and his brethren, and coude not come at him for the people. And it was tolde him. Thy mother and thy brethren stonde without, and wolde se the. But he answered, & sayde vnto thē: My mother and my brethren are these, which heare the worde of God, and do it.

And it fortuned vpon a certayne daye, ỹ he wente in to a shippe, and his disciples wt him, & he sayde vnto thē: Let vs passe ouer to the other syde of ỹ lake. And they thrust of frō the lōde. And as they sayled, he slepte. And there came a stoume of wynde vpon ỹ lake, and the wawes fell vpon thē, and they stode in greate ioperdy. Then wēte they vnto him, and waked him vp, & sayde: Master master, we perishe. Then he arose, and rebuked the wynde, and the tēpest of water, and they ceassed, and it waxed calme. But he sayde vnto thē: Where is youre faith? Neuertheles they were afrayed, and wōdred, and sayde one to another: What is he this? For he cōmaundeth the wyndes and the water, and they are obedient vnto him. And they sayled forth in to the countre of the Gadarenites, which is ouer agaynst Galile. Mat.8.d Marc.5.a

And whan he wente out to londe, there met him out of ỹ cite a mā, which had a deuell longe tyme, & ware no clothes, & taried in no house, but in the graues. Neuertheles whā he sawe Jesus, he cried, and fell downe before him, and cried loude, & sayde: What haue I to do with the Jesus, thou sonne of the hyest God? I beseke the, that thou wilt not tormēte me. For he cōmaunded the foule spriete, that he shulde departe out of the mā, for he had plaged hī a lōge season. And he was bounde with cheynes, and kepte in fetters, and he brake the bondes in sonder, and was caried of the deuell in to the wylderneesse. D

And Jesus axed him, and sayde: What is thy name? He sayde: Legion. For there were many deuels entred in to him. And they besought him, that he wolde not cōmaunde thē to go in to the depe. But there was there a greate heerd of swyne fedynge vpon the mountayne, and they besought him, that he wolde geue them leue, to entre in to ỹ same. And he gaue thē leue. Then departed ỹ deuels out of the mā, and entred into the swyne. And the heerd ruȝhed headlynges with a stoume in to the lake, and were drowned. But whā ỹ herdmen sawe what had chaunsed, they fled, and tolde it in the cite and in the vyllagies. Mat.8.d Marc.5.b

E Then wente they out, for to se what was done, and came to Jesus, and founde the mā (out of whom the deuyls were departed) sytinge at Jesus fete, clothed, and in his right mynde, and they were afrayed. And they ỹ had sene it, tolde thē how the possessed was healed. And the whole multitude of ỹ countre of the Gadarenites besought him, that he wolde departe from them, for there was a greate feare come vpon thē. * And he gat him in to ỹ shippe, and turned agayne. And the man out of whō the deuels were departed, besought him, ỹ he might be with him. But Jesus sent him awaye, and sayde: Go Marc.5.b

home agayne, and shewe how greate thinges God hath done for the. And he wente his waye, & preached thorow out all ỹ cite, how greate thinges Jesus had done for hī.

Mat.9.c Marc.5.c And it fortuned whā Jesus came agayne, the people receaued him, for they wayted for him. And beholde, there came a man named Jairus (and he was a ruler of the synagoge) and fell at Jesus fete, & besought him, that he wolde come in to his house. For he had but one doughter (vpon a twolue yeare of age) and she laye at ỹ poynt of death. And as he wente, the people thronged him.

Mat.9.c Marc.5.c ¶ And a womā hauyng the blondyssiue twolue yeares, (which had spent all hir substaunce vpon phisicians, and coude be healed of none) came behynde, & touched the hemme of his garmēt, and immediatly hir yssue of blonde was staunched.

And Jesus sayde: Who hath touched me? But whan they all denyed, Peter sayde, and they that were with him: Master, the people thronge the and thrust the, and thou sayest: Who hath touched me? Jesus saide: Some body hath touched me, for I fele, that there is vertue gone out fro me. But whan the woman sawe that she was not hyd, she came trēblynge, and fell downe before him, and tolde him before all the people, for what cause she had touched him, & how she was healed immediatly. And he sayde vnto her: Doughter, be of good comforte, thy faith hath made the whole, go thy waye in peace.

Mat.9.c Marc.5.d

Whyle he yet spake, there came one frō ỹ ruler of ỹ synagoges house, and sayde vnto him: Thy doughter is deed, disease not the master. Whan Jesus herde that, he answered him, and sayde: Feare not, beleue onely, and she shal be made whole. But whan he came in to the house, he suffred no man to go in, saue Peter, and James and Jhō, and the father and mother of the mayden. They wepte all, and sorowed for her. But he sayde: Wepe not, for she is not deed, but *slepeth. And they laughed hī to scorne, knowynge well that she was deed. But he thrust them all out, and toke her by the hande, and cryed, and sayde: Mayde aryse. And hir spirite came agayne, & she arose straight waye. And he cōmaunded to geue her meate. And hir elders were astonnyed. But he charged them, that they shulde tell no man, what was done.

Iohā.11.b

A Mat.10.a Marc.3.b and 6.a Luc.6.b

The IX. Chapter.

*Mat.10.a Luc.10.a And he called the twolue together, and gaue them power and auctorite ouer all deuels, and that they might heale diseases. And he sent thē out to preach the kyngdome of God, and to heale ỹ sicke, and sayde vnto them: * Ye shal take nothinge with you by the waye, nether staff, ner scryppe, ner bred, ner money: ner haue two coates. And into what house so euer ye entre, there abyde, tyll ye go thence. And who so euer receaue you not, departe out of the same cite, and shake of the dust from youre fete, for a wytnesse ouer them. And they departed, and wente thorow the townes, preachinge ỹ Gospell, & healynge euerywher.

Herode the Tetrarcha herde of all that was done by him. And he toke care, for so moch as it was sayde of some: Jhō is rysen agayne from the deed: of some, Elias hath appeared: of some, One of the olde prophetes is rysen agayne. And Herode sayde: Jhō haue I beheaded, who is this then, of whō I heare soch thinges? And he desyred to se him.

And the Apostles came agayne, and tolde him how greate thinges they had done. And he toke them to him, and wente asyde into a solytary place by the cite called Bethsaida. Whan the people knew of it, they folowed him. And he receaued them, and spake vnto them of the kyngdome of God, and healed soch as hade nede therof. But the daye beganne to go downe. Then came the twolue to him, and sayde vnto him: let the people departe frō the, that they maye go in to the townes rounde aboute, and in to ỹ vyllagies, where they maye fynde lodgynge & meate, for we are here in ỹ wyldernesse. But he sayde vnto them: Geue ye them to eate. They sayde: We haue no more but fyue loaues and two fyßhes. Except we shulde go & bye meate for so moch people (for there were vpon a fyue thousande men) But he sayde vnto his disciples: Cause them to sytte downe by fifties in a cōpany. And they dyd so, and made them all to syt downe. Then toke he the fyue loaues and two fißhes, and loked vp toward heauē, and sayde grace ouer them, brake them, and gaue them to the disciples, to set thē before the people. And they ate, and were all satisfied. And there were taken vp of that remayned to them, twolue baskettes full of broken meate.

And it fortuned whan he was alone, and at his prayer, and his disciples with him, he axed them, and sayde: Whom saye the people that I am? They answered, and sayde: They saye, thou art Jhon the baptist: Some, that thou art Elias: Some, that one of the olde prophetes is rysen agayne. But

sayde vnto them: Whom saye ye that I am? Then answered Peter and sayde: Thou art the Christ of God. And he charged them straitely, and commaunded them, that they shulde tell this vnto no mā, and sayde: * For the sonne of man must suffre many thinges, and be cast out of the Elders and of ỹ hye prestes, and scrybes, and be put to death, and ryse agayne the thirde daye.

Then sayde he vnto them all: Yf eny mā wil folowe me, let hī denie himself, & take vp his crosse daylie, & folowe me. * For who so ever wil saue his life, shall lose it. But who so loseth his life for my sake, shal saue it. For what auauntage hath a man, though he wanne the whole worlde, and loseth himself, or runneth in dammage of himself? Who so is ashamed of me and of my sayenges, of him shall the sonne of mā also be ashamed, whan he commeth in his glory, and in the glory of his father, and of the holy angels. I saye vnto you of a treuth: there be some of them that stonde here, which shall not taist of death, tyll they se the kyngdome of God.

And it fortuned, that aboute an eight dayes after these wordes, he toke vnto him Peter, Jhon and James, and wente vp in to a moūt for to praye. * And as he prayed, the shappe of his countenaunce was chaunged of another fashion, and his garment was whyte, and shyned: and beholde, two men talked with him, Which were Moses and Elias, that appeared gloriously, and spake of his departynge, which he shulde fulfill at Jerusalem. As for Peter and them that were with him, they were full of slepe. But whan they awoke, they saw his glory, and the two men stondynge with him.

And it chaunsed, whan they departed frō him, Peter sayde vnto Jesus: Master, here is good beynge for vs. Let vs make thre tabernacles: one for the, one for Moses, and one for Elias, and wyst not what he sayde. But whyle he thus spake, there came a cloude, and ouershadowed them. And they were afrayed, whan the cloude couered them. And out of the cloude there came a voyce, which sayde: This is my deare sonne, * heare him. And whyle this voyce came to passe, they founde Jesus alone. And they kepte it close, and tolde no mā in those dayes eny of the thinges which they had sene.

And it chaunsed on the nexte daye after, whan they came downe from the mount, moch people met him, and beholde, a man amonge the people cryed out, and sayde: Master, I beseke the, loke vpon my sonne, for he is my onely sonne: beholde, the spirite taketh him, and sodenly he crieth, and he teareth him, that he foometh, and with payne departeth he from him, whan he hath rente him. And I besought thy disciples to cast him out, and they coulde not. Then answered Jesus, and sayde: Oh thou vnfaithfull and croked generacion, how longe shal I be with you, & suffre you? Bringe hither thy sonne. And whan he came to him, the deuell rente him and tare him. But Jesus rebuked the foule spirite, and healed the chylde, and delyuered him vnto his father agayne. And they were all amased at the mighty power of God. Marc.1.c Luc.4.d

And whyle they wondred euery one at all thinges which he dyd, he sayde vnto his disciples: Comprehende these sayenges in youre eares. For the sonne of man must be delyuered in to the hādes of men. But they wyst not what that worde meaned, and it was hyd from them, that they vnderstode it not. And they were afrayed to axe him of that worde. * There came a thought also amonge them, which of them shulde be the greatest. But whā Jesus sawe the thoughtes of their hert, he toke a childe, & set him harde by him, and sayde vnto them: Whosoeuer receaueth this childe in my name, receaueth me: and who so ever receaueth me, receaueth him that sent me. * But who so is leest amōge you all, ỹ same shal be greate. Mat.16.c and 20.b Marc.8.d and 9.d Luc.2.g and 18.d * Mat.18. Marc.9.d Luc.22.b Mat.10.e Marc.9.c Luc.10.b Iohā.13.c * Mar.20. Marc.9.d and 10.c Luc.22.b

Then answered Jhō and sayde: Master, we sawe one dryue out deuels in thy name, and we forbad him, for he folowed the not with vs. And Jesus sayde vnto him: For byd him not, for he that is not agaynst vs, is for vs.

And it fortuned whan the tyme was fulfylled that he shulde be receaued vp from hence, he turned his face to go straight to Jerusalem, and before him he sent messaungers, which wente their waye, and came in to a towne of the Samaritans, to prepare lodginge for him. And they wolde not receaue him, because he had turned his face to go to Jerusalē. But whan his disciples James and Jhon sawe that, they sayde: LORDE, wilt thou, that we commaunde, that fyre fall downe from heauen, and consume them, * as Elias dyd? Neuertheles Jesus turned him aboute, and rebuked them, and sayde: Knowe ye not, what maner of spirite ye are of? The sonne of man is not come to destroye mens soules, but to saue them. And they wente in to another towne. 4.Re.1.c

Mat.8.c And it fortuned as they went by the waye, one sayde vnto him: I wil folowe the, whyther so euer thou go. And Jesus sayde vnto him: The foxes haue holes, and the byrdes vnder the heauē haue nestes: but the sonne of man hath not wheron to laye his heade.

Mat.8.c And he sayde vnto another: Folowe me. He sayde: Syr, geue me leue first to go, and burye my father. But Jesus sayde vnto him: * Let the deed burye their deed. But go thou thy waye, and preach the kyngdome of God.

b Leui.21.b

And another sayde: Syr, I will folowe the, * but geue me leue first, to go bydde them farwele, which are at home in my house. Jesus sayde vnto him: Whoso putteth his hāde to the plowe, and loketh backe, is not mete for the kingdome of God.

* 3.Re.19.d

2.Pet.2.d

The X. Chapter.

A AFterwarde the LORDE appoynted out other seuentie, and sent them two and two before him in to euery cite and place, whither he himself wolde come,

Mat.9.d and sayde vnto them: The harueste is greate, but the labourers are fewe. Praye therfore the LORDE of the harueste, to sende forth labourers in to his harueste. Go youre waye: beholde, I sende you forth as the lābes amonge ỹ wolues. Beare nether wallet, ner scrype, ner shues, and * salute no mā by the waye.

Mat.10.a Marc.6.a Luc.9.a

* 2.Re.4.d

In to what so euer house ye entre, first saye: Peace be in this house. And yf the childe of peace be there, youre peace shal rest vpon him. Yf no, then shal youre peace turne to you agayne. But tary ye still in the same house, eatinge and drynkinge soch as they haue. For the labourer is worthy of his rewarde.

Go not from house to house. And in to what so euer cite ye entre, and they receaue you, eate soch thinges as are set before you. And heale the sicke that are there, and saye vnto them: The kyngdome of God is comenye vnto you. But in to what so euer cite ye come, and they receaue you not, go youre waye out in to the stretes of the same, and saye: Euen the very dust which cleaueth vpon vs of youre cite, wype we of vpon you. But of this ye shal be sure, that the kyngdome of God was comenye vnto you. I saye vnto you: It shalbe easyer for Sodome in that daye, then for that cite.

Mat.10.b Marc.6.b Luc.9.a Act.13.e and 18.a

B Wo vnto the Chorazin, wo vnto the Bethsaida: for yf the miracles which haue

Mat.11.b bene done amonge you had bene done at Tyre and Sidon, they had done penaunce longe agoo, syttinge in sackcloth and in asshes. Neuertheles it shalbe easyer for Tyre and Sidon at the iudgment, then for you. And thou Capernaum which art exalced vnto the heauen, shalt be thrust downe vnto hell. He that heareth you, heareth me: and he that despyseth you, despyseth me: but who so despyseth me, despyseth him ỹ sent me.

The seuētye came agayne with ioye, and sayde: LORDE, the deuels also are subdued vnto vs in thy name. But he sayde vnto them: I sawe Sathan fall downe from heauen as a lightenynge. Beholde, * I haue geuen you power to treade vpon serpētes and scorpions, and ouer all power of the enemye, and nothinge shall hurte you. Neuertheles, reioyce not ye in this, that the spretes are subdued vnto you: but reioyse, * that youre names are wrytten in heauen.

Luk.11.a Act.5.c * Mat.7.c Apo.20.a

At the same houre reioysed Jesus in spirite, and sayde: I prayse the (O father and LORDE of heauen and earth) that thou hast hyd these thinges from the wyse and prudent, and hast opened them vnto babes. Euen so father, for so it pleased the. All thinges are geuen ouer vnto me of my father: * and no man knoweth who the sonne is, but onely the father: nether who the father is, saue onely the sonne, and he to whō the sonne wil open it.

C Mat.11.a

* Mat.11.a Ioh.3.a

And he turned him vnto his disciples, and sayde in especiall: Blessed are the eyes, which se that ye se. For I saye vnto you: Many prophetes and kynges, wolde haue sene the thynges that ye se, and haue not sene them: and to haue herde the thynges that ye heare, and haue not herde them.

Mat.13.a

And beholde, there stode vp a scrybe and tempted him, and sayde: Master, what must I do, to inheret euerlastinge life? He sayde vnto him: What is wrytten in the lawe? How readest thou? He answered and sayde: Thou shalt loue thy LORDE God with all thy hert, with all thy soule, with all thy strength, and with all thy mynde, and * thy neghboure as thy self. He sayde vnto him: Thou hast answered right: this do, and thou shalt lyue. But he wolde haue iustified himself, & sayde vnto Jesus: Who is then my neghboure?

Deu.6.a * Leui.19.a Mat.22.a Marc.12.a

D Then answered Jesus, and sayde: A certayne man wente downe from Jerusalem vnto Jericho, and fell amonge murthurers,

which stryped him out of his clothes, and wounded him, and wente their waye, and left him half deed. And by chaūce there came downe a preest the same waye: and whan he sawe him, he passed by. And likewyse a Leuite, whā he came nye vnto the same place and sawe him, he passed by. But a Samaritane was goynge his iourney, and came that waye, and whan he sawe him, he had compassion vpon him, wente vnto him, bounde vp his woundes, and poured oyle and wyne therin, and lifte him vp vpon his beast, and brought him into the ynne, and made prouysion for him. Vpon the next daye whan he departed, he toke out two pens, and gaue them to the ooste, and sayde vnto him: Take cure of him, and what soeuer thou spendest more, I wil paye it the, whan I come agayne. Which of these thre now thinkest thou, was neghboure vnto him, that fell amonge the murtherers? He sayde: He that shewed mercy vpon him. Then sayde Jesus vnto him: Go thy waye then, and do thou likewyse.

It fortuned as they wēte, that he entred into a towne, where there was a woman named Martha, which receaued him in to hir house. And she had a sister, called Mary, which sat hir downe at Jesus fete, and herkened vnto his worde. But Martha made hir self moch to do, for to serue him. And she stepte vnto him, and sayde: LORDE, carest thou not, that my sister letteth me serue alone? Byd her therfore, that she helpe me. But Jesus answered, and sayde vnto her: Martha Martha, thou takest thought, and combrest thy self aboute many thinges: * there is but one thinge nedefull. Mary hath chosen a good parte, which shal not be taken awaye from her.

The XI. Chapter.

A ND it fortuned that he was in a place, and prayed. And whan he had ceassed, one of his disciples sayde vnto him: LORDE, teach vs to praye, as Jhon also taught his disciples. He sayde vnto thē: Whan ye praye, saye: O oure father which art in heauen, halowed be thy name. Thy kyngdome come. Thy wil be fulfilled vpon earth, as it is in heauen. Geue vs this daye oure daylie bred. And forgeue vs oure synnes, for we also forgeue all them that are detters vnto vs. And lede vs not in to temptacion, but delyuer vs from euell.

And he sayde vnto them: Which of you is it that hath a frende, and shulde go to him at mydnight, and saye vnto him: frende, lende me thre loaues, for a frende of myne is come to me out of the waye, and I haue nothinge to set before him: and he within shulde answere and saye: Disquyete me not, the dore is shutt allready, and my children are with me in the chamber, I can not ryse, and geue the. I saye vnto you: and though he wolde not aryse and geue him, because he is his frende, yet because of his vnshame fast begginge he wolde aryse, and geue him as many as he neded.

B And I saye vnto you also: Axe, and it shal be geuen you: Seke, and ye shal fynde: knocke, and it shalbe opened vnto you. For who so euer axeth, receaueth: and he that seketh, fyndeth: and to him that knocketh, shal it be opened. Yf the sonne axe bred of eny of you that is a father, wyl he geue him a stone therfore? Or yf he axe a fysshe, wyl he for the fisshe offre him a serpent? Or yf he axe an egg, wyl he profer him a scorpion? Yf ye then which are euell, can geue youre children good giftes, how moch more shal the father of heauen geue the holy spriete vnto them that axe him?

And he droue out a deuell that was domme: and it came to passe whan the deuell was departed out, the domme spake, and the people wondred. But some of them sayde: He dryueth out the deuels, thorow Beelzebub the chefe of the deuels. The other tempted him, and desyred a token of him from heauen. But he knewe their thoughtes, and sayde vnto them: Euery kyngdome deuyded within it self, shal be desolate, and one house shal fall vpō another. Yf Sathan then be at variaunce within himself, how shal his kyngdome endure? Because ye saye, that I dryue out deuels thorow Beelzebub.

And yf I dryue out deuels thorow Beelzebul, by whom thē do youre children dryue them out? Therfore shall they be youre iudges. But yf I cast out the deuels by the fynger of God, then is the kyngdome of God come vnto you.

C Whan a stronge harnessed man kepeth his house, that he possesseth is in peace: * but whan a stronger then he commeth vpō him, and ouercommeth him, he taketh frō him all his wapens, wherin he trusted, and deuydeth the spoyle. He that is not with me, is agaynst me: and he that ga-

thereth not with me, scatereth abrode.

Mat.12.c When the vncleane spryte is gone out of a man, he walketh thorow drye places, seekynge rest, and fyndeth none. Then sayeth he: I wil turne agayne in to my house, from whence I wente out. And whan he commeth, he fyndeth it swepte, and garnished. Then goeth he, and taketh vnto him seuen other spretes, worse thē himself. And whan they are entred in, they dwell there. And the ende of that man is worse then the begynnynge.

And it fortuned whan he spake soch, a certayne woman amonge the people lift vp hir voyce, and sayde vnto him: Blessed is ỹ wombe that bare the, and the pappes that thou hast sucked. But he sayde: Nee blessed are they that heare the worde of God, and kepe it.

Whan the people were gathered thicke together, he beganne to saye: This is an arc.8.b euell generacion, they desyre a tokē, and there shal no token be geuen them, but the tokē onæ 2.a of the prophet Jonas. * For like as Jonas id 3.b was a tokē vnto the Niniuytes, so shal the sonne of man be vnto this generacion. The Re.10.a quene of the south shal arise at the iudgmēt Par.9.a with the men of this generacion, and shall at.12.d condempne them: for she came from the ende of the worlde, to heare the wyßdome of Salomon. And beholde, here is one more then Salomon. The men of Ninine shal arise at the iudgment with this generacion, and shall condempne them: for they dyd penaunce after the preachinge of Jonas: and beholde, here is one more thē Jonas.

at.5.b No man lighteth a candell, and putteth arc.4.b it in a preuy place, nether vnder a buß hell, c.8.b but vpon a candilsticke, that they which come in, maye se ỹ light. Mat.6.c * The eye is the light of the body. Yf thine eye then be syngle, all thy body shal be full of light: but yf thine eye be wicked, then shal all thy body be full of darckneße. Take hede therfore, that the light which is in the, be not darckneße. Yf thy body now be light, so that it haue no parte of darkneße, then shal it be all full of light, and shall light the euen as a cleare lightenynge.

D But whyle he yet spake, a certayne Pharise prayed him, that he wolde dyne with him. And he wente in, and sat him downe at the table. Whan the Pharise sawe that, he marueyled, that he waßhed not first before dyner. But the LORDE sayde vnto him: Now do ye Pharises make cleane the out syde of the cuppe and platter, but youre Mat.23.a inwarde partes are full of robbery and wickednesse. Ye fooles, is a thinge made cleane within, because the outsyde is clensed? Neuertheles geue almesse of that ye haue, and beholde, all is cleane vnto you.

But wo vnto you Pharises, ye that tythe mynt and rewe, and all maner herbes, and passe ouer iudgmēt and ỹ lope of God. These ought to haue bene done, and not to leaue the other vndone.

Wo vnto you Pharises, for ye lone to syt Mat.23.a vppermost in the synagoges, and to be salu- Mar.12.c ted in the market. Luc.11.d

Wo vnto you scrybes and Pharyses, ye ypocrites, for ye are like couered sepulcres, where ouer men walke, and are not awarre of them.

Then answered one of the scrybes, and sayde vnto him: Master, with these wordes thou putteſt vs to rebuke also. But he saide And wo vnto you also ye scrybes, for ye lade men with vntollerable burthens, and ye youre selues touch them not with one of yō fyngers.

Wo vnto you, for ye buylde the sepulcres Luc.11.d of the prophetes, but youre fathers put Mat.23.a them to death. Doutles ye beare wytnesse, and consente vnto the dedes of yō fathers: for they slewe them, and ye buylde their sepulcres.

Therfore sayde the wyßdome of God: I wil sende prophetes and Apostles vnto thē: and some of them shal they put to death and persecute, that the bloude of all the prophetes which hath bene shed sens the foundacion of the worlde was layed, maye be requyred of this generacion: from the bloude Ge.4.b of Abell, vnto ỹ bloude of * Zachary, which 2.Par.24.b perished betwene the altare and ỹ temple. Nee I saye vnto you: it shalbe requyred of this generacion.

Wo vnto you scrybes, for ye haue receaued ỹ keye of knowlege. Ye are not come in youre selues, and haue forbydden them that wolde haue bene in.

Whan he spake thus vnto them, the scrybes and Pharyses beganne to preasse sore vpon him, and to stoppe his mouth with many questions, and layed wayte for him, and sought to hunte out some thinge out of his mouth, that they might accuse him.

The XII. Chapter.

THere were gathered together an innumerable multitude of people, in so moch that they trode one another: Then beganne he, and sayde first vnto his disciples: Bewarre of the lenen of the Pharises, which is ypocrisye. * But there is nothinge hyd, that shal not be discouered: neither secrete, that shal not be knowne. Therfore what soeuer ye haue spoke in darknesse, that same shal be herde in light: and that ye haue spoken into the eare in the chābers, shalbe preached vpon the house toppes.

But I saye vnto you my frendes: Be not afrayed of them that kyll the body, and after that haue nomore that they can do. But I wil shewe you, whom ye shal feare. Feare him, which after he hath kylled, hath power also to cast in to hell: Yee I saye vnto you: Feare him. Are not fyue sparowes bought for two farthinges: Yet is not one of them forgotten before God. The very hayres of youre heade also are nombred euery one. Feare not therfore, for ye are better then many sparowes.

I saye vnto you: Who so euer knowlegeth me before men, him shal the sonne of mā also knowlege before the angels of God: But he that denyeth me before men, shal be denyed before the angels of God. And who so euer speaketh a worde agaynst the sonne of man, it shalbe forgeuen him: But who so blaspheme the holy goost, it shal not be forgeuen him.

Whan they brynge you in to their synagoges, and to the rulers & officers, take ye no thought, how or what ye shal answere, or what ye shal speake: for the holy goost shal teach you in the same houre, what ye ought to saye.

But one of the people sayde vnto him: Master, byd my brother deuyde the enheritaunce with me. Neuertheles he sayde vnto him: Man, who hath set me to be a iudge or heretage parter ouer you? And he sayde vnto them: Take hede, and bewarre of couetousnesse, for no man lyueth therof, that he hath abundaunce of goodes. And he tolde them a symilitude, and sayde: There was a riche man, whose felde had brought forth frutes plenteously, and he thought in himself, and sayde: What shal I do? I haue nothinge wher in to gather my frutes. And he sayde: This wil I do, I wil breake downe my barnes, & buylde greater, and therin wil I gather all myne increace, & my goodes, & wil saye vnto my soule: Soule, thou hast moch goodes layed vp in stoare for many yeares, take now thine ease, eate, drinke, and be mery. But God sayde vnto him: Thou foole, this night shal they require thy soule from the, * and whose shal it be that thou hast prepared? Thus goeth it with him y gathereth treasure for himself, and is not riche in God.

But he sayde vnto his disciples: Therfore I saye vnto you: Take ye no thought for youre life, what ye shal eate: nether for youre body, what ye shal put on. The life is more then meate, and the body more then rayment. Consydre the rauens, they nether sowe ner reape, they haue also nether stoarehouse ner barne, and yet God fedeth them. But how moch better are ye then the foules?

Which of you (though he toke thought therfore) coulde put one cubyte vnto his stature? Seinge then ye be not able to do that, which is least, why take ye thought for the other? Consydre the lilies vpō the felde, how they growe: they laboure not, they spynne not. But I saye vnto you: that euen Salomon in all his royalte was not clothed like one of these. Wherfore yf God so cloth the grasse, y is to daye in y felde, and tomorow shalbe cast into the fornace, how moch more shal he clothe you, o ye of litle faith? Are not ye therfore what ye shal eate, or what ye shal drynke, and clymme not vp an hye: The heithen in the worlde seke after all soch thinges. But seke ye the kyngdome of God, and all these shal be mynistred vnto you.

Feare not thou litle flocke, for it is youre fathers pleasure to geue you the kyngdome. Sell that ye haue, and geue almesse. Make you bagges, which ware not olde: euen a treasure that neuer sayleth in heauen, where no these commeth, and no moth corrupteth: for where youre treasure is, there wil youre hert be also.

Let youre loynes be gerded aboute, and youre lightes burnynge, and be ye like vnto men that wayte for their lorde, agaynst he returne from the mariage, that whan he cōmeth & knocketh, they maye straight waye open vnto him. Blessed are those seruauntes, whom the LORDE (whan he cōmeth) shal fynde watynge. Verely I saye vnto you: * he shal gyrde vp him self, and make them syt downe at the table, and shal go by them, and mynister vnto them. And yf he come in the seconde watch, and in the thirde watch, and fynde them so, blessed are those seruauntes. But be sure of this, that yf the good man of the house knewe, what houre the these wolde come, he wolde surely watch,

and not suffre his house to be broken vp.
Therfore be ye ready also, for at an houre
Mat.25.a whan ye thynke not, shal the sonne of man
come.

Pe But Peter sayde vnto him: LORDE, tel-
lest thou this symilitude vnto vs, or to all
men also? The LORDE sayde: Who greate
a thinge is a faithfull and wyse stewarde,
whom his lorde setteth ouer his housholde,
to geue thē their dewtye in due season? Bles-
po.16.c sed is that seruaunt, whom his lorde (whan
Mat.24.d he cōmeth) shal fynde so doynge. Verely I
saye vnto you: he shal set him ouer all his
goodes. But yf the same seruaūt shal saye in
his hert: Tush, it wil be longe or my lorde
come, and shal begynne to smyte ye seruaun-
tes and maydens, yee & to eate and drynke, &
to be dronke: the same seruauntes lorde shal
come in a daye whan he loketh not for him,
and in an houre that he is not aware of, & shal hew him in peces, and gene him his re-
warde with the vnbeleuers.

1co.4.b The seruaunt that knewe his lordes wil
and prepared not himself, neither dyd acor-
dinge to his will, shal be beaten with many
strypes: But he that knewe it not, and yet
dyd thinges worthy of strypes, shal be bea-
ten with few strypes. For loke vnto whom
moch is geuen, of him shal moch be sought:
and loke to whom moch is commytted, of
him shal moch be requyred.

I I am come to kyndle fyre vpō earth, and
what wolde I rather, thē that it were kynd
led allready. Notwithstōdinge I must first
be baptised with a bapteme, and how am
I payned tyll it be ended? Thynke ye, that
Mat.10.c I am come to brynge peace vpon earth? I
Mich.7.a tell you nay, but rather debate. For from
henceforth there shal be at varyaūce in one
house: thre agaynst two, and two agaynst
thre. The father shal be devyded agaynst ye
sonne, and the sonne agaynst the father: the
mother agaynst the doughter, & the dough-
ter agaynst the mother: the mother in lawe
agaynst hir doughter in lawe, and ye dough-
ter in lawe agaynst hir mother in lawe.

And he sayde vnto the people: Whan ye
Mat.16.a se a clowde ryse out of ye west, straight waye
ye saye: there cōmeth a shower, and so it is:
and whan ye se the southwynde blowe, ye
saye: It wil be hote, and it commeth so to
passe. O ye ypocrytes, ye can discerne the fa
shion of the skye and of the earth: Why can
ye not discerne this tyme also? Yee and why
iugde ye not of youre selues, what is right?

Whyle thou goest with thine aduersary
vnto the Prynce, geue diligēce by the waye,
that thou mayest be quyte of him, lest he
brynge the before the iudge, and the iudge
delyuer the to the iaylar, and the iaylar cast
the in to prison. I tell the, thou shalt not co-
me out thence, tyll thou paye the vtteremost
myte.

The XIII. Chapter.

THere were present at the same season A
certayne, that shewed him of ye Ga- Ac.4
lileans, whose blonde Pilate had mi-
gled with their awne sacrifice. And Jesus
answered, and sayde vnto them: Suppose
ye, that these Galileās were greater synners
then all the other Galileans, because they
suffred soch punyshment? I tell you naye,
but excepte ye amēde youre selues, ye shal all
perishe likewyse. Or thinke ye that ye eighte
ne (vpon whom the tower in Siloe fell and
slewe them) were giltie aboue all men that
dwell at Jerusalem? I tell you naye: but
excepte ye amende youre selues, ye shal all
perishe likewyse.

And he tolde them this symilitude: A cer
tayne mā had a fygge tre, which was plan
ted in his vynyarde, & he came and soughte
frute theron, and founde none. Then sayde
he vnto the wynegardener: Beholde, This
thre yeare longe have I come euery yeare,
and sought frute vpon this fygge tre, and
fynde none: cut it downe, why hyndreth it
the grounde? But he answered, and sayde:
Syr, let it alone yet this yeare, tyll I dygge
roūde aboute it and donge it, yf it wyl bry-
ge forth frute: Yf no, then cut it downe af-
terwarde.

And he taught in a synagoge vpon the
Sabbath: and beholde, there was a womā,
which had a spirite of infirmyte eightene
yeares, and was croked, and coulde not wel
loke vp. Whan Jesus sawe her, he called her
to him, and sayde vnto her: Woman, be dely
nered from thy disease. And he layed his han
des vpō her, and immediatly she was made
straight, and praysed God. Then answered
the ruler of the synagoge, and toke indigna
cion (because Jesus healed vpō ye Sabbath)
and sayde vnto the people: There are sixe
dayes, wherin men ought to worke, in them
come and be healed, and not on the Sab-
bath.

Then the LORDE answered him, and sy
de: Thou ypocryte, doth not euery one of
you lowse his oxe or asse frō the crybbe vpō
Sabbath, and leade him to the water? But
shulde not this (which is Abrahams dough
ter) whom Sathan hath bounde notweigh-
tene yeares, be lowsed from this bonde vpō

the Sabbath: And whan he thus sayde, all his aduersaries were ashamed. And all the people reioysed ouer all the excellent dedes, that were done by him.

And he sayde: What is the kyngdome of God like? Or wher vnto shal I cõpare it? It is like a greyne of mustarde sede, which a man toke, and cast in his garden: and it grewe, and waxed a greate tre, and the fowles of the ayre dwelt amonge the braunches of it.

And agayne he sayde: Where vnto shal I licken the kyngdome of God? It is like vnto leuen, which a woman toke, and myxte it amõge thre peckes of meele, tyll it was all leuended. And he wẽte thorow cities and townes, and taught, and toke his iourney towarde Jerusalem.

C And one sayde vnto him: LORDE, are there few (thinkest thou) that shalbe saued? But he sayde vnto them: Stryue ye to entre in at the strayte gate, for many (I saye vnto you) shal seke to come in, and shal not be able. From that tyme forth, whan the good man of the house is rysen vp, and hath shut the dore, then shal ye begynne to stonde without, and to knocke at ỹ dore, and saye: LORDE LORDE, open vnto vs. And he shal answere, and saye vnto you: I knowe you not whence ye are.

Then shal ye begynne to saye: We haue eaten and dronken before the, and thou hast taught vs vpon ỹ stretes. And he shal saye: I tell you, I knowe you not whence ye are. Departe fro me all ye workers of iniquyte. There shalbe wepynge and gnaßhinge of teth, when ye shal se Abraham, and Jsaac, and Jacob and all the prophetes in ỹ kyngdome of God, and youre selues thrust out. And whã they shal come from the east and from the west, from the north and from the south, which shal syt at ỹ table in the kyngdome of God. And beholde, there are last, which shal be fyrst: and there are first, which shalbe last.

D Vpon the same daye there came certayne of ỹ pharises, and sayde vnto him: Get the out of the waye, and departe hence, for Herode wyl kyll the. And he sayde vnto thẽ: Go ye and tell that fore: beholde, I cast out deuels, and heale the people todaye and tomorow, and vpõ the thirde daye shal I make an ende: for it can not be, that a prophet perisshe without Jerusalem.

O Jerusalem Jerusalẽ, thou that kyllest the prophetes, and stonest thẽ that are sent vnto ỹ, how oft wolde I haue gathered thy children together, euen as the henne gathereth hir nest vnder hir wynges, and ye wolde not? Beholde, yo habitacion shal be left vnto you desolate. For I saye vnto you: ye shal not se me, tyll ỹ tyme come that ye shal saye: blessed be he, ỹ cõmeth in ỹ name of the LORDE.

The XIIII. Chapter.

AND it fortuned that he came in to the house of one of ỹ chefe pharises vpõ a Sabbath, to eate bred, & they watched him. And beholde, there was a mã before him, which had ỹ dropsye. And Jesus answered, & spake vnto the scrybes and pharises, & sayde: Is it laufull to heale on the Sabbath? But they helde their tonge. And he toke him, and healed him, & let him go, and answered, and sayde vnto thẽ: Which of you shal haue an oxe or an asse fallen in to a pyte, and wil not straight waye pull him out on the Sabbath daye? And they coude not answere him agayne to that.

And he tolde a symilitude vnto ỹ gestes, whã he marked how they chose the hyest seates, & sayde vnto thẽ: Whan thou art bydde of eny man to a weddynge, syt not downe in the hyest rowme, lest a more honorable man thẽ thou be bydde of him, and he that bade both the and him, come & saye vnto ỹ: gene this mã rowme, and thou thẽ begynne with shame to take ỹ lowest rowme. But rather whã thou art bydde, go and syt in ỹ lowest rowme, that whã he that bade the, cõmeth, he maye saye vnto the: Frende, syt vp hyer: then shalt thou haue worshipe in the presence of them that syt at the table. For who so euer exalteth himself, shalbe brought lowe: and he ỹ humbleth himself, shalbe exalted.

He sayde also vnto him that had bydden him: Whã thou makest a dyner or a supper, call not thy frendes, ner thy brethren, ner thy kynsfolkes, ner ỹ riche neghbours, lest they call the agayne, and recompẽce be made ỹ. But whã thou makest a feast, call the poore, the crepell, the lame, the blynde, then art thou blessed, for they can not recompẽce ỹ. But it shalbe recompensed the in the resurreccion of the righteous.

Whan one of them that sat by at the table herde this, he sayde vnto him: Blessed is he, that eateth bred in ỹ kyngdome of God. But he sayde vnto him: A certayne mã made a greate supper, and called many ther to. And in ỹ houre of the supper he sent his seruãte, to saye vnto thẽ ỹ were bydde: Come, for now are all thinges ready. And they begãne all together to excuse thẽ selues one after another: The first sayde vnto hi: I haue

bought a ferme, and I must nedes go forth and se it, I praye ȳ haue me excused. And ȳ seconde sayde: I haue bought fyue yoke of oxen, and now I go to prowe them, I praye the haue me excused. And the thirde sayde: I haue maried a wife, therfore can I not come. And the seruaunt came, and brought his lorde worde agayne therof.

Then was the good man of the house displeased, and sayde vnto his seruaũt: Go out quyckly in to the stretes and quarters of ȳ cite, and bryng in hither the poore and crepell, and lame and blynde. And the seruaũt sayde: lorde, it is done as thou hast cõmaunded, and there is yet more rowme. And the lorde sayde vnto the seruaunt: Go out into the hye wayes, and to the hedges, and compell them to come in, that my house maye be fylled. But I saye vnto you: that none of these men which were bydden, shal taist of my supper.

D There wente moch people with him, and he turned him aboute and sayde vnto them: Deut. 13. b
Mat. 10. c
And if any man come vnto me, and hate not his father, mother, wife, childrẽ, brethrẽ, sisters, yee and his owne life also, he can not be my disciple. And whosoeuer beareth not his crosse, and followeth me, can not be my disciple. And 16. d

Which of you is it, ȳ wil buylde a tower, and sytteth not downe first and counteth ȳ cost, whether he haue sufficiẽt to perfourme it, ꝛ lest after he hath layed the foundaciõ, and is not able to perfourme it, all they that se it, begynne to laugh him to scorne, ꝛ to saye: This man begane to buylde, and is not able to perfurme it. Or what kynge wil go to make battayl agaynst another kynge, and sytteth not downe first, and casteth in his mynde, whether he be able with ten thousande, to mete him that commeth agaynst him with twentye thousande? Or els, whyle the other is yet a greate waye of he sendeth embassage, and desyreth peace. So likewyse euery one of you that forsaketh not all that he hath, can not be my disciple.

Mat. 5. b
Marc. 9. c
Salt is a good thinge: but yf the salt be vnsauery, what shal they season withall? It is nether good vpon the lande, ner in the donge hyll, but shal be cast awaye. He that hath eares to heare, let him heare.

The XV. Chapter.

A Mat. 9. a
Marc. 2. b
Luc. 5. d
Luc. 5. d
And 7. e
There resorted vnto him all the publicans and synners, that they might heare him. And ȳ pharises and scribes murmured, and sayde: This man receaueth synners, and eateth with them. But he tolde thẽ this symilitude, and sayde: What man is he amonge you, that hath an hundreth shepe, and yf he loose one of thẽ, that leaueth not the nyne and nyentye in the wyldernesse, and goeth after that which is lost tyll he fynde it? And whan he hath founde it, he layeth it vpon his shulders with ioye: and whan he commeth home, he calleth his frẽdes and neghbours, and sayeth vnto thẽ: Reioyce with me, for I haue founde my shepe, ȳ was lost. I saye vnto you: Euẽ so shal there be ioye in heauen ouer one synner that doth pennaunce, more then ouer nyne and nyentye righteous, which nede not repentaunce. Luc.

Or what woman is it that hath ten grotes, yf she loose one of them, that lighteth not a candell, and swepeth the house, and seketh diligently, tyll she fynde it? And whan she hath founde it, she calleth hir frendes ꝛ neghboureresses, and sayeth: Reioyce with me, for I haue foũde my grote, which I had lost. Euen so (I tell you) shal there be ioye before the angels of God, ouer one synner ȳ doth pennaunce. B

And he sayde: A certayne man had two sonnes, and the yonger of them sayde vnto the father: Father, geue me the porcion of ȳ goodes, that belongeth vnto me. And he deuyded the good vnto them. And not longe therafter, gathered the yonger sonne all together, ꝛ toke his iourney in to a farre countre, and there waisted he his goodes with ryotous lyuynge. Now whan he had spent all that he had, there was a greate derth thorow out all the same lõde. And he begãne to lacke, and wente his waye, and claue to a cytesin of that same countre, which sent him in to his felde, to kepe swyne. And he wolde fayne haue fylled his bely with the coddes, that the swyne ate. And no man gaue him them.

Then came he to him self, and sayde: How many hyred seruauntes hath my father, which haue bred ynough, and I perish of honger? I wil get vp, and go to my father, and saye vnto him: Father, I haue synned agaynst heauen and before the, and am no more worthy to be called thy sonne, make me as one of thy hyred seruauntes. And he gat him vp, ꝛ came vnto his father. But whan he was yet a greate waye of, his father sawe him, and had cõpassion, and ranne, and fell aboute his neck, and kyssed him. Then sayde the sonne vnto him: Father, I haue synned agaynst heauẽ, and before the, I am no more worthy to be called thy sonne. But the C

father sayde vnto his seruauntes: Bringe forth the best garment, and put it vpon him, and geue him a rynge vpon his hande, and shues on his fete, and bringe hither a fed calfe, and kyll it, let vs eate and be mery: for this my sonne was deed, and is alyue agayne: he was lost, and is founde. And they begame to be mery.

D But the elder sonne was in the felde. And whan he came, and drewe nye to the house, he herde ỹ mynstrelsye and daunsynge, and called one of the seruauntes vnto him, and axed what it was. He sayde vnto him: Thy brother is come, and thy father hath slayne a fed calfe, because he hath receaued him safe and sounde. Then was he angrie, and wolde not go in. Then wente his father out, and prayed him. But he answered, and sayde vnto his father: Lo, thus many yeares haue I done the seruyce, nether haue I yet broken thy commaundement, and thou ganest me neuer one kydd, ỹ I might make mery with my frendes. But now that this thy sonne is come, which deuoured his goodes with harlottes, thou hast slayne a fed calfe. But he sayde vnto him: My sonne, thou art allwaye with me, and all that is myne, is thine: thou shuldest be mery and glad, for this ỹ brother was deed, and is alyue agayne: he was lost, and is founde agayne.

The XVI. Chapter.

A He sayde also vnto his disciples: There was a certayne riche man, which had a stewarde, that was accused vnto him, that he had waisted his goodes. And he called him, and sayde vnto him: How is it, that I heare this of the? gene a comptes of ỹ stewardshipe, for thou mayest be no longer stewarde. The stewarde sayde within himself: What shal I do? My lorde wil take awaye the stewardshipe fro me. I cañot dygge, and to begg I am ashamed. I wote what I wil do, that whã I am put out of the stewardshipe, they maye receaue me in to their houses.

And he called vnto hĩ all his lordes detters, and sayde vnto the first: How moch owest thou vnto my lorde? He sayde: an hundreth tonnes of oyle. And he sayde: Take ỹ byll, syt downe quyckly, & wryte fifti. Then sayde he vnto another: How moch owest thou? He sayde: an hundreth quarters of wheate. And he sayde vnto him: Take thy byll, and wryte foure score. And the lorde cõmended the vnrighteous stewarde, because he had done wysely. For the children of this worlde are in their kynde wyser, thẽ the children of light. And I saye vnto you: Make you frendes with the vnrighteous Mammon, ỹ whan ye shal haue nede, they maye receaue you in to euerlastinge Tabernacles.

B He that is faithfull in the least, is faithfull also in moch: and he that is vnrighteous in the least, is vnrighteous also in moch. If ye then haue not bene faithfull in the vnrighteous Mammon, who wyll beleue you in that which is true? And yf ye haue not bene faithfull in anothers mans busyneße, who wil geue you that which is youre awne?

No seruaunt can serue two masters: for Mat.6.c
either he shal hate the one, and loue ỹ other: or els he shal leane to the one, and despyse the other. Ye can not serue God and Mammon.

All these thinges herde the pharises, which were couetous, and they mocked hĩ. And he sayde vnto them: Ye are they that iustifie yõ selues before men, but God knoweth youre hertes. For ỹ which is hye amonge men, is an abhominacion before God.

The lawe and ỹ prophetes prophecied C
vnto Jhon, and from that tyme forth is ỹ Mat.11.b
kyngdome of God preached thorow ỹ Gospell, and euery man prasseth in to it by violence. But easier is it, for heauen and earth to perishe, then one tittle of ỹ lawe to fall. Who so euer putteth awaye his wife, & marieth another, breaketh matrimonye: and he Mat.5.d
that marieth her which is deuorced frõ hir and 19.b
huβbande, breaketh wedlocke also. Marc.10.a

There was a certayne riche man, which clothed him self with purple and costly lynnen, and fared deliciously euery daye. And there was a poore man named Lazarus which laye at his gate full of sores, and desyred to be fylled with the crommes, that fell from the riche mans table. Yet came the dogges, and licked his sores. But it fortuned, that the poore man dyed, and was caried of the angels in to Abrahams bosome. The riche man dyed also, and was buried.

Now whan he was in the hell, he lift vp D
his eyes in the payne, and sawe Abraham afarre of, and Lazarus in his bosome: and he cried, and sayde: Father Abraham, haue mercy vpon me, and sende Lazarus, that he maye dyppe the typpe of his fynger in water, & coole my tonge, for I am tormẽted in this flãme. But Abrahã sayde: Remẽbre sonne, ỹ thou hast receaued good in ỹ life, & con

trary wyse Lazarus receaued evell. But now is he comforted, and thou art tormented. And beside all this, there is a greate space set betwene vs and you: so ỹ they which wolde go downe from hence vnto you, cannot: nether maye they passe ouer from thence vnto vs.

Then sayde he: I praye the then father, that thou wilt sende him vnto my fathers house, for I haue yet fyue brethren, that he maye warne them, lest they also come in to this place of torment. Abraham sayde vnto him: They haue Moses and the prophetes, let them heare them. But he sayde: Nay father Abraham, but yf one wente vnto them frō the deed, they wolde do penaunce. Neuertheles he sayde vnto him: Yf they heare not Moses & the prophetes, then shal they not beleue also, though one rose agayne frō the deed.

The XVII. Chapter.

A Mat. 18. a' Marc. 9. e

HE sayde vnto his disciples: It is vnpossible that offences shulde not come: but wo vnto him by whom they come: It were better for him, that a mylstone were hanged aboute his neck, and he cast in to the see, then that he shulde offende one of these litle ones. Take hede to youre selues. Yf thy brother trespace agaynst the, rebuke him: and yf he amende, forgeue him. Mat. 18. b And though he synne agaynst the seuen tymes in a daye, and come seuen tymes in a daye to ỹ agayne, and saye: It repenteth me, forgeue him.

And the Apostles sayde vnto ỹ LORDE: Increace oure faith. The LORDE sayde: Yf ye haue faith as a grayne of mustarde sede, and saye vnto this Molbery tre: plucke thy self vp by the rotes, and plāte thy self in the see, it shalbe obediēt vnto you. Mat. 17. c and 21. c Which of you is it, that hath a seruaunt (which ploweth, or fedeth the catell) whā he commeth home from ỹ felde, that he wil saye vnto him: Go

B quyckly, and syt the downe to meate? Is it not thus? that he sayeth vnto him: Make ready, that I maye suppe, gyrde vp thyself, and serue me, tyll I haue eaten and dronken, afterwarde shalt thou eate and drynke also. Thanketh he the same seruaunt also, because he dyd that was commaunded him? I trowe not. So likewyse ye, whā ye haue done all that is cōmaunded you, saye: We are vnprofitable seruauntes, we haue done that we were bounde to do.

And it fortuned, whan he toke his iourney towarde Jerusalem, he wente thorow the myddest of Samaria and Galile. And as he came in to a towne, there met him ten leporous men, which stode afarre of, and lift vp their voyce, and sayde: Jesu master, haue mercy vpon vs. And whan he sawe them, he sayde vnto thē: Go, and shewe youre selues Leuit. vnto ỹ prestes. And it came to passe, as they wente, they were clensed. And one of them whā he sawe that he was clensed, he turned backe agayne, and praysed God with loude voyce, and fell downe on his face at his fete, and gaue him thankes. And the same was a Samaritane. Jesus answered and saide: Are there not ten clensed? But where are those nyne? There were els none founde, that turned agayne, and gaue God the prayse, saue onely this straūger. And he sayde vnto him: Aryse, go thy waye, thy faith hath made ỹ whole.

But whan he was demaunded of ỹ pha C rises: Whan cōmeth the kyngdome of God? He answered them, and sayde: The kyngdome of God commeth not with outwarde appearaunce, nether shal it be sayde: lo, here or there is it. For beholde, ỹ kyngdome of God is inwarde in you.

And he sayde to the disciples: The tyme shal come, whā ye shal desyre to se one daye of the sonne of man, and shal not se it. And they shal saye vnto you: Se here, Se there, Go not ye, nether folowe, for as the lightenynge shyneth aboue from the heauen, and lighteth ouer all that is vnder the heauē, so shal the sonne of mā be in his daye. But fyrst must he süffre many thinges, and be refused of this generacion.

And as it came to passe in the tyme of Noe, so shal it come to passe also in ỹ dayes of the sonne of man. They ate, they dranke, they maried, and were maried, euen vnto ỹ daye that Noe wente in to the Arke, and ỹ flode came, and destroyed them all.

Likewyse also as it came to passe in the D tyme of Lot, they ate, they dranke, they bought, they solde, they planted, they buylded. But euen the same daye that Lot went out of Sodom, it rayned fyre and brymstone from heauē, and destroyed them all. After this maner also shal it go, in the daye whan the sonne of man shal appeare.

In that daye, who so is vpō the rofe, and his stuffe in ỹ house, let him not come downe to fetch it: Likewyse he that is in the felde, let him not turne backe, for it that is behynde him. Remēbre Lottes wife. Who so euer goeth aboute to saue his life, shal lose it: and who so euer shal lose it, shal saue it.

I saye vnto you: In ỹ nyght shal two

ye vpon one bed, the one shalbe receaued, the other shalbe forsaken. Two shalbe grynding together, the one shalbe receaued, the other shalbe forsaken. And they answered, and sayde vnto him: Where LORDE? He sayde vnto thē: Where so euer ỹ deed carcase is there wil ỹ Aegles be gathered together.

The XVIII. Chapter.

HE tolde them a symilitude, signifienge, ỹ men ought allwayes to praye, & not to leaue of, & sayde: There was a iudge in a cite, which feared not God, and stode in awe of no man. And in the same cite there was a wedowe, which came vnto him, and sayde: delyuer me fro myne aduersary. And he wolde not a greate whyle. But afterwarde he thought within hī self: Though I feare not God, & stonde in awe of no man, yet seynge this weddowe is so importune vpon me, I wil delyuer her, lest she come at the last, and rayle vpon me.

Then sayde the LORDE: Heare what ỹ vnrighteous iudge sayeth. But shall not God also delyuer his chosen, that crye vnto hi daye and night, though he differre thē? I saye vnto you: He shal delyuer them, and that shortly. Neuertheles, whan the sonne of man cōmeth, suppose ye, that he shal fynde faith vpon earth?

And vnto certayne which trusted in thē selues, that they were perfecte, and despysed other, he spake this symilitude: There wente vp two men in to the tēple, to praye: the one a pharise, the other a publican. The pharise stode, and prayed by himself after this maner: I thanke the God, that I am not as other men, robbers, vnrighteous, aduouters, or as this publican. I fast twyse in the weke, I geue the tithes of all that I haue. And the publican stode afarre of, and wolde not lift vp his eyes to heaven, but smote vpon his brest, and sayde: God be thou mercyfull vnto me synner. I tell you: This man wente downe in to his house iustified more thē the other. For who so euer exalteth himself, shalbe brought lowe: and he that humbleth himself, shalbe exalted.

They brought yonge children also vnto him, that he shulde touch them. But whan the disciples sawe that, they rebuked them. Neuertheles Jesus called them vnto him, and sayde: Suffre childrē to come vnto me, and forbyd thē not, for of soch is ỹ kyngdome of God. Verely I saye vnto you: Whosoeuer receaueth not ỹ kyngdome of God as a childe, shal not enter therin.

And a certayne ruler axed him, and sayde: Good master, what must I do, that I maye enherete euerlastinge life? But Jesus sayde vnto him: Why callest thou me good? There is no man good, but God onely. Thou knowest the cōmaundementes: Thou shalt not breake wedlocke: Thou shalt not kyll: Thou shalt not steale: Thou shalt not beare false wytnesse: Honoure thy father and ỹ mother. But he sayde: All these haue I kepte fro my youth vp. Whā Jesus herde that, he sayde vnto him: Yet lackest thou one thinge, sell all that thou hast, and geue it vnto ỹ poore, and thou shalt haue a treasure in heauen, and come & folowe me. Whan he herde that, he was sory, for he was very riche. Mat.19.a Mar.10.b Exo.20.c

Whan Jesus sawe that he was sory, he sayde: How hardly shal the riche come in to the kyngdome of God? It is easyer for a Camell to go thorow the eye of a nedle, thē for a rich man to entre in to the kyngdome of God. Then sayde they ỹ herde that: Who can then be saued? But he sayde: loke what is vnpossible with mē, is possible with God. Mat.19.c Marc.10.c Luc.1.c

Then sayde Peter: Beholde, we haue forsake all, and folowed the. He sayde vnto thē: Verely I saye vnto you: There is no mā ỹ forsaketh house, or elders, or brethren, or wife, or children for the kyngdome of Gods sake, which shal not receaue moch more in this tyme, and euerlastinge life in the worlde to come. Mat.19.d Mar.10.c

He toke vnto him the twolue, and sayde vnto them: Beholde, we go vp to Jerusalē, and it shal all be fulfilled, that is wrytten by the prophetes of the sonne of man. For he shal be delyuered vnto ỹ Heythen, and shalbe mocked, and despytefully intreated, and spitted vpon: and whan they haue scourged him, they shal put him to death, and vpon the thirde daye shal he aryse agayne. And they vnderstode nothinge of these thinges. And this sayenge was hyd from them, and they perceaued not the thinges that were spoken. D Mat.20.b Marc.10.d Luc.23.a Luc.3.g

And it came to passe, whan he came nye vnto Jericho, there sat one blynde by the waye, and begged. And whan he herde the people passe by, he axed what it was. Then sayde they vnto him, that Jesus of Nazareth passed by. And he cryed, and sayde: Jesu thou sonne of Dauid, haue mercy vpon me. But the people that wente before, rebuked him, that he shulde holde his tunge. Neuertheles he cried moch more: Thou sonne of Dauid haue mercy vpō me. Jesus stode styll, & cōmaunded hī to be brought vnto hī. And whan he was come neare, he axed him and Mat.20.d Marc.10.e

sayde: What wilt thou, that I do vnto the? He sayde: LORDE, that I maye receaue my sight. And Jesus sayde vnto him: Receaue thy sight, thy faith hath saued the. And immediatly he sawe, and folowed him, & praysed God. And all the people that sawe it, gaue God the prayse.

The XIX. Chapter.

A AND he entred in, and wente thorow Jericho: & beholde, there was a man named Zacheus, which was a ruler of the publicans, and was riche, and desyred to se Jesus what he shulde be, and he coulde not for the people, for he was lowe of stature. And he ranne before, and clymmed vp in to a wylde fygge tre, that he might se him: for he shulde come yͤ waye. And whan Jesus came to the same place, he loked vp, and sawe him, and sayde vnto him: Zache, come downe haistely, for todaye must I turne in to thy house. And he came downe hastely, Act.16.e and receaued him * with ioye. Whan they sawe that, they murmured all, and sayde, yͤ he was gone in, to a synner.

But Zacheus stode forth, and sayde vnto the LORDE: Beholde LORDE, the half of my goodes gene I to the poore: and yf I haue defrauded eny man, I restore him foure folde. Jesus sayde vnto him: This daye is healthe happened vnto this house, for so moch as he also is Abrahams sonne. * For Mat.15.c the sonne of mā is come, to seke and to saue that which was lost.

Now whyle they herkened, he tolde a symilitude also, because he was nye vnto Jerusalem, and because they thought, that the kyngdome of God shulde appeare immediatly. And he sayde: A certayne noble mā wēte in to a farre countre, to receaue hī a kyngdome, and then to come agayne. Mat.25.a Marc.13.d This man called ten of his seruauntes, and delyuered them ten pounde, and sayde vnto them: Occupye, tyll I come agayne. But his citesyns hated him, and sent a message after him, and sayde: We wil not haue this man to raigne ouer vs.

B And it fortuned whan he came agayne, after that he had receaued the kyngdome, he bade call for the seruauntes, vnto whom he had genē his money, yͤ he might knowe, what euery one had done. Then came the first and sayde: Syr, thy pounde hath wonne ten pounde. And he sayde vnto him: Well thou good seruaūt, for so moch as thou hast bene faithfull in the least, thou shalt haue auctorite ouer ten cities. The seconde came also, and sayde: Syr, thy pounde hath wonne fyue pounde. And to him he sayde: And thou shalt be ouer fyue cities. And yͤ thirde came, and sayde: Lo syr, here is thy pounde, which I haue kepte in a napkyn. I was afrayed of the, for thou art an harde man, thou takest vp yͤ thou hast not layed downe, and reapest that thou hast not sowne. He sayde vnto him: * Of thine awne mouth iudge I the thou euell seruaunt. Knewest thou that I am an harde man, takynge vp that I layde not downe, and reapynge that I dyd not sowe? Wherfore then hast thou not delyuered my money to the exchaunge banke? And at my commynge might I haue requyred myne awne with vauntage? a.Re Mat

And he sayde vnto them that stode by: C Take yͤ pounde from him, and geue it vnto him that hath ten pounde. And they sayde vnto him: Syr, he hath ten pounde already. But I saye vnto you: Whosoeuer hath, vnto him shal be geuē: but from him that hath not, shal be taken awaye euen that he hath. As for those myne enemies, which wolde not that I shulde raigne ouer them, bringe them hither, and slaye them before me. And whan he had thus sayde, he wēte on forwarde, and toke his iourney vp to Jerusalem.

And it fortuned whan he came nye to Bethphage and Bethany vnto mount Oliuete, he sent two of his disciples, and sayde: Go in to the towne that lyeth ouer agaynst you, and assone as ye are come in, ye shal fynde a foale tyed, wheron yet neuer man sate, lowse it, and bringe it hither. And yf eny mā aske you wherfore ye lowse it, saye thus vnto him. The LORDE hath nede therof.

And they that were sent, wēte their waye and founde euen as he had sayde. But whī they lowsed yͤ foale, the owners therof sayde vnto thē: Why lowse ye the foale? They sayde: The LORDE hath nede therof. And they brought it vnto Jesus, and cast their clothes vpō the foale, and set Jesus theron. Now as he wente, they spred their garmentes in the waye.

And whan he wēte downe fro mount Oliuete, yͤ whole multitude of his disciples begāne ioyfully to prayse God with loude voyce, ouer all the miracles that they had sene, and sayde: Blessed be he, that cōmeth a kynge in the name of the LORDE. * Peace be in heauen, and prayse in the height. And some of the Pharises amonge the people sayde vnto him: Master, rebuke thy disciples. And he answered and sayde vnto them: I tell you, * yf these holde their peace, yet shal the stones crye.

And whan he was come neare, he behelde the cite, and * wepte vpō it, and sayde: Yf thou knewest what were for ỳ peace, thou shuldest remēbre it euen in this present daye of thine. But now is it hyd from thine eyes. For the tyme shal come vpon the, that thine enimies shal cast vp a bāke aboute the, and aboute thy children with the, and besege ỳ, and kepe the in on euery syde, and make the euen with the grounde, and shal not leaue in the one stone vpon another, because thou hast not knowne ỳ tyme, wherin thou hast bene visited.

And he wente into the temple, and begā ne to dryue out them that bought and solde therin, and sayde vnto them: It is wrytten: * My house is an house of prayer, but ye ha ue made it a denne of murthurers. And he taught daylie in the tēple. But the hye prestes and the scrybes and the chefest of ỳ people wente aboute to destroye him, and founde not, what to do vnto him. For all the people stacke by him, and gaue him audience.

The XX. Chapter.

AND it fortuned one of those dayes, whan he taught the people in the tēple, and preached the Gospell, the hye prestes and scrybes came to him with the Elders, and spake vnto him, and sayde: Tell vs, by what auctorite doest thou these thinges? Or who gaue the this auctorite? But he answered, & sayde vnto thē: I wil axe you a worde also, tell it me: The baptyme of Jhō was it from heauen, or of men? But they thought in them selues, and sayde: Yf we saye, from heauen, then shal he saye: Why dyd ye not thē beleue him? But yf we saye, of men, then shal all the people stone vs, for they be persuaded, that Jhon is a prophet. And they answered, that they coulde not tell, whence it was. And Jesus sayde vnto them: Nether tell I you, by what auctorite I do these thinges.

And he beganne to tell the people this symilitude: A certayne man planted a vynyarde, and let it out vnto hußbādmen, and went himself in to a straunge countre for a greate season. And whan his tyme was come, he sent a seruaūt to the hußbādmen, that they might geue him of the frute of the vynyarde. But the hußbandmen bet him, and sent him awaye emptye. And agayne he sent yet another seruaūt: but they bet him also, and intreated him shamefully, & sent him awaye emptye. And besydes this, he sent the thirde: but they wounded him also, and thrust him out. Then sayde the lorde of the vynyarde: What shal I do? I wil sende my * deare sonne, peraduenture they wil stonde in awe of him, whan they se him. Iohā 5.c Rom.8. Phil.2.a

But whan the hußbande men sawe the sonne, they thought in thē selues, and sayde: This is the heyre, come, * let vs kyll him, ỳ the inheritaunce maye be oures. And they thrust him out of ỳ vynyarde, and slew him. What shal now the lorde of the vynyarde do vnto them? He shal come, and destroye those hußbandmen, and let out his vynyarde vnto other. Whan they herde that, they sayde: God forbyd. Gen.37.

But he beheldē thē, and sayde: What is this then that is wrytten: The same stone which the buylders refused, is become the head corner stone? Who so euer falleth vpon this stone, shalbe broken in sunder: but vpō whō so euer he falleth, he shall grynde him to poulder. And the hye prestes and scrybes wente aboute to laye handes vpon him the same houre, and they feared the people: for they perceaued, that he had spokē this symilitude agaynst them. Psal.117. Esa.28.c Mat.21.c Marc.12. Luc.19.c

C

And they watched hī, & sent forth spyes, which shulde fayne thē selues perfecte, that they might take him in his wordes, to delyner him vnto the power and auctorite of ỳ debite. And they axed him, & sayde: Master, we knowe that thou sayest & teachest right, and regardest the outwarde appearaūce of no man, but teachest the waye of God truly. Is it lawfull, that we geue tribute vnto the Emperoure, or not? But he perceaued their craftynes, and sayde vnto them: Why tēpte ye me? Shewe me the peny. Whose ymage and superscripcion hath it? They answered, and sayde: The Emperours. Then sayde he vnto them: Geue thē vnto the Emperoure, that which is the Emperours: & vnto God, that which is Gods. And they coulde not repreue his worde before the people, and marueyled at his answere, and helde their peace. Mat.22.c Marc.12.c

D

Then came vnto him certayne of the Saduces (which holde that there is no resurrection) and axed him, and sayde: Master, Moses wrote vnto vs, yf eny mans brother dye hauynge a wife, and dyeth without childrē, then shal his brother take his wife, and raise vp sede vnto his brother. Now were there seuē brethrē: the first toke a wife, and dyed childlesse: and the seconde toke the wife, and deyed without children also: and the thirde toke her, likewyse all the seuē, and left no children behynde thē, and dyed. At the last after them all, the woman dyed also. Now in the resurrection, whose wife shal she be of them Deut.25.a

For seuen had her to wife. And Jesus answered and saide vnto them: The childrē of this worlde mary, & are maried, but they ỹ shalbe worthy to enioye that worlde and the resurreccion from the deed, shal nether mary ner be maried, for they can dye nomore. For
Iohā.3.a they are like vnto the aungels, and are the* children of God, in so moch as they are children of the resurreccion.

℣ But that the deed ryse agayne, hath Moses also signified besydes the bush, when he
Exod.3.a called the LORDE, the God of Abraham, the God of Jsaac, and the God of Jacob. But God is not a God of the deed but of the lyuynge, for they lyue all vnto him. Then answered certayne of the scrybes, and sayde: Master, thou haist sayde well. And from that tyme forth they durst axe him no mo questions.

Mat.22.d Marc 12.d But he sayde vnto them: How saye they that Christ is Dauids sonne? And Dauid himself sayeth in the boke of the psalmes:
Psal.109.a The LORDE sayde vnto my LORDE: Syt thou on my right honde, tyll I make thine enemies thy fote stole. Dauid calleth him LORDE, how is he then his sonne?

Mat.23.a Marc.12.d Luc.11.d Now whyle all the people gaue audience, he sayde vnto his disciples: Bewarre of the scrybes, which wyl go in longe garmentes, and loue to be saluted vpon the market, and desyre to syt hyest in the synagoges, and at the table. They deuoure wedowes houses and that vnder a culoure of longe prayenge: These shal receaue the greater dānacion.

The XXI. Chapter.

A Marc.12.d AND he loked vp, and beheelde ỹ riche, how they put in their offerynges in to the Gods chest. He sawe also a poore wedowe, which put in two mytes, and he
1.Cor.9.b sayde: Verely I saye vnto you: This poore wedowe hath put in more thē they all: For these all haue of their excesse put in vnto the offerynge of God, but she of hir pouerte hath put in all hir lyuynge that she had.

Mat.24.a Marc.13.a And whā some spake of the temple, that it was garnished with goodly stones and
3.Re.9.b Iere.7.b Jewels, he saide: The time shal come, wher Luc.19.d in of all this that ye se, there shal not be left one stone vpon another, which shal not be broken downe. They axed him, and sayde: Master, whā shal these be? and what shalbe the token, whan these shal come to passe?

He sayde: Take hede, that ye be not dis-
1.Ioh.4.a ceaued: For many shal come in my name, and saye, I am he, & the tyme is come hard by. Folowe them not.

B But whan ye heare of warres and insurreccions, be not ye afrayed, for soch must come to passe, but the ende is not yet there so soone. Then sayde he vnto them: One people shal ryse agaynst another, and one realme ageynst another, & shal be greate earthEsa.19.a quakes here and there, pestilence, and derth, and fearfull thinges. And greate tokēs shal there be frō heauē. But before all these, they Mat. and Mar. Luc. Iohā. and shal laye handes vpon you, and persecute you, and delyuer you vp in to their synagoges and presons, and bringe you before kynges & princes for my names sake. But this shal happen vnto you for a wyenesse. Beat a poynt therfore in youre hertes, that ye take no thought, how ye shal answere: for I wil geue you mouth & wyßdome, ggaynst Luc. Mat. Act. the which all youre aduersaries shal not be able to speake ner to resist. But ye shal be Mich. delyuered vp euen of youre elders, brethren, kynsfolkes and frendes, and some of you shal they put vnto death, and ye shal be hated of euery man for my names sake, and yet shal not one hayre of youre heade perishe. Holde fast youre soules with pacience.

But whan ye shal se Jerusalem beseged C with an hoost, then vnderstonde, that the desolacion of it is nye. Then let them which Mat. Mar. be in Jewry, flye vnto the mountaynes. And let soch as be in the myddest therof, departe out: and let soch as be in the countrees, not come therin. For these are the dayes of vengeaunce, that euery thinge which is wryten, maye be fulfilled. But wo vnto them that are with childe, and to them that geue sucke in those dayes: for there shalbe greate trouble vpon earth, and wrath ouer this people, and they shal fall thorow the edge of the swerde, and be led captyne amōge all nacions. And Jerusalē shalbe troden downe of the Heithen, vntyll the tyme of the Heithen be fulfilled. Luc.

And there shalbe tokens in the Sonne m and Mone, and starres, and vpon earth the Mat. Mar. people shalbe in soch perplexite, that they Luc. shal not tell which waye to turne them selues. And the see and the waters shal roare, and men shal pyne awaye for feare, and for lokynge after the thinges which shal come vpō earth. For euen the very powers of heauen shal moue.

And then shal they se the sonne of man Mat. Mar. Luc. commynge in the cloude with power and greate glory. But whan these thinges begynne to come to passe, thē loke vp, and lifte vpp youre heades, for youre redempcion draweth nye.

And he tolde them a symilitude: Beholde the fygge tre, and all tre trees, whā they now shute forth their buddes, ye se by them, and perceaue, that Sommer is now at hande. So likewyse ye, whan ye se all these thinges come to passe, be sure that the kyngdome of God is nye. Verely I saye vnto you: This generaciō shal not passe, tyll all be fulfilled. Heauen and earth shal passe, but my wordes shal not passe.

But take hede vnto youre selues, that yō hertes be not overladē with excesse of eatinge and with dronkennes, and with takinge of thought for lyuynge, and so this daye come vpō you vnawares. For as a snare shal it come on all them that dwell vpon earth. Watch therfore cōtynually, and praye, that ye maye be worthy to escape all this that shal come, & to stōde before ỹ sonne of man.

And on the daye tyme he taught in the temple, but in the night seasōn he wente out and abode all night vpon mount Oliuete. And all the people gat them vp early vnto him in the temple, for to heare him.

The XXII. Chapter.

The feast of swete bred (which is called Easter) drue nye. And ỹ hye prestes and Scrybes sought how they might put him to death, and were afrayed of the people. But * Satan was entred in to Judas, named Iscarioth (which was of ỹ nombre of ỹ twolue) and he wēte his waye, and talked with the hye prestes and with ỹ officers, how he wolde betraye him vnto them. And they were glad, and promysed to geue him money. And he cōsented, & sought oportunite, ỹ he might betraye hī without ỹ rumoure.

Then came ỹ daye of swete bred, wherin the Easter lambe must be offered. And he sent Peter and Jhon, and sayde: Go youre waye, prepare vs the Easter lambe, that we maye eate. But they sayde vnto him: Where wilt thou, that we prepare it? He saide vnto them: Beholde, whā ye come in to ỹ cite, there shal mete you a man, bearinge a pitcher of water, folowe him in to the house ỹ he entreth in, and saye vnto the good man of the house: The master sendeth ỹ worde: Where is ỹ gesthouse, wherin I maye eate the Easter lābe with my disciples? And he shal shewe you a greate parlour paued. They wente their waye, and founde as he had sayde vnto them, and made ready the Easter lambe.

And whan the houre came, he sat him downe, and the twolue Apostles with him, and he sayde vnto them: I haue hertely desyred to eate this Easter lābe with you before I suffre. For I saye vnto you: that hence forth I wil eate no more therof, tyll it be fulfilled in the kyngdome of God. And he toke the cuppe, gaue thankes, and sayde: Take this and deuyde it amonge you. For I saye vnto you: I wil not drynke of the frute of ỹ vyne, vntyll the kyngdome of God come. Mat. 26. Mar. 14. 1. Cor. 11.

And he toke the bred, gaue thankes, and brake it, and gaue it them, and sayde: This is my body, * which shalbe geuen for you. This do in the remembraunce of me. Likewyse also the cuppe, after they had supped, and sayde: This cuppe is the new Testamēt in my blonde, which shalbe shed for you. Iohā. 6. E

But lo, the hande of him that betrayeth me, is with me on the table. And the sonne of man truly goeth forth, as it is appoynted. But wo vnto that man, by whom he is betrayed. And they beganne to axe amonge them selues, which of them it shulde be, that shulde do that. Mat. 26. Mar. 14.

There rose a strife also amōge thē, which of them shulde be takē for the greatest. But he sayde vnto them: The kynges of ỹ worlde haue domynion ouer ỹ people, and they that beare rule ouer thē, are called gracious lordes. * But ye shal not be so: But the greatest amonge you, shalbe as the yongest: and the chefest, as a seruaunt. For which is the greatest? he that sytteth at the table, or he that serueth? Is not he that sytteth at the table? * But I am amōge you as a mynister. As for you, ye are they, that haue bydde wt me in my temptacions. And I wil appoynte the kyngdome vnto you, euen as my father hath appoynted me, that ye maye eate and drynke at my table in my kyngdome, * and syt vpon seates, and iudge the twolue trybes of Israel. Mat. 20. Marc. 9. and 10. c Luc. 9. c. 1. Pet. 5. a Luc. 12. c Mat. 19. d Apoc. 3. d

But the LORDE sayde: Simon Simon, beholde, Satan hath desyred after you, that he might siffte you euen as wheate: but I haue prayed for ỹ, that thy faith fayle not. And whan thou art cōuerted, strength thy brethren: But he sayde vnto him: LORDE, I am ready to go with the in to preson, and in to death. Neuertheles he sayde: Peter, I saye vnto the: The cock shal not crowe this daye, tyll thou haue thryse denyed, ỹ thou knewest me. C Mat. 26. Marc. 14. Iohā. 13. d

And he sayde vnto them: * Whan I sent you without wallet, without scryppe, and without shues, lacked ye eny thinge? They sayde: No. Then sayde he vnto them: But now, he that hath a waller, let him take it Mat. 10. a Marc. 6. Luc. 9. a

vp, likewyse also the scryppe. But he that hath not, let him sell his coate, & bye a swerde. For I saye vnto you: It must yet be
Esa. 53.c fulfilled on me, that is wrytte: * He was counted amonge the euell doers. For loke what is wrytten of me, it hath an ende. But they sayde: LORDE, Beholde, here are two swerdes. He sayde vnto the: It is ynough.

Mat. 26.c And he wente out (as he was wonte) vn
Iohā. 18. a to moūt Oliuete. But his disciples folowed him vnto the same place. And whan he came thither, he sayde vnto the: * Praye, that
Mat. 6.b ye fall not in to tēptacion. And he gat him from them aboute a stones cast, and kneled downe, prayed, & sayde: Father, yf thou wilt, take awaye this cuppe from me: Neuertheles, not my wyll, but thyne be fulfylled.
Iohā. 6.d And there appeared vnto him an angell frō heauen, and conforted him. And it came so, that he wrestled with death, and prayed the longer. And his sweate was like droppes of bloude, runnynge downe to the grounde. And he rose vp frō prayer, and came to his disciples, and founde them slepinge for heuynesse, and sayde vnto them: What, slepe ye? ryse vp and praye, that ye fall not in to tentacion.

D But whyle he yet spake, beholde, the mul
Mat. 26.e titude, and one of the twolue called Judas
Marc 14.e wente before them, and he came nye vnto
Iohā. 18. a Jesus, to kysse him. But Jesus sayde vnto him: Judas, betrayest thou the sonne of mā with a kysse? Whan they that were aboute him, sawe what wolde folowe, they sayde vnto him: LORDE, shal we smyte with the swerde? And one of the stroke a seruaūt of ye hye prestes, & smote of his eare. But Jesus answered, and sayde: Suffre the thus farre forth. And he touched his eare, & healed him.

Mat. 26.f But Jesus sayde vnto the prestes and
Marc. 14.f rulers of the temple, and to the Elders that were come vnto him: Ye are come forth as it were to a murthurer with swerdes, & with staues. I was daylie with you in the temple, and ye layed no handes vpon me. But this is youre houre, and the power of darknesse. Neuertheles they toke him, and led
Iohā. 18.b him, and brought him in to the hye prestes house. As for Peter, he folowed hī a farre of.

Then kyndled they a fyre in the myddest of the palace, and sat them downe together. And Peter sat him downe amonge them. Then a damsell sawe him syttinge by the light, and behelde him well, and sayde vnto him: This same was also with him. But he denyed him, and sayde: Womā, I knowe him not. And after a litle whyle, another sawe him, and sayde: Thou art one of them also. But Peter sayde: Man, I am not.

And aboute the space of an houre after, L another affirmed, & sayde: Verely this was with him also, for he is a Galilean. But Peter saide: Mā, I wote not what thou sayest. And immediatly whyle he yet spake, ye cock crewe. And the LORDE turned him aboute and loked vpō Peter. And Peter remembred the wordes of ye LORDE, how he sayde vnto him: * Before the cock crowe, thou shalt denye me thryse. And Peter wente out, and wepte bytterly.

The men that helde Jesus, mocked him, and stroke him, blyndfolded him, and smote him on the face, and axed him, and sayde: Prophecie, who is it that smote the? And many other blasphemies sayde they vnto hī.

And whan it was daye, there gathered together the Elders of the people, the hye prestes and scrybes, and led him vp before, their councell, and sayde: Art thou Christ? Tell vs. But he sayde vnto them: Yf I tell you, ye wyl not beleue: But yf I axe you, ye wyl not answere me, nether wyl ye let me go. From this tyme forth shal the sonne of Col. Heb. and man sytt at the right hāde of the power of God. Then sayde they all: Art thou then ye sonne of God? He sayde vnto them: Ye saye it, for I am. They sayde: What nede we anye farther wytnesse? We oure selues haue herde it of his awne mouth.

The XXIII. Chapter.

AND the whole multitude of thē arose, and led him vnto Pilate, and begāne to accuse him, and sayde: We haue founde this felowe peruertinge the people, and forbyddinge to geue trybute vnto the Emperoure, and sayeth, that he is Christ a kynge. But Pilate axed him, and sayde: Art thou the kynge of the Jewes? He answered him, and sayde: Thou sayest it. Pilate sayde vnto ye hye prestes and to the people: I fynde no cause in this man. But they were the more fearce, and sayde: He hath moued the people, in that he hath taught here & there in all the londe of Jewry, and hath * begonne at Galile vnto this place.

Whan Pilate herde mencion of Galile, he axed whether he were of Galile. And whan he perceaued that he was vnder * Herodes iurisdiccion * he sent him to Herode, which was also at Jerusalē in those dayes. When Herode sawe Jesus, he was exceadinge glad, for he had longe bene desyrous to se him: because * he had herde moch of him, & hoped to se a miracle of hī. And he axed him

many thinges. Neuertheles he answered him nothinge. The hye prestes and scrybes stode, and accused him sore. But Herode with his men of warre despysed him, and mocked him, put a whyte garmēt vpō him, and sent him agayne vnto Pilate. Vpō ỹ same daye were Pilate and Herode made frendes togeather, for afore they had bene at varyaunce.

B Pilate called the hye prestes, and the rulers, and the people together, and sayde vnto thē: Ye haue brought this man vnto me, as one that peruerteth the people, and beholde, I haue examyned him before you, & fynde in the mā none of the causes, wherof ye accuse him: Nor yet Herode: for I sent you to him, and beholde, there is brought vpon hī nothinge, that is worthy of death. Therfore wil I chasten him, and let him lowse: For he must haue let one lowse vnto them after the custome of the feast.

Then cried the whole multitude, and sayde: Awaye with him, and delyuer vnto vs Barrabas, which for insurrecciō made in the cite, and because of a murthur, was cast into preson. Then called Pilate vnto them agayne, & wolde haue let Jesus lowse. But they cried, and sayde: Crucifye him, Crucifye him. Yet sayde he vnto them, the thirde tyme: What euell thē hath he done? I fynde no cause of death in hī, therfore wil I chasten him, and let him go. But they laye styll vpon him with greate crye, and requyred ỹ he might be crucified. And the voyce of thē and of the hye preastes prenayled.

C And Pilate gaue sentence, that it shulde be as they requyred, and let lowse vnto thē, him, that for insurrecciō and murthur was cast into preson, whom they desyred, but gaue Jesus ouer vnto their wyll. And as they led him awaye, they toke one Simon of Cyren (which came from the felde) and layed ỹ crosse vpon him, to beare it after Jesus.

And there folowed him a greate multitude of people and of wemen, which bewayled and lamented him. But Jesus turned him aboute vnto thē, and sayde: Ye doughters of Jerusalē, wepe not ouer me: but wepe ouer youre selues, and ouer youre childrē. For beholde, the tyme wil come, wherin it shal be sayde: Blessed are the baren, and the wombes that haue not borne, and the pappes that haue not geuen sucke. * Then shal they begynne to saye vnto the mountaynes: Fall vpon vs. And to the hylles: Couer vs. For yf this be done to a grene tre, what shal be done then to the drye?

And two other (which were myßdoers) were led out also, to be put to death with him. And whā they came to ỹ place, which is called Caluery, they crucifyed him euen there, and the two myßdoers with him, the one on the righte hande, the other on ỹ left. But Jesus sayde: Father, forgeue them, for they wote not what they do. And they parted his garmentes, and cast lottes therfore. And the people stode and beheld. Act.7. * Psal.2. Mat.27. Marc.15. Iohā.19.

D And the rulers mocked him with them, and sayde: He hath helped other, let him helpe him self now, yf he be Christ ỹ chosen of God. The soudyers also mocked him, wēte vnto him, & brought him vyneger, and sayde: Yf thou be the kynge of the Jewes, then helpe thy self. And aboue ouer him was this superscripcion wrytten with letters of Greke, Latyn, and Hebrue: This is the kynge of the Jewes. Mat.27. Iohā.19.

And one of the myßdoers that hanged there, blasphemed him, and sayde: Yf thou be Christ, then helpe thy self and vs. Then answered the other, rebuked him, and sayde: And thou feareste not God also, which art yet in like dānacion. And truly we are therin be right, for we receaue acordinge to oure dedes. As for this man, he hath done nothinge amysse. And he sayde vnto Jesus: LORDE, remembre me, whan thou commest in to thy kyngdome. And Jesus sayde vnto him: Verely I saye vnto the: To daye shalt thou be with me in Paradyse. And it was aboute the sixte houre, and there was darkenesse ouer ỹ whole londe vntyll the nyenth houre. And the Sonne was darkened, and the vayle of the temple rente in two euen thorow the myddes. Mat.27. Marc.15.

And Jesus cryed loude, & sayde: Father, * in to thy handes I commende my spirete. And whan he had so sayde, he gaue vp the goost. But whan the Captayne sawe what had happened, he praysed God, and sayde: Verely this was a iust mā. And all the people that stode by & behelde, whan they sawe what was done, smote vpon their brestes, & turned backe agayne. But all his acquantaunce, and the wemen that had folowed him out of Galile, stode a farre of, and beheld all these thinges. E Psal.30. Act.7. Mat.27. Marc.15.

And beholde, a mā named Joseph, a Senatour, which was a good iust man, the same had not consented vnto their councell and dede, which was of Arimathia a cite of the Jewes, which same also wayted for the kyngdome of God: he wēte vnto Pilate, and axed the body of Jesus. And the toke him downe, wrapped him in a lynnen cloth, and Mat.27. Marc.15. Iohā.19.

layed him in a hewen sepulcre, wherin neuer man was layed. And it was the daye of preparinge, and the Sabbath drue on.

luc.8.a The wemen that were come with him out of Galile, folowed him, and behelde the Sepulcre, & how his body was layed. But they returned, and made ready the spyces & anoyntmētes. And vpon the Sabbath they rested, acordinge to the lawe.

The XXIIII. Chapter.

A mat.28.a marc.16.a luc.24.a BVt vpon one of the Sabbathes very early in the mornynge, they came vnto the Sepulcre, and brought ỹ spyces which they had prepared, and certayne wemen with thē. Neuertheles they founde the stone rolled awaye from the sepulcre, and wente in, and founde not the body of ỹ luc.24.b LORDE Jesu. * And it happened as they were amased therat, beholde, there stode by them two men in shyninge garmentes. And they were afrayed, and cast downe their faces to the earth. Then sayde they vnto thē: What seke ye: the lyuynge amōge the dede: He is not here. He is rysen vp. Remembre, how ỹ he tolde you whā he was yet in Galile, and sayde: * The sonne of man must be delyuered in to the hādes of synners, and be crucified, and the thirde daye rysē agayne.

luc.9.c And they remēbred his wordes, and wente from the sepulcre, and tolde all this vnto the eleuen, and to all the other. It was Mary Magdalene, and Johanna, and Mary James, and the other with them, that tolde this vnto the Apostles. And theyr wordes semed vnto them, as though they had bene but fables, and they beleued them not. But Peter arose, and ranne to the sepulcre, and stouped in, and sawe the lynnen clothes layed by them selues, and departed. And he wondred within himself at that which had happened

B mat.28.b marc.16.b luc.24.b And beholde, two of them wente that same daye, to a towne (which was thre score furlōges from Jerusalem) whose name was called Emaus. And they talked together of all these thinges ỹ had happened. And luc.18.c it chaunced as they were thus talkinge and reasonynge together, Jesus himself drue nye, and wente with them. But their eyes were holden, that they shulde not knowe hī. And he sayde vnto them: What maner of cōmunicacions are these that ye haue one to another as ye walke, and are sad: Then answered the one, whose name was Cleophas, and sayde vnto him: Art thou onely a straunger at Jerusalē, not knowinge what is come to passe there in these dayes: And he sayde vnto thē: What: They sayde vnto him: That of Jesus of Nazareth, * which mat.21.c was a prophet, mighty in dede and worde, before God and all ỹ people, how oure hye prestes and rulers delyuered him to the condemnacion of death, and crucified him. But we hoped that he shulde haue delyuered Israel. And besydes all this, to daye is the thirde daye that this was done. * Yee & certayne wemen also of oure company which luc.24.c were early at the Sepulcre, and founde not his body, came and tolde, that they had sene a visiō of angels, which sayde he was alyue. And certayne of them that were with vs, wente vnto the sepulcre, and founde it euen so as ỹ wemē sayde, but hī founde they not.

C And he sayde vnto thē: O ye fooles and slowe of hert to beleue all that the prophetes haue spokē: * Ought not Christ to haue luc.24.c suffred these thinges, and to entre in to his glory: And he beganne at Moses and at all the prophetes, and expounded vnto them all the scriptures, that were spoken of him. And they drue nye vnto the towne, which they wēte vnto, and he made as though he wolde haue gone farther. * And they com- Gen.19.c pelled him, and sayde: Abyde with vs, for it Luc.24.c draweth towardes night, and the daye is farre passed. And he wente in to tary with thē. And it came to passe whan he sat at the table with thē, he toke the bred, gaue thankes, brake it, and gaue it them. Then were their eyes opened, and they knewe him. And he vanyshed out of their sight. And they sayde, betwene thē selues: Dyd not oure hert burne with in vs, whan he talked with vs by the waye, whyle he opened the scriptures vnto vs: And they rose vp the same houre, turned agayne to Jerusalem, and founde ỹ elenē gathered togethe, and them that were with them, which sayde: The LORDE is rysen of a trueth, and hath appeared vnto Symon. And they tolde thē what had happened by ỹ waye, and how they knewe him in breakynge of the bred.

But whyle they were talkynge therof, Jesus himself stode in the myddes amonge thē, and sayde: Peace be with you. But they were abashed and afrayed, supposinge that they had sene a spirite. And he saide vnto thē: D Why are ye abashed: & wherfore ryse therē soch thoughtes in yō hertes: Beholde my hādes & my fete, it is euen I my self. Handle me, and se, for a spirite hath not flesh and bones, as ye se me haue. And whan he had thus spokē, he shewed thē his hōdes and his fete. But whyle they yet beleued not for ioye

and wondred, he sayde vnto them: Haue ye any thinge here to eate? And they set before him a pece of a broyled fish, and an hony combe. And he toke it, and ate it before thē.

And he sayde vnto them: * These are the wordes, which I spake vnto you, whyle I was yet with you. For it must all be fulfilled that was wrytten of me in the lawe of Moses, in the prophetes, & in the psalmes. Thē opened he their vnderstondinge, that they might vnderstonde the scriptures, and sayde vnto them: * Thus is it wrytte, and thus it behoued Christ to suffre, & the thirde daye to ryse agayne frō the deed, and to let repentaunce and remyssion, of synnes be preached in his name amōge all nacions, * and to begynne at Jerusalē. As for all these thinges, ye are wytnesses of thē. And beholde, I wil sende vpon you the * promes of my father: but ye shal tary in the cite of Jerusalem, tyll ye be endewed with power from aboue.

* But he led them out vnto Bethany, and lift vp his handes, and blessed them. And it came to passe whā he blessed them, he departed from them, and was caried vp into heauen. And they worshipped him, and turned agayne to Jerusalem with greate ioye: and were contynnally in ỳ tēple, geuynge prayse and thankes vnto God. Amen.

The ende of the gospell of S. Luke.

The gospell of S. Jhon.

What S. Jhons gospell conteyneth.

Chap. I. The euerlastinge byrth of the sonne of God, and how he became man. The testimony of Jhon and of his baptyme. The callinge of Andrew, Peter, Philip and Nathanael.

Chap. II. Christ turneth the water vnto wyne at the mariage in Cana, and dryueth the marchauntes out of the temple.

Chap. III. The swete talkinge of Christ with Nicodemus. The doctryne & baptyme of Jhō, and what wytnesse he beareth of Christ.

Chap. IIII. The louynge communicacion of Christ with the woman of Samaria by the welles syde. How he commeth into Galile, and healeth the rulers sonne.

Chap. V. He healeth the man that was sicke eight & thirtie yeare. The Jewes accuse him as a breaker of the Sabbath: he answereth for him self, and reproueth them

Chap. VI. Jesus fedeth fyue thousande men with fyue barlye Loaues, departeth awaye, that they shulde not make him kynge. goeth vpō the see, and reproueth the fleshly hearers of his worde. The carnall are offended at hī, and forsake him.

Chap. VII. Jesus commeth to Jerusalē at the feast, teacheth the Jewes and reproueth thē. The pharises & the hye prestes hearinge that the people begynne to fauour Christ and to beleue in him, sende out officers to take hī. There are dyuerse opinions of him amōge the people. The pharises rebuke the officers because they haue not taken him, and chyde with Nicodemus for takinge his parte.

Chap. VIII. A woman is taken in aduoutrie: Christ delyuereth her. The fredome of soch as folowe Christ, whom they accuse to haue the deuel within him, and go aboute to stone him.

Chap. IX. Christ maketh the man to se that was borne blynde, where thorow he getteth him self more displeasure amonge the Jewes and pharises.

Chap. X. Christ is the true shepherde, and the dore of the shepe. Some saye: Christ hath the deuell, and is madd, some saye: he speaketh not the wordes of one that hath the deuell. Because he telleth the trueth, the Jewes take vp stones to cast at him, call his preachinge blasphemy, and go aboute to take him.

Chap. XI. Christ rayseth Lazarus frō death. The hye prestes & the pharyses gather a counsell, and cast their heades together agaynst him, therfore he getteth him out of the waye.

Chap. XII. Mary anoynteth Christes fete, Judas murmureth, Christ excuseth her. rydeth in to Jerusalem, and is louyngly receaued of the thankfull, but vtterly despysed of the vngodly.

Chap. XIII. Christ washeth the disciples fete, telleth them of Judas the traytour, and commaundeth thē earnestly to loue one another.

Chap. XIIII. He armeth his disciples with consolacion agaynst trouble for to come, taketh frō thē the heynesse that they had because of his departinge, and promiseth them the holy goost, the spirite of comforte.

Chap. XV. The true vyne, the hußbandman & the braunches. A doctryne of loue, and a swete comforte agaynst persecucion.

Chap. XVI. Cōsolacion agaynst trouble. Prayers are herde thorow Christ.

Chap. XVII. The most hartely & louinge prayer of Christ vnto his father, for all soch as receaue the trueth, and be his awne.

Chap. XVIII. Christ is betrayed. The wordes of his mouth smyte the officers to the grounde. Peter smyteth of Malchus eare. Jesus is brought before Anna, Caiphas, and Pilate.

Chap. XIX. Christ is crucified. He commendeth his mother vnto Jhon, sheddeth his blonde, and is buried.

Chap. XX. The resurrecion of Christ, which appeareth to Mary Magdalene and to all his disciples, to their greate comforte.

Chap. XXI. He appeareth to his disciples agayne by the see of Tyberias, and commaundeth peter earnestly to fede his shepe.

The gospell of S. Jhon.

The first Chapter.

A N the begynnynge was the worde, and the worde was with God, and God was ỹ worde. The same was in the begynnynge wt God. * All thinges were made by the same, and without the same was made nothinge that was made. In him was the * life, and the life was the * light of men: and the light shyneth in the darkneſſe, and the darkneſſe comprehended it not.

There was sent from God a man, whose name was Jhon. The same came for a witneſſe, to beare wytneſſe of ỹ light, that thorow him they all might beleve. * He was not that light, but that he might beare witneſſe of ỹ light. That was the true light, which lighteth all men, that come in to this worlde. He was in the worlde, & the worlde was made by him, and ỹ worlde knewe him not. He came in to his awne, and his awne receaued him not. But as many as receaued him, * to them gave he power to be the children of God: euen soch as beleve in his name. Which are not borne of blonde, ner of the wyl of the flesh, ner of the wyl of man, but of God.

B And the worde became flesh, and dwelt amonge vs: * and we sawe his glory, a glory as of the onely begotte sonne of the father, full of grace and trueth.

Jhon bare wytneſſe of him, cryed, and sayde: It was this, of whom I spake: After me shal he come, that was before me, For he was or euer I: and * of his fulneſſe have all we receaued grace for grace. For the lawe was geuen by Moses, grace and trueth came by Jesus Christ. No man hath sene God at eny tyme. The onely begotte sonne which is in the bosome of the father, he hath declared the same vnto vs.

And this is the recorde of Jhon, whan the Jewes sent preſtes and Leuites frō Jerusalem, to axe him: Who art thou? And * he confeſſed and denyed not. And he confeſſed, and sayde: I am not Christ. And they axed him: What thē? Art thou Elias? He sayde: I am not. Art thou the * prophet? And he answered: No. Then sayde they vnto him: What art thou thē, ỹ we maye gene answere vnto thē that sent vs? What sayeſt thou of ỹ self? He sayde: I am ỹ voyce of a cryer in the wylderneſſe. Make straight ỹ waye of the LORDE. * As ỹ prophet Esay sayde.

And they that were sent, were of ỹ pharises. And they axed him, & sayde vnto him: Why baptyseſt thou then, yf thou be not Christ, ner Elias, ner a prophet? Jhon answered them, and sayde: I baptyse with water, but there is one come in amonge you, whom ye knowe not. It is he that cōmeth after me, which was before me: whose shue lachet I am not worthy to vnlowse. This was done at Bethabara beyonde Jordane, * where Jhon dyd baptyse.

The nexte daye after, Jhon sawe Jesus commynge vnto him, and sayde: Beholde the * lābe of God, which taketh awaye the synne of the worlde. This is he, of whom I sayde vnto you: After me commeth a man, which was before me. For he was or ever I, and I knewe him not: but that he shulde be declared in Israel, therfore am I come to baptyse with water.

And Jhon bare recorde, & sayde: I sawe the spirite descende from heaven like vnto a doue, and abode vpon him, & I knewe him not. But he that sent me to baptyse with water, ỹ same sayde vnto me: Vpon whom thou shalt se the spirite descende and tary styll on him, the same is he, that baptyseth with the holy goost. And I sawe it, and bare recorde, that this is the sonne of God.

The nexte daye after, Jhon stode agayne, and two of his disciples. And whā he sawe Jesus walkynge, he sayde: Beholde the lābe of God. And two of his disciples herde him speake, and folowed Jesus. And Jesus turned him aboute, and sawe them folowinge, and sayde vnto thē: What seke ye? They sayde vnto him: Rabbi, (which is to saye by interpretacion, Master.) Where art thou as lodginge? He sayde vnto them: Come and se it. They came and sawe it, & abode with

him the same daye. It was aboute the tenth houre.

One of the two, which herde Jhon speake, and folowed Jesus, was Andrew the brother of Symon Peter: the same founde first his brother Symon, and sayde vnto him: We haue founde Messias (which is by interpretacion, ỳ Anoynted) and brought him to Jesus. Whan Jesus behelde him, he sayde: Thou art Symon the sonne of Jonas, * thou shalt be called Cephas, which is by interpretacion, a stone.

The nexte daye after, wolde Jesus goagayne in to Galile, and founde Philippe, and sayde vnto him: Folowe me. Philippe was of Bethsaida the cite of Andrew and Peter. Philippe founde Nathanael, and sayde vnto him: We haue founde him, of whō * Moses in the lawe, and ỳ * prophetes haue written, euen Jesus the sonne of Joseph of Nazareth. And Nathanaell sayde vnto him: * What good can come out of Nazareth? Philippe sayde vnto him: Come, and se.

Jesus sawe Nathanael cōmynge to him, and sayde of him: Beholde, a righte Israelite, in whom is no gyle. Nathanael sayde vnto him: From whence knowest thou me? Jesus answered, and sayde vnto him: Before ỳ philippe called the, whan thou wast vnder the fygge tre, I sawe the. Nathanaell answered, and sayde vnto hī: Rabbi, thou art ỳ sonne of God, thou art ỳ kynge of Israel. Jesus answered, & sayde vnto him: Because I sayde vnto the, that I sawe the vnder the fygge tre, thou beleuest: thou shalt se yet greater thinges thē these. And he sayde vnto him: Verely verely I saye vnto you: frō this tyme forth shal ye se the heauen open, and the angels of God goinge vp & downe ouer the sonne of man.

The II. Chapter.

AND vpon the thirde daye there was a mariage at Cana in Galile, and the mother of Jesus was there. Jesus also and his disciples was called vnto ỳ mariage. And whan the wyne fayled, the mother of Jesus saide vnto him: They haue no wyne. Jesus sayde vnto her: * Womā, what haue I to do wt the? Myne houre is not yet come. His mother sayde vnto ỳ mynisters: Whatsoeuer he sayeth vnto you, do it. There were set there sixe water pottes of stone, after ỳ maner of the purifienge of ỳ Jewes, euery one cōteyninge two or thre measures.

Jesus sayde vnto thē: Fyll the water pottes with water. And they fylled thē vp to ỳ brymme. And he sayde vnto thē: Drawe out now, & bringe vnto the Master of the feast. And they bare it. Whā the master of ỳ feast had taisted ỳ wyne which had bene water, and knewe not whence it came (but the mynisters that drue ỳ water, knewe it) the Master of the feast called the brydegrome, and sayde vnto him: Euery man at the first geueth the good wyne: & whan they are dronken, thē that which is worse. But thou hast kepte backe the good wyne vntyll now.

This is the first token that Jesus dyd at Cana in Galile, and shewed his glory, and his disciples beleued on him. Afterwarde wente he downe to Capernaum, he, his mother, his brethrē, and his disciples, and taried not longe there. B Mat.4.b Marc.1.b Luc.4.d

And the Jewes Easter was at hande. And Jesus wēte vp to Jerusalem, and founde syttinge in the tēple, those that solde oxen, shepe, and doues, and chaungers of money. And he made a scourge of small cordes, and droue them all out of the tēple with the shepe and oxen, and poured out the chaungers money, and ouerthrewe the tables, and sayde vnto them that solde the doues: Haue these thinges hēce, and make not my fathers house an house of marchaundyse. His disciples remembred it, that is writtē: * The zele of thine house hath euen eaten me. Mat.21.b Marc.11.b Luc.19.d Psal.68.b

Then answered the Jewes, and sayde vnto him: What token shewest thou vnto vs, that thou mayest do these thinges? Jesus answered & sayde vnto thē: * Breake downe this temple, and in thre dayes wil I set it vp agayne. Then sayde the Jewes: * Sixe and fourtye yeare was this temple abuyldinge, and wilt thou set it vp in thre dayes? But he spake of ỳ tēple of his body. Now whā he was rysen agayne from the deed, his disciples remembred that he thus sayde, and they beleued the scripture, and the wordes which Jesus spake. C Mat.16.a Iohā.6.d * Mat.26.f 1.Esd.5.c

Whā he was at Jerusalē at Easter in ỳ feast, many beleued on his name, whan they sawe ỳ tokēs ỳ he dyd. But Jesus cōmytted not himself vnto thē, for he knewe thē all, & neded not ỳ eny mā shulde testifye of man, * for he knewe well what was in man. Iere.17.b Apo.2.d

The III. Chapter.

THere was a man of the Pharises, named Nicodemus a ruler amōge the Jewes. The same came vnto Jesus by night, & sayde vnto hī: Master, we knowe ỳ thou art come a teacher frō God: for * no mā can do these tokēs ỳ thou doest, except God be with him. Jesus answered, and sayde vnto him: Verely verely I saye vnto the: A Iohā.7.a and 19.d Iohā.3.b

Except a man be borne a new, he can not se the kyngdome of God. Nicodemus sayde vnto him: How can a man be borne, whan he is olde? Can he entre into his mothers wombe, and be borne agayne? Jesus answered: Verely verely I saye vnto the: * Except a mā be borne of water and of the spirite, he can not come in to ỹ kyngdome of God.

Iohā. 4. b and 7. d Tit. 3. a

B

* That which is borne of flesh, is flesh: & that which is borne of the spirite, is spirite. Maruell not, that I sayde vnto ỹ: Ye must be borne of new. The wynde bloweth where he wyl, and thou hearest his sounde: * but thou canst not tell whēce he commeth, and whither he goeth. So is euery one, that is borne of the spirite.

Rom 8. a

Eccle. 11. a

Nicodemus answered, and sayde vnto him: How maye these be? Jesus answered, & sayde vnto hī: Art thou a Master in Israel, & knowest not these? Verely I saye vnto ỹ: We speake that we knowe, and testifie that we haue sene, and ye receaue not oure wytnesse. Yf ye beleue not whan I tell you of earthly thinges, how shulde ye beleue, whā I speake vnto you of heauenly thinges?

* And noman ascendeth vp in to heauen, but he that is come downe from heauē, (namely) the sonne of man which is in heauen. And like as Moses lift vp the serpent in the wyldernes, euen so must the sonne of man be lift vp, that whosoeuer beleueth in him, shulde not perish, but haue euerlastinge life.

Ephe. 4. a

Num. 21. b Iohā 3. c and 12. d

C

For God so loued the worlde, that he gaue his onely sonne, that whosoeuer beleueth in hī, shulde not perishe, but haue euerlastinge life. * For God sent not his sonne in to ỹ worlde to condempne the worlde, but that the worlde might be saued by him. He that beleueth on him, shal not be cōdemned. But he that beleueth not, is cōdemned allready: because he beleueth not on the name of the onely sonne of God. But this is ỹ cōdempnacion, that the light is come in to the worlde, and men loued the darknesse more thē ỹ light: for their workes were euell. Whosoeuer doth euell, hateth the light, and cōmeth not to the light, that his dedes shulde not be reproued. But he that doth the trueth, commeth to the light, that his workes maye be knowne: for they are done in God.

Rom. 5. a 1. Iohā. 4. b * Luc. 19. a

Iohā. 1. a and 12. f

D

Afterwarde came Jesus & his disciples in to the lōde of Jewry, and had his beynge there with them, and baptysed. * Jhon baptysed also in Enon beside Salem: for there was moch water there. And they came thither, and were baptysed: for Jhon was not yet put in preson.

Iohā. 4. a * Mat. 3. a Marc. 1. a Luc. 3. a Mat. 4. b

Then arose there a question amonge the disciples of Jhon with the Jewes aboute the purifienge, and they came vnto Jhon, and sayde vnto him: Master, he ỹ was with the beyonde Jordan, of whom thou bare wytnesse, beholde, * he baptyseth, and euery man cōmeth vnto him. Jhon answered and sayde: A man can receaue nothinge, except it be geuen him from heauē. Ye youreselues are my witnesses, how * that I sayde, I am not Christ, but am sent before him. He that hath the bryde, is the brydegrome: but the frende of the brydegrome stondeth, and herkeneth vnto him, and reioyseth greatly on the voyce of the brydegrome, this same ioye of myne is now fulfilled. He must increace, but I must decreace.

Iohā. 1. b

He that commeth from an hye, is aboue all. He that is of the earth, is earthly, and speaketh of the earth. He that commeth frō heauen, is aboue all, and testifieth what he hath sene & herde, and no man receaueth his wytnesse. But he that receaueth it, hath set to his seale, * that God is true. For he whō God hath sent, speaketh ỹ wordes of God: * for God geueth not the spirite (vnto him) by measure. The father loueth the sonne, and hath geuen him all thinges in to his hande. * He that beleueth on the sonne, hath euerlastinge life: he that beleueth not the sonne, shal not se the life, but ỹ wrath of God abydeth vpon him.

Rom. 3. a Iohā. 3. a Iohā. 5. a

The IIII. Chapter.

NOw whan Jesus had knowlege, ỹ it was come to the eares of the Pharises, that Jesus made and baptysed mo disciples thē Jhon (howbeit Jesus himself baptysed not, but his disciples) * he left the londe of Jewry, and departed agayne in to Galile. But he must nedes go thorow Samaria. Then came he in to a cite of Samaria, called Sichar, nye vnto ỹ pece of lōde, ỹ Jacob gaue vnto Joseph his sonne. And there was Jacobs well. Now whan Jesus was weery of his iourney, he satt hī downe so vpō the well. And it was aboute the sixte houre. Then came there a woman of Samaria to drawe water. Jesus sayde vnto her: Geue me drynke. (For his disciples were gone their waye in to ỹ cite, to bye meate.) Then the woman of Samaria sayde vnto him: How is it that thou arest drynke of me, seynge thou art a Jewe, and I a woman of Samaria? For the Jewes medle not with the * Samaritans.

Iohā. 3. a

Jesus answered, and sayde vnto her: Yf thou knewest the gift of God, and whoit is

that sayeth vnto the, geue me drynke, thou woldest are of him, and he wolde geue the, the water of life. The woman sayde vnto him: Syr, thou hast nothinge to drawe withall, and the well is depe, from whence hast thou then that water of life? Art thou greater then oure father Jacob, which gaue vs this well? And he himself dranke therof, and his children, and his catell. Jesus answered, and sayde vnto her: Who so euer drynketh of this water, shal thyrst agayne: But whosoeuer shal drynke of the water that I shal geue him, shal neuer be more a thyrst: * but the water that I shal geue him, shal be in him a well of water, which spryngeth vp into euerlastinge life.

The woman sayde vnto him: * Syr, geue me that same water, that I thyrst not, nether nede to come hither to drawe. Jesus sayde vnto her: Go, call they husbande, and come hither. The woman answered, and sayde vnto him: I haue no husbande.

Jesus sayde vnto her: Thou hast sayde well, I haue no husbande: for thou hast had fyue husbandes, and he whom thou hast now, is not thine husbande: there saydest thou right. The womā sayde vnto him: Syr, I se, that thou art a prophet. Oure fathers worshipped vpon this mountayne, and * ye saye, that at Jerusalem is the place, where men ought to worshippe. Jesus sayde vnto her: Woman, beleue me, the tyme commeth, that ye shal nether vpon this mountayne ner at Jerusalem worshippe the father. Ye wote not what ye worshippe, but we knowe what we worshippe, for * Saluacion commeth of the Jewes. But the tyme commeth, and is now allready, that the true worshippers shal worshippe the father in * spriete and in the trueth: For the father wil haue soch so to worshippe him. * God is a spriete, and they that worshippe him, must worshippe in spriete and in the trueth.

The womā sayde vnto him: I wote that Messias shal come, which is called Christ. Whan he commeth, he shal tell vs all thinges. Jesus sayde vnto her: I that speake vnto the, am he. And in the meane season came his disciples, and they marueyled that he talked with the woman. Yet sayde no man: What aresst thou, or what talkest thou with her? Then the woman let hir pot stonde, and wente in to the cite, and sayde vnto the people: Come, se a man, which hath tolde me all that euer I dyd, Is not he Christ?

Then wente they out of the cite, and came vnto him: In the meane whyle his disciples prayed him, and sayde: Master, eate. But he sayde vnto them: I haue meate to eate, that ye knowe not of. Then sayde the disciples amōge them selues: Hath eny man brought him meate? Jesus sayde vnto thē: My meate is this, that I do the wyll of him that sent me, and to fynish his worke. Saye not ye youre selues: There are yet foure monethes, and then commeth the harueste? Behold, I saye vnto you: lift vp youre eyes, and loke vpon the selde, * for it is whyte allready vnto the harueste. Mat.9.d Luc.10.a

And he that reapeth, receaueth rewarde, and gathereth frute to euerlastinge life, E that both he that soweth and he that reapeth, maye reioyse together. For herin is the prouerbe true: One soweth, another reapeth. I haue sent you to reape that, wheron ye bestowed no laboure. Other haue laboured, and ye are come in to their laboures.

Many Samaritans of the same cite beleued on him, for the sayenge of the woman, which testified: He hath tolde me all that euer I dyd. Now whan the Samaritans came to him, they besought him, that he wolde tary with them. And he abode there two dayes, and many mo beleued because of his worde, and sayde vnto the woman: We beleue now hence forth, not because of thy sayenge, * we haue herde him oure selues, and knowe, that this of a trueth is Christ the Sauioure of the worlde. Iohā.17.b

After two dayes he departed thence, and wente in to Galile. * For Jesus himself testified, that a prophet is nothinge set by at home. Now whā he came in to Galile, the Galileās receaued him, which had sene all that he dyd at Jerusalem in the feast: for they also were come thither in the feast. And Jesus came agayne vnto Cana in Galile, * where he turned the water vnto wyne. Mat.13.g Mar.6.a Luc.4.c Iohā.2.a

And there was a certayne ruler, whose F sonne laye sicke at Capernaum. This herde that Jesus came out of Jewry in to Galile, and wente vnto him, and besought him, that he wolde come downe, and helpe his sonne, for he laye deed sicke. And Jesus sayde vnto him: Excepte ye se tokens and wonders, ye beleue not. The ruler sayde vnto him: Come downe Syr, or euer my childe dye. Jesus sayde vnto him: Go thy waye, thy sonne lyueth. The man beleued the worde, that Jesus sayde vnto him, and wente his waye. And as he was goinge downe,

his seruauntes mett him, and tolde him, and sayde: Thy childe lyueth. Then enquyred he of them the houre, wherin he beganne to amende. And they sayde vnto him: Yesterdaye aboute the seuēth houre the feuer left him. Then the father perceaued, that it was aboute the same houre, wherin Jesus
Act.13.a sayde vnto him: Thy sonne lyueth. And he beleued with his whole house. This is now the seconde token that Jesus dyd, whan he came from Jewry in to Galile.

The V. Chapter.

A AFterwarde, there was a feast of the Jewes, and Jesus wente vpto Jerusalem. There is at Jerusalem by the slaughter house a pole, which in Hebrue is called Bethseda, & hath fyue porches, wherin laye many sicke, blynde, lame, wythred, which wayted, whan the water shulde moue. For the angell wente downe at his tyme in to the pole, and stered the water. Who so euer now wente downe first, after that the water was stered, ỳ same was made whole, what soeuer disease he had. And there was a man, which had lyen sicke eight and thirtie yeares. Whan Jesus sawe him lye, & knewe that he had lyen so longe, he saide vnto him: Wilt thou be made whole? The sicke answered him: Syr, I haue no man, whan the water is moued, to put me in to the pole. And whan I come, another steppeth downe in before me.

Jesus sayde vnto him: Aryse, take vp thy bed, and go thy waye. And immediatly the
Mat.9.a Marc.2.a Luc.5.c Mat.12.a Marc.4.ç Ind 3.a Luc.6.a c.b.14.a ohā.7.b Ind 9.b man was made whole, and toke vp his bed and wente his waye. * But vpon the same daye it was the Sabbath. Then sayde the Jewes vnto him that was made whole: To daye is ỳ Sabbath, it is not laufull for the to cary the bed. He answered them: He that made me whole, sayde vnto me: Take vp thy bed, and go ỳ waye. Then axed they him: What man is that, which sayde vnto the: Take vp thy bed, and go ỳ waye? But he that was healed, wyst not who he was: for Jesus * had gotte him self awaye, because there was moch people.

ohā.6.b

B Afterwarde founde Jesus him in the tẽple, and sayde vnto him: Beholde, thou art
ohā.8.a made whole, * synne no more, lest a worse thinge happen vnto the. The mā departed, and tolde the Jewes, that it was Jesus, which had made hi whole. Therfore dyd ỳ Jewes persecute Jesus, and sought to slaye him, because he had done this vpō ỳ Sabbath.

1.Cor.13.a But Jesus answered them: * My father worketh hither to, and I worke also. Therfore sought the Jewes the more to slaye hi: because he brake not onely ỳ Sabbath, but saide also, that God was his father, and made him self equall with God. Thē answered Jesus, and sayde vnto them: Verely verely I saye vnto you: * The sonne can do nothinge of him self, but that he seyth the father do. For what soeuer he doeth, that doeth ỳ sonne also. The father loueth the sonne, & sheweth him all that he doth, and wyll shewe him yet greater workes, so that ye shal marueyle. For as the father rayseth vp the dead, and maketh them lyue, euē so the sonne also maketh lyuynge whom he wyll. For the father iudgeth no man, but * hath geuen all iudgmēt vnto the sonne, that they all might honoure the sonne, euen as they honoure ỳ father. Who so honoureth not the sonne, the same honoureth not the father, which hath sent him.

C Verely verely I saye vnto you: Who so heareth my worde, and beleueth him that sent me, hath euerlastinge life, and * cōmeth not in to damnacion, but is passed thorow from death vnto life.

Verely verely I saye vnto you: * The houre cōmeth, & is now allready, ỳ the dead shal heare ỳ voyce of ỳ sonne of God: and they that heare it, shal lyue. For * as the father hath life in him self, so likewyse hath he geuen vnto the sonne, to haue life in him self: & hath geuē hi power also to execute iudgmēt because he is the sonne of mā. Marueyle not ye at this: * for ỳ houre cōmeth, in ỳ which all that are in ỳ graues, shal heare his voyce, and shal go forth, they that haue done good, vnto the resurreccion of life: but they that haue done euell, vnto the resurreccion of damnacion.

I can do nothinge of my self. As I heare, so I iudge: & my iudgmēt is iust. For I sēke not myne owne wyll, but the wyll of the father which hath sent me. * If I beare wytnesse of my self, my wytnesse is not true. There is another that beareth wytnesse of me, and I am sure, that the wytnesse which he beareth of me, is true.

D * Ye sent vnto Jhon, and he bare wytnesse of the trueth. As for me, I take no recorde of mā, but these thinges I saye, that ye might be saued. He was a burnynge and shyninge light, but ye wolde haue reioysed a litle whyle in his light. Neuertheles I haue a greater wytnesse then the wytnesse of Jhon. For the workes which the father hath geuē me to fynish, the same workes which I do, beare wytnesse of me, that the father hath

sent me. And ỹ father him self which hath sent me, beareth wytnesse of me. * Ye haue neyther herde his voyce at eny tyme, ner sene his shappe: and his worde haue ye not abydinge in you, for ye beleue not him, whom he hath sent.

Searche the scripture, for ye thinke ye haue euerlastinge life therin: and the same is it that testifyeth of me, and ye wil not come vnto me, that ye might haue life. I receaue not prayse of men. But I knowe you, that ye haue not the loue of God in you. I am come in my fathers name, and ye receaue me not. * Yf another shal come in his awne name, him wil ye receaue. How can ye beleue which receaue prayse one of another, and seke not the prayse, that is of God onely?

Ye shall not thynke that I wyll accuse you before ỹ father: there is one ỹ accuseth you, euen Moses, in whō ye trust. Yf ye beleued Moses, ye shulde beleue me also: For he hath wrytte of me. * But yf ye beleue not his wrytinges, how shal ye beleue my wordes?

The VI. Chapter.

AFter this wente Jesus ouer the see vnto the cite Tiberias in Galilee. And moch people folowed him, because they sawe the tokens that he dyd vpon thē which were diseased. But Jesus wēte vp into a mountayne, and there he sat with his disciples. And Easter ỹ feast of the Jewes was nye. Then Jesus lift vp his eyes, and sawe ỹ there came moch people vnto him, and he sayde vnto Philippe: Whence shal we bye bred, ỹ these maye eate? But this he sayde to proue him, for he him self knewe, what he wolde do.

Philippe answered him: Two hundreth peny worth of bred is not ynough amonge thē, ỹ every one maye take a litle. Thē sayde vnto hī one of his disciples, Andrew ỹ brother of Symō Peter: There is a lad here, ỹ hath fyue barlye loaues, and two fishes, but what is that amōge so many? Jesus sayde: Make the people syt downe. There was moch grasse in the place. Then they sat thē downe, aboute a fyue thousande men. Jesus toke the loaues, thanked, and gaue them to the disciples: the disciples (gaue) to them that were set downe. Likewyse also of the fishes as moch as they wolde.

Whan they were fylled, he sayde vnto his disciples: Gather vp the broken meate that remayneth, that nothinge be lost. Thē they gathered, and fylled twolue basshettes with the brokē meate, that remayned of the fyue barlye loaues, vnto them which had eaten. Now whan the men sawe the token ỹ Jesus dyd, they saide: * This is of a trueth the Prophet, ỹ shulde come in to the worlde. Whan Jesus now perceaued that they wolde come, and take him vp, to make him kynge, * he gat him awaye agayne in to a mountayne him self alone.

Luc. 7. b
Ioh. 4. c
Ioh. 5. a

At euen wente his disciples downe to ỹ see, and entred in to the shippe, and came to the other syde of ỹ see vnto Capernaū. And it was darcke allready. And Jesus was not come to thē. And ỹ see arose thorow a greate wynde. Now whan they had rowed vpō a fyue and twētie or thirtie furlonges, they sawe Jesus goinge vpon the see, and came nye to the shippe. And they were afrayed. But he sayde vnto them: Jt is I, be not afrayed. Then wolde they haue receaued him in to ỹ shippe. And immediatly ỹ shippe was at the londe whither they wente.

Mat. 14. c
Mar. 6. c

C The nexte daye after, the people which stode on the other syde of the see, sawe that there was none other shippe there saue that one, wherin to his disciples were entred: and that Jesus wēte not in with his disciples in to the shippe, but ỹ his disciples were gone awaie alone. Howbeit there came other shippes from Tiberias, nye vnto ỹ place where they had eatē the bred, after ỹ the LORDE had genen thankes. Now whan the people sawe that Jesus was not there, nether his disciples, they toke shippe also, and came to Capernaum, and sought Jesus.

And whan they founde him on the other syde of the see, they sayde vnto him: Master, whan camest thou hither? Jesus answered thē, & sayde: Verely verely I saye vnto you: Ye seke me not because ye sawe ỹ tokēs, but because ye ate of the loaues, and were fylled. Laboure not for the meate which perisheth but ỹ endureth vnto euerlastinge life, which the sonne of mā shal geue you: For him hath God the father sealed.

D Thē sayde they vnto him: What shal we do, that we maye worke ỹ workes of God? Jesus answered, and sayde vnto thē: This is the worke of God, that ye beleue on him, whom he hath sent. Then sayde they vnto him: * What token doest thou thē, that we maye se and beleue ỹ? What worckest thou? Oure fathers ate Māna in the wyldernesse, as it is wrytte: He gaue thē bred frō heauen to eate. Then sayde Jesus vnto thē: Verely verely I saye vnto you: Moses gaue you not bred from heauē, but my father geueth you the true bred from heauen: For this is that bred of God, which commeth from heauen,

Mat. 16. a
Marc. 8. b
Ioh. 2. c
Exo. 16. a
Psal. 77. c

and geueth life vnto the worlde.

Joh.4.b Thē sayde they vnto him:* Syr, geue vs allwaye soch bred. But Jesus sayde vnto thē: I am ỹ bred of life. He that cōmeth vnto me, shal not hūger: & he that beleueth on me, shal neuer thyrst. But I haue sayde vnto you, ỹ ye haue sene me, and yet ye beleue not. All that my father geueth me, cōmeth vnto me: and who so cōmeth vnto me, him wyl not I cast out: for I am come downe from heauē, not to do myne awne wyll, but the wyll of him that hath sent me.

Luc.22.c E This is ỹ will of the father, which hath
Joh̄.10.c and 18.a sent me, that of all that he hath geuē me, I shulde lose nothinge, but shulde rayse it vp agayne at the last daye. This is the wyl of
Joh̄.5.c him which hath sent me, that, who soeuer seyth the sonne and beleueth on him, haue euerlastinge life, and I shal rayse him vp at the last daye.

Thē murmured the Jewes therouer, that he sayde: I am ỹ bred which is come downe from heauē, and they sayde: Is not this Jesus, Josephs sonne, whose father and mother we knowe? How sayeth he then, I am come downe from heauen? Jesus answered, and sayde vnto them: Murmur not amonge youre selues.
Mar.16.c * No man can come vnto
Joh.6.g me, excepte the father which hath sent me,
Test.3.a drawe him. And I shal rayse him vp at the last daye. It is wrytten in the prophetes:
Esa.54.c They shal all be taught of God. Who so
Jere.31.f euer now heareth it of the father, and lerneth it, commeth vnto me.
Mat.11.e * Not that eny
Luc.10.c man hath sene the father, saue he which is
Deut.5.c of the father, the same hath sene the father.

F Verely verely I saye vnto you:* He that
Joh.3.c beleueth on me, hath euerlastinge life. I am
Joh.5.b that bred of life. Youre fathers ate Manna in the wyldernes, and are deed. This is that bred which commeth from heauen, that who so eateth therof, shulde not dye. I am that lyuynge bred, which came downe frō heauen: Who so eateth of this bred, shal lyue for euer. And the bred that I wil geue, is
Luc.22.b my flesh* which I wil geue for ỹ life of the worlde.

Then stroue the Jewes amonge them selues, and sayde: How cā this folowe geue vs his flesh to eate? Jesus sayde vnto thē: Verely verely I saye vnto you: Excepte ye eate ỹ flesh of ỹ sonne of man and drynke his blonde, ye haue no life in you. Who so eateth my flesh, and drynketh my blonde, hath euerlastinge life: and I shal rayse him vp at the last daye. For my flesh is ỹ very meate, and my blonde is ỹ very drynke. Who so eateth my flesh, and drynketh my blonde, abydeth in me, and I in him. As the lyuynge father hath sent me, and I lyue for the fathers sake: Euen so he that eateth me, shal lyue for my sake. This is ỹ bred which is come frō heauen: Not as youre fathers ate Manna, and are deed. He that eateth of this bred, shal lyue for euer.

1.Joh.4 These thinges sayde he in the synagoge, G
whā he taught at Capernaum. Many now of his disciples that herde this, sayde: This is an harde sayenge, who maye abyde the hearynge of it? But whan Jesus perceaued in hī self, that his discipes murmured therat he sayde vnto them: Doth this offende you? What and yf ye shal se the sonne of man ascende vp thither, where he was afore? It is ỹ spriete that quyckeneth, ỹ flesh profiteth nothinge. The wordes that I speake, are spriete, and are life. But there are some amōge you, that beleue not. For Jesus knewe well from the begynnynge, which they were that beleued not, and who shulde betraye him. And he sayde: Therfore haue I sayde vnto you:
Joh.6.d * No man can come vnto me, excepte it be geuen him of my father.

From that tyme forth, many of his disciples wente backe, and walked nomore with him. Then sayde Jesus vnto the twolue: Wyll ye also go awaye? Then answered Simon Peter: LORDE, Whither shal we go? Thou hast the wordes of euerlastinge life: and we haue beleued & knowne, that thou art Christ the sonne of the lyuynge God. Jesus answered them. Haue I not chosen you twolue, and one of you is a deuell? But he spake of Judas Symon Iscarioth: the same betrayed him afterwarde, and was one of the twolue.

The VII. Chapter.

After that wente Jesus aboute in Ga A
lile, for he wolde not go aboute in Jewry, because the Jewes sought to kyll him. But the Jewes feast of Tabernacles was at hande. Then sayde his brethren vnto him: Get the hēce, and go into Jewry, that thy disciples also maye se thy workes, that thou doest. He that seketh to be openly knowne, doth nothinge in secrete. Yf thou do soch thinges, thē shewe ỹ self before the worlde: For his awne brethren also beleued not in him.

Then sayde Jesus vnto them: My tyme is not yet come, but youre tyme is allwaye ready. The worlde can not hate you,* but me it hateth: because I testifye of it, that the workes of it are euell.

Go ye vp vnto this feast, I wyll not go vp yet vnto this feast, for my tyme is not yet fulfylled. Whan he sayde this vnto them, he abode styll in Galile. But as soone as his bre thren were gone vp, then wente he vp also vnto the feast, not openly, but as it were secretly. Then sought him ỹ Jewes at ỹ feast, and sayde: * Where is he? And there was a greate murmur of him amonge the people. Some sayde: He is good. But other sayde: Nay, he doth but disceaue the people. Howbeit no man spake frely of him, for feare of the Jewes.

B But in the myddes of the feast wẽte Jesus vp in to the temple, and taught. And the Jewes marueyled and sayde: How can he ỹ scrypture, seynge he hath not lerned it? Jesus answered them, and sayde: My doctryne is not myne, but his that hath sent me. Yf eny man wyl do his will, he shal knowe, whether this doctryne be of God, or whether I speake of my self. He that speaketh of himself, seketh his awne prayse: but he that seketh the prayse of him that sent him, the same is true, & there is no vnrighteousnes in him. Hath not Moses geuen you the lawe. and none of you kepeth the lawe? Why go ye about to kyll me? The people answered, and sayde: Thou hast the deuell, who goeth about to kyll the? Jesus answered and sayde: One worke haue I done, and ye all marueyle. Moses gaue you the circumcision, (not because it commeth of Moses, but of ỹ * fathers:) Yet do ye circumcyse a man vpon the Sabbath. Yf a man receaue circũcision vpon the Sabbath, that the lawe of Moses shulde not be broken, diss dayne ye then at me, because I haue made a mã euery whyt whole on the Sabbath? Judge not after the vtter appearaũce, but iudge righteous iudgment.

C Then sayde some of them of Jerusalem: Is not this he, whõ they go about to kyll? And beholde, he speaketh boldely, and they saye nothinge to him. Do oure rulers knowe in dede, that he is very Christ? Howbeyt * we knowe, whence this is. But whã Christ commeth, no man shal knowe whence he is.

Then cryed Jesus in the temple as he taught, and sayde: Yee ye knowe me, and whence I am ye knowe, * and of my self am I not come, but he ỹ sent me, is true, whom ye knowe not. But I knowe him, for I am of him, and he hath sent me. Then sought they to take him, but no man layed handes vpon him, for his houre was not yet come. * But many of the people beleued on him, and sayde: Whan Christ commeth, shall he do mo tokens, then this doth?

D And it came to the pharises eares, that ỹ people murmured soch thinges of him. And the pharises and hye prestes sent out seruauntes, to take him. Then sayde Jesus vnto them: I am yet a litle whyle with you and then go I vnto him that hath sent me. Ye shal seke me, & not fynde me: and where I am, thither can ye not come. Then sayde the Jewes amonge them selues: Whyther wil he go, that we shal not fynde him? Wyl he go amõge the Grekes that are scatred abrode, and teach the Grekes? What maner of sayenge is this, that he sayeth: ye shal seke me, and not fynde me: and where I am, thither can not ye come?

But in the last daye which was ỹ most solempne daye of the feast, Jesus stode vp, cried, and sayde: Who so thyrsteth, let him come vnto me, and drynke. He that beleueth on me, as the scripture sayeth, out of his body shal flowe ryuers of the water of life. (But this spake he of the * spirite, which they that beleue on him, shulde receaue. For the holy goost was not yet there, because Jesus was not yet glorifyed.) Many of the people now whan they herde this sayenge, sayde: This is a very prophet. Other sayde: * He is Christ. But some sayde: Shal Christ come out of Galile? Sayeth not the scripture, that Christ shal come of the sede of Dauid, and out of the towne of * Bethleem, where Dauid was? Thus was there disceancion amonge the people for his sake. Some of them wolde haue taken him, but no man layed handes on him.

E The seruauntes came to the hye prestes and pharises, and they sayde vnto them: Why haue ye not brought him? The seruauntes answered: Neuer mã spake as this man doth. Then answered them the pharises: Are ye also disceaued? * Doth eny of the rulers or pharises beleue on him? But the comon people which knowe not the lawe, are cursed. Nicodemus sayde vnto them, he that came to him by nyght, which was one of them: * Doth oure lawe iudge eny man, before it heare him, and knowe what he hath done? They answered and sayde vnto him: Art thou a Galilean also? * Searche and loke, out of Galile aryseth no prophet. And so euery man wente home.

The VIII. Chapter.

A Mat.21.b Marc.11.b

JEsus wente vnto mount Olinete, and early in the mornynge came he agayne in to the temple, and all the people came vnto him. And he sat downe, and taught them. And ỳ scrybes and pharises brought vnto him a woman taken in aduoutrye, and set her there openly, and sayde vnto him: Master, this woman was taken in aduoutrye, euē as the dede was adoynge. Leui.20.b Moses in the lawe commaunded vs to stone soch. What sayest thou? This they sayde, to tempte him, that they might haue wherof to accuse him. But Jesus stouped downe, and wrote with his fynger vpō the grounde. Now whyle they contynued axynge him, he lift him self vp, and sayde vnto them: He that is amonge you without synne, let him cast the first stone at her. And he stouped downe agayne, and wrote vpon the grounde. But whan they herde that, they wente out, one after another: the eldest first, and left Jesus alone, and the woman stondinge before him. Jesus lift himself vp, and whan he sawe no man but the woman, he sayde vnto her: Woman, where are thine accusers? hath no man condempned the? She sayde: LORDE, no man. Jesus sayde: Nether do I cōdempne the, Go thy waye, and synne nomore. Iohā.5.b

B Ioh.1.a & 8.a.12.e

Then spake Jesus agayne vnto them, and sayde: I am the light of the worlde. He that foloweth me, shal not walke in darknesse, but shal haue the light of life. Then sayde the Pharises vnto him: Thou bearest recorde of thy self, thy recorde is not true.

Jesus answered, and sayde vnto them: Though I beare recorde of my self, yet my recorde is true: for I knowe whence I came, and whither I go: but ye can not tell whence I come, and whither I go. Ye iudge after the flesh, I iudge no man: but yf I iudge, my iudgment is true: for I am not alone, but I and the father that hath sent me. It is wrytten also in youre lawe, * that the testimony of two men is true. I am one that beare wytnesse of my self: And the father that sent me, beareth wytnes of me also. Then sayde they vnto him: Where is thy father? Jesus answered: Ye nether knowe me ner yet my father. Yf ye knewe me, ye shulde knowe my father also. These wordes spake Jesus vpon the Godschest, as he taught in the tēple. And no man toke him, for his houre was not yet come.

Deut.17.a and 19.c

Mat.17.a

Mat.11.e Luc.10.c Ioh.7.c

Ioh.7.c

Ioh.7.d and.13.d

Then sayde Jesus agayne vnto them: I go my waye, and ye shal seke me, and shal dye in youre synnes: whither I go, thither can not ye come. Then sayde ỳ Jewes: Wyl he kyll him self then, that he sayeth: whither I go, thither can not ye come? And he sayde vnto them: Ye are from beneth, I am from aboue: Ye are of this worlde, I am not of this worlde. Therfore haue I sayde vnto you, that ye shal dye in youre synnes. * For yf ye beleue not that I am he, ye shal dye in youre synnes.

Mar. Ioh.

Then sayde they vnto him: Who art thou then? And Jesus sayde vnto thē: Euē the very same thinge that I saye vnto you. I haue many thinges to saye and to iudge of you. But he that sent me, is true: and loke what I haue herde of him, that speake I before the worlde. Howbeit they vnderstode not, that he spake of the father.

C Ioh. Ioh.

Then sayde Jesus vnto them: Whan ye haue lift vp an hye the sonne of man, then shal ye knowe that I am he, and that I do nothinge of my self: but as my father hath taught me, euen so I speake. And he that sent me, is with me. The father leaueth me not alone, for I do alwaie that pleaseth him. Whan he thus spake, * many beleued on him. Then sayde Jesus vnto the Jewes, that beleued on him: Yf ye contynue in my worde, then are ye my very disciples, and ye shall knowe the trueth, and the trueth shal make you * fre.

Ioh. Ioh. Rom. and Col.

Then answered they him: We are Abrahams sede, we were neuer bonde to eny man, how sayest thou then: Ye shal be fre? Jesus answered them, and sayde: Verely verely I saye vnto you: * Who so euer doth synne, is the seruaunt of synne: As for the seruaunt, he abydeth not in the house for euer, but the sonne abydeth euer. Yf the sonne therfore make you fre, then are ye fre in dede. I knowe that ye are Abrahams sede, but ye seke to kyll me. For my worde taketh not amonge you. I speake that I haue sene of my father, & ye do that ye haue sene of youre father.

Rom. and Col.

D

They answered, and sayde vnto him: Abraham is oure father. Jesus sayde vnto them: Yf ye were Abrahams children, ye wolde do the dedes of Abraham. But now ye go aboute to kyll me, a man, that haue tolde you the trueth, * which I haue herde of God, this dyd not Abraham. Ye do the dedes of youre father. Then sayde they vnto him: We are not borne of fornicacion, we haue one father, euen God. Jesus sayde vnto them: Yf God were youre father, then wolde ye loue me. For I am

Ioh. and Rom.

proceaded forth, and come from God. For I am not come of my self, but he hath sent me. Why knowe ye not thē my speach? Euē because ye can not abyde the hearinge of my worde.

Ye are of the father the deuell, and after the lustes of youre father wyl ye do. * The same was a murthurer from the begynnynge, and abode not in the trueth: for the trueth is not in him. Whan he speaketh a lye, then speaketh he of his awne: for he is a lyar, and a father of the same. But because I saye the trueth, ye beleue me not.

Which of you can rebuke me of one synne? If I saye the trueth, why do ye not beleue me? * He that is of God, heareth Gods worde. Therfore heare ye not, because ye are not of God.

Then answered the Jewes, and sayde vnto him: Saye we not right, that thou art a Samaritane, * and hast the deuell? Jesus answered: I haue no deuell, but I honoure my father, and ye haue dishonoured me. I seke not myne awne prayse, but there is one that seketh it, and iudgeth. Verely verely I saye vnto you: If eny man kepe my worde, he shal neuer se death.

Then sayde the Jewes vnto him: Now knowe we, that * thou hast the deuell. Abraham is deed and the prophetes, and thou sayest: If eny mā kepe my worde, he shal neuer taist of death. Art thou greater then our father Abraham? which is deed, and the prophetes are deed? Whō makest thou thy self? Jesus answered: * If I prayse my self, then is my prayse nothinge. But it is my father that prayseth me, which ye saye is youre God, and ye knowe hī not: but I knowe him. And yf I shulde saye, I knowe him not, I shulde be a lyar, like vnto you. But I knowe him, and kepe his worde.

Abraham youre father was glad, that he shulde se my daye, * And he sawe it, and reioysed. Then sayde the Jewes vnto him: Thou art not yet fiftie yeare olde, and hast thou sene Abraham? Jesus sayde vnto thē: Verely verely I saye vnto you: Or euer Abraham was, * I am. Then toke they vp stones, to cast at him. But Jesus hyd himself, and wente out of the temple.

The IX. Chapter.

AND Jesus passed by, and sawe a man that was borne blynde. And his disciples axed him, & sayde: Master, Who hath synned? this, or his elders, that he was borne blynde? Jesus answered: Nether hath this synned, ner his elders, * but that ỹ workes of God shulde be shewed on him. I must worke the workes of him that hath sent me, whyle it is daye. The night commeth, whan no man can worke. As longe as I am in the worlde, I am the * light of the worlde. Iohā. 1.a 8.b. 12.c

Whan he had thus sayde, he spat on the grounde, and made claye of the spetle, and rubbed the claye on the eyes of the blynde, and sayde vnto him: Go thy waye to the pole of * Syloha (which is interpretated, sent) and wash the. Then wēte he his waye and waßhed him, and came seynge. The neghbours and they that had sene him before, that he was a begger, sayde: Is not this he that sat, and begged? Some sayde: It is he. Other sayde: he is like him. But he himself sayde: I am euen he. Then sayde they vnto him: How are thine eyes opened? He answered, and sayde: The mā that is called Jesus, made claye, and anoynted myne eyes, and sayde: Go thy waye to the pole of Siloha, and wash the. I wente my waye, & washed me, and receaued my sight. Then sayde they vnto him: Where is he? He sayde: I can not tell. Esa. 8.b

Then brought they vnto the phariseS, him that a litle before was blynde * It was the Sabbath, whan Jesus made the claye, and opened his eyes. Then agayne the Pharises also axed him, how he had receaued his sight. He sayde vnto thē: He put claye vpon myne eyes, and I waßhed me, & now I se. Mat. 12.a Marc. 1.c Luc. 6.a Iohā. 5.a and 7.b

Then sayde some of the pharises: This man is not of God, seynge he kepeth not ỹ Sabbath. * But the other sayde: How can a synfull man do soch tokens? And there was a stryfe amonge thē. They sayde agayne vnto ỹ blynde: What sayest thou of him, that he hath opened thine eyes? He sayde: he is a prophet. Iohā. 7.d 10.b. 12.b

The Jewes beleued not hī, that he was blynde, and had receaued his sight, tyll they called the elders of him, that had receaued his sight, and they axed them, and sayde: Is this youre sonne, whom ye saye, was borne blynde? How doth he now se then? His elders answered them, and sayde: We knowe, that this is oure sonne, and that he was borne blynde. But how he now seyeth, we can not tell: or who hath opened his eyes, can we not tell. He is olde ynough himself, ax him, let him speake for him self.

This sayde his elders, because they fea-

red the

red allr

that h

municate. Therfore sayde his elders: He is olde ynough, axe him.

Then called they the mā agayne ẏ was blynde, and sayde vnto him: *Geue God ẏ prayse, we knowe that this man is a synner. Iosue.7.c Act.12.d He answered, & sayde: Whether he be a synner or no, I can not tell: one thinge am I sure off, that I was blynde, and now I se. Thē sayde they vnto him agayne: What dyd he vnto the? how opened he thine eyes? He answered them: I tolde you right now. Herde ye it not? What, wil ye heare it agayne? Will ye also be his disciples? Then rayted they him, and sayde: Thou art his disciple. We are sure that God spake vnto Moses: As for this felowe, we know not whēce he is.

D The man answered, and sayde vnto thē: This is a maruelous thinge, that ye wote not whence he is, and he hath opened mine eyes. For we knowe that God heareth not ẏ sinners: but yf eny mā be a fearer of God, and doth his will, him heareth he. Sens ẏ worlde beganne was it not herde, that eny man opened the eyes of one that was borne blynde. Yf this man were not of God, he coulde haue done nothinge. They answered, and sayde vnto him: Thou art altogether borne in synne, and teachest thou vs? And they thrust him out.

Jesus herde, ẏ they had thrust him out, and whā he had founde him, he sayde vnto him: Beleuest thou on the sonne of God? He answered, and sayde: LORDE, who is it, ẏ I might beleue on him? Jesus sayde vnto him: Thou hast sene him, and he it is, that talketh with the. He sayde: LORDE, I beleue. And he worshipped him.

And Jesus sayde: I am come to iudgmēt in to this worlde, that they which se not, might se: and that they which se, might be made blynde. And some of the Pharises ẏ were with him, herde this, and sayde vnto him: Are we then blynde also? Jesus sayde Iohā.15.c vnto thē: *Yf ye were blynde, ye shulde haue no synne. But now that ye saye, we se, therfore youre sonne remayneth.

The X. Chapter.

VErely verely I saye vnto you: he ẏ entreth not in at the dore in to the shepefolde, but clymmeth vp some other waye, the same is a these & a murthurer. But he that goeth in at the dore, is the shepherde of the shepe: to him ẏ porter openeth, and the shepe heare his voyce, and he *calleth his awne shepe by name, and ledeth them out. And whan he ha[s] forth his awne shepe, he [go]eth [bef]n, and the [shepe] is voyce.

As for a straunger, they folowe him not, but flye from him: for they knowe not the voyce of straungers. This prouerbe spake Jesus vnto them, but they vnderstode not what it was, that he sayde vnto them.

Then sayde Jesus vnto them agayne: Verely verely I saye vnto you: *I am the Ioh. dore of the shepe. All they that are come before me, are theues and murthures. But ẏ shepe harkened not vnto them. I am the dore. Yf eny man entre in by me, he shalbe saued, and shal go in and out, and fynde pasture. A these cōmeth not, but for to steale, kyll, and destroye. I am come, ẏ they might haue life, and haue it more abundauntly.

I am a good shepherde. A good shep- B herde geueth his life for the shepe. But an hyred seruaunt, which is not the shepherde, nether the shepe are his awne, seyth ẏ wolfe cōmynge, and leaueth ẏ shepe, and flyeth. And the wolfe catcheth & scatereth ẏ shepe. But the hyred seruaūt flyeth, because he is an hyred seruaunte, and careth not for the shepe. I am a good shepherde, *and knowe Ma. myne, and am knowne of myne. Euē as my father knoweth me, and I knowe ẏ father. And *I geue my life for my shepe. And I Ma. haue yet other shepe, which are not of this folde, and those same must I bringe also, and they shal heare my voyce, and there shalbe one flocke and one shepherde.

Therfore doth my father loue me, because I leaue my life, that I maye take it agayne. No mā taketh it fro me, but I leaue it of myself. I haue power to leaue it, and haue power to take it agayne. This commaundement haue I receaued of my father. Then was there discension amōge the Jewes for these sayenges. Many of thē sayde: He hath Mat. the deuell, and is madd, why heare ye him? Other sayde: *These are not wordes of one Mar. that is possessed. Can the deuell also open ẏ eyes of the blynde?

It was the dedicacion of the tēple at Je- C rusalē, & was wynter, and Jesus walked in Salomōs porche. Thē came ẏ Jewes rounde aboute hī, & saide vnto hī: How lōge dost thou make vs doute? Yf thou be Christ, tell vs planely. Jesus answered thē: I tolde you, & ye beleue not. The workes ẏ I do in my fathers name, they beare wytnesse of me. But ye beleue not, because ye are not of my shepe as I sayde vnto you. My shepe heare my voyce, & I knowe thē, & they folowe me. And I geue thē euerlastinge life, & they shal neuer perishe, and noman shal plucke thē out of my hande. My father which gaue thē me, is greater thē all: & noman is able to plucke

them out of my fathers hande. * I and the father are one. Then the Jewes toke vp stones agayne, to stone him. Jesus answered them: Many good workes haue I shewed you from my father, for which of them stone ye me?

The Jewes answered him, and sayde: For the good worke sake we stone the not, * but for the blasphemy: and because that thou beynge a man, makest thy self God. Jesus answered them: Is it not wrytten in youre lawe: * I haue sayde, Ye are Goddes? If he call them Goddes, vnto whom the worde of God came (and the scripture can not be broken) saye ye them vnto him, whom the father hath sanctified and sent in to the worlde: thou blasphemest God, because I sayde: I am the sonne of God? * If I do not the workes of my father, beleue me not: but yf I do them, them (yf ye beleue not me) yet beleue the workes, that ye maye knowe and beleue, that the father is in me, and I in the father.

They wente aboute agayne to take him, but he escaped out of their handes, and wente awaye agayne beyonde Jordane, into the place * where Jhon had baptysed before, and there he abode. And many came to him, and sayde: Jhon dyd no tokens, but all that Jhon spake of this man, is true. And many beleued on him there.

The XI. Chapter.

A There laye one sicke, named Lazarus of Bethania, in the towne of Mary and hir sister Martha * It was that Mary which anoynted the LORDE with oyntment, and dryed his fete with hir heer, whose brother Lazarus laye sicke.) Then sent his sisters vnto him, and sayde: LORDE, beholde, he whom thou louest lyeth sicke. When Jesus herde that, he sayde: This sickenesse is not vnto death, but for the prayse of God, that the sonne of God maye be praysed there thorow. Jesus loued Martha and hir sister, and Lazarus. Now when he herde that he was sicke, he abode two dayes in the place where he was.

After warde sayde he vnto his disciples: Let vs go agayne into Jewry. His disciples sayde vnto him: Master, * lately wolde the Jewes haue stoned the, and wilt thou go thither agayne? Jesus answered: Are there not twolue houres in the daye? He that walketh in the daye, stombleth not, for he seyeth the light of this worlde. But he that walketh in the night, stombleth: for there is no light in him.

B This he spake, and after warde sayde he vnto them: Lazarus our frende * slepeth, but I go to wake him out of slepe. Then sayde his disciples: LORDE, yf he slepe, he shal do well ynough (Howbeyt Jesus spake of his death but they thought that he had spoken of the bode ly slepe.) Then sayde Jesus vnto them planely: Lazarus is deed, and I am glad for youre sakes, that I was not there, that ye maye beleue. Nevertheles let vs go vnto him. Then sayde Thomas (which is called Didimus) vnto the disciples: Let vs go also, that we maye dye with him. Iohā.10.c

Then came Jesus, and founde that he had lyen in the graue foure dayes allready. Bethanye was nye vnto Jerusalem, aboute fiftene furlonges. And many of the Jewes were come to Martha and Mary, to comforte them ouer their brother. Now when Martha herde that Jesus came, she wente to mete him. But Mary satt styl at home.

Then sayde Martha vnto Jesus: LORDE, C
yf thou haddest bene here, my brother had Ioh.11.d
not bene deed. But nevertheles I knowe also, what soeuer thou axest of God, that God wyl geue it the. Jesus sayde vnto her: Thy brother shal ryse agayne. Martha sayde vnto him: I knowe, that he shal ryse agayne in the resurreccion at the last daye. Jesus saide vnto her: I am the resurreccion and the life * He Rom.1.b
that beleueth on me, shal lyue, though he were Ioh.3.b
deed allready: and whosoeuer lyueth and be- and 6.f
leueth on me, shal neuer dye. Beleuest thou this? She saide vnto him: Yee LORDE, I beleue, that thou art Christ the sonne of God, which shulde come into the worlde. And when she had sayde this, she wente hir waye, and called Mary hir sister secretly, and saide: The maister is come, and calleth for the. She whan she herde that, rose vp quyckly, and came vnto him: For Jesus was not yet come into the towne, but was yet in the place, where Martha met him. The Jewes that were with her in the house and comforted her, whan they sawe Mary, that she rose vp haistely, and went out, they folowed her, and saide: She goeth to the graue, to wepe there.

Now when Mary came where Jesus was D
and sawe him, she fell downe at his fete, and sayde vnto him: LORDE, yf thou haddest bene here, my brother had not bene deed. When Jesus Ioh.11.e
sawe her wepe, and the Jewes wepinge also that came with her, he groned in the spirete, and was sory with himself, and sayde: Where haue ye layed him? They sayde: LORDE come, and se it. And * Jesus wepte. Then sayde the Jewes: Beholde how he loued him. But some of them saide: Coulde not he * which opened the eyes of the blynde, haue made also, that this man shulde not haue dyed? But Jesus groned agayne in himself, and came to the graue. It was a caue, and a stone layed on it. Jesus saide: Take awaye the stone. Martha the sister of him that was deed, saide vnto him: LORDE allready, for he

Jesus sayde vnto her: Sayde I not vnto the, that yf thou dyddest beleue, thou shuldest se the glory of God?

E Then toke they awaye the stone, where the deed laye. Jesus lift vp his eyes, and sayde: Father, I thāke ỹ, that thou hast herde me. Howbeit I knowe, that thou heaurest me allwaye: but * because of ỹ people that stonde by, I sayde it, that they maye beleue, that thou hast sent me. Joh.11.d

Whan he had sayde this, he cryed loude: Lazarus come forth. And ỹ deed came forth bounde hande & fote wt̄ graue clothes, & his face bounde wt̄ a napkyn. Jesus sayde vnto thē: Lowse him, & let him go. Many now of ỹ Jewes which mere come vnto Mary, and sawe what Jesus dyd, beleued on him. But some of thē wente their waye vnto the phariseis, and tolde thē what Jesus had done.

Then the hye prestes, and the phariseis gathered a councell, and sayde: * What do we? This man doth many tokens. Yf we let him go thus, all mē wyl beleue in him: * thē shal the Romaynes come, and take awaye oure londe and people. But one of them, named Caiphas, which was hye prest that same yeare, sayde vnto them: Ye knowe nothinge nether considre ye eny thinge at all. * It is better for us that one mā dye for the people, then that all the people shulde perishe. Psal.2.a Act.4.b Dan.9.c Joh.18.b

F This spake he not of himself, but for so moch as he was hye prest of the same yeare, he prophecied. For Jesus was for to dye for the people, and not for the people onely, but that he shulde gather together the children of God, which were scatered abrode: From that daye forth they toke coūcell, how they might put him to death. Jesus walked no more openly amonge the Jewes, but wente from thence in to a countre by the wylderneisse, to a cite called Ephraim, & there had he his beynge with his disciples.

The Jewes Easter was nye at hande. And there wente vp many to Jerusalē out of that countre before ỹ Easter, to purifye them selues. Then stode they vp, and axed after Jesus, and spake amonge them selues in the temple: * What thynke ye, that he cōmeth not to ỹ feast? The hye prestes & phariseis had geuen a commaundement, that yf ony man knewe where he were, he shulde shewe it, that they might take him.

The XII. Chapter.

SIx dayes before Easter came Jesus vnto Bethanye, where Lazarus was, which was deed, whom Jesus [illegible] from the deed. There they made him a supper, and Martha serued. But Lazarus was one of them, that sat at the table with him. * Then toke Mary a pounde of oyntment of pure and costly Nardus, and anoynted Jesus fete, & dryed his fete with hir heer. The house was full of the sauoure of the oyntment. Then sayde one of his disciples, Judas Iscarioth Symons sonne, which afterwarde betrayed him: Why was not this oyntment solde for thre hundreth pens, and geuen to the poore? (This sayde he not that he cared for the poore, but because he was a thefe, and * had the bagge, and bare that which was geuē.) Then sayde Jesus: Let her alone, this hath she kepte agaynst the daye of my buryenge. For the poore haue ye allwaye with you, but me haue ye not allwaye. Luc.

Then moch people of the Jewes had A knowlege, that he was there, and they came not for Jesus sake onely, but also ỹ they might se Lazarus, * whom he had raysed from the deed. But ỹ hye prestes were adwised to put Lazarus to death also: because ỹ for his sake many of the Jewes wēte awaye and beleued on Jesus. Joh.

Vpon the nexte daye moch people which were come vnto the feast, whan they herde that Jesus came towarde Jerusalem, they toke braunches of palme trees, and wēte out to mete him, and cryed: Hosianna, * Blessed be he, that in the name of the LORDE cometh kynge of Israel. Jesus gat a yonge Asse, and rode theron, As it is wryttē: * Feare not thou doughter of Sion, beholde, thy kynge cōmeth rydinge vpō an Asses foale. Neuertheles his disciples vnderstode not these thinges at the first, but whan Jesus was glorified, then remēbred they that soch thinges were wryttē of him, and that they had done soch thinges vnto him. Mat. Mar. Luc. Joh. Psa. Zac.

The people that was with him whan he called Lazarus out of ỹ graue and raysed him from the deed, commended the acte. Therfore the people met him, because they herde, that he had done soch a miracle. But the phariseis sayde amonge them selues: Se, that we prenayle nothinge, beholde, all ỹ worlde runneth after him.

There were certayne Grekes (amonge thē that were come vp to Jerusalē to worshipe at the feast) the same came vnto Philippe, * which was of Bethsaida out of Galile, & prayed him, and sayde: Syr, we wolde fayne se Jesus. Philippe came, & tolde Andrew. And agayne, Philippe and Andrew tolde Jesus. Jesus answered thē, and sayde: The Joh.

houre is come, that the sonne of man must be glorified.

Verely verely I saye vnto you: Excepte the wheatcorne fall in to the grounde, and dye, it bydeth alone: But yf it dye, it bryngeth forth moch frute. He that loueth his life, shal lose it: and he that hateth his life in this worlde, shal kepe it vnto life euerlastinge. He that wyl serue me, let him folowe me. And where I am, there shal my seruaunt be also: and he that serueth me, him shal my father honoure.

Now is my soule heuy, and what shal I saye? Father, helpe me out of this houre. But therfore am I come in to this houre. Father, glorifye thy name.

Then came there a voyce from heauen: I haue glorified it, and wyl glorifye it agayne. Then sayde the people that stode by and herde: It thondereth. Other sayde: An angell spake vnto him. Jesus answered, and sayde: * This voyce came not because of me, but for youre sakes.

Now goeth the iudgment ouer the worlde. Now shal the prynce of this worlde be thrust out. And I whan I am lift vp from the earth, wyl drawe all vnto me. (But this he sayde, to signifye, what death he shulde dye.) Then answered him the people: We haue herde in the * lawe, that Christ endureth for euer: and how sayest thou then, that the sonne of man must be lift vp? Who is this sonne of man?

Then sayde Jesus vnto them: The light is yet a litle whyle with you, walke whyle ye haue the light, that the darknesse fall not vpō you. He that walketh in the darknesse, woteth not whither he goeth. Beleue ye on the light, whyle ye haue it, that ye maye be the children of light.

These thinges spake Jesus, and departed awaye, and hyd himself from them. And though he had done soch tokens before thē, yet beleued they not on him, that the sayenge of Esay the prophet might be fulfylled, which he spake: LORDE, who beleueth oure preachinge? Or to whom is the arme of the LORDE opened? Therfore coulde they not beleue, for Esay saide agayne: He hath blynded their eyes, and hardened their hert, that they shulde not se with the eyes, ner vnderstonde with the hert, & shulde be conuerted, and he shulde heale them. This sayde Esay, whan he sawe his glory, and spake of him.

Neuertheles many of the chefe rulers beleued on him, but because of the pharises they wolde not be aknowne of it, lest they shulde be excommunicate, * For they loued more the prayse with men, then with God. Ioh.9.c *Ioh.5.d

Jesus cryed and sayde: He that beleueth on me, beleueth not on me, but on him that sent me. And he that seyth me, seyth him yͭ sent me. I am come a light in to the worlde, that whosoeuer beleueth on me, shulde not byde in darknesse. And he that heareth my wordes and beleueth not, I iudge him not, for I am not come to iudge the worlde, but to saue the worlde. He that refuseth me, and receaueth not my wordes, hath one allready that iudgeth him. * The worde that I haue spoken, that shall iudge him at the laste daye, For I haue not spoken of my self: but the father that sent me, hath geuen me a commaundement, what I shulde do and saye. And I knowe that his commaundement is life euerlastinge. Therfore loke what I speake, that speake I euē so, as the father hath sayde vnto me. Ioh.12.c Ioh.8.a Ioh.3.c Deut.18.c Ioh.16.b

The XIII. Chapter.

A BEfore the feast of Easter whan Jesus knewe that his tyme was come, that he shulde departe out of this worlde vnto yͭ father, as he loued his which were in the worlde, euen so loued he them vnto the ende. And after supper, whan the deuell had allready put into yͤ hert of Judas Iscarioth Symons sonne, to betraye him, Jesus knowinge that the father had geuen all thinges in to his handes, & that he was come from God, and wente vnto God, he rose from supper, and layed asyde his vpper garmentes, and toke a towell, and gyrde it aboute him. After warde poured he water into a basen, and beganne to washe the disciples fete, and dryed them with the towell, yͭ he was gyrded withall. Mat.26.b Mar.14.b Luc.22.a Mat.11.c Luc.10.c

Then came he vnto Symon Peter, and yͭ same sayde vnto him: LORDE, shalt thou washe my fete? Jesus answered and sayde vnto him: What I do, thou knowest not now, but thou shalt knowe it hereafter. Thē sayde Peter vnto him: Thou shalt neuer washe my fete. Jesus answered him: Yf I washe yͭ not, thou shalt haue no parte with me. Symon Peter sayde vnto him: LORDE, not the fete onely, but the handes also and the heade.

B Jesus sayde vnto him: He that is washē, nedeth not, saue to washe yͭ fete, but is cleane euery whytt. And ye are cleane, but not all. Ioh.c.2.
For he knewe his betrayer, therfore sayde he: ye are not all cleane.

Now whan he had waßhen their fete, and taken his clothes, he sat him downe agayne, and sayde vnto thē: Wote ye what I haue done vnto you? Ye call me master and LORDE, and ye saye right therin, for so I am. Yf I then youre LORDE and master haue waßhen youre fete, ye ought also to wash one anothers fete. I haue genē you an ensample, that ye shulde do as I haue done vnto you. Verely verely I saye vnto you: * the seruaunt is not greater then his lorde, nether is the Apostell greater then he that sent him. Yf ye knowe thesē thinges, blessed are ye yf ye do them. I speake not of you all, I knowe whom I haue chosen, but that the scripture might be fulfilled: * He ỹ eateth my bred, hath lift vp his hele against me. I tell it you now, before it come, that whan it is come to passe, ye maye beleue, that I am he.

Ephe.5.a
1.Pet.2.c
Mat.10.c
Luc.6.d
Ioh.15.b
Mat.5.b
Psal.40.b
Iohā.14.c and 16.a

C Verely verely I saye vnto you: He that receaueth whom so euer I sende, receaueth me: and he that receaueth me, receaueth him that sent me. Whan Jesus had thus sayde, he was hevy in spirite, and testified, and sayde: Verely verely I saye vnto you: One * amonge you shal betraye me. Then the disciples loked one vpon another, ỹ were in doute, of whom he spake. But there was one amōge his disciples, that leaned at the table on Jesus bosome, whō Jesus loued: to him beckened Symon Peter, that he shulde axe, who it was, of whom he spake. For the same leaned vpō Jesus brest, and sayde vnto him: LORDE, who is it? Jesus answered: It is he, vnto whom I dyppe the soppe ỹ geue it. And he dypte in the soppe, and gaue it vnto Judas Iscarioth Symons sonne. And after ỹ soppe the deuell entred in to him.

Mat.10.c
Mar.9.d
Luc.10.b
Mat.26.b
Marc.14.c
Luc.22.a
*1.Io 2.c
Act.20.d
Iohā.20.a

Then sayde Jesus vnto him: That thou doest, do quyckly. But ỹ same wyst no man at the table, for what intent he sayde it vnto him. Some thought (for so moch as Judas had the bagge) that Jesus had sayde vnto him: Bye that is necessary for vs agaynst the feast: Or that he shulde geue some thinge vnto the poore. Whan he had receaued the soppe, he wente out immediatly, and it was night.

Iohā.12.a

D Whan he was gone forth, Jesus sayde: Now is the sonne of mā glorified, and God is glorified in him. Yf God be glorified in him, thē shal god glorifie him also in hīself, ỹ straight waye shal he glorifye him. Deare childrē, I am yet a litle while with you. Ye shal seke me, and (as I sayde vnto ỹ Jewes) whither I go, thither can ye not come. And now I saye vnto you, A new cōmaundmēt Iohā. geue I you, that ye loue together as I haue loued you, ỹ euen so ye loue one another. By this shal euery man knowe that ye are my disciples, yf ye haue loue one to another. Symon Peter sayde vnto him: LORDE, whither goest thou? Jesus answered him: Whither I go, thou canst not folowe me now, * but thou shalt folowe me hereafter. Peter sayde vnto him: LORDE, why cānot I folowe the now? I wil geue my life for ỹ sake. Jesus answered him: Wilt thou geue thy life for my sake? Verely verely I saye vnto ỹ, The cock shal not crowe, tyll thou hast denyed me thryse.

Iohā.12.c and 17.a
Ioh.7.d and 8.b

The XIIII. Chapter.

And he sayde vnto his disciples: Let A not youre hert be afrayed. Yf ye beleue on God, thē beleue also on me. In my fathers house are many dwellinges. Yf it were not so, I wolde haue tolde you: I go to prepare the place for you. And though I go to prepare the place for you, yet wil I come agayne, and receaue you vnto my self, ỹ ye maye be where I am. And whither I go, ye knowe, and the waye knowe ye also.

Thomas sayde vnto him: LORDE, we knowe not whither thou goest, ỹ how can we knowe the waye? Jesus sayde vnto him: I am the waye, and the trueth, and the life. No man cōmeth to the father but by me. Yf ye knewe me, ye knewe my father also. And frō hēce forth ye knowe hī, ỹ haue sene him. Philippe sayde vnto him: LORDE, shewe vs the father, and it sufficeth vs. Jesus sayde vnto him: Thus longe am I with you, and hast thou not knowne me? Philippe, he that seyth me, seyth the father. And how sayest thou then: Shewe vs the father? Beleuest thou not that I am in the father, and that ỹ father is in me? The wordes that I speake vnto you, those speake not I of my self: but the father that dwelleth in me, he doth the workes. Beleue me, that I am in the father, and that ỹ father is in me: Or els, beleue me at the leest for the workes sake.

Verely verely I saye vnto you: He that beleueth on me, shal do the workes that I do, and shal do greater then these: for I go to the father. And what soeuer ye axe ỹ father in my name, that wyl I do, that the father maye be praysed in the sonne. Yf ye axe eny thinge in my name, I wyl do it.

Yf ye loue me, kepe my commaundementes. And I wyl praye the father, and he shal geue you another comforter, that he maye byde with you for euer: euen ỹ spirite of trueth,

whom ỹ worlde can not receaue, for it seyth him not, nether doth it knowe him: but ye knowe him, for he abydeth wt you, & shalbe in you. * I wil not leaue you cõfortles, I come vnto you. Yt is yet a litle whyle, thẽ shal the worlde se me nomore, * but ye shal se me: for I lyue, and ye shal lyue also. In ỹ daye shal ye knowe, that I am in the father and ye in me, and I in you. He that hath my cõmaundementes, and kepeth them, the same is he that loueth me: and he that loueth me, shalbe loued of my father: & I wyl loue him, and wyl shewe myne awne self vnto him. * Judas sayde vnto hi: (not that Iscarioth) LORDE, What is the cause thẽ, that thou wilt shewe thy self vnto vs, and not vnto the worlde?

Jesus answered, and sayde vnto him: He that loueth me, wyl kepe my worde, and my father wyl loue him: and we wyl come vnto him, and wyll make oure dwellynge with him. But he that loueth me not, kepeth not my sayenges. And the worde that ye heare, is not myne, but the fathers which hath sent me.

This haue I spoken vnto you, whyle I was with you. But that comforter euen ỹ holy goost, whõ my father shal sende in my name, he shal teache you all thinges, & bringe all to youre remembraunce, what soeuer I haue tolde you.

Peace I leaue vnto you, my peace I geue you: I geue not vnto you, as the worlde geueth. Let not yo hert be troubled, nether let it be afrayed. Ye haue herde, that I sayde vnto you: I go, & come agayne vnto you. Yf ye loued me, ye wolde reioyse, because I saide, I go to the father: for ỹ father is greater thẽ I. * And now haue I tolde you, before it come, that whan it is come to passe, ye maye beleue: Here after wyl not I talke moch with you. For the prynce of this worlde cõmeth, and hath nothinge in me. But that the worlde maye knowe that I loue ỹ father. And as the father hath cõmaunded me, so do I. Aryse, let vs go hence.

The XV. Chapter.

I Am a true * vyne, and my father is an husbande man. Euery braunch that bringeth not forth frute in me, shal he cut of: and euery one that bryngeth forth frute, shal he pourge, ỹ it maye bringe forth more frute. Now are ye cleane, because of the worde, that I haue spokẽ vnto you. Byde ye in me, and I in you. Like as ỹ braunch can not bryngе forth frute of it self excepte it byde in the vyne, Euen so nether ye also, excepte ye abyde in me.

I am the vyne, ye are the braunches. He that abydeth in me, and I in him, the same bryngeth forth moch frute: for without me can ye do nothinge. He that abydeth not in me, is cast out as a vyne braunche, and it wythereth, and men gather it vp, and cast it in to the fyre, and it burneth. * Yf ye abyde in me, and my wordes abyde in you, ye shal aske what ye wyl, & it shal be done vnto you. Herin is my father praysed, that ye bryngе forth moch frute, and become my disciples. Like as my father hath loued me, euẽ so haue I loued you. Cõtynue ye ĩ my loue. * Yf ye kepe my cõmaundementes, ye shal cõtynue in my loue: like as I haue kepte my fathers cõmaundementes, and cõtynue in his loue.

These thinges haue I spoken vnto you, that my ioye might remayne in you, and ỹ youre ioye might be perfecte. This is my cõmaundement, that ye loue together, as I haue loued you. No man hath greater loue, then to set his life for his frende. * Ye are my frendes, yf ye do that I commaunde you. Hence forth call I you not seruauntes, for a seruaunt knoweth not what his lorde doeth. But I haue sayde that ye are frendes: For all that I haue herde of my father, haue I shewed vnto you. Ye haue not chosen me, but I haue chosen you, and ordeyned you, that ye go, and * bringe forth frute, and that youre frute contynue, that what soeuer ye are the father in my name, he shulde geue it you.

This I commaunde you, that ye loue one another. Yf the worlde hate you, then knowe, that it hath hated me before you. Yf ye were of the worlde, the worlde wolde loue his awne. Howbeit because ye are not of the worlde, but I haue chosen you from the worlde, therfore the worlde hateth you. Remembre my worde, that I sayde vnto you: The seruaunt is not greater then his lorde. Yf they haue persecuted me, they shal persecute you also: Yf they haue kepte my worde, they shal kepe yours also.

But all this shal they do vnto you for my names sake, because they knowe not him ỹ sent me. Yf I had not come & spokẽ vnto thẽ, thẽ shulde they haue no synne But now haue they nothinge to cloake their synne withall. He ỹ hateth me, hateth my father also. Yf I had not done amõgе thẽ the workes which no other mã dyd, they shulde haue no synne. But now haue they sene it, and yet haue they hated both me & my father. Neuertheles that the sayenge might be ful

Mat.21.c
Marc.11.c
Ioh 14.b and.16.c

Ioh.14.d

Ioh.13.d
1.Ioh.3.c

Mat.12.c

Ephe.1.a

* Col.1.a

Mat.10.c
Luc.6.d
Ioh.15.b

fulled, which is wrytten in their lawe: They
Psal.34.c and 68.a haue hated me without a cause.

But whā the comforter commeth, whō
Ioh.14.c and 16.a I shal sende you from the father euē the spre
Act.2.a te of trueth which proceadeth of the father,
* Act.1.a and 5.d he shal testifie of me * and ye shal beare wyt-
nesse also: for ye haue bene with me from the
begynnynge.

The XVI. Chapter.

A THese thinges haue I sayde vnto you,
that ye shulde not be offended. They
shal excommunicate you. The tyme
commeth, that who soeuer putteth you to
Act.9.b death, shal thynke that he doth seruyce vn-
Iohā.15.c to God. And soch thinges shal they do vnto
1.Cor.2.a you, because they haue nether knowne ỹ fa
ther ner yet me. But these thinges haue I
Ioh.13.b sayde vnto you, that whan the tyme cōmeth
and 14.c ye maye thynke theron, that I tolde you.
But these thinges haue I not sayde vnto
you from the begynnynge: For I was with
you.

But now I go vnto him that sent me, & no
ne of you axeth me: Whither goest thou?
but because I haue sayde these thinges vn-
to you, youre hert is full of sorowe. Neuer-
theles I tell you the trueth, It is better for
you ỹ I go awaye: For yf I go not awaye
Ioh.14.c and 15.c that comforter commeth not vnto you: but
yf I departe, I wil sende hī vnto you. And
whan he commeth, he shal rebuke the worl
de of synne, and of righteousnes, & of iudg-
ment. Of synne, because they beleue not on
me. Of righteousnes, because I go to the fa
ther, and ye shal se me nomore. Of iudgmēt,
Ioh.12.d because the prynce of this worlde is iudg-
ed allready.

B I haue yet moch to saye vnto you, but ye
can not now beare it awaye: howbeit whan
Ioh.14.e he (the sprete of trueth commeth) he shal le-
Iohā.12.f de you in to all trueth. For he shal not spea-
ke of himself, but what soeuer he shal heare,
that shal he speake: and he shall shewe you,
what is for to come. He shal glorifye me: for
he shal receaue of myne, and shal shewe vn
Mat.11.e to you. * All that the father hath, is myne.
Luc.10.c Therfore haue I sayde: he shal receaue of
Ioh.3.e myne, and shewe vnto you.

After a litle whyle, and ye shal not se me:
and agayne after a litle whyle, and ye shal
se me: for I go to the father. Thē saide some
of his disciples amonge them selues: What
is this that he sayeth vnto vs, After a litle
whyle, and ye shal not se me: & agayne after
a litle whyle, & ye shal se me: for I go to the
father? Then sayde they: What is this, that
he sayeth: After a litle whyle? We can not
tell what he sayeth. Then perceaued Jesus
that they wolde axe him, and he sayde vnto
them: Ye enquyre of this amonge youre sel-
nes, that I sayde: After a litle whyle, and
ye shal not se me: & agayne after a litle why-
le, and ye shal se me.

Verely verely I saye vnto you: Ye shal we
pe and lamente, but the worlde shal reioyse:
Ye shal be sory, but youre sorowe shal be cur
ned in to ioye. A woman whan she trauey-
leth, hath sorowe, for hir houre is come.
But whan she is delyuered of the childe, she
thinketh nomore of the anguyshe, for ioye
that a man is borne in to the worlde. And
now haue ye sorowe also: but I wil se you
agayne, and youre hert shal reioyse, and you
re ioye shal noman take from you. And in
that daye shal ye axe me no question. Ver
ly verely I saye vnto you: Yf ye axe ỹ father
ought in my name, he shal geue it you. Hi-
ther to haue ye axed nothinge in my name.
Axe, and ye shal receaue, ỹ youre ioye maye
be perfecte. These thinges haue I spoken
vnto you by * prouerbes. Neuertheles the
tyme commeth, that I shal speake nomor
by prouerbes, but I shal shewe you plainly
of my father.

In that daye shal ye axe in my name.
And I saye not vnto you, that I wyl praye
vnto the father for you: for the father him-
self loueth you, because ye haue loued me, &
beleued that I am come out from God. I
wente out from the father, and came in to
the worlde: Agayne, I leaue ỹ worlde, and
go to the father.

His disciples sayde vnto him: Behold,
now talkest thou plainly, and speakest no
prouerbe. Now are we sure ỹ thou knowest
all thinges, and nedest not that eny mā shal
de axe the. Therfore beleue we, that thou ca
mest out from God: Jesus answered them:
Now ye do beleue: Beholde, the houre draw
eth nye, and is come allready, that ye shalbe
scatred, euery man in to his awne, and shal
leaue me alone: and yet am I not alone, for
the father is with me.

These thinges haue I spoken vnto you,
that in me ye might haue peace. In ỹ worl
de haue ye trouble, but be of good comfort,
I haue ouercome the worlde.

The XVII. Chapter.

THese thinges spake Jesus, and lift
vp his eyes towarde heauen, and saye
de: Father, the houre is come, that
thou glorifye thy sonne, that thy sonne also
maye glorifye the. Like as thou hast geuen
him power ouer all fleshe, that he shulde gi

ye euerlastinge life to as many as thou hast geuen him. * But this is the life euerlastinge, that they knowe the (that thou onely art the true God) and whom thou hast sent, Jesus Christ.

I haue glorified ỹ vpō earth, & * fynished ỹ worke, ỹ thou gauest me to do. And now glorifye me thou father by thine awne self, with ỹ glory which I had or euer the worlde was. I haue declared thy name vnto ỹ men, whom thou gauest me from the worlde. They were thine, and thou gauest them vnto me, and they haue kepte thy worde.

Now knowe they, that all thinges what soeuer thou hast geuen me, are of the. For ỹ wordes which thou gauest me, haue I geuē vnto them, and they haue receaued them, & knowne of a trueth, that I am come forth from the, and haue beleued, that thou hast sent me. I praye for them, and praye not for the * worlde, but for them whom thou hast geuen me, for they are thine. And all that is myne, is thine: and what thine is, that is myne. And I am glorifyed in them. And now am I nomore in the worlde, and they are in ỹ worlde, and I come to the. Holy father, kepe in thy name, those whom thou * hast geuē me, that they maye be one, like as we are. Whyle I was with thē in the worlde, I kepte them in thy name. Those ỹ thou gauest me, haue I kepte, and none of them is lost, but that lost childe, that the * scripture might be fulfylled. But now come I vnto the, and this I speake in the worlde, that they maye haue my ioye perfecte in them. I haue geuen them thy worde, * and the worlde hateth thē: for they are not of the worlde, euen as I also am not of the worlde. I praye not that thou shuldest take them out of the worlde, * but that thou kepe thē frō euell. They are not of the worlde, as I also am not of the worlde.

C Sanctifye them in thy trueth. Thy worde is the trueth. Like as thou hast sent me in to the worlde, so haue I sent them in to the worlde: and for their sakes I sanctifye my self, that they also maye be sanctifyed in the trueth.

Neuertheles I praye not for them only, but also for those, which thorow their worde shal beleue on me, that they all maye be one, like as thou father art in me, and I in ỹ, that they also maye be * one in vs: that the worlde maye beleue, that thou hast sent me. And the glory which thou gauest me, haue I geuen them: that they maye be one, like as we are one. I in thē, and thou in me, that they maye be perfecte in one, and that the worlde maye knowe, that thou hast sent me and hast loued them, as thou hast loued me.

Father, I wil, that they whom thou hast geuen me, be with me where I am, ỹ they maye se my glory, which thou hast geuē me: for thou hast loued me, or euer ỹ worlde was made. Righteous father, the worlde hath not knowne ỹ, but I haue knowne ỹ: and these haue knowne, that thou hast sent me. And I haue declared thy name vnto them, & wyl declare it, ỹ the loue wherwith thou hast loued me, maye be in thē, & I in them.

Ioh. 12. e and 14. a

Mat. 11 e Ioh. 15. c and. 16. a

The XVIII. Chapter.

A When Jesus had thus spokē, he wēte forth with his disciples ouer the broke Cedron, where there was a gardē, in to the which Jesus entred and his disciples. But Judas ỹ betrayed hī, knewe the place also. For Jesus resorted thither oft tymes & his disciples. Now whan Judas had takē vnto him the cōpany, & myniſters of the hye prestes and Pharises, he came thither with creshettes, & lanternes, and with weapens. Jesus now knowinge all ỹ shulde come vpon him, wēte forth, and sayde vnto thē: Whom seke ye? They answered him: Jesus of Nazareth. Jesus sayde vnto them: I am he. Judas also which betrayed him, stode with thē. Now whan Jesus sayde vnto thē: I am he, they wēte bacwardes, and fell to the grounde. Then axed he thē agayne: Whom seke ye? They sayde: Jesus of Nazareth. Jesus answered: I haue tolde you, that I am he. Yf ye seke me, then let these go their waye. That the worde might be fulfylled, which he sayde: Of them whō thou gauest me, haue I not lost one. Then had Symon Peter a swerde, and drewe it out, and smote the hye prestes seruaūt, and cut of his righte eare. And ỹ seruaūtes name was Malchus.

Mat. 26. c Mar. 14. c Luc. 22. c

Ioh. 17. b

B Then sayde Jesus vnto Peter: Put vp thy swerde in to the sheeth. Shal I not dryncke of ỹ cuppe, which my father hath geuē me? Then the company and the captayne & the officers of the Jewes toke Jesus, and bounde him, & led him awaye first vnto Annas, that was fatherlawe vnto Caiphas, which was hye prest ỹ same yeare. Ie was Caiphas, which gaue coūcell vnto ỹ Jewes that it were good, that one man shulde dye for the people.

Ioh. 11. a

As for Symon Peter, he and another disciple folowed Jesus. The same disciple was knowne vnto the hye prest, and wēte in with Jesus in to the hye prestes palace. But Peter stode without at the dore. Then ỹ other

disciple which was knowne vnto the hye preest, wente out, and spake to the damsell ꝥ kepte the doꝛe, and brought in Peter. Then the damsell that kepte the doꝛe, sayde vnto Peter: Art not thou also one of this mans disciples? He sayde: I am not.

C The seruauntes & officers stode, and had made a fyre of coles (foꝛ it was colde) & warmed thē selues. Peter also stode with them, and warmed him self. The hye preest axed Jesus of his disciples, and of his doctryne. Ioh.7.b Jesus answered him: I haue spoken openly before the worlde, I haue euer taught in the synagoge and in the tēple, whither all the Jewes resoꝛted, & in secrete haue I spokē no thinge. Why axest thou me? Axe thē ꝥ haue herde, what I haue spoken vnto thē: beholde, they can tell what I haue sayde. But Iere.30.a Mat.26.g Act.23.a whan he had thus spokē, one of the officers that stode by, smote Jesus on the face, and sayde: Answerest thou the hye preest soꝛ? Jesus answered him: Yf I haue euell spokē, thē beare wytnesse of euell: but yf I haue well spoken, why smytest thou me? And Annas sent him bounde vnto Caiphas ꝥ hye preest.

Mat.26.g Mar.14.g Luc.22.d Symō Peter stode and warmed him self. Thē sayde they vnto him: Art not thou one of his disciples? He denyed, and sayde: I am not. A seruaūt of the hye preestes, a kynßmā of his, whose eare Peter had smytten of, sayde vnto him: Dyd not I se the in the gardē with him?

D Then Peter denyed agayne. And immediatly the cock crew. Ioh.13.d Then led they Jesus *Mat.27.a Marc.15.a Luc.23.a from Caiphas in to the comon hall. And it was early in the mornynge. And they them selues wēte not in to the comō hall, lest they shulde be defyled, but ꝥ they might eate ꝥ Pascall lambe. Then wente Pilate out vnto thē, and sayde: What accusacion brynge ye agaynst this man? They answered, and sayde vnto him: Yf he were not an euell doer, we had not delyuered him vnto the. Then sayde Pilate vnto thē: Take ye him, and iudge him after yō lawe. Then sayde ꝥ Jewes vnto him: It is not laufull foꝛ vs to put eny mā to death. That ꝥ worde of Jesus might be fulfilled, Ioh.12.d * which he spake, whan he signified, what death he shulde dye.

Mat.27.b Marc.15.a Luc.23.a Then entred Pilate in to the comon hall agayne, and called Jesus, & sayde vnto him: Art thou the kynge of the Jewes? Jesus answered: Sayest thou that of thy self, oꝛ haue other tolde it the of me?

E Pilate answered: Am I a Jewe? Thy people and the hye preestes haue delyuered the vnto me. What hast thou done? Jesus answered: My kyngdome is not of this worlde. Yf my kyngdome were of this worlde, my mynisters wolde fight therfoꝛe, ꝥ I shulde not be delyuered vnto the Jewes. But Ioh. now is my kyngdome not from hence. Thē sayde Pilate vnto hī: Art thou a kynge thē? Jesus answered: Thou sayest it, foꝛ I am a kynge. Foꝛ this cause was I borne, and came in to the worlde, that I shulde testifye the trueth. Who so euer is of the trueth, heareth my voyce. Pilate sayde vnto hī: What is the trueth? And whan he had sayde that he wēte out agayne to the Jewes, and sayde vnto them: I fynde no gyltinesse in him: Mat. Mar. Luc. * But ye haue a custome, that I shulde geue one vnto you lowse at Easter. Wyl ye now ꝥ I lowse vnto you the kynge of ꝥ Jewes? Thē cryed they agayne altogether, and sayde: Not him, but Barrabas. Yet was Barrabas a murthurer.

The XIX. Chapter.

Then Pilate toke Jesus, and scourged him. And the soudyers platted a crowne of thornes, and set it vpon his heade, and put a purple garment vpon him, and sayde: Hayle kynge of the Jewes. And they smote him on the face. Then wente Pilate forth agayne, and sayde vnto thē: Beholde, I brynge him forth vnto you, ꝥ ye maye knowe, ꝥ I fynde no faute in hī. So Jesus wente out, & ware a crowne of thorne and a purple robe. And he sayde vnto them: Beholde, the man. Whan the hye preestes & the mynisters sawe him, they cryed, & sayde: Crucifye, crucifye. Pilate sayde vnto thē: Take ye him, and crucifye him, foꝛ I fynde no giltynesse in him. The Jewes answered him: We haue a lawe, & after oure lawe he ought to dye, * because he made him self the sonne of God. Whan Pilate herde that worde, he was the moꝛe afrayed, and wente agayne in to the comon hall, and sayde vnto Jesus: Whence art thou? But Jesus gaue him no answere. Thē sayde Pilate vnto him: Speakest thou not vnto me? Knowest thou not, ꝥ I haue power to crucifye ꝥ, & haue power to lowse ꝥ? Jesus answered: Thou shuldest haue no power vōō me, yf it were not * geuē the from aboue. Therfoꝛe he that delyuered me vnto ꝥ, hath the moꝛe synne. From that tyme forth Pilate sought meanes to lowse him. But the Jewes cryed, & sayde: Yf thou let him go, thou art not the Emperours frende. Foꝛ whosoeuer maketh him self kynge, is agaynst the Emperoure.

Whan Pilate herde ꝥ worde, he brought Jesus forth, & sat hī downe vpō ꝥ iugdmēt

seate, in the place which is called the Pauement, but in the Hebrue, Gabbatha. It was the daye of preparinge of the Easter aboute the sixte houre. And he sayde vnto the Jewes: Beholde yo kynge. But they cryed: Awaye wt him, awaye wt him, crucifie him. Pilate saide vnto thē: Shal I crucifye yo kynge? The hye prestes answered: We haue no kynge but ye Emperō. Thē delyuered he him vnto them, to be crucifyed.

They toke Jesus, and led him awaye. And he bare his crosse,* and wente out to the place called ye place of deed men skulles, which in Hebrue is named Golgatha, where they crucified him, and two other with him, on either syde one, but Jesus in the mydes* Pilate wrote a superscripcion, and set vpon the crosse. And there was wrytten: Jesus of Nazareth, kynge of the Jewes. This superscripcion red many of the Jewes. For ye place where Jesus was crucifyed, was nye vnto the cite. And it was wrytten in Hebrue, Greke & Latyn. Then sayde the hye prestes of the Jewes vnto Pilate: Wryte not kynge of the Jewes, but ye he sayde, I am kynge of the Jewes. Pilate answered: What I haue wrytten, that haue I wrytten.

The sondyers, whan they had crucifyed Jesus, toke his garmentes, and made foure partes, to euery soudyer one patte, and the cote also. As for the cote, it was vnsowed frō aboue, wrought thorow and thorow. Then sayde they one to another: Let vs not deuyde it, but cast lottes for it, who shal haue it, that the scripture might be fulfilled, which sayeth:* They haue parted my garmentes amonge them, and on my cote haue they cast lottes. This dyd the soudyers in dede.

There stode by the crosse of Jesus, his mother, and his mothers sister Mary, the wife of Cleophas, and Mary Magdalene. Now whan Jesus sawe his mother, and the disciple stondynge by, whō he loued, he sayde vnto his mother: Woman, beholde, that is thy sonne. Then sayde he to the disciple: beholde, that is thy mother. And from that houre the disciple toke her vnto him.

After that whan Jesus knewe that all was perfourmed,* that the scripture might be fulfylled, he sayde: I am a thyrst. There stode a vessell full of vyneger. They fylled a sponge with vyneger and wonde it aboute with ysope, and helde it to his mouth. Now whan Jesus had receaued the vyneger, he sayde: It is fynished, and bowed his heade, and gaue vp the goost.

The Jewes then, for so moch as it was the daye of preparinge, that ye bodies shulde not remayne vpon the crosse on the Sabbath, (for ye same Sabbath daye was greate) besought Pilate, that their legges might be broken, and that they might be taken downe. Then came the soudyers, and brake the legges of the first, and of the other that was crucifyed with him. But whan they came to Jesus, and sawe that he was deed allready, they brake not his legges, but one of the soudyers opened his syde with a speare.* And immediatly there wente out blonde and water. Zach.13.

And he that sawe it, bare recorde, and his recorde is true. And he knoweth that he sayeth true, that ye might beleue also. For this is done, ye the scripture might be fulfylled:* Ye shal not breake a bone of him. And Exod.12.
agayne, another scripture sayeth:* They Zach.12.
shal se him, whom they haue pearsed.

After that, Joseph of Arimathia, which was a disciple of Jesus (but secretly for feare of the Jewes) besought Pilate, ye he might take downe the body of Jesus. And Pilate gaue him lycence. There came also* Nicodemus, (which afore came vnto Jesus by night) & brought of Myre & Aloes mingled together, aboute an hūdreth poūde weight. Marc.15. Mat.27. Luc.23.c Ioh.3.a

Thē toke they the body of Jesus, & wonde it with lynnen clothes, and with the spyces, as the maner of the Jewes is to burye. And by ye place where Jesus was crucified, there was a gardē, and in the garden a new sepulchre, where in was neuer man layed: there layed they Jesus, because of the preparinge daye of ye Jewes, for the sepulcre was nye at hande.

The XX. Chapter.

Upon one daye of the Sabbath, came Mary Magdalene early (whē it was yet darcke) vnto the sepulcre, & sawe that the stone was takē from the sepulcre. Then ranne she, & came to Symon Peter, and to ye other disciple,* whom Jesus loued, and sayde vnto them: They haue takē awaye the LORDE out of the sepulcre, & we can not tell where they haue layed him. Thē wēte Peter forth and the other disciple, and came to the sepulcre. They rāne both together, and that other disciple out rāne Peter, and came first to the sepulcre, and loked in, and sawe the lynnen clothes layed. But he wēte not in. Thē came Symon Peter after him, and wente in to the sepulcre, & sawe the lynnē clothes lye, and the napkyn that was bounde aboute Jesus heade, not layed with the lynnen clothes, but wrapped together in Ioh.19.c 20.c.21.a

a place by it self. Thē wēte ī also ẏ other disciple, which came first to ẏ sepulcre, & he sawe & beleued: for as yet they knewe not ẏ scriptures, ẏ it behoued hī to ryse agayne frō ẏ deed. Thē wēte ẏ disciples againe together.

Psal.15.b Act.2.c 1.d.17.a

B As for Mary, she stode before ẏ sepulcre & wepte without. Now as she wepte, she loked in to the sepulcre, and sawe two angels in whyte garmentes syttinge, ẏ one at the heade, & the other at ẏ fete, where they had layed the body of Jesus. And they sayde vnto her: Womā, why wepest thou? She saide vnto thē: They haue taken awaye my LORDE, & I wote not where they haue layed hī. And whan she had sayde ẏ, she turned her self backe, & sawe Jesus stondinge, & knewe not ẏ it was Jesus. Jesus sayde vnto her: Woman, why wepest thou? Whom sekest thou? She thought ẏ it had bene ẏ gardener, & sayde vnto him: Syr, yf thou hast borne him hence: then tell me where thou hast layed him: and I wil fetch hī. Jesus sayde vnto her: Mary. Then turned she her aboute, & sayde vnto him: Rabboni, ẏ is to saye: Master. Jesus sayde vnto her: Touche me not, for I am not yet ascended vnto my father. But go thou ẏ waye vnto my * brethrē & saye vnto thē: I ascēde vp vnto my father and yo father: to my God, & yo God.

Psal.21.c

Joh.20.d

Mary Magdalene came, & tolde ẏ disciples: I haue sene the LORDE, & soch thinges hath he spoken vnto me.

Luc.42.a

C The same Sabbath at euē whā ẏ disciples were gathered together, and the dores were shut for feare of ẏ Jewes, came Jesus, and stode ī ẏ myddes, & sayde vnto thē: Peace be wt you. And whā he had so sayde, he shewed thē his hādes & his syde. * Thē were ẏ disciples glad, ẏ they sawe ẏ LORDE. Thē sayde Jesus vnto thē agayne: Peace be with you. * Like as my father sent me, euē so sēde I you. And whan he had sayde ẏ, he brethed vpō thē, and sayde vnto thē: Receaue the holy goost. Whose synnes soeuer ye remytte, they are remytted vnto thē: and whose synnes soeuer ye retayne, they are retayned.

Luc.24.c

Joh.16.c

Esa.61.a Mar.16.b Luc.4.a Joh.17.c

* But Thomas one of the twolue * which is called Didimus, was not wt thē whā Jesus came. Thē sayde the other disciples vnto him: We haue sene the LORDE. But he sayde vnto thē: Excepte I se in his handes the prynte of the nales, and put my hāde in to his syde, I wil not beleue.

Joh.11.b

D And after eight dayes agayne were his disciples within, & Thomas wt thē. Thē came Jesus (whā ẏ dores were shutt) & stode in the myddes, & sayde: Peace be wt you. After ẏ sayde he vnto Thomas: Reach hither ẏ fynger, and se my handes, and reach hither ẏ hāde, & put it ī to my syde, & be not faithlesse, but beleue. Thomas answered, & sayde vnto him: My LORDE, and my God. Jesus sayde vnto him: Thomas, because thou hast sene me, thou hast beleued. Blessed are they, that se not, and yet beleue.

Many other tokēs dyd Jesus before his disciples, which are not wryttē in this boke. But these are wryttē, ẏ ye shulde beleue, ẏ Jesus is Christ the sonne of God, & that ye thorow beleue might haue life in his name.

The XXI. Chapter.

AFter that shewed Jesus himself agayne at the see of Tiberias. But on this wyse shewed he himself. There were together Symō Peter, & Thomas which is called Didimus, & * Nathanael of Cana a cite of Galile, & the sonnes of Zebede, & two other of his disciples. Symon Peter sayde vnto thē: I go a fyshinge. They sayde vnto hī: We also wil go wt the. They wēte out, & entred in to a shippe straighte waye. And ẏ same night toke they nothinge. But whā it was now morow, Jesus stode on the shore, but his disciples knewe not ẏ it was Jesus. Jesus sayde vnto thē: Childrē, haue ye eny thinge to eate? They answered hī: No. He sayde vnto thē: Caste out the nett on ẏ right syde of the shippe, & ye shal fynde. Thē they caste out, & coulde nomore drawe it for ẏ multitude of fisshes. Thē sayde ẏ disciple * whō Jesus loued, vnto Peter: It is the LORDE.

Joh.1.a

Luc.5.a

Whan Simon Peter herde that it was the LORDE, he gyrde his mantell aboute him (for he was naked) and sprange in to ẏ see. But other disciples came by shippe (for they were not farre frō londe, but as it were two hundreth cubytes) and they drewe the net with the fisshes. Now whan they were come to londe, they sawe coles layed, and fysh theron, and bred. Jesus sayde vnto thē: Bringe hither of the fysshes, that ye haue taken now. Symon Peter stepped forth, and drew the nett to the londe, full of greate fysshes, an hundreth and thre and fyftie. And for all there were so many, yet was not the net broken.

Luc.5.a

Jesus sayde vnto them: Come, and dyne. (But none of the disciples durst axe him: Who art thou? For they knewe, that it was the LORDE. Then came Jesus, and toke ẏ bred, and gaue it thē: and the fysshe likewyse. This is now the thirde tyme that Jesus appeared vnto his disciples, after that he was rysen agayne from the deed.

Now whā they had dyned, Jesus sayde vnto Symon Peter: Symō Johāna, loueſt thou me more then theſe do? He sayde vnto him: Yee LORDE, thou knoweſt ẏ I loue the. He sayde vnto him: Fede my lābes. He sayde vnto him agayne the seconde tyme: Symō Johāna, loueſt thou me? He sayde vnto him: Yee LORDE, thou knoweſt, ẏ I loue ẏ. He sayde vnto him: Fede my ſhepe. He saide vnto him ẏ thirde tyme: Symon Johāna, loueſt thou me? Peter was ſory, becauſe he ſayde vnto him, loueſt thou me? And he sayde vnto him: LORDE, thou knoweſt all thinges, thou knoweſt, that I loue ẏ. Jesus sayde vnto him: Fede my ſhepe.

Verely verely I saye vnto the: Whan thou waſt yōge, thou gerdedſt thyſelfe, and walkedſt whither thou woldeſt. But whā thou art olde, thou ſhalt ſtretch forth thy handes, and another ſhal gyde the, and lede the whither thou woldeſt not. But this he sayde, to ſignifye with what death he ſhulde glorifye God.

Whan he had ſpoken this, he sayde vnto him: Folowe me. Peter turned him aboute, and ſawe the diſciple folowinge, whom Jesus loued, (* which alſo leaned vpō his breſt at the ſupper, and sayde: LORDE, who is it that betrayeth the)? Whā Peter ſawe him, he sayde vnto Jesus: LORDE, but what ſhal he do? Jesus sayde vnto him: Yf I wil that he tary tyll I come, what is that to the? Folowe thou me. Then wente there out a ſayenge amonge the brethren: This diſciple dyeth not. And Jesus sayde not vnto him: He dyeth not, but: Yf I wil that he tary tyll I come, what is that to the? This is the ſame diſciple, which teſtifyeth of theſe thinges, and wrote theſe thinges, and we knowe that his teſtimony is true.

There are many other thinges alſo that Jesus dyd, which, yf they ſhulde be wrytte̅ euery one, I ſuppoſe the worlde ſhulde not con tayne the bokes, that were to be wrytten.

The ende of the Goſpell of S. Jhon.

The Actes of the Apoſtles, wrytten by S. Luke the Euangeliſt.

What the Actes conteyne.

Chap. I. The aſcenſion of Chriſt. Mathias is choſen in the ſtede of Judas.

Chap. II. The commynge of the holy gooſt. The ſermon of Peter before the cōgregacion at Jeruſalem, and the increaſe of the faithfull.

Chap. III. The halt is reſtored to his fete. Peter preacheth Chriſt vnto the people.

Chap. IIII. The Apoſtles are take̅ and brought before the councell. They are forbydden to preach, but they turne them vnto prayer, and are more obedient vnto God then vnto men.

Chap. V. The dyſſemblynge of Ananias and Saphira is punyſhed. Miracles are done by the Apoſtles, which are taken, but the angel of God bryngeth them out of preſon. They are brought before the councell. The ſentence of Gamaliel. The apoſtles are bett, they reioyſe in trouble.

Chap VI. Miniſters (or deacons) are ordened in the congregacion to do ſeruyce in neceſſary thinges of the body, that the Apoſtles maye wayte onely vpō the worde of God. Steuen is accuſed.

Chap. VII. Steuen maketh anſwere to his accuſacion, rebuketh the hardnecked Jues, and is ſtoned vnto death.

Chap. VIII. Saul perſecuteth the Chriſte. The Apoſtles are ſcatred abrode. Philip commeth in to Samaria. Simon magus is baptiſed, he dyſſembleth. Philip baptiſeth the chamberlayne.

Chap. IX. Paul is conuerted, and confounderth the Jues. Peter rayſeth Tabitha.

Chap. X. The viſion that Peter ſawe. How he was ſent to Cornelius. The Heithen alſo receaue the ſprete, and are baptiſed.

Chap. XI. Peter ſheweth the cauſe wherfore he wente to the Heithen. Barnabas and Paul preach vnto the Heithen. Agabus prophecieth derth for to come.

Chap. XII. Herode perſecuteth the chriſte, kylleth James, and putteth Peter in preſon, whō the LORDE delyuereth by an angell. The ſhamefull death of Herode.

Chap. XIII. Paul and Barnabas are called to preach amonge the Heithen. Of Sergius Paulus and Elymas the ſorcerar. Paul preacheth at Antioche.

Chap. XIIII. Paul and Barnabas preach at Iconium: ſome beleue, ſome ſtere vp ſedicion. At

Listra they wolde do sacrifice to Barnabas and Paul, which refuse it, and exorte the people to worshipe the true God Paul is stoned, after that commeth he to Derba, Lystra, Iconium and to Antioche.

Chap. XV. Variaunce aboute circumcision, The Apostles pacifie the matter at Jerusalē. Paul and Barnabas preach at Antioche.

Chap. XVI. Timothy is circumcised, Paul preacheth at Philippos, and there is he put in preson.

Chap. XVII. Paul cōmeth to Thessalonica, where the Jues set the cite on a roore Paul escapeth, and commeth to Athens, where he preacheth the true and vnknowne God.

Chap. XVIII. Paul preacheth at Corinthum, contynuinge there a yeare and a half, goeth agayne in to Syria, commeth to Ephesus, Cesarea and Antioche. Of Apollos, Aquila and Priscilla.

Chap. XIX. Of the .xij. men whom Paul baptised at Ephesus, and what miracles were done by him. Demetrius moueth sedicion in the cite.

Chap. XX. Paul goeth in to Macedonia and in to Grekelonde. At Troas he rayseth vp a deed body. At Ephesus he calleth the elders of the congregacion together, committeth the kepinge of Gods flocke vnto them, warneth thē for false teachers, maketh his prayer with them, and departeth to shippe.

Chap. XXI. Pauls iourneye by shippe. Of Philippe the Euāgelist, and Agabus the Prophet, which warneth Paul not to go to Jerusalem. He remayneth stedfast in his purpose, and is taken in the temple.

Chap. XXII. Paul answereth the Jewes, is scourged, and layed in preson agayne.

Chap. XXIII. Paul commeth before the councell. Debate ariseth amonge the people, the captayne delyuereth him, God confforteth him.

Chap. XXIIII. Paul is accused before felix, he answereth for himself.

Chap. XXV The Jewes accuse Paul before Festus, he appealeth vnto the Emperoure, and is sent vnto Rome.

Chap. XXVI. Aynge Agrippa heareth Paul, which telleth him his callinge from the begynnynge.

Chap. XXVII. Pauls shippinge towarde Rome, Julius the captayne intreateth Paul curteously, at the last they suffre shipwrake.

Chap. XXVIII. The vyper hurteth not Pauls hande, he healeth Publius father, and preacheth Christ at Rome.

The Actes of the Apostles.

The first Chapter.

THE first treatise (dere Theophilus) have I made of all that Jesus begane to do and to teache, vntyll ye daye that he was taken vp, after that he (thorow the holy goost) had geuen commaundementes to to the Apostles, whom he had chosen: to who also he shewed himself alyue after his passion, by many tokes, and appeared vnto them fourtye dayes longe, and spake vnto them of the kyngdome of God.

And whan he had gathered them together, he commaunded them that they shulde not departe from Jerusalem, but to wayte for the promyse of the father, wherof (sayde he) ye have herde of me: * For Jhon baptysed with water, but ye shalbe baptysed wt ye holy goost, & that within this few dayes.

Now whan they were come together, they axed him, and sayde: LORDE, shalt thou at this tyme set vp the kyngdome of Israel agayne? But he sayde vnto them: It belongeth not vnto you to knowe the tymes or seasons, which the father hath kepte in his awne power, but ye shal receaue the power of ye holy goost, which shal come vpon you, and ye shalbe my witnesses at Jerusalem, and in all Jewrye and Samaria, and vnto the ende of the earth.

And whan he had spoken these thinges, & whyle they beholde, he was taken vp, and a cloude receaued him from their sight. And whyle they loked after him, as he wente in to heauen, beholde, there stode by them two men in whyte garmentes, which also sayde:

Ye men of Galile, Why stonde ye gasynge vp in to heauen? This Jesus which is take vp from you in to heauen * shal come euen so as ye haue sene him go in to heauen.

Then turned they agayne from ỹ mount that is called Oliuete, which is nye to Jerusalem, and hath a Sabbath dayes iourney. And whan they came in, they wente vp in to a parler, where abode Peter and James, Jhon and Andrew, Philippe and Thomas, Bartilmew and Mathew, James the sonne of Alpheus, and Simon Zelotes, and Judas the sonne of James. These all contynued with one accorde in prayer and supplicacion, with the wemen and Mary the mother of Jesu and with his brethren.

C And in those dayes Peter stode vp in the myddes amonge the disciples, and sayde: (The company of the names together, was aboute an hundreth and twentye.) Ye men and brethren, this scripture must nedes be fulfylled, which ỹ holy goost by the mouth of Dauid spake before of Judas, which was a gyde of thē that toke Jesus: * for he was nombred with vs, and had opteyned the felashippe of this mynistracion. This same trulye possessed the * felde for the reward of vnrighteousnes, and hanged himself, and brast a sunder in the myddes, and all his bowels gusshed out. And it is knowne vnto all thē that dwell at Jerusalem, in so moch that the same felde is called in their mother tonge Acheldema, that is to saye, the blonde felde.

D For it is wrytten in the boke of psalmes: His habitacion be voyde, and noman be dwellinge therin. And: * His bisshoprike another take. Wherfore amonge these men which haue bene gathered together with vs (all the tyme that the LORDE Jesus wēte out and in amonge vs, begynnynge from the baptyme of Jhon, vntyll ỹ daye that he was takē vp from vs) must one be a wytnesse with vs of his resurreccion.

And they appoynted two (Joseph called Barsabas, whose syrname was Justus, and Mathias.) makinge their prayer and sayenge: Thou LORDE, which knowest the hertes of all men, shewe whether of these two thou hast chosen, that the one maye take the rowme of this mynistracion and Apostelshippe, from the which Judas by transgression fell, that he might go awaye in to his awne place. And they gaue forth the lottes ouer them, and the lot fell vpon Mathias. And he was counted with the eleuen Apostles.

The II. Chapter.

A ND whan the * Whit sondaye was fulfylled, they were all with one accorde together in one place. And sodenly there came a sounde from heauen, as it had bene the cōmynge of a mightie wynde, and it fylled the whole house where they sat. And there appeared vnto them clouen tunges, like as they had bene of fyre. And he sat vpon ech one of them, and they were all fylled with the holy goost. * And they begānne to preach with other tunges, euen as the spirete gaue them vtteraunce.

There were dwellinge at Jerusalem Jewes, men that feared God, out of euery nacion that is vnder heauen. Now whan this voyce came to passe, the multitude came together, and were astōnyed: For euery one herde, that they spake with his awne tunge. They wondred all and marueyled, and sayde amonge them selues: Beholde, are not all these which speake, of Galile: How heare we thē euery one his awne tunge, wherin we were borne: Parthians and Medes, and Elamites, and we that dwell in Mesopotamia, and in Jewry and Capadocia, Pontus, and Asia, Phrigia and Pamphilia, Egipte, and in the partes of Lybia by Cyren, and straungers of Rome, Jewes and * Proselytes, Cretes and Arabians: we heare them speake with oure awne tunges the greate workes of God.

They were all amased, and wondred, and B sayde one to another: What wil this be? But other mocked them, and sayde: They are full of swete wyne. Then stode Peter vp with the eleuen, and lift vp his voyce, and sayde vnto them:

Ye men of Jewry, and all ye that dwell at Jerusalē, be this knowne vnto you, and let my wordes entre in at youre eares. For these are not dronken, as ye suppose, for it is yet but the thirde houre of ỹ daye: but this is it, that was spokē before by the prophet Joel: And it shal come to passe in the last dayes, sayeth God, I will poure out of my spirete vpon all flesh, and youre sonnes and youre doughters shal prophecye, and youre yonge men shal se visions * and youre olde men shall dreame dreames, and on my seruauntes and on my handmaydens wyll I poure out of my spirete in those dayes, & they shal prophecye.

And I wil shewe wonders in heauen aboue, and tokens on the earth beneth, blonde and fyre, and the vapoure of smoke. The Sonne shalbe turned in to darknesse, and

the Moone in to bloude, before that greate and notable daye of the LORDE come. And it shall come to passe, Who so euer shal call vpō the name of the LORDE, shalbe saued.

C Ye men of Israel, heare these wordes: Iesus of Nazareth, ẏ man approued of God amonge you with miracles, and wonders and tokens, which God dyd by him in the myddes amonge you, as ye yō selues knowe also, * him (after that he was delyuered by the determinate councell and foreknowlege of God) haue ye taken by the handes of vnrighteous personnes, and crucifyed him, & slayne him, whō God hath raysed vp, and lowsed the sorowes of death, forsomoch as it was vnpossyble that he shulde be holden of it. For Dauid speaketh of him: Afore hon de haue I set the LORDE allwayes before me, for he is on my right hōde, that I shulde not be moued. Therfore dyd my hert reioyse, and my tunge was glad: For my flesh also shal rest in hope. For thou shalt not leaue my soule in hell, nether shalt thou suffer ẏ Holy to se corrupcion. Thou hast shewed me the wayes of life, thou shalt make me full of ioye with thy countenaunce.

Ye men and brethren, let me frely speake vnto you of the patryarke Dauid: For he is deed and buried, and his sepulcre is with vs vnto this daye. Wherfore now seinge ẏ he was a prophet, and knewe that God had promised him with an ooth, that the frute of his loynes shulde syt on his seate, he sawe it before, and spake of the resurreccion of Christ: for his soule was not left in hell, nether hath his flesh sene corrupcion. This Iesus hath God raysed vp, wherof we all are witnesses.

Seynge now that he by the right hande of God * is exalted, and hath receaued of ẏ father ẏ promyse of the holy goost, he hath shed forth this, that ye se and heare. For Dauid is not ascended in to heauen, but he sayde: The LORDE sayde vnto my LORDE: Syt thou on my righte hande, vntyll I make thine enemies ẏ forestole. So therfore let all the house of Israel knowe for a suertye, ẏ God hath made this same Iesus (whom ye haue crucified) LORDE and Christ.

Whan they herde this, their hert pricked them, and they sayde vnto Peter and to the other Apostles: Ye men and brethrē, * What shal we do? Peter sayde onto them: Amēde youre selues, and let euery one of you be baptysed in the name of Iesus Christ, for the remyssion of synnes, and ye shal receaue the gifte of the holy goost. For this * promyse was made vnto you and youre children, and to all that are farre of, whō so euer the LORDE oure God shal call. And wt many other wordes bare he witnesse, and exorted them, and sayde: Saue youre selues from this vntoward generacion. They that gladly receaued his preachinge, were baptysed, & the same daye there were added vnto them aboute thre thousande soules.

They contynued in the Apostles doctryne, and in the felashippe, and in breakynge of bred, and in prayer. And feare came vpō euery soule, and many wonders and tokens were done by ẏ Apostles. But all they that beleued, were together, and had all thinges commen. They solde their goodes and possessions, and parted them out amonge all, acordinge as euery mā had nede. And they contynued daylie with one acorde in the tēple, and * brake bred in euery house: they tooke their meate with ioye & syngleneſſe of hert, prayſinge God, and had fauoure with all ẏ people. And the LORDE added to the congregacion daylie soch as shulde be saued.

The III. Chapter.

PEter and Jhon wente vp together in to the temple aboute the nyenth houre to praye. And there was a certayne man halt from his mothers wombe, whom they brought and layed daylie at the gate of the tēple, which is called, the Bewty full, that he might axe almesse of them that wēte in to the temple. Now whan he sawe Peter and Jhon, that they wolde in to the temple, he desyred to receaue an almesse. peter beheldе him with Jhon, and sayde: Loke on vs. And he gaue hede vnto them, hopynge to receaue some thinge of them. Howbeit Peter saide: Syluer and golde haue I none: but soch as I haue gene I the. * In thename of Iesus Christ of Nazareth ryse vp & walke. And he toke him by the righte hande and lifte him vp. Immediatly his legges & ancle bones were made stroge, and he sprange, stode and walked, and entred with them in to the tēple, walkynge, and leapinge and prayſinge God.

And all the people sawe him walke and prayse God. And they knewe him, ẏ it was he, which sat for almesse at the bewtyfull gate of the temple. And they were fylled with wondrynge, and were astonyed at that, which had happened vnto hī. But as this halt which was healed helde him to Peter and Jhon, all the people ranne vnto them in to the * porche, which is called Salomōs, and wondred.

Whan Peter sawe that, he answered vn to the people: Ye men of Israel, why mar-
ueyle ye at this, or why loke ye so at vs, as
though we by oure awne power or deseruyn
ge, had made this man to walke? The God
of Abraham and of Isaac, and of Jacob, ȳ
God of oure fathers hath glorifyed his chil
de Jesus, * whom ye delyuered and denyed
in the presence of Pilate, whan he had iud-
ged him to be lowsed. But ye denyed the ho-
ly and iust, and desyred the murthurer to be
geuen you, but ye slewe the prynce of life,
whom God hath raysed from the deed, of
the which we are witnesses. And thorow ȳ
faith in his name, hath he confirmed his na
me vpon this man, whom ye se and knowe:
and faith thorow him, hath geuē this man
this health before youre eyes.

Now deare brethrē, I knowe that ye ha
ue done it * thorow ignoraunce, as dyd also
youre rulers. But God, which by the mouth
of all his prophetes had shewed before, ȳ
his Christ shulde suffre, hath so fulfilled it.
Do penaunce now therfore and turne you,
that youre synnes maye be done awaye,
whan the tyme of refreshinge shal come be-
fore the presence of the LORDE, and whan
he shal sende him, which now before is prea
ched vnto you, euen Jesus Christ: which
must receaue heauen vntyll the tyme that
all thinges, which God hath spoken by the
mouth of his holy prophetes sence ȳ worl-
de beganne, be restored agayne.

For Moses sayde vnto ȳ fathers: A pro-
phet shal the LORDE youre God rayse vp
vnto you, euen from amōge youre brethren,
like vnto me: him shal ye heare, in all that
he shal saye vnto you. And it shal come to
passe, what soule soeuer shal not heare the sa
me prophet, shal be destroyed from amonge
the people. And all the prophetes from Sa
muel and thence forth as many as haue spo
ken, haue likewyse tolde of these dayes.

Ye are the children of the prophetes and
of the couenaunt, which God made vnto o
fathers, whan he sayde vnto Abrahā: Tho-
row ȳ sede shal all ȳ nacios of ȳ earth be bles
sed. * Fyrst vnto you hath God raysed vp his
childe Jesus, & sent hī vnto you, to blesse you
ȳ euery one shulde turne frō his wickednesse.

The IIII. Chapter.

BVt as they spake to ȳ people, there
came vnto thē the prestes and the ru
lers of the tēple, and the Saduces,
whō it greued ȳ they taught the people, & preached in Jesu ȳ resurreccion frō the deed and they layed handes vpon them, and put thē in holde tyll the morow: for it was now euentyde. Howbeit many of thē which her-
de the worde, beleued, and the nombre of ȳ men was aboute fyue thousande.

And it chaunced on ȳ morow, that their rulers and Elders and scrybes (as Annas ȳ hye prest and Caiphas, and Jhon & Alexan der, and as many as were of the hye prestes kynred) gathered them selues together at Jerusalem, and set them before them, and axed them: By what auctorite, Or in what name haue ye done this? Mat.21.c

Peter full of the holy goost, sayde vnto them: Ye rulers of the people, and ye Elders of Israel, Yf we this daye be examyned con cernynge this good dede vpon the sicke mā, by what meanes he is made whole, be it knowne then vnto you and to all the people of Israel, * that in ȳ name of Jesus Christ Act.3.a of Nazareth, whom ye crucified, whō God hath raysed vp from the deed, stōdeth this man here before you whole. This is the sto- Psal.117.c ne refused of you buylders, which is become Mar.21.c the heade corner stone, nether is there salua- 1.Pet.2.a cion in eny other: * Nether yet also is there ge- * Mat.1.c uē vnto mē eny other name, wherin we must Phil.2.a be saued.

They sawe the boldnesse of Peter & Jhon B and marueyled, for they were sure ȳ they were vnlerned men and laye people. And they knewe thē also, that they were wt Jesu. As for the man ȳ was made whole, they sawe hī stōdinge by thē, & coulde not saye agaynst it. Then cōmaunded they thē to stōde asyde out of ȳ councell, & cōmened amōge thē sel-
ues, & saide: * What shal we do to these mē? Ioh.11.a for a many fest token is done by them, and is openly knowne vnto thē that dwell at Jeru salem, and we can not denye it. But that it breake out no farther amōge the people, let vs threatē them earnestly, that hence forth they speake of this name vnto noman.

And they called them, and cōmaunded thē, that in eny wyse they shulde not speake ner teache in the name of Jesu. But Peter & Jhon answered, and sayde vnto thē: Judge ye youre selues, whether it be right before God, that we shulde be more obedient vnto you, then vnto God. We can not chose, but speake that we haue sene & herde. But they threatened them, and let them go, and found nothinge how to punyshe them because of ȳ people: for they all praysed God beca use of that, * which was done. For the man, Act.1.a vpon whom this token of health was done, was aboue fourtye yeare olde.

And whan they were let go, they came to C

their folowes, and tolde them what ỹ hye prestes and Elders sayde vnto them. Whā they herde that, they lifte vp their voyce w one accorde vnto God, and sayde: LORDE, thou that art the God which made heauen and earth, and the see, and all that therin is thou that by the mouth of Dauid thy seruaūt hast sayde: Why do the Heythē rage: and ỹ people ymagin vayne thinges? The Psal. 2. kynges of the earth stonde vp, and the princes haue gathered them selues together agaynst ỹ LORDE, and agaynst his. Christ. Of a trueth agaynst thy holy childe Jesus, whom thou hast anoynted, both Herode & Pontius Pilate with the Heythen and people of Israel, haue gathered thē selues together, to do what soeuer thy hande and thy councell determyned before to be done. And now LORDE, beholde their threatenynges, and graunte vnto thy seruauntes with all stedfast boldnesse to speake thy worde: and stretch out thine hande, that healinge and tokēs and wonders maye be done by the name of thy holy childe Jesus.

D And whā they had prayed, the place moued where they were gathered together, & they were all fylled with ỹ holy goost, & spake the worde of God boldly. The multitude of them that beleued, were of one hert and of one soule. Also none of them sayde of his goodes, that they were his awne, but had all thinges cōmen. And with greate power gaue the Apostles witnesse of the resurrecion of the LORDE Jesu, and greate grace was with them all. Nether was there eny amonge them that lacked. For as many as were possessers of londes or houses, solde thē and brought ỹ money of the goodes that were solde, and layed it at the Apostles fete. And distribucion was made vnto euery mā, accordinge as he had nede.

Joses which was also called of ỹ Apostles, Barnabas (that is to saye, the sonne of consolacion) a Leuite, of the countre of Cypers, had londe, and solde it, & brought the money, and layed it at the Apostles fete.

The V. Chapter.

A BVt a certayne man named Ananias with Saphira his wife, solde his possession, and kepte awaye parte of the money (his wife knowinge of it) and broughte one parte, & layed it at the Apostles fete. But Peter sayde: Ananias, Wherfore hath Sathan fylled thine hert, that thou shuldest lye vnto the holy goost, and withdrawe awaye parte of the money of the lynelod? Mightest thou not haue kepte it, whan thou haddest it? And whan it was solde, the money was also in thy power? Why hast thou then conceaued this thinge in thine hert? Thou hast not lyed vnto mē, but vnto God. Whan Ananias herde these wordes, he fell downe, & gaue vp the goost. And there came a greate feare vpon all them that herde of this. The yonge men rose vp, and put him aside, and caried him out, and buried him.

And it fortuned as it were abonte ỹ space of thre houres after, his wife came in, and knewe not what was done. But Peter answered vnto her. Tell me, solde ye the londe for somoch? She sayde: Yee, for so moch. Peter sayde vnto her: Why haue ye agreed together, to tempte the spirite of the LORDE? Beholde, the fete of thē which haue buried thy husbande, are at the dore, & shal carye the out. And immediatly she fell downe at his fete, and gaue vp the goost. Then came in the yonge men, and founde her deed, and caried her out, and buried her by hir husbāde. And there came a greate feare over the whole congregacion, and ouer all thē that herde it.

Many tokens and wonders were done amonge the people by the hādes of the Apostles (and they were all together with one accorde in * Salomons porche: but of other there durst no man ioyne him self vnto thē, neuertheles the people helde moch of them. The multitude of the men and wemen that beleued in the LORDE, grewe more and more) In so moch that they brought out the sycke in to the stretes, and layed them vpon beddes and barowes, that at the leest waye the shadowe of Peter (whan he came by) might ouershadowe some of thē. There came many also out of ỹ cities roundeabout vnto Jerusalem, and brought the sicke and thē that were vexed with vncleane spirites, and they were healed euery one.

But the hye prest rose vp, and all they ỹ were with him, which is the secte of the Seduces, and were full of indignacion, & layd handes on the Apostles, and put them in the comon preson. But the angell of ỹ LORDE by night opened the preson dores, and brought thē out, and sayde: Go youre way and steppe vp, and speake in the temple to the people all the wordes of this life. Whan they herde that, they entred in to the temple early in the mornynge: and taught.

But the hye prest came, and they ỹ were with him, and called the councell together, & all ỹ Elders of the children of Israel, and

sent to the preson to fet them. The mynisters came and founde them not in the preson, and came agayne, and tolde, and sayde: The preson founde we shut with all diligence, and the kepers stondinge without before the doores: but whā we had opened, we founde noman therin. Whan the hye preest, and the rulers of the temple and the other hye prestes herde these wordes, they douted of them, whervnto this wolde growe.

Then came there one, which tolde them: Beholde, the men that ye put in preson, are in the temple, stondinge and teachinge the people. Then wēte ỳ rulers with their mynisters, and fetched them without violence: * for they feared the people, lest they shulde haue bene stoned. And whan they had brought them, they set thē before the councell. And the hye preest axed them, and sayde: Dyd not we * cōmaunde you strately, that ye shulde not teache in this name. And beholde, ye haue fylled Jerusalem with youre doctryne, and ye intēde to brynge this mans blonde vpon vs.

But Peter and the Apostles answered, and sayde: We ought more to obeye God then men. The God of oure fathers hath raysed vp Jesus, whō ye slewe, and hanged on tre. Him hath the ryghte hande of God exalted, to be a prynce and Sauioure, to gene repentaunce and forgeuenesse of synnes vnto Israel. And we are his recordes of these wordes, and the holy goost, whō God hath geuen vnto thē that obeye him. Whā they herde that, it wente thorow the hertes of them, and they thoughte to slaye them.

Then stode there vp in ỳ councell a pharyse, named Gamaliel, a scribe, had in greate reputacion before all ỳ people, and bad put the Apostles asyde a litle, and sayde vnto them: Ye men of Israel, take hede to youre selues, what ye do as touchinge these men. Before these dayes rose vp one Theudas, boostinge himself. (And there cleued vnto him a nōbre of mē, aboute a foure hundreth) which was slayne, and all they ỳ enclyned vnto him, were scatred abrode, and brought to naught. After this stode vp Judas of Galile in ỳ dayes of trybute, and drewe awaye moch people after him, & he also perished, & all they that enclyned vnto him, are scatred abrode. And now I saye vnto you: refrayne yō selues frō these men, and let thē go. * If this councell or worke be of mē, it wil come to naught: but yf it be of God, ye are not able to destroye it, lest ye be founde to be the men, that wil stryue agaynst God. Then they agreed vnto him, and called the Apostles, and bet them, and commaunded them, that they shulde speake nothinge in the name of Jesu, and let them go.

But they departed from the presence of the councell, reioysinge, that they were worthy to suffre rebuke for his names sake. And daylie in the temple and in every house they ceassed not, to teache and to preache the Gospell of Jesus Christ. Mat.5.a

The VI. Chapter.

IN those dayes whan the nombre of the disciples increased, there arose a grudge amōge the Grekes agaynst the Hebrues, because their wyddowes were not loked vpon in the daylie handreachinge. Then the twolue called the multitude of the disciples together, and sayde: It is not mete that we shulde leaue the worde of God, and to serue at the tables. Wherfore brethren, loke out amonge you seuē men, * that are of honeste reporte, and full of the holy goost and wysdome, whom we maye appoynte to this nedefull busynes. But we wil geue oure selues vnto prayer, and to the mynistracion of the worde of God. And the sayenge pleased the whole multitude. And they chose Steuen, a man full of fayth and of the holy goost, and Philippe, and Procorus, and Nicanor, and Thimon, and Parmenas, and Nicolas the proselite of Antioche. * These they set before ỳ Apostles, and they prayed, and layed their handes vpon them. And the worde of God increased, and the nombre of the disciples multiplied greatly at Jerusalem. And there were many prestes also obedient vnto the fayth. 1.Tim.3.b Nu.27.d Act.1.d 1.Ti.4.b 2.Tim.1.b

Steuen full of faith and power, dyd wonders and greate tokens amonge the people. Then arose there certayne of the synagoge, which is called (the synagoge) of ỳ Libertynes, & of the Cyrenites, and of the Alexādrines, and of thē ỳ were of Celicia and Asia, & disputed with Steuē, * and they coulde not resiste the wysdome and the sprete, out of the which he spake. Then sent they in certayne men, that sayde: We haue herde him speake blasphemous wordes agaynst Moses, and agaynst God. And they moued the people, and the Elders and the scrybes, and came vpon him, & caught him, and brought him before the councell, and set false witnesses there, which sayde: This man ceasseth not to speake blasphemous wordes agaynst this holy place and the lawe. For we herde him saye: Jesus of Nazareth shall destroye this place, and chaunge the Luc.21.b Mat.26.f

ordinaunces which Moses gaue vs. And all they that sat in the councell, loked vpō him and sawe his face as the face of an angell.

The VII. Chapter.

A Then sayde the hye prest: Is it euē so? He sayde: Deare brethren and fathers, herken to. The God of glorye appeared vnto ō father Abrahā, whyle he was yet in Mesopotamia, before he dwelt in Haran, and sayde vnto him: Get ȳ out of thy coūtre, and frō thy kynred, and come in to a londe which I wil shewe ȳ. Thē went he out of the lande of the Caldees, and
Gen.11.d
*Gen.12.a dwelt in Haran. *And from thēce, whan his father was deed, he brought him ouer in to this londe (where ye dwell now) and gaue him no enheritaūce therin, no not ȳ bredth of a fote: and promysed him, that he wolde
Gen.13.d geue it him to possesse, and to his sede after him, whan as yet he had no childe.

Gen.15.c But thus sayde God vnto him: Thy sede shalbe a straunger in a straunge londe, and they shal make bonde men of them, and intreate thē euell foure hundreth yeares: and ȳ people whom they shal serue, wil I iudge, sayde God. And after that shal they go forth, and serue me in this place. And he ga
Gen.17.b ue him the couenaūt of circūcision. And he
Gen.21.a begat Isaac, and circūcised him the eight
Gen.25.c daye. And Isaac begat Jacob *and Jacob
*Gen.29.f begat the twolue Patriarkes.

B And the Patriarkes had indignacion at
Gen.37.e Joseph, and solde hī in to Egipte. And God
Sap.10.c was with him, and delyuered him out of all his troubles, and gaue him fauoure āde wyßdomeī the sight of Pharao kynge of Egip
Gen.41.f te *which made him prynce ouer Egipte and ouer all his house.

Gen.41.g But there came a derth ouer all the londe
and 42.a of Egipte and Canaan, and a greate trouble, and oure fathers founde no sustenaunce. But Jacob herde that there was corne in Egipte, and sent oure fathers out the first
Gen.45.a tyme. *And at the seconde tyme was Joseph knowne of his brethren, and Josephs kynred was made knowne vnto Pharao. But Joseph sent out, and caused his father and all his kynred to be broughte, euē three
Gen.46.a score and fyftene soules. And Jacob wente
Gen.49.c downe in to Egipte, and dyed, both he and
*Ge.50.b oure fathers *and were brought ouer vnto
Iosue.24.f Sichē, and layed in the sepulcre, that Abra-
Gen.23.d ham boughte for money of the children of Hemor at Sichem.

C Now whā the tyme of the promes drue
Exod.1.a nye (which God had sworne vnto Abrahā)
Psal.104.a the people grewe and multiplied in Egipte, tyll there rose another kynge, which knewe not of Joseph. The same dealte surely with oure kynred, and intreated oure fathers euell and made them to cast out the yonge children, that they shulde not remayne alyue.

At the same tyme was Moses borne, and was a proper childe before God, and was norished three monethes in his fathers house. But whan he was cast out, Pharaos doughter toke him vp, and norished him vp for hir awne sonne. And Moses was learned in all maner wyßdome of the Egipcians, and was mightie in dedes ⁊ wordes.

But whan he was fourtye yeare olde, it came in to his mynde to vyset his brethren the children of Israel. And whan he sawe one of them suffre wrōge, he helped him, and delyuered him, that had the harme done vnto him, and slewe the Egipcian. But he thoughte that his brethren shulde haue vnderstonde, how that God by his hande shulde saue thē, howbeit they vnderstode it not.

And on the nexte daye he shewed himself vnto them as they stroue together, and wolde haue set them at one agayne, and sayde: Syrs, ye are brethren, why hurte ye one another? But he that dyd his neghboure wrōge, thrust him awaye, and sayde: Who made the a ruler and iudge ouer vs? Wilt thou slaye me also, as thou slewest the Egipcian yesterdaye? But Moses fled at that sayinge, and was a straunger in the lande of Madian, where he begat two sonnes.

And after fourtye yeares, the angell of ȳ LORDE appeared vnto him vpon mount Sina, in a flamme of fyre in a bußhe. Whē Moses sawe it, he wondred at the sighte. But as he drue nye to beholde, ȳ voyce of ȳ LORDE came vnto him: I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Howbeit Moses trēbled, and durst not beholde. But ȳ LORDE sayde vnto hī: *Put of thy
Exod.3.a shues from thy fete, for ȳ place where thou stondest, is an holy grounde. I haue well sene the trouble of my people in Egipte, and haue herde their gronynge, and am come downe to delyuer them. And now come, I wil sende the in to Egipte.

This Moses, whom they refused, and sayde: Who made ȳ a ruler and iudge ouer vs? him had God sent to be a ruler ⁊ delyuerer by the hande of the angell, that appeared vnto him in the bußhe. The same brought them out, and dyd wonders and tokens in Egipte, and in the reed see, and in ȳ wyldernesse fourtye yeares. This is that Moses,

which sayde vnto the children of Israel: A prophet shal the LORDE youre God rayse vp vnto you euen from amonge youre brethren, like vnto me. Him shal ye heare. This is he, that was in the congregacion in the wylderneſſe with the angell, which talked with him, vpō mount Sina, and with oure fathers. This man receaued the worde of life to geue vnto vs, vnto whom oure fathers wolde not be obedient, but thrust him frō thē, and in their hertes turned backe agayne into Egipte, and sayde vnto Aaron: Make vs goddes to go before vs, for we can not tell what is become of this Moses, ỹ brought vs out of the lande of Egipte. And they made a calfe at the same tyme, and offred sacrifice vnto the ymage, and reioysed in the workes of their awne handes.

But God turned himselfe, & * gaue them vp, so that they worshipped the hooste of heauē, as it is wrytten in the boke of the prophetes: * O ye house of Israel, gaue ye me sacrifices and catel those fortye yeares in the wylderneſſe: And ye toke vnto you ỹ tabernacle of Moloch, and the starre of youre god Remphan, ymages which ye youre selues made to worshippe thē. And I wil cast you out beyonde Babilon.

Oure fathers had the tabernacle of witneſſe in ỹ wylderneſſe, like as he appoynted them, * whan he spake vnto Moses, that he shulde make it (acordinge to the patrone, ỹ he had sene.) which oure fathers also receaued, and brought it with Josue into the londe that the Heythē had in possession, whom God droue out before the face of oure fathers, vntyll the tyme of Dauid, which founde fauoure with God, and desyred that he might fynde a tabernacle for the God of Jacob.

But Salomon buylte hī an house. * Howbeit ỹ Hyest of all dwelleth not in temples that are made with handes: As he sayeth by the prophete: Heauē is my seate, and the earth is my fote stole. What house then wil ye buylde vnto me: sayeth the LORDE: Or which is the place of my rest: Hath not my hande made all these thinges:

Ye styffnecked & of vncircumcysed hertes and eares, ye allwaye reſiste the holy gooste: Enē as yō fathers dyd, so do ye also. Which of the prophetes haue not yō fathers persecuted: And they slewe thē, which tolde before of the cōmynge of ỹ righteous, whose traytours and murthurers ye are now become. Ye receaued the lawe by the mynistracion of angels, * and haue not kepte it.

Whan they herde this, it wente thorow ỹ hertes of thē, and they gnaßhed vpō him with their tethe. But he beynge full of the holy gooste, loked vp towarde heauen, * and Mat 16.
sawe the glorye of God, and Jesus stōdinge on the righte hande of God, and sayde: Beholde, I se the heavens open, and the sonne of mā stondinge on ỹ righte honde of God. But they cried out with a loude voyce, & * Psal.57.
stopped their eares, and rāne violently vpon him all at once, and thrust him out of the cite, and stoned him. * And ỹ witnesses layed Act.22.
downe their clothes at the fete of a yonge man, which was called Saul. And they stoned Steuen, which cryed, & sayde: LORDE Jesu, receaue my spirite. And he kneled downe, & cried with a loude voyce: LORDE, laye Luc.23.
not this synne to their charge. And whā he had thus spoken, he fell a slepe.

The VIII. Chapter.

SAul had pleasure in his death. At ỹ same tyme there was a greate persecucion ouer the congregacion at Jerusalē. And they were all scatered abrode in the regions of Jewrye & Samaria, excepte the Apostles. As for Steuen, men ỹ feared God dressed him, and made greate lamentacion ouer him. But Saul made hauocke of Act.9.
the congregacion, entred in to euery house, 22.a.26
and drue out men & wemen, & delyuered thē I.Cor.1
to preson. They now ỹ were scatered abrode Gal.1.b
wēte aboute & preached the worde. Thē came Philippe in to a cite of Samaria, and preached Christ vnto them. And the people gaue hede with one acorde vnto ỹ thinges that Philip spake, hearinge him, and seynge the tokēs that he dyd. For the vncleane spirites cryed loude, and departed out of many ỹ were possessed. And many that were sicke of the palsie and lame, were healed. And there was greate ioye in the same cite.

But afore there was in ỹ same cite a certayne mā, called Simon, which vsed witche craft, and bewitched ỹ people of Samaria, sayenge, that he was a man which coulde do greate thinges. And they all regarded him from the leest vnto ỹ greatest, & sayde: This is the power of God which is greate. But they regarded him, because that of longe tyme he had bewitched them with his sorcery. Howbeit whan they beleued Philips B
preachinge of ỹ kyngdome of God, and of the name of Jesu Christ, they were baptysed both mē & wemē. Then Symon himself beleued also, and was baptysed, and cleued vnto Philippe. And whā he sawe the dedes and tokens that were done, he wondred.

Whan the Apostles which were at Jerusalem, herde, that Samaria had receaued ỳ worde of God, they sent vnto thē Peter and Jhon. Which, whā they were come, prayed for thē, ỳ they might receaue the holy goost. For as yet he was come vpon none of them but they were baptysed onely in the name of Christ Jesu. * Then layed they their hādes on them, and they receaued the holy goost.

But whan Simon sawe, that by the layenge on of the Apostles hādes ỳ holy goost was geuen, he offred thē money, and sayde: Geue me also this power, that, on whomsoeuer I put the hōdes, he maye receaue the holy goost. Howbeit Peter sayde vnto him: Perishe thou with thy money, * because thou thinkest that ỳ gifte of God maye be optayned with money. Thou shalt haue nether parte ner felashipe in this worde, for ỳ hert is not righte before God. Repente therfore of this ỳ wickednesse, and praye vnto God, yf happly the thought of thy hert maye be forgeuē ỳ. For I se, ỳ thou art full of bytter gall, and wrapped in ỽ vnrighteousnesse.

C Then answered Simon, & sayde: * Praye ye vnto the LORDE for me, ỳ none of these thinges whereof ye haue spoken, come vpon me. And they, whā they had testified and spokē the worde of the LORDE, turned agayne to Jerusalem, and preached the Gospell in many townes of the Samaritanes.

But the angell of the LORDE spake vnto Philippe, and sayde: Aryse, & go towarde the South, vnto the waye that goeth downe from Jerusalem vnto Gaza, which is deserte. And he rose, and wente on. And beholde, a mā of the Mouians lōde (a chamberlayne and of auctorite with Candace ỳ quene of the londe of the Mouians) which had the rule of all hir treasuries, ỳ same came to Jerusalē to worshipe. And returned home agayne, and satt vpon his charet, and red the prophet Esay.

The sprete sayde vnto Philippe: Go neare, and ioyne thy selfe to yonder charet. Thē ranne Philippe vnto him, and herde him rede the prophet Esay, and sayde: Vnderstōdest thou what thou readest? He sayde: How can I, excepte some mā enfourme me?

D And he desyred Philippe, that he wolde come vp, and syt with him. The tenoure of the scripture which he red, was this: * He was led as a shepe to be slayne, and as a lambe voyceles before his sherer, so opened he not his mouth. In his humblenesse is his iudgment exalted. Who shal declare his generacion? for his life is taken awaye from the earth. Then answered the chamberlayne vnto Philippe, and sayde: I praye the, of whom speaketh the prophet this? of himselfe, or of some other man?

Philippe opened his mouth, and begane at this scripture, and preached him the Gospell of Jesus. And as they wēte on their waye, they came to a water. And the chamberlayne sayde: Beholde, here is water, what hyndereth me to be baptysed? Philippe sayde: Yf thou beleue from thy whole herte, thou mayest. He answered, and sayde: I beleue, that Jesus Christ is the sonne of God. And he commaunded to holde styll the charet, and they wente downe into the water, both Philippe and the chamberlayne. And he baptysed him. But whan they were come vp out of the water, the sprete of the LORDE toke Philippe awaye. And the Chamberlayne sawe him nomore. But he wente on his waye reioysinge. As for Philippe, he was founde at Azzod, and walked aboute, and preached the Gospell vnto all the cities, tyll he came to Cesarea.

The IX. Chapter.

SAul was yet breathinge out threatnynges and slaughter agaynst the disciples of the LORDE. And wente vnto ỳ hye preste, and desyred of him letters to Damascon vnto the synagoges, that yf he foūde eny of this waye (whether they were men or wemen) he mighte bringe thē bounde vnto Jerusalem. And as he was goinge on his iourney, it fortuned, that he came nye vnto Damascō, and sodenly there shyned rounde aboute hī a light frō heuē, and he fell to the earth, and herde a voyce, which sayde vnto him: Saul Saul * why persecutest thou me? He sayde: LORDE, who art thou? The LORDE sayde: I am Jesus, whō thou persecutest. It shalbe harde for ỳ to kycke agaynst the prycke. And he both tremblinge and astonnyed, sayde: LORDE * what wilt thou that I shal do? The LORDE sayde vnto him: Aryse, and go into the cite, there shal it be tolde the what thou shalt do.

As for ỳ mē that iourneyed ỽ him, they stode and were amased: for they herde a voyce, but sawe noman. Saul rose from the earth, and whan he had opened his eyes, he sawe noman. Neuertheles they toke him by the honde, & broughte him to Damascō: and he was thre dayes without sighte, and nether ate ner dranke. At Damascon there was a disciple named Ananias, and vnto him sayde the LORDE in a vision: Ananias

And he sayde: beholde, here am I LORDE. The LORDE sayde vnto him: Aryse, and go into the strete which is called straight, and axe in the house of Juda after one called Saul of * Tharsis: for beholde, he prayeth, & hath sene in a vision a mā named Ananias cōmynge vnto him, & layenge the hāde vpō him, that he mighte receaue his sighte.

Ananias answered: LORDE, I haue herde by many of this man, how moch euell he hath done to thy sayntes at Jerusalē. And here hath he auctorite of the hye prestes, to bynde all thosē ỹ call vpon thy name. The LORDE sayde vnto him: Go thy waye, * for this man is a chosen vessell vnto me, that he maye beare my name before the Heythen, and before kynges, and before the children of Israel. I wil shewe him, how greate thinges he must suffre for my names sake.

And Ananias wente his waye, and came in to the house, and layed the handes vpon him, and sayde: Brother Saul, the LORDE which appeared vnto ỹ in the waye as thou camest, hath sent me, that thou mightest receaue thy sight, and be fylled with the holy goost. And immediatly there fell from his eyes as it had bene scales, and he receaued his sighte, and rose, and was baptysed, and toke meate, and was conforted.

Then was Saul a certayne dayes with the disciples that were at Damascon. And straight waye he preached Christ in the synagoges, how that he was ỹ sonne of God. But all they that herde him, were amased, and sayde: Is not this he, which at Jerusalem spoyled all thosē that called on his name? and came hither to the intent that he shulde brynge them bounde vnto the hye prestes? But Saul increased in strength, & cōfounded ỹ Jewes which dwelt at Damascon, and affirmed ỹ this was very Christ.

And after many dayes the Jewes helde a councell together to kyll him. But it was tolde Saul, that they layed wayte for him. And they wayted at ỹ gates daye & nighe, that they might kyll him. * Then the disciples toke him by nighte, & put him thorow the wall, and let him downe in a basket.

But whan Saul came to Jerusalem, he assayed to ioyne himself to ỹ disciples. And they were all afrayed of him, and beleued not, ỹ he was a disciple. Neuertheles Barnabas toke him, and brought him to the Apostles, and tolde them how he had sene the LORDE in the waye, and how he spake to him, & how he had done boldly at Damascon in the name of Jesu. And he was with them, and wente out and in at Jerusalē, and quyte him selfe boldly in ỹ name of ỹ LORDE Jesu. He spake also, and disputed with ỹ Grekes. But they wēte about to slaye him. Whan the brethren knewe ỹ, they brought him to Cesarea, and sent him forth to Tharsis. So the congregacions had rest thorow out all Jewry, and Galile, and Samaria, & were edified, and walked in the feare of the LORDE, and were fylled with the comforte of the holy goost. Act. 22. b

It chaunced that as Peter walked thorow all quarters, he came also vnto ỹ sayntes which dwelt at Lydda. There founde he a man named Eneas, which had lyen vpon his bedd eight yeares sicke of ỹ palsye. And Peter sayde vnto him: Eneas, Jesus Christ make the whole, aryse, and make thy bedd for ỹ selfe. And he arose immediatly. And all they that dwelt at Lydda and at Sarona, sawe him, and turned vnto the LORDE.

At Joppa there was a certayne woman that was a disciple, named Tabitha, which by interpretacion is called Dorcas: ỹ same was full of good workes and almesse dedes, which she dyd. But it chaunced at the same tyme, that she was sicke, and dyed. Then waßhed they her, and layed her in a chāber. But for so moch as Lydda was nye vnto Joppa, and the disciples herde that Peter was there, they sent two men vnto him, and desyred him, ỹ he wolde take it for no gref to come vnto them.

Peter rose, and came with thē. And whā he was come, they brought him in to the chamber, and all the wyddowes stode rounde about him, wepynge, and shewed him the cotes and garmētes, which Dorcas made whyle she was with them. And whā Peter had put them all forth, he kneled downe, made his prayer, and turned him vnto the body, and sayde: Tabitha, ryse vp. And she opened hir eyes: and whan she sawe Peter * she sat hir downe agayne. But he gaue her the hande, and lifte her vp, and called the sayntes and the wedowes, and shewed her there alyue. And it was knowne thorow out all Joppa, & many beleued on ỹ LORDE. And it fortuned, ỹ he taried a lōge season at Joppa by one Simō, which was a tanner.

* Some reade: * She sa vp

The X. Chapter.

There was a man at Cesarea, named Cornelius (a captayne of ỹ cōpany, which is called ỹ Italian ysh) a deuoute man, & one that feared God wt all his house, & gaue moch almesse to ỹ people, and prayed God allwaye. The same sawe in a

vision openly (about the nyenth houre of the daye) an angell of God entringe in to him, and sayenge vnto him: Cornelius. He loked vpon him, and was afrayed, and sayde: LORDE, what is it? He sayde vnto him: Eccli.35.b * Thy prayers & thine allmesses are come vp in to remembraunce before God. And now sende men vnto Joppa, & call for Simō, whose syname is Peter, which is at lodginge with one Symon a tanner, whose house lyeth by ye see syde: he shal tell ye, what thou oughtest to do. And whā the angell which spake to Cornelius, was departed, he called two of his housholde seruauntes, & a deuoute soudyer, of thē that wayted vpon him: and tolde them all, and sent thē to Joppa.

On the nexte daye after whan these were goinge on their iourney, and came nye vnto 4.Re.4.d the cite, Peter * wente vp in to a chamber to Mat.6.a Luc.6.b praye aboute the sixte houre. And whan he was hōgrie, he wolde haue eatē. But whyle they made ready for him, he fell in to a traunce, and sawe heauē open, and a vessell cōmynge downe vnto him, as it had bene a greate lynē clothe, knytt at the foure corners, and was let downe to ye earth, wherin were all maner of foure foted beestes of the earth, & wylde beestes, and wormes, and foules of the ayre. And there came a voyce vnto him: Ryse Peter, slaye, & eate. But Peter sayde: Leuit.11.a Deut.14.a Oh no, LORDE, * for I neuer ate eny commen or vncleane thinge. And the voyce spake vnto him agayne ye secōde tyme: * What Mat.15.b Ro.14.b 1.Tim.4.a Tit.1.c God hath clensed, ye make not thou vncleane. This was done thryse. And ye vessell was receaued vp agayne in to heauen.

But whyle Peter was combred in him selfe, what maner of vision this shulde be which he had sene, beholde, the men ye were sent from Cornelius, enquered after Simōs house, and stode before the dore, and called, and axed whether Simon (whose syname was Peter) were lodged there. Whyle Peter was musinge of the vision, the spirite sayde vnto him: beholde, the men seke the. Aryse therfore, and get the downe, & go with thē, and doute not, for I haue sent them.

C Then wente Peter downe to the men, ye were sent vnto him from Cornelius, and sayde: lo, I am he whom ye seke: what is ye cause, wherfore ye are come? They sayde: Cornelius the captayne, a iust man and one that feareth God, and of good reporte amōge all the people of the Jewes, was warned by an holy angell, to sende for the in to his house, and to heare wordes of the. * Then called he Gen.19.a and.24.d 1.Pet.4.b them in, and lodged them.

The nexte daye after wente Peter forth with them, and certayne brethren of Joppa bare him company. And ye daye folowinge came they to Cesarea. Cornelius wayted for thē, and had called together his kynsfolkes and speciall frendes. And as it chaunced ye Peter came in, Cornelius mett him, and fell downe at his fete, & worshipped him. But Peter toke him vp, and sayde: * Stonde vp, Act.10.c I am a man also. And as he talked wt him, he wente in, and founde many that were come together, and he sayde vnto them: Ye knowe, that it is not lawfull for a man beynge a Jewe to ioyne him selfe or to come to a straunger. But God hath shewed me, ye I shulde call no mā cōmen or vncleane. Therfore haue I not doubted to come, as soone as I was sent for. I axe you therfore, for what intent haue ye sent for me?

Cornelius sayde: It is now foure dayes ago, then fasted I, and at the nyenth houre I prayed in my house, and beholde, there stode a mā before me in a bryghte clothinge, and sayde: Cornelius, ye prayer is herde, and thine allmesse dedes are had in remembraunce in the sighte of God. Sende therfore to Joppa, and call for one Simon (whose syname is Peter) which is at lodginge in ye house of Simon ye tāner, by the see syde: ye same whā he commeth, shal speake vnto ye. Then sent I vnto the immediatly, and thou hast done well, that thou art come. Now are we all here presente before God, to heare all thinges that are commaunded the of God.

Peter opened his mouth, & sayde: Now perceaue I of a trueth, that God hath no respecte of personnes, * but in all people he ye feareth him, and worketh righteousnes, is accepted vnto him. Ye knowe of ye preachinge that God sent vnto the children of Israel, preachinge thorow Jesus Christ (which is LORDE ouer all) which preachinge was * published thorow out all Jewry, * and began in Galile after ye baptyme that Jhon preached, how God * anoynted the same Jesus of Nazareth with the holy goost and wt power, which wente aboute, & dyd good, and healed all those that were oppressed of the deuell, for God was with him. And we are witnesses of all that he dyd in the londe of the Jewes, & at Jerusalem. Whom they slewe, and hanged on tre.

Him God raysed vp on the thirde daye, and caused him be openly shewed, not to all the people, but to ye chosen witnesses of God euen vnto vs, which ate & dronke with him after he was rysen vp from the deed. And

he commaunded vs to preach vnto the people, and to testifye, that it is he which is ordeyned of God a iudge of the lyuynge and of the deed. Of him beare all the prophetes wytnesse, that thorow his name all they ỹ beleue in him, shal receaue remyssion of synnes. Whyle Peter was yet speakynge these wordes, the holy gooste fell vpō all thē that herkened vnto the worde. And the faithfull of the circūcision which came with Peter, were astonnyed, because that the gifte of ỹ holy gooste was shed out also vpon the Heythen. For they herde that they spake with tunges, and magnified God. Thē answered peter: Maye eny man forbydde water, that these shulde not be baptysed, which haue receaued the holy gooste as well as we? And he commaunded them to be baptysed in the name of the LORDE. Thē prayed they him, that he wolde tary there certayne dayes.

The XI. Chapter.

The Apostles and the brethren that were in Jewrye, herde saye, that the Heythen also had receaued the worde of God. And whan Peter was come vp to Jerusalem, they that were of the circūcision, chode with him, and sayde: Thou wentest in to men that are vncircumcysed, and hast eaten with them. But Peter beganne, and expounded the thinge in order vnto thē and sayde: I was in ỹ cite of Joppa prayēge, and in a traunce I sawe a vision, a vessell comynge downe, as it had bene a greate lynnen clothe with foure corners, and let downe from heauen, and came vnto me. Into the which I loked, and considered, and sawe foure foted beestes of the earth, and wylde beestes, and wormes, and foules of the ayre. And I herde a voyce, which sayde vnto me: Ryse Peter, slaye, and eate. But I sayde: Oh no, LORDE, for there neuer entred eny commen or vncleane thinge in to my mouth. Neuertheles the voyce answered me agayne from heauen: What God hath clensed, that call not thou vncleane. This was done thre tymes, and all was taken vp agayne into heauen.

And beholde, immediatly stode there thre men before the dore of the house that I was in, sent from Cesarea vnto me. But the spirite sayde vnto me, that I shulde go with thē and doute nothinge. These sixe brethrē also came with me, and we entred in to the mās house.

And he shewed vs, how he had sene an angell stondinge in his house, which sayde vnto him: Sende men to Joppa, and call for Simon (whose synname is Peter) he shal tell ỹ wordes, wherby thou and all thy house shal be saued. But whan I beganne to speake, the holy gooste fell vpō them, * like as vpon vs at ỹ begynnynge. Then thoughte I vpon the worde of the LORDE, how he sayde: * Jhon baptysed with water, but ye shalbe baptysed with ỹ holy gooste. For as moch then as God hath geuen them like giftes, as vnto vs, which beleue on the LORDE Jesus Christ, who was I, that I shulde be able to withstōde God? Whan they herde this, they helde their peace, and praysed God, and sayde: Then hath God also to the Heithen graunted repentaunce vnto life.

They that were scatred abrode thorow ỹ trouble ỹ rose aboute Steuen, walked on euerysyde vntyll Phenices, and Cipers, and Antioche, and spake the worde vnto noman but onely vnto ỹ Jewes. Neuertheles some of thē were men of Cipers and Cyren, which came to Antioche, and spake also vnto the Grekes, and preached the Gospell of the LORDE Jesu. And ỹ hande of the LORDE was with thē. And a greate nombre beleued, and turned vnto the LORDE.

This tydinges of them came to ỹ eares of the cōgregacion at Jerusalem. And they sent Barnabas, that he shulde go vnto Antioche. Which whan he was come thither, and sawe the grace of God, he was glad, * and exorted them all, that with purpose of hert they wolde contynue in the LORDE. For he was a good man, full of the holy gooste and faith. And there was a greate multitude of people added vnto the LORDE. But Barnabas departed vnto Tharsus, to seke Saul And whā he had fōūde hī, he brought hī to Anthioche. It chaūced, that a whole yeare they were there cōuersaunte together in the cōgregaciō, and taughte moch people, so that the disciples at Antioche were first called Christen.

In those dayes came there prophetes frō Jerusalem vnto Antioche. And one of them (whose name was * Agabus) stode vp, and declared by the sprete a greate derth, that shulde come ouer the whole compasse of the earth: which came to passe vnder the Emperoure Claudius. But the disciples cōcluded (euery one acordinge to his abylite) to sende * an handreachinge vnto ỹ brethren that were in Jewry: which thinge they also dyd, and sent it by the handes of Barnabas and Saul.

The XII. Chapter.

A AT the same tyme layed kynge Herode handes vpon certayne of the congregacion, to vexe them. As for * James the brother of Jhon, him he slewe with the swerde. And whan he sawe that it pleased the Jewes, he proceaded farther to take Peter also. But it was Easter. Now whan he had taken him, he put him in preson, and delyuered him vnto foure quaternions of soudyers, to kepe him: and thought after Easter to bringe him forth to the people. And Peter was kepte in the preson * But prayer was made without ceassinge of the congregacion, vnto God for him. And whan Herode wolde haue broughte him out vnto the people, in the same nighte slepte Peter betwene two soudiers, bounde with two cheynes. And the kepers before the dore kepte the preson.

Mat.4.c

Act.4.c

B And beholde, the angell of the LORDE was there presente, and a lighte shyned in the habitacion, and he smote Peter on the syde, and waked him vp, and sayde: Arise vp quyckly. And the cheynes fell of from his hondes. And the angell sayde vnto him: Gyrde the, and put on thy shues. And he dyd so. And he sayde vnto him: Cast thy mantle aboute the, and folowe me. And he wente out, and folowed him, and wyst not, that it was trueth that was done by ỹ angell, but thoughte he had sene a vision. Neuertheles they wente thorow the first and seconde watch, and came to the yron gate, that ledeth vnto the cite, which opened to thē by his awne acorde. And they wente out, and passed thorow one strete, and immediatly the angell departed from him.

C And whan Peter was come to himself, he sayde: Now I knowe of a trueth, that ỹ LORDE hath sent his angell, and delyuered me out of the honde of Herode, and from all the waytinge for of the people of the Jewes. And as he considered the thinge, he came to the house of Mary the mother of one Jhon, (which after his syrname was called Marke) where many were gathered together, * and prayed. As Peter knocked at the entry dore, there came forth a damsell to herken, named Rhoda. And whan she knewe Peters voyce, she opened not the entrye for gladnes, but rāne in, and tolde, that Peter stode before ỹ entrye. But they sayde vnto her: Thou art mad. Neuertheles she abode by it, that is was so. They sayde: it is his angell. But Peter contynued knockinge. Whan they opened the dore, they sawe him, and were astonyed, * But he beckened vnto them with the hande, to holde their peace, and tolde them, how the LORDE had broughte him out of the preson. And he sayde: Shewe this vnto James, and to the brethren. And he departed, and wēte in to another place.

Act.1.b

Act.13.b

Whan it was daye, there was not a litle D a doo amōge the soudyers, what was become of Peter. Whan Herode had called for him, and founde him not, he caused the kepers to be examyned, and commaunded thē to be caried awaye, and he wente downe frō Jewry vnto Cesarea, and there abode. But he was displeased with thē of Tyre and Sidō. Neuertheles they came vnto him with one accorde, and made intercession to Blastus the kynges chamberlayne, and desyred peace, because their countre was nouysshed by the kynges londe. But vpon a daye appointed, Herode put on ỹ kyngly apparell, sat him downe vpon the iudgment seate, and made an oracion vnto them. As for the people, they cried therto: This is a voyce of God, and not of a man. Immediatly the angell of the LORDE smote him, because he gaue not God the honoure: And he was eaten vp of wormes, and gaue vp the goost. But the worde of God grewe, and multiplyed. As for Barnabas and Saul, they came agayne to Jerusalem, and delyuered * the handreachinge, and toke with them Jhon, whose syrname was Marke.

Act.12.d

The XIII. Chapter.

THere were at Antioche in the congregacion, prophetes and teachers, as Barnabas, and Simon called Niger, and Lucius of Cyren, and Manahen Herodes the Tetrachas nourssefelowe, and Saul. As they serued ỹ LORDE, and fasted, the holy goost sayde: Separate me out Barnabas and Saul for the worke, * where vnto I haue called them. Then fasted they and prayed, and layed the handes on them, and let them go. And they beynge sent of the holy goost, came vnto Seleucia, from thence they sayled vnto Cypers. And whan they were come in to the cite Salamin, they shewed the worde of God in the synagoges of ỹ Jewes. And they had * Jhon to their mynister.

Act.13.d

And whan they had gone thorow out the yle vnto the cyte of Paphos, they founde a certayne Sorcerer and false prophet, a Jewe (whose name was Barieſu) which was with Sergius Paulus the ruler of the countre, a mā of vnderstondinge. The same called Barnabas and Saul vnto him, and

desyred to heare ỹ worde of God. Then the
Sorcerer Elimas (for so was his name by
interpretacion) withstode thē, and soughte
to turne awaye the ruler frō the faith. But
Saul which is also called Paul, beynge full
of the holy goost, loked vpon him, and sayde:
O thou childe of the deuell, full of all sutt-
tylte and all disceatfulnesse, and enemye of all
righteousnes, thou ceassest not to peruerte
the straight wayes of ỹ LORDE. And now
beholde, the hāde of the LORDE commeth
vpon the, and thou shalt be blynde, and not
se the Sonne for a seasō. And immediatly
there fell on him a myst and darknesse, and
he wente aboute, and soughte them that
shulde lede him by the hande. Whan the ru-
ler sawe what was done, he beleued, and wō
dred at the doctryne of the LORDE.

Whan Paul and they that were with
him, were departed by shippe frō Paphos,
they came to Perga in the londe of Pam-
phylia. * But Jhon departed from them,
and wente agayne to Jerusalem. Neuerthe
les they wandred thorow from Perga, and
came to Antioche in the londe of Pisidia,
and wēte into the synagoge vpon the Sab
bath daye, and sat downe. But after the lec
ture of the lawe and of the prophetes, the
rulers of the synagoge sent vnto them, saye-
nge: Good brethren, yf ye haue eny ser-
mon to exorte the people, saye on. Then sto-
de Paul vp, and * beckened with the hande
(that they shulde holde their peace) and
sayde:

Ye men of Israel, and ye that feare God,
herkē to: The God of this people chose oure
fathers, and exalted the people, whan they
were straungers in the lōde of Egipte, and
with a mightie arme broughte he them out
of it. And by the space of fortye yeares suf-
fred he their maners in the wylderneesse, and
destroyed seuen nacions in the lande of Ca-
naan, and parted their londe amonge them
by lott. After that gaue he them iudges by
the space of foure hundreth and fiftye yea-
res, vnto the prophet Samuel. And after
that they desyred a kynge, and God gaue
vnto them Saul the sonne of Cis, a man of
the trybe of Ben Jamin, fortye yeares lon-
ge. And whan he had put him downe, he set
vp Dauid to be their kynge, of whom he re-
ported, sayenge: * I haue founde Dauid the
sonne of Jesse, a man after my hert, he shal
fulfyll all my wyll.

Of this mans sede hath God (* accordin-
ge to the promesse) broughte forth vnto the
people of Israel, ỹ Sauiour Jesus: whan
Jhon had first preached before his cōmynge
the baptyme of repentaunce vnto Israel.
But whan Jhon had fulfylled his course,
he sayde: I am not he, that ye take me for.
But beholde, there commeth one after me,
whose shues of his fete I am not worthy
to lowse. Ye men and brethren, ye children of
the generacion of Abraham, and they that
feare God amonge you, * vnto you is ỹ wor
de of this saluacion sent. For the inhabi-
ters of Jerusalem, and their rulers, for so-
moch as they knewe him not, ner yet the
voyces of the prophetes (which are red eue-
ry Sabbath) haue fulfylled them in con-
demnynge him. And though they founde
no cause of death in him, yet desyred they Pi
late to kyll him. And whan they had fulfyl
led all that was wrytten of him, they toke
him downe from the tre, and layed him in a
sepulcre. But on ỹ thirde daye God raysed
him vp from the deed, and he appeared ma
ny dayes vnto thē, that wente vp with him
from Galile vnto Jerusalem, which * are his
witnesses vnto the people.

And we also declare vnto you ỹ promes,
which was made vnto oure fathers, how
that God hath fulfylled the same vnto vs
their children, in ỹ he raysed vp Jesus agayne. As it is wrytten in the seconde Psalme:
Thou art my sonne, this daye haue I begot
ten the. But that he hath raysed him vp frō
the deed, now nomore to returne to corrup-
cion, he sayde on this wyse: The grace pro-
mysed to Dauid, wyl I faithfully kepe vnto
you. Therfore sayeth he also in another pla-
ce: Thou shalt not suffre thy holy to se cor-
rupcion. For Dauid, whan he in his tyme
had serued the wyll of God, * he fell a slepe,
and was layed by his fathers, & sawe cor-
rupcion. But he whō God raysed vp agayne, sawe no corrupcion.

Be it knowne vnto you therfore ye men
and brethrē, ỹ thorow this man is preached
vnto you ỹ forgeuenesse of synnes, and frō
all ỹ thinges, wherby ye mighte not be iusti-
fyed in the lawe of Moses. But whosoeuer
beleueth on this man, is iustifyed. Bewarre
therfore, that it come not vpon you, which
is spoken in the prophetes: Beholde ye despy
sers, and wonder at it, and perishe, for I
do a worke in youre tyme, which ye shal not
beleue, yf eny man tell it you.

Whan the Jewes were gone out of the
synagoge, the heythen besoughte them, ỹ
they wolde speake ỹ worde vnto them be-
twene the Sabbath dayes. And whā the cō
gregacion of the synagoge was broken vp,

many Jewes and Proselites ẏ serued God, folowed Paul and Barnabas, which spake
Act.11.c to them, and * exorted them, that they shulde contynue in the grace of God.

E On ẏ Sabbath folowinge, came almost the whole cite together, to heare the worde of God. But whan the Jewes sawe the people, they were full of indignacion, and spake agaynst that which was spoken of Paul, speakinge agaynst it, & blaspheminge. But Paul and Barnabas waxed bolde, and sayde: It behoued first the worde of God to be
Mat.10.a and.13.c spoken vnto you: but now that ye thrust it frō you, and counte youre selues vnworthy
Mat.21.c of euerlastinge life, lo, * we turne to the Gentyles. For so hath the LORDE cōmaunded
Esa.49.b vs: I haue set the to be a lighte vnto ẏ Gentyles, ẏ thou be ẏ Saluacion vnto the ende of the earth. Whan the Gentyles herde
Mat.5.b Luc.2.c that, they were glad, and praysed the worde of the LORDE, and beleued, euē as many as were ordeyned to euerlastinge life. And the worde of ẏ LORDE was spred abrode thorow out all the region. Howbeit the Jewes
1.Tim.3.b moued the deuoute and honorable wemen, and the chefemen of the citie, and raysed vp a persecucion agaynst Paul and Barnabas and expelled them out of their coastes. But
Mat.10 b they * shoke of the dust of their fete agaynst
Mar.6.b them, and came to Iconium. And the disci-
Luc.9.a ples were fylled with ioye and with the holy goost.

The XIIII. Chapter.

A IT fortuned at Iconium, that they wēte both together in to the synagoge of the Jewes, and spake so, that a greate multitude of the Jewes & of the Grekes beleued. But the vnbeleuynge Jewes moued and disquyeted the soules of the Heythē agaynst the brethrē. So they had their beynge there a lōge season, and quyte them selues boldly in the LORDE, which gaue testimony vnto the worde of his grace, and
Marc.16.c caused tokens and wonders to be done by their handes. Howbeyt the multitude of the cite was deuyded, some helde wt the Jewes, and some with the Apostles.

But whan there rose vp an insurreccion of the Heythē and of ẏ Jewes, and of their rulers, to put them to shame, and to stone
Mat.10.c thē, they perceaued it, and * fled vnto Lystra and Derba cities of ẏ countre of Licaonia, and vnto ẏ region that lyeth rounde about, and there they preached the Gospell.

B And amonge them of Lystra, there was a man, which sat beynge impotent of his fete, and was crepell frō his mothers wombe, and had neuer walked, the same herde Paul speake. And whan he behelde him, and perceaued that he had faith to be made whole, he sayde wt a loude voyce: Stonde vpright on thy fete. And he sprange vp and walked. But whan the people sawe what Paul had done, they lifte vp their voyce, and sayde in ẏ speache of Lycaonia: The goddes are become like vnto men, and are come downe vn to vs. And they called Barnabas Jupiter, and Paul Mercurius, because he was the preacher. But Jupiters prest which dwelt before their cite, broughte oxen and garlandes before the gate, and wolde haue done sacrifice with the people.

Whan ẏ Apostles Barnabas and Paul herde that, they rent their clothes, and rayne in amonge the people, cryenge and sayenge: Ye mē, Why do ye this? We are mortall mē also like vnto you, & preach vnto you ẏ Gospell, that ye shulde turne from these vayne thinges vnto ẏ lyuynge God, which made heauē and earth, and the see, and all that therin is, which in tymes past suffred all ẏ Heythen to walke after their awne wayes. Neuertheles he hath not left hī selfe without wytnesse, in ẏ he hath shewed his benefites, and geuen vs rayne from heauen, and frutefull seasons, fyllynge oure hertes with fode and gladnesse. And whan they sayde this, they scarse refrayned the people, that they dyd not sacrifice vnto them.

But there came thither certayne Jewes from Antioche and Iconiū, and persuaded the people, and * stoned Paul, and drue him out of the cite, supposinge he had bene dead. Howbeyt as ẏ disciples stode rounde about him, he rose vp, & came in to the cite. And on the nexte daye he departed with Barnabas vnto Derba, and preached the Gospell vnto the same cite, and taughte many of them. And they wēte agayne vnto Lystra, and Iconium and Antioche, strengthinge the soules of ẏ disciples, and exortinge thē to cōtynue in the faith: and that we thorow moch tribulacion must entre in to the kyngdome of God. And whē they had ordeyned them Elders by eleccion thorow all the congregacions, they prayed and fasted, and commended them vnto the LORDE, on whom they beleued.

And they wente thorow Pisidia, and came to Pamphilia, and spake the worde in Perga, and wēte downe to Attalia, and frō thence departed they by shippe vnto Antioche: from whence they were delyuered to the grace of God vnto ẏ worke, which they had

fulfylled. Whan they came there, they gathered the congregacion together, & shewed them, how greate thinges God had done with thē, and how he had opened the dore of faithe vnto the Heithen. And there they abode a longe tyme with the disciples.

The XV. Chapter.

AND there came certayne frō Jewry, and taughte the brethren: * Excepte ye be circumcysed after the maner of Moses, ye can not be saued. Now whā there rose a discēsion, and Paul and Barnabas had set them selues harde agaynst them, * they ordeyned, that Paul and Barnabas and certayne other of them shulde go vp to Jerusalem vnto the Apostles and Elders, aboute this questiō. And they were broughte on their waye by ỹ cōgregacion, & wente thorow Phenices and Samaria, and declared the * conuersacion of the Heythen, and brought greate ioye vnto all the brethren. Whan they came to Jerusalē, they were receaued of ỹ cōgregacion, & of the Apostles, and of the Elders, & they tolde how greate thinges God had done with thē. Then rose there vp certayne of the secte of ỹ pharises (which beleued) and sayde: They must be circumcysed and cōmaunded, to kepe the lawe of Moses. But the Apostles and Elders came together, to reason vpon this matter.

B Now whan there was moch disputinge Peter rose vp, and sayde vnto thē: Ye men and brethren, ye knowe that a good whyle ago, God chose amonge vs, ỹ the Heythē by my mouth shulde heare the worde of the Gospell, and beleue. And God the knower of hertes bare wytnesse ouer thē, * and gaue thē the holy goost, like as vnto vs, & put no difference betwixte vs & them, and purified their hertes thorow fayth. Now therfore why tempte ye God, with layenge vpon ỹ disciples neckes the yocke, * which nether o fathers ner we were able to beare? But we beleue to be saued thorow the grace of the LORDE Jesu Christ, like as they also. Then all ỹ multitude helde their peace, and gaue audience vnto Paul and Barnabas, which tolde how greate tokens and wonders God had done by thē amōge the Heythen. Afterwarde whan they helde their peace, James answered, and sayde: Ye men and brethren, herkē vnto me, Simō hath tolde, how God at the first vysited to receaue a people vnto C his name from amonge the Heythen. And vnto this agree ỹ wordes of the propheres, as it is wrytte: After this wyl I returne and wyl buylde agayne ỹ tabernacle of Dauid, that is fallen downe, and that which is fallen in decaye therof, wyl I buylde agayne, and wyl set it vp, that the residue of men maye seke after the LORDE & also the Heythen, vpō whom my name is named, sayeth the LORDE, which doth all these thinges. Knowne vnto God are all his workes from the begynnynge of ỹ worlde. Wherfore my sentence is, that they which from amonge the Heythen are turned vnto God, be not disquyeted, but to wryte vnto them, that they absteyne them selues from fylthynesse of * Idols, from * whordome, and from * strangled, and blonde. For Moses hath of olde tyme in euery cite them that preach him: and he is red in the synagoges euery Sabbath daye. Exo.20.a Ephe.5.a Gen.9.a

And the Apostles and Elders with the whole congregacion thoughte it good, to chose out men of them, and to sende them vnto Antioche with Paul and Barnabas, namely * Judas, whose symame was Barsabas, and Sylas (which were chefe men amōge the brethrē) and gaue thē letters in their handes after this maner: Ioh.14.b

D We the Apostles and Elders & brethren, wysh health vnto the brethrē of the Heythē which are at Antioche, and Syria and Celicia. For so moch as we haue herde that certayne of oures are departed, and haue troubled you, and combred youre myndes, sayenge: ye must be circumcysed, and kepe ỹ lawe (to whom we gaue no soch commaundemēt) it semed good vnto vs, beynge gathered together with one accorde, to chose out men, and to sende them vnto you, with oure beloued Barnabas and Paul, men that haue * iopperded their lyues for ỹ name of oure LORDE Jesus Christ. Therfore haue we sent Judas and Sylas, which shal also tell you the same with wordes. For it pleased the holy goost and vs, to laye no charge vpon you, more then these necessary poyntes: That ye absteyne from the * offeringes of Idols, and from blonde, and from strangled, and from whordome. From the which yf ye absteyne youre selues, ye shal do well. Fare ye well. Gal.3.a Act.11.e and 14.a 1.Cor.8.a and 10.c

Whan these were sent forth, they came vnto Antioche, and gathered the multitude together, and delyuered the epistle. Whan they had red it, they were glad of that cōsolacion. As for Judas & Sylas (which were prophetes also) they exorted ỹ brethrē with moch preachinge, and strēgthed them. And whan they had taried there for a season, they were let go of the brethren in peace

E vnto the Apostles. Notwithstondinge Sylas thoughte it good to byde there styll.
But Paul and Barnabas cõtynued at Antioche, teachinge and preachinge the worde of the LORDE, with other many.

Neuertheles after certayne dayes Paul sayde vnto Barnabas: let vs go agayne, and vyset oure brethren thorow all the cities (wherin we haue shewed the worde of the LORDE) how they do. But Barnabas gaue councell, that they shulde take with thẽ Jhon, whose syname was Marke. Howbeit Paul thoughte it mete, not to take him
Act.13.b with them, * which departed from them in Pamphilia, and wente not with them vnto the worke. And so sharpe was the strife betwene them, that they departed asunder ỹ one frõ the other, and Barnabas toke Marke vnto him, and sayled vnto Cypers. But Paul chose Sylas, and departed, beynge cõmytted of the brethren vnto the grace of God. He wente thorow Syria and Celicia, stablishynge the congregacions.

The XVI. Chapter.

A HE came vnto Derba and to Lystra, and beholde, a certayne disciple was there named Timotheus, the sonne of a Jewish woman, which beleued, but his father was a Greke: ỹ same had a good reporte amonge the brethrẽ of Lystra and at Jconium. Paul wolde that the same shulde go forth with him, and toke and * circumcysed him because of the Jewes that were in those quarters. For they knewe all, that his father was a Greke. But as they wente
Gal.2.a. thorow the cities, they delyuered them the
Act.15.d sentence to kepe, * which was concluded of the Apostles and Elders at Jerusalem. Thẽ were the congregacions stablyshed in the faith, and increased in nombre daylie.

But as they wente thorow Phrygia and
Rom.1.b the londe of Galacia, they were * forbydden of the holy goost, to preache the worde in Asia. Howbeit as they came in to Mysia, they proued to take their iourney in to Bithinia, and the spirite suffred them not.

B Neuertheles whan they had passed thorow Mysia, they came downe to Troada,
Act.18.a and there appeared a * vision vnto Paul by
and 23.b night, that there was a man of Macedonia which stode and prayed him, and sayde: Come downe to Macedonia, and helpe vs. Whan he had sene ỹ vision, we soughte immediatly to go, vnto Macedonia, beynge certified, that ỹ LORDE had called vs thither, to preach the Gospell vnto them. Thẽ departed we from Troada, and came the straight course vnto Samothracia, on the nexte daye to Neapolis, and from thence to Philippis, which is the chefe cite of the londe of Macedonia, and a fre cite. In this cite abode we certayne dayes.

On the daye of the Sabbathes wẽte we out of the citt beside the water, where men were wonte to praye, and we sat downe, and spake vnto the wemen that resorted thither. And a deuoute woman (named Lydia) a seller of purple, out of the cite of Thiatira, herkened to, whose hert the LORDE opened that she gaue hede vnto the thinges that Paul spake. Whan she was baptysed and hir housholde, she besoughte vs, and sayde: Yf ye thynke that J belene on the LORDE, then come in to my house, and a byde there. And she * constrayned vs.

Jt fortuned whan we wente to prayer, ỹ there met vs a damsel, which had a spirite of soythsayenge, and broughte hir master and mastresse greate vauntage with soyth sayenge: ỹ same folowed Paul and vs, and cryed, and sayde: These men are the seruaunnes of the most hye God, which shewe vs ỹ way of saluacion. This dyd she many dayes. But Paul was not contet with it, and turned him abonte, and sayde vnto the spirite: J cõmaunde the in the name of Jesu Christ, that thou departe out of her. And he departed out at the same houre.

But whã hir master and mastresse sawe that the hope of their vauntage was gone, * they toke Paul and Sylas, drue them in to the market place before ỹ rulers, & broughte thẽ vnto the officers, and sayde: These men trouble oure cyte, & are Jewes, and preach an ordynaunce, which is not lawfull for vs to receaue, ner to obserue, seynge we are Romaynes. And the people rãne on them, and the officers rente their clothes, and cõmaunded them to be beaten with roddes. And whan they had beaten them sore, they caste thẽ in preson, and commaunded the iayler, to kepe them diligẽtly. Which whan he had receaued soch commaundement, he caste thẽ in to the ynner preson, and put their fete in the stockes.

But at mydnight prayed Paul and Sylas, and praysed God. And the presoners herde them. Sodenly was there a greate earthquake, so that the foundacions of the preson were shaken. And immediatly were all the dores open, & all their bondes lowsed. Whã the keper of the preson waked out of slepe, and sawe the preson dores open, he drue out his swerde, and wolde haue kylled him self:

for he thoughte ỹ presoners had bene fled. But Paul cryed loude, and sayde: Do thy self no harme, for we are all here.

He called for a lighte, and sprange in, and trembled, and fell at the fete of Paul and Sylas, and broughte them out, and sayde: Syrs, what must I do, to be saued? They sayde: Beleue on the LORDE Jesus, and so shalt thou and thy housholde be saued. And they preached the worde of the LORDE vnto him, and to all that were in his house.

And he toke them to him in the same houre of the night, and waßhed their strypes. And immediatly was he baptysed, and all his. And he broughte them in to his house, and set them a table, and *reioysed with all his housholde, that he was become a beleuer on God.

And whan it was daye, the officers of the cite sent mynisters, and sayde: Let those men go. And the keper of the preson tolde this sayenge vnto Paul: The officers haue sent hither, that ye shulde be lowse. Now therfore get you hẽce, and go in peace. But Paul sayde vnto them: They haue beaten vs openly vncondempned (where as we are yet Romaynes) and haue cast vs in preson, and shulde they now thrust vs out preuely? Not so, but let them come them selues, and bringe vs out. The mynisters tolde these wordes vnto the officers. And they feared, whan they herde that they were Romaynes, and came and besoughte them, and prayed thẽ to departe out of the cite. Then wente they out of the preson, and entred in to the house of Lydia. And whan they had sene the brethren and comforted them, they departed.

The XVII. Chapter.

AS they made their iourney thorow Amphipolis and Apollonia, they came to Thessalonica, where was a synagoge of the Jewes. And Paul (as his maner was) wẽte in vnto them, and vpon three Sabbathes he spake vnto them of the scripture, opened it vnto thẽ, and alleged, *that Christ must nedes haue suffred, & ryse agayne from the deed: and this Jesus, whom I preach vnto you (sayde he) is ỹ same Christ. And some of thẽ beleued, and were ioyned vnto Paul and Sylas, a greate multitude also of the deuoute Grekes, and of the chefe wemen not a fewe.

But the styffnecked Jewes had indignacion, and toke vnto them certayne euell men which were vagabundes, and gathered a company, and set the cite in a rore, and preassed vnto the house of Jason, and soughte to bringe them out vnto the comon people. But whan they founde them not, they drue Jason, and certayne brethren vnto the rulers of the cite, and cryed: These that trouble all the worlde, are come hither also, whom Jason hath receaued preuely. And these all do contrary to the decrees of the Emperoure, sayenge, that there is another kynge, one Jesus. They troubled the people, and the rulers of the cite, that herde this. And whan they had receaued a sufficient answere of Jason and of the other, they let them go. Ioh.18.c and.19.a

But the brethren immediatly sent awaye Paul and Sylas by night vnto Berea. Whan they came there, they wẽte in to the synagoge of the Jewes (for they were the Eldest amonge thẽ at Thessalonica) which receaued the worde maruelous wyllingly, and *searched the scriptures daylie, whether it were euen so. Then beleued many of them, and worshipfull wemen off the Grekes, and men not a fewe. *But whan the Jewes off Thessalonica had knowlege, that the worde off God was preached off Paul at Berea, they came, and moued the people there also. Howbeit the brethren sent Paul awaye then immediatly, to go vnto the see. As for Sylas and Timotheus, they abode there styll. Ioh.5.d 1.Tess.2.c

They that conueyed Paul, brought him vnto Athens. And whan they had receaued a commaundement vnto Sylas and Timotheus, that they shulde come vnto him in all the haist, they wente their waye. But whyle Paul wayted for them at Athens, his sprete was moued in him, whan he sawe the cite geuẽ so to the worshippinge of ymages. And he spake vnto the Jewes and deuoute personnes in the synagoge, & in ỹ market daylie vnto thẽ that came to him. But certayne philosophers of ỹ Epicurees and Stoikes disputed with him. And some sayde: What will this babler saye? But some sayde: He semeth to be a tidinges bringer of new *goddes (That was, because he had preached vnto thẽ the Gospell of Jesus, & of the resurreccion.) And they toke him, and broughte him before the councell house, and sayde: Maye we not knowe, what new doctryne this is that thou teachest? For thou bringest straũge tidinges to oure eares: We wolde knowe therfore, what this meaneth. As for all they of Athens, and straungers & gestes, they gaue thẽ selues to nothinge els, Some reade: *deuyls.

but either to tell, or to heare some newes.

D Paul stode on the myddes of the comon place, and sayde: Ye mē of Athens, I se that in all thinges ye are to superstticious. I haue gone thorow, & sene youre gods seruyce, and founde an altare, where vpō was wryt ten: To the vnknowne God. Now shewe I vnto you ỹ same, whom ye worshippe ignoraūtly. God which made ỹ worlde, and all that therin is, for so moch as he is LORDE of heauen and earth, * dwelleth not in temples made of handes, nether is he worshipped with mens handes, as though he had nede of eny man, seynge he himself geueth life and breth vnto all men euery where: and hath made of one blode all the generacion of men to dwell vpō all the face of ỹ earth: and hath assygned borders appoynted before, how longe and farre they shulde dwell, that they shulde seke the LORDE, yf they mighte fele and fynde him.

Psal.145.a
Act.14.c
*Esa.66.a
Act.7.f
Gen.2.b

E And truly he is not farre from euery one of vs. For in him we lyue, moue, and haue oure beynge, as certayne of youre awne poetes also haue sayde: We are his generacion. For as moch then as we are the generacion of God, we oughte not to thinke that the Godheade is like vnto golde or sylner, or ymagery worke of the crafte or ymaginacion of man. And truly God hath ouersene the tyme of ignoraunce: * But now he commaundeth all men euery where to repente, because he hath appoynted a daye, in the which he wyl iudge the cōpasse of the worlde, with righteousnesse, by that one man in whō he hath appoynted it: and offred faith vnto all men, after that he had rayssed him vp from the dede.

Rom.2.a
*Lu.24.d

Whan they herde of the resurreccion of the dede, some mocked. But some sayde: We wyl heare the agayne of this matter. So Paul departed from amonge them. Howbeit certayne men claue vnto him, and beleued: amonge whom was Dionisius, one of the councell: and a woman named Damaris, and other with them.

The XVIII. Chapter.

A Fter that departed Paul frō Athens, and came to Corinthum, and founde a Jewe named * Aquila, borne in Pōtus, which was lately come out of Italy: and his wife Pusicilla (because the Emperō Claudius had commaunded all Jewes to departe from Rome) and he drue vnto thē. And because he was of the same crafte, he abode with thē, and wroughte. Their crafte was to make tentes. And he preached in the synagoge euery Sabbath daye, and exhorted the Jewes and the Grekes.

Ro.16.a
2.Tim.4.c

Whan Sylas and Timotheus were come fro Macedonia, Paul was constrayned by the spirite to testifye vnto ỹ Jewes, that Jesus was very Christ. But whā they sayde cōtrary and blaspheмed, * he shoke his rayment, and sayde vnto them: Youre blode be vpon youre awne heade. From hence forth I go blameless vnto the Gentyles. And he departed thence, and came in to the house of a man named Justus, which feared God, and his house was nexte vnto the synagoge. Howbeit Crispus the chefe ruler of the synagoge, beleued on ỹ LORDE with all his housholde. And many of the Corinthians that gaue audience, beleued, and were baptysed.

Act.7.f

The LORDE spake vnto Paul by a vision in ỹ nighte: Be not afrayed, but speake, and holde not thy peace, for I am with the: and no man shal inuade the that shal hurte the, for I haue moch people in this cite. He continued there a yeare and sixe monethes, and taught them the worde of God.

But whan Gallio was ruler of the countre of Achaia, the Jewes made insurreccion wt one acorde agaynst Paul, & brought him before the iudgment seate, and sayde: This felowe counceleth men to worshipe God cōtrary to the lawe. Whan Paul was aboute to open his mouth, Gallio sayde vnto ỹ Jewes: Yf it were a matter of wronge or an euell dede (O ye Jewes) reason wolde that I shulde heare you: but yf it be a question of wordes, and of names, and of ỹ lawe amōge you, loke ye to it youre selues, I thinke not to be iudge there ouer. And he drue them from the iudgmēt seate. Then all the Grekes toke Sosthenes the ruler of the Synagoge, and smote him before the iudgment seate. And Gallio cared for none of thothinges.

Paul after ỹ he had taried a good whyle, toke his leue of the brethren, and sayled into Syria, Pusicilla & Aquila bearinge him company. And he shore his heade at Cenchrea (for he had a * vowe) & came downe to Ephesus, & lefte them there. But he himself wēte in to the synagoge, and reasoned with the Jewes. And they desyred him, that he wolde tary with them a longer season. And he cōsented not, but bad them farwele, and sayde: I must nedes in eny wyse kepe this feast that commeth, at Jerusalem: but * yf God wyl, I wil returne agayne vnto you.

And he departed from Ephesus, and

meto Cesarea, and wente vp, and saluted ỹ congregacion, and toke his iourney downe to Antioche, and taried there a certayne tyme, and departed, and walked thorow all ỹ countre of Galatia and Phrygia by ordre, and strengthed all the disciples.

There came vnto Ephesus a certayne Jewe, named * Apollo (borne at Alexādria) an eloquent man, and mightie in the scriptures: the same was informed in the waye of the LORDE, and spake fervently in the spirite, and taughte diligently the thinges of the LORDE, and knewe but the baptyme off Jhon onely. The same beganne to speake boldly in the synagoge. Whan Aquila and Priscilla herde him, they toke him vnto thē, and expounded the waye of God vnto him more perfectly. But whan he wolde go in to Achaia, the brethren wrote, and exorted the disciples to receaue him. And whan he was come thither, he helped them moch which beleued thorow grace. For he ouercame the Jewes mightely, and shewed openly by ỹ scripture, that Jesus was Christ.

The XIX. Chapter.

A BVt it fortuned whan Apollo was at Corinthum, that Paul walked thorow the vpper coastes, and came to Ephesus, and founde certayne disciples, vn to whom he sayde: Haue ye receaued ỹ holy goost sence ye beleued? They sayde vnto hī: We haue not herde, whether there be an holy goost. He sayde vnto them: Where with then were ye baptysed? They sayde: With the baptyme of Jhon. Paul sayde: Jhon baptysed with the baptyme of repentaunce, and spake vnto ỹ people, that they shulde beleue on him, which shulde come after him, that is, on Jesus, that the same is Christ. Whan they herde that, they were baptysed in the name of the LORDE Jesu. And whan Paul layed the hādes on thē, the holy goost came vpon them, and they spake with tunges, and prophecied. And all the men were aboute twolue.

He wēte into ỹ synagoge, and preached boldly thre monethes longe, teachinge, and geuynge them exortacions of the kyngdome of God. But whan dyuerse waxed herde herted, and beleued not, and spake euell of the waye of the LORDE before the multitude, he departed from them, and separated the disciples, and disputed daylye in the scole of one called Tyrannus. And this was done two yeares lōge, so that all they which dwelt in Asia, herde the worde of the LORDE Jesu, both Jewes & Grekes. And God wroughte no small miracles by the handes of Paul, so that from his body there were broughte napkyns or partlettes vnto the sicke, and the diseases departed from them, and the euell spretes wente out of them.

But certayne of the vagabounde Jewes B which were conivrers, vndertoke to name ỹ name of the LORDE Jesus, ouer those that had euell spretes, and sayde: We charge you by Jesus whom Paul preacheth. They were seuen sonnes of one Sceua a Jewe the hye preist, which dyd so. The euell sprete answered, and sayde: Jesus I knowe, and Paul I knowe, but who are ye? And the mā in whō the euell sprete was, ranne vpon them, and ouercame them, and cast them vnder him, so that they fled out of the same house naked and wounded. This was knowne vnto all the Jewes and Grekes which dwelt at Ephesus, and there fell a feare vpon them all. And ỹ name of the LORDE Jesus was magnified. * Many of thē also that beleued, Mat. 3. a came and cōfessed, and shewed their workes. But many of them that had vsed curious craftes, broughte the bokes together, and burnte them openly: and they counted the pryce of them, and founde it of money fiftye thousande pens. So mightely grewe ỹ worde of the LORDE, and preuayled.

Whan this was done, Paul purposed in C sprete to take his iourney thorow Macedonia and Achaia, and to go to Jerusalē, and sayde: After that I haue bene there, I must se Rome also. And he sent into Macedonia two that ministred vnto him, Timotheus and Erastus. But he himselfe remayned in Asia for a season. At the same tyme there rose no litle a doo aboute that waye. For a certayne man named Demetrius a goldsmyth, which made syluer shrynes for Diana, and broughte them of the craste no small vauntage. Them he gathered together, and the felowe workmē of the same occupacion, and sayde: Syrs, ye knowe that by this craste we haue vauntage, and ye se and heare, that not onely at Ephesus, but almost also thorow out all Asia, this Paul turneth awaye moch people with his persuadynge, and sayeth: * They be not goddes that are made Psal. 115. b with hondes. Howbeit it shal not onely bringe oure occupacion to this poynte to be set at naught, but also the temple of great Diana shal from hence forth be despysed, and hir maiestye also shalbe destroyed, whō neuertheles all Asia and the worlde worshippeth.

Whan they herde this, they were full of D

but either to tell, or to heare some newes.

D Paul stode on the myddes of the comon place, and sayde: Ye mē of Athens, I se that in all thinges ye are to superstitious. I haue gone thorow, & sene youre goods seruyce, and founde an altare, where vpō was wryt ten: To the vnknowne God. Now shewe I vnto you ỳ same, whom ye worshippe ignoraūtly. God which made ỳ worlde, and all
Psal.145.a Act.14.c *Esa.66.a Act.7.f that therin is, for so moch as he is LORDE of heauen and earth, * dwelleth not in temples made of handes, nether is he worshipped with mens handes, as though he had
Gen.2.b nede of eny man, seynge he himself geueth life and breth vnto all men euery where: and hath made of one blonde all the generacion of men to dwell vpō all the face of ỳ earth: and hath assygned borders appoynted before, how longe and farre they shulde dwell, that they shulde sēke the LORDE, yf they mighte fele and fynde him.

E And truly he is not farre from euery one of vs. For in him we lyue, moue, and haue oure beynge, as certayne of youre awne Poetes also haue sayde: We are his generacion. For as moch then as we are the generacion of God, we oughte not to thinke that the Godheade is like vnto golde or sylner, or ymagery worke of the crafte or ymaginacion of man. And truly God hath ouersene
Rom.2.a *Lu.24.d the tyme of ignoraunce: * But now he commaundeth all men euery where to repente, because he hath appoynted a daye, in the which he wyl iudge the cōpasse of the worlde, with righteousnesse, by that one man in whō he hath appoynted it: and offred faith vnto all men, after that he had raysed him vp from the deed.

Whan they herde of the resurreccion of the deed, some mocked. But some sayde: We wyl heare the agayne of this matter. So Paul departed from amonge them. Howbeit certayne men claue vnto him, and beleued: amonge whom was Dionisius, one of the councell: and a woman named Damaris, and other with them.

The XVIII. Chapter.

A Fter that departed Paul frō Athens, and came to Corinthum, and founde
Ro.16.2 a Jewe named * Aquila, borne in pō-
2.Tim.4.c tus, which was lately come out of Italy: and his wife Priscilla (because the Emperō Claudius had commaunded all Jewes to departe from Rome) and he drue vnto thē. And because he was of the same crafte, he abode with thē, and wroughte. Their crafte was to make tentes. And he preached in the synagoge euery Sabbath daye, and exhorted the Jewes and the Grekes.

Whan Sylas and Timotheus were come fro Macedonia, Paul was constrayned by the spirite to testifye vnto ỳ Jewes, that Jesus was very Christ. But whā they sayde cōtrary and blasphemed, * he shoke his rayment, and sayde vnto them: Youre blonde be vpon youre awne heade. From hence forth I go blameles vnto the Gentyles. And he departed thence, and came in to the house of a man named Justus, which feared God, and his house was nexte vnto the synagoge. Howbeit Crispus the chefe ruler of the synagoge, beleued on ỳ LORDE with all his housholde. And many of the Corinthians that gaue audience, beleued, and were baptysed.

The LORDE spake vnto Paul by a vision in ỳ nighte: Be not afrayed, but speake, and holde not thy peace, for I am with the: and noman shal inuade the that shal hurte the, for I haue moch people in this cite. He contynued there a yeare and sixe monethes, and taught them the worde of God.

But whan Gallio was ruler of the countre of Achaia, the Jewes made insurreccion with one accorde agaynst Paul, & broughte him before the iudgment seate, and sayde: This felowe counceleth men to worshipe God cōtrary to the lawe. Whan Paul was aboute to open his mouth, Gallio sayde vnto ỳ Jewes: Yf it were a matter of wronge or an euell dede (O ye Jewes) reason wolde that I shulde heare you: but yf it be a questi on of wordes, and of names, and of ỳ lawe amōge you, loke ye to it youre selues, I thinke not to be iudge there ouer. And he droue them from the iudgmēt seate. Then all the Grekes toke Sosthenes the ruler of the Synagoge, and smote him before the iudgment seate. And Gallio cared for none of thothinges.

Paul after ỳ he had taried a good whyle, toke his leue of the brethren, and sayled in to Syria, Priscilla & Aquila bearinge him company. And he shore his heade at Cenchrea (for he had a * vowe) & came downe to Ephesus, & lefte them there. But he himselfe wēte in to the synagoge, and reasoned with the Jewes. And they desyred him, that he wolde tary with them a longer season. And he cōsented not, but bad them farwele, and sayde: I must nedes in eny wyse kepe this feaste that commeth, at Jerusalem: but * yf God wyl, I wil returne agayne vnto you.

And he departed from Ephesus, and ca-

me to Cesarea, and wente vp, and saluted ỹ congregacion, and toke his iourney downe to Antioche, and taried there a certayne tyme, and departed, and walked thorow all ỹ countre of Galatia and Phrygia by ordre, and strengthed all the disciples.

There came vnto Ephesus a certayne Jewe, named * Apollo (borne at Alexādria) an eloquent man, and mighty in the scriptures: the same was informed in the waye of the LORDE, and spake fernently in the spirite, and taughte diligently the thinges of the LORDE, and knewe but the baptyme off Jhon onely. The same beganne to speake boldly in the synagoge. Whan Aquila and Priscilla herde him, they toke him vnto thē, and expounded the waye of God vnto him more perfectly. But whan he wolde go in to Achaia, the brethren wrote, and exorted the disciples to receaue him. And whan he was come thither, he helped them moch which beleued thorow grace. For he ouercame the Jewes mightely, and shewed openly by ỹ scripture, that Jesus was Christ.

The XIX. Chapter.

A BVt it fortuned whan Apollo was at Counthum, that Paul walked thorow the vpper coastes, and came to Ephesus, and founde certayne disciples, vnto whom he sayde: Haue ye receaued ỹ holy goost sence ye beleued? They sayde vnto hī: We haue not herde, whether there be an holy goost. He sayde vnto them: Where with then were ye baptysed? They sayde: With the baptyme of Jhon. Paul sayde: Jhon baptysed with the baptyme of repentaunce, and spake vnto ỹ people, that they shulde beleue on him, which shulde come after him, that is, on Jesus, that the same is Christ. Whan they herde that, they were baptysed in the name of the LORDE Jesu. And whan Paul layed the hādes on thē, the holy goost came vpon them, and they spake with tunges, and prophecied. And all the men were aboute twolue.

He wēte in to ỹ synagoge, and preached boldly thre monethes longe, teachinge, and geuynge them exortacions of the kyngdome of God. But whan dyuerse waxed herde herted, and beleued not, and spake euell of the waye of the LORDE before the multitude, he departed from them, and separated the disciples, and disputed daylye in the scole of one called Tyrannus. And this was done two yeares lōge, so that all they which dwelt in Asia, herde the worde of the LORDE Jesu, both Jewes & Grekes. And God wroughte no small miracles by the handes of Paul, so that from his body there were broughte napkyns or partlettes vnto the sicke, and the diseases departed from them, and the euell spretes wente out of them.

But certayne of the vagabounde Jewes B which were conturers, vndertoke to name ỹ name of the LORDE Jesus, ouer those that had euell spretes, and sayde: We charge you by Jesus whom Paul preacheth. They were seuen sonnes of one Sceua a Jewe the hye preist, which dyd so. The euell sprete answered, and sayde: Jesus I knowe, and Paul I knowe, but who are ye? And the mā in whō the euell sprete was, ranne vpon them, and ouercame them, and cast them vnder him, so that they fled out of the same house naked and wounded. This was knowne vnto all the Jewes and Grekes which dwelt at Ephesus, and there fell a feare vpon them all. And ỹ name of the LORDE Jesus was magnified. * Many of thē also that beleued, Mar. 3. a came and cōfessed, and shewed their workes. But many of them that had vsed curious crastes, broughte the bokes together, and burnte them openly: and they counted the pryce of them, and founde it of money fiftye thousande pens. So mightely grewe ỹ worde of the LORDE, and preuayled.

Whan this was done, Paul purposed in C sprete to take his iourney thorow Macedonia and Achaia, and to go to Jerusalē, and sayde: After that I haue bene there, I must se Rome also. And he sent into Macedonia two that ministred vnto him, Timotheus and Erastus. But he himself remayned in Asia for a season. At the same tyme there rose no litle a doo aboute that waye. For a certayne man named Demetrius a goldsmyth, which made syluer shrynes for Diana, and broughte them of the craste no small vauntage. Them he gathered together, and the felowe workmē of the same occupacion, and sayde: Syrs, ye knowe that by this craste we haue vauntage, and ye se and heare, that not onely at Ephesus, but almost also thorow out all Asia, this Paul turneth awaye moch people with his persuadynge, and sayeth: * They be not goddes that are made Psal. 113. b with hondes. Howbeit it shal not onely brynge oure occupacion to this poynte to be set at naught, but also the temple of greate Diana shal from hence forth be despysed, and hir maiestye also shalbe destroyed, whō neuertheles all Asia and the worlde worshippeth.

Whan they herde this, they were full of D

wrath, cried out, and sayde: Greate is Diana of the Ephesians. And all ỳ cite was on a roore, and they rußhed in with one assent into the open place, and toke Gaius and Aristarchus of Macedonia, Pauls company ons. Whan Paul wolde haue gone in amonge the people, the disciples suffred him not. Certayne also of ỳ chefe of Asia which were Pauls good frendes, sent vnto him, and desyred him, that he shulde not preasse in to the open place. Some cried one thinge, some another. And the congregacion was out of quyete, and the more parte knewe not wherfore they were come together. Some of the people drue forth Alexander, whan ỳ Jewes thrust him forwarde. Alexãder beckened with the hande, and wolde haue geuen the people an answere. But whan they knewe that he was a Jewe, there arose a shoute of all, and cried the space of two houres: Greate is Diana of the Ephesians.

E Whan the towne clarke had stylled the people, he sayde: Ye men of Ephesus, what man is it which knoweth not, that the cite of ỳ Ephesiãs is a worshipper of the greate goddesse Diana, and of the heauenly ymage? Seinge now that this can not be sayde agaynst, ye ought to be contente, and to do nothinge without aduysement. Ye haue brought hither these men, which are nether churchrobbers ner blasphemers off youre goddesse.

But yff Demetrius and they that are crafresmen with him, haue ought to saye vnto eny man, the lawe is open, and there are rulers, let them accuse one another. But yf ye wil go aboute eny other thinge, it maye be determyned in a laufull congregacion. For we stonde in ioperdy to be accused of this dayes vproure: and yet is there no man giltye, of whom we mighte geue a rekenynge of this vproure. And whan he had sayde this, he let the congregacion departe.

The XX. Chapter.

A NOw whan the vproure was ceassed, Paul called the disciples vnto him, and toke his leue of them, and departed * to go in to Macedonia. And whan he had gone thorow those partes, and exhorted them with many wordes, he came in to Grekelonde, and there abode thre monethes. But whan the Jewes layed wayte for him, as he was aboute to sayle in to Syria, he purposed to turne agayne thorow Macedonia. There accompanied him in to Asia, Sopater of Berrea: and of Thessalonica, Aristarchus and Secundus: and Gaius of Derba, and Timotheus: but of Asia, Tychicus and * Trophimus. These wente before, and taried for vs at Troada: but we sayled after the Easter dayes from Philippos, vnto ỳ fyfth daye, and came to them vnto Troada, and taried there seuen dayes.

1. Tim. 1. a

Act. 20. a. Tim.

D Vpon one of the Sabbathes, whan the disciples came together to breake bred, Paul preached vnto them, wyllinge to departe on the morow, and contynued the preachinge vnto mydnight. And there were many lightes in the chamber, where they were gathered together. There sat a yonge man named Eutychos, in a wyndow, and fell in to a depe slepe (whyle Paul was speakinge) and was ouercome with slepe, and fell downe from the thirde lofte, and was taken vp deed. But Paul wente downe, and fell on him, and enbraced him, and sayde: Make nothinge a doo, for his soule is in hi. Then wente he vp, and brake the bred, and ate, and talked moch with the, tyll the daye brake, and so departed. As for the yõge man, they broughte him alyue, and were not a litle conforted.

But we wente afore in to the shippe, and sayled towarde Asson, wyllinge there to receaue Paul. For so had he appoynted, and wolde himself e go on fote. Whan he was come to vs vnto Asson, we toke him in, and came to Mitylenes, and sayled from thence, and came on the nexte daye ouer agaynst Chios, and on the daye folowinge we aryued at Samos, and taried at Tragilion, and on the nexte daye came we to Mileton: for Paul had determed to sayle ouer by Ephesus, that he nede not to spende the tyme in Asia: for he haisted to be at Jerusalem vpõ the Whitsondaye, yf it were possible for him.

But from Mileton he sent vnto Ephe C sus, and called for the Elders of the congregacion. Whan they were come to him, he sayde vnto them: Ye knowe sence the fyrst daye * that I came in to Asia, after what maner I haue bene with you at all tyme, and serued ỳ LORDE with all humblenesse of mynde, and with many teares and tentacions, which happened vnto me by ỳ layenges of wayte of the Jewes, how ỳ I haue kepte backe nothinge ỳ was profitable, but that I haue shewed you, and taughte you openly, and priuately from house to house. And haue testifyed both vnto the Jewes & to the Grekes * the repentaunce towarde

God, and faith towarde oure LORDE Jesus.

And now beholde, I go bounde in ỹ spirite vnto Jerusalē, not knowinge what shal happen there vnto me, but ỹ the holy goost witnesseth in every cite, and sayeth, that bondes and troubles abyde me there. But I regarde none of them, nether counte I my life dearer then my selfe, that I maye fulfyll my course with ioye, and the office ỹ I haue receaued of the LORDE Jesu, to testifye the Gospell of the grace of God.

And now beholde, I knowe that ye shal se my face nomore, all ye, thorow whom I haue gone, and preached the kyngdome of God. Wherfore I take you to recorde this daye, that I am pure from the blonde of all men: For I haue kepte nothinge backe, but haue shewed you all the councell off God. Take hede therfore vnto youre selues, and to all the flocke, amonge the which the holy goost hath set you to be Bisshoppes, to fede the congregacion of God, which he hath purchaced thorow his owne blonde. For this I knowe, that after my departinge there shal enter in amonge you grevous wolues, which shal not spare the flocke. Yee euē from amonge youre awne selues shal men aryse, speakynge peruerse doctryne, to drawe disciples after them. Therfore awake, and remembre, that by the space of thre yeares I ceassed not to warne every one off you both nighte and daye with teares.

And now brethren I commende you vnto God, and to ỹ worde of his grace, which is mightie to edifye you, and to geue you the enheritaunce amōge all them that are sanctified. I haue not desyred syluer, golde or rayment off eny off you. For ye youre selues knowe, that these handes haue mynistred vnto my necessities, and them that were with me. I haue shewed you all thinges, how that so labouringe ye oughte to receaue the weake, and to remembre the worde of the LORDE, how that he sayde: It is more blessed to geue, then to receaue.

And whan he had sayde this, he kneled downe, and prayed with them all. But there was moch wepynge amonge them all, and they fell aboute Pauls necke, and kyssed him, and were sory, most of all because of the worde which he had sayde, that they shulde se his face nomore. And they accōpanied him vnto the shippe.

The XXI. Chapter.

NOw whan it fortuned that we had launched forth and were departed from them, we came with a straighe course vnto Coon, and on the daye folowinge vnto the Rhodes, and from thence vnto Patara. And whan we founde a shippe redy to sayle vnto Phenices, we wente aborde and set forth. But whā we came within the sighte of Cypers, we lefte it on the lefte hande, and sayled vnto Syria, and came vnto Tyre: for there the shippe shulde laye forth the ware. And whan we had founde disciples, we taried there seuen dayes. And they tolde Paul thorow the spirite, that he shulde not go vp to Jerusalem. And it fortuned whā we had fulfilled those dayes, we departed, and wente oure wayes, and they all broughte vs on oure waye with wyues and childrē, tyll we were come out of ỹ cite, and we kneled downe vpō the shore, and prayed. And whan we had taken oure leue one off another, we toke shippe, but they turned agayne vnto theirs. As for vs we ended the course from Tyre, and came to Ptolomaida, and saluted the brethren, and abode with them one daye.

On the nexte daye we ỹ were with Paul departed, and came vnto Cesarea, & entred in to the house of * Philippe the Euangelist (which was one of the seuē) and abode with him. The same had foure doughters, which were virgins, * and prophecied. And as we taried there mo dayes, there came downe from Jewry a prophet, named * Agabus. Whā he was come vnto vs, he toke Pauls gerdell, and bounde his hādes and fete, and sayde: Thus sayeth ỹ holy goost: * The man whose gerdell this is, shal the Jewes bynde thus at Jerusalem, and shal delyuer him in to the handes of the Heythē. Whan we herde this, both we and they that were of the same place, besoughte him, that he wolde not go vp to Jerusalem. Then answered Paul and sayde: What do ye, wepynge, and breakynge my hert? For I am redye not onely to be bounde, but also to dye at Jerusalem for ỹ name of the LORDE Jesu. But whā he wolde not be persuaded, we ceassed, and sayde: * The will of the LORDE be fulfylled. And after those dayes we were redy, & wente vp to Jerusalem: There came with vs also certayne of the disciples off Cesarea, and broughte with them one of Cypers, named Mnason, an olde disciple, with whom we shulde lodge. Now whā we came to Jerusalem, the brethren receaued vs gladly. But on the nexte daye Paul wente in with

vs vnto James, and all the Elders came together. And whan he had saluted them, he tolde by order, what God had done amõge the Heythen by his mynistracion.

C Whan they herde that, they praysed the LORDE, and sayde vnto him: Brother, thou seyst how many thousande Jewes there are which beleue, and are all Zelous ouer ỹ lawe. But they are enfourmed agaynst the, that thou teachest all the Jewes which are amõge the Heythẽ, to forsake Moses, and sayest that they oughte not to circumcyse their children, ner to walke after the same custome. What is it therfore: The multitude must nedes come together, for they shal heare that thou art come. Do this therfore that we saye vnto the: We haue foure men, which haue a * vowe on them, take them vn to ỹ, and purifye thyselfe with them, and do the cost on them, that they maye shaue their heades: and they shal knowe, that it is nothinge, wherof they are enfourmed agaynst the, but that thou also walkest and kepest the lawe. For as touchinge them that beleue amonge the Heythen, * we haue writtẽ, and concluded, that they shulde obserue no soch, but onely to kepe them selues from the offeringes of Idols, from blonde, from strãgled, and from whordome. Then Paul toke the men vnto him, and was purified with them on the nexte daye, and entred in to the temple, declaringe that he fulfylled the dayes of purificacion, tyll there was an offeringe offred for euery one of them.

Num.6.b
Act.13.b
Act.15.d
Act.24.b

D But whan the seuen dayes were allmost fulfylled, the Jewes of Asia sawe him in the temple, and moued all the people, layed handes vpon him, and cryed: Ye men of Israel, helpe, this is the man, that teacheth all men euery where agaynst oure people, the lawe, and this place. He hath broughte Grekes also in to the temple, and hath defyled this holy place. For they had sene * Trophimus the Ephesian with him in the cite, him they thoughte ỹ Paul had broughte in to the temple. And all the cite was moued, and the people ranne together. And they toke Paul, and drue him out off the temple, and forth with the dores were shut to.

Act.20.a
2.tim.4.c

But whan they wẽte aboute to kyll him, tydinges came to the chefe captayne of the company, that all Jerusalem was moued. Which immediatly toke soudyers and captaynes vnto him, and ranne in amõge them. Whan they sawe the captayne and the soudyers, they lefte smytinge of Paul.

Whan the captayne came nye, he toke him, and commaunded him * to be bounde with two cheynes, and axed what he was, and what he had done. One cried this, another that amonge the people. But whan he coulde not knowe the certente because of the rumoure, he commaunded him to be caried in to the castell. And whã he came to the steppes, it fortuned that he was borne of ỹ soudyers because of the violence of the people. For the multitude off the people folowed after, and cryed: * Awaye with him. Whan Paul was now to be caried in to the castell, he sayde vnto ỹ captayne: Maye I speake vnto the: He sayde: Canst thou Greke: Art not thou the Egipcian, which before these dayes maydest an vproure, & leddest out in to the wylderneße foure thousande preuy murthurers: Paull sayde: I am a man which am a Jewe off * Tharsis, a citesyn of a famous cite in Celicia: I beseke the, suffre me to speake vnto the people. Whan he had geuen him lycence, Paul stode on the steppes, and beckened with the hande vnto the people. Now whan there was made a greate sylẽce, he spake vnto them in Hebrue, and sayde:

Act.21.a
Act.22.a
Luc.
Act.21.a and.

The XXII. Chapter.

YE men, brethren, and fathers, heare myne answere which I make vnto you. Whan they herde that he spake vnto them in the Hebrue, they kepte them more sylence. And he sayde: I am a man which am a Jewe, borne at Tharsis in Celicia, and broughte vp in this cite at the fete off * Gamaliel, enfourmed diligently in the lawe of the fathers, and was feruent mynded to God warde, as ye all are also this daye, * and I persecuted this waye vnto the death. I bounde them and delyuered them vnto preson, both men and wemen, as ỹ hye preest also doth beare me wytnesse, and all ỹ Elders: of whom I receaued letters vnto the brethren, and wente towarde Damascon, that I mighte bringe them which were there, bounde to Jerusalem, to be punyshed.

Act.5.c
Act.26.a
Act.9.a

But it fortuned as I made my iourney, and came nye vnto Damascon, aboute noone, sodenly there shone a greate lighte aboute me from heauen, and I fell to the earth, and herde a voyce which sayde vnto me: Saull Saull, why persecutest thou me: I answered: Who art thou LORDE: And he sayde vnto me: I am Jesus of Nazareth whom thou persecutest. As for

them that were with me, they sawe ye lighte and were afrayed, but they herde not the voyce of him that spake with me. I sayde: LORDE, what shal I do? The LORDE sayde vnto me: Arise, and go in to Damascon, there shalt it be tolde the of all that is appoynted the to do. But whan I sawe nothinge for the bryghtnesse of the lighte, I was led by the hande of them that were with me, and came to Damascon.

There was one Ananias, a deuoute man after the lawe, which had a good reporte of all the Jewes that dwelt there, the same came, and stepte vnto me, and sayde: Brother Saul, loke vp. And I loked vp vpon him the same houre. He sayde: The God of oure fathers hath ordeyned the before, that thou shuldest knowe his wyll, and se the thinge ye is rightfull, and heare the voyce out of his mouth: for thou shalt be his witnesse vnto all men, of the thinges which thou hast sene and herde. And now why tariest thou? Arise, and be baptysed, and waße awaye thy synnes, and * call vpon the name of the LORDE.

But it fortuned, that whan I was come agayne to Jerusalē, and prayed in the temple, I was in a traunce, and sawe him. Then sayde he vnto me: Make haist, * and get the soone out of Jerusalem, for they wyl not receaue the witnesse that thou bearest of me. And I sayde: LORDE, they thē selues knowe that I put in preson and bett in euery synagoge them that beleued on the. * And whā the blonde of Stenē thy witnesse was shed, I stode by also, & consented vnto his death, and kepte the clothes of them that slewe him. And he sayde vnto me: Go thy waye, for * I wil sende the farre amonge the Hey then.

They gaue him audience vnto this worde, and lifte vp their voyce, & sayde: Awaye with soch a felowe from the earth, for it is not reason that he shulde lyue. But as they cried, and cast of their clothes, & threw dust in to the ayre, the captayne bad bringe him in to the castell, and commaunded him to be beaten with roddes and to be examyned, that he mighte knowe, for what cause they cried so vpon him. And whan he bounde him with thonges, Paul sayde vnto the vndercaptayne that stode by: Is it laufull for you to scourge a man that is a Romayne, and vncondemned? Whan the vndercaptayne herde that, he wēte to the vpper captayne, and tolde him, and sayde: What wilt thou do? This man is a Romayne. Then came ye vpper captayne, and sayde vnto him: Tell me, art thou a Romayne? He sayde: Yee. And the vpper captayne answered: With a greate summe optayned I this fredome. But Paul sayde: As for me, I am a Romayne borne. Thē straight waye departed from him, they that shulde haue examyned him. And ye chefe captayne was afrayed, whan he knewe that he was a Romayne, and because he had bounde him. On the nexte daye wolde he knowe the certentye wherfore he was accused of the Jewes, and he lowsed him from the bondes, and commaunded the hye prestes and all their counsell to come together, and broughte Paul forth, and set him amonge them.

The XXIII. Chapter.

PAul beheldē the councell, and sayde: A
Ye men and brethren, * I haue lyued Act.24.
with all good conscience before God vnto this daye: * But the hye prest Ananias Iere.20. Ioh.18.2
commaunded them that stode aboute him, to smyte hī on the mouth. Then sayde Paul vnto him: God shal smyte the thou paynted wall. Sittest thou and iudgest me after the Deut.17
lawe, and commaundest me to be smytten cōtrary to ye lawe? And they that stode about hī, sayde: Reuyleste thou Gods hye prest? And Paul sayde: Brethrē, I wyst not that he was the hye prest. For it is writtē: * The Exo.22
ruler of thy people shalt thou not curse.

But whan Paul knewe that the one parte was Saduces, and the other parte Pharisēs, he cried out in ye councell: Ye men and brethren, I am a Pharisē, and the sonne of a Pharisē, * Of hope and resurreccion of the Phil.3.2
deed am I iudged. And whan he had so sayde, there arose a dissencion betwene ye Pharisēs and the Saduces, and the multitude was denyded: * for the Saduces saye that Act.4.2 26.2.28.
there is no resurreccion, nether angell, ner spriete: but the Pharisēs graūte both. And Mat.22.c Marc.12 Luc.20.c
there was made a greate crye. And ye Scrybes of the Pharyses secte, stode vp, and stroue, and sayde: We fynde no ewell in this mā. B
But yf a spriete or an angell haue spokē vnto him, let vs not stryue agaynst God.

But whan the dissension was greate, ye vpper captayne feared, that Paul shulde haue bene pluckte a sonder of them, and commaunded the soudyers to go downe, and to take him from them, and to bringe him in to the castell. But in the nighte folowinge, the LORDE stode by him, and sayde: Be of good cheare Paul, for as thou hast testified Ephe.3.a
of me at Jerusalem * so must thou testifye a.Tim.4.
at Rome also.

Now whan it was daye, certayne of the Jewes gathered them selues together, and made a vowe nether to eate ner drynke, tyll they had kylled Paul. They were mo then fortye, which had made this conspyracion. These came to the hye prestes and Elders, and sayde: We haue bounde oure selues wt a vowe, that we wil eate nothinge, tyll we haue slayne Paul. Now therfore geue ye knowlege to the vpper captayne and to the councell, that he maye brynge him forth vnto you tomorow, as though ye wolde heare him yet better: As for vs, we are ready to kyll him, or euer he come nye you.

C But whan Pauls sisters sonne herde of their layenge awayte, he came, and entred into the castell, and tolde Paul. So Paul called vnto him one of ỹ vnder captaynes, and sayde: Brynge this yonge man to the vpper captayne, for he hath somewhat to saye to him. He toke him, and brought hte him to the vpper captayne, and sayde: Paul the presoner called me vnto him, and prayed me to brynge to the this yonge man, which hath somwhat to saye vnto the. Then the hye captayne toke him by the hande, and wente a syde with him out of the waye, and axed him: What is it, that thou hast to saye vnto me? He sayde: The Jewes are agreed together, to desyre the, to let Paul be brought forth tomorow before the councell, as though they wolde yet heare him better. But folowe not thou their myndes, for there laye wayte for him mo then fortye men off them, which haue bounde them selues with a vowe, nether to eate ner drynke, tyll they haue slayne Paul: and euen now are they redye, and loke for thy promes.

Then the vpper captayne let the yonge man departe, and charged him to tell no man, that he had shewed him this. And he called vnto him two vndercaptaynes, and sayde: Make redye two hundreth soudyers, that they maye go to Cesarea, aud three score and ten horsmen, and two hundreth speare men at the thirde houre of the nighte, and delyuer thē beastes, that they maye set Paul theron, and brynge him safe vnto Felix the debyte, and he wrote a letter on this maner:

D Claudius Lysias, vnto the most mightie
r. 21. d Debyte Felix, gretynge. * The Jewes had taken this man, and wolde haue slayne him, then came I with soudyers, and rescued him, and perceaued that he is a Romayne. And whan I wolde haue knowne the cause, wherfore they accused hī, I brought te him in to their councell: then perceaued I, that he was accused aboute questions of their lawe. But there was no accusacion worthy of death or of bondes. And whan it was shewed me, that certayne Jewes layed wayte for him, I sent him straighte waye vnto the, and commaunded the accusers also, that loke what they had agaynst him, they shulde tell the same before the. Fare well.

The soudyers (as it was commaunded them) toke Paul, and broughte him to Antipatras. But on the nexte daye, they lefte ỹ horsemen to go with him, and turned agayne to the castell. When these came to Cesarea, they delyuered the letter vnto the Debyte, & presented Paul before him also. Whan the Debyte had red the letter, he axed off what countre he was. And whā he vnderstode that he was of Celicia, he sayde: I wil Dent. heare the, whan thine accusers are come also. And he commaunded him to be kepte in Herodes iudgment house.

The XXIIII. Chapter.

AFter fyue dayes the hye prest Ananias came downe with the Elders, and wt the Oratour Tertullus, which appeared before the Debyte agaynst Paul. Whan Paul was called forth, Tertullus begāne to accuse him, and sayde: Seynge that we lyue in greate peace by the meanes of ỹ, and that many good thinges are done for this people thorow thy prouydence (most mightie Felix) that alowe we euer and in all places with all thankes. Notwithstondinge ỹ I be nomore tedious vnto the, I praye the, that of thy curtesy thou woldest heare vs a few wordes.

We haue founde this man a pestilent felowe, and a sterer vp of sedicion amonge all the Jewes thorow out all the worlde, and a manteyner of the secte of the Nazaretes, and hath taken in hande also to suspende the temple, whom we toke, and wolde haue iudged him acordinge to oure lawe. But Lysias the hye captayne came vpō vs, and with greate violence delyuered him out of oure handes, and commaunded his accusers to come vnto the: of whom (yf thou wilt enquyre) thou mayest haue knowlege of all these thinges, wherof we accuse him. The Jewes likewyse affirmed and sayde, that it was euen so.

But Paul (whan the debyte had becke- B
ned vnto him, that he shulde speake) answe

red: Seynge I knowe that thou hast bene iudge now many yeares amonge this people, I wil not be afrayed to answere for my selfe, because that thou mayest knowe, that there are yet nomore but twolue dayes sence I came vp to Jerusalem for to worshippe, and that they nether founde me in the temple disputinge with eny man, or makynge eny vproure amonge the people, ner in ỹ synagoges, ner in the cite: nether can they proue the thinges, wherof they accuse me. But this I * confesse vnto the, that after this waye which they call heresye, so worshippe I the God of my fathers, that I beleue all that is wrytten in the lawe and in the prophetes, and haue hope towardes God, that the same resurreccion of the deed (which they them selues loke for also) shalbe, both of the iust and vniust. Therfore studye I to haue allwaye a cleare conscience towarde God and towarde men.

But after many yeares I came and broughte almesse vnto my people, and offerynges: * wherupon they founde me purifyed in the temple without eny maner of rumoure or vnquyetnesse. Howbeit there were certayne Jewes out of Asia, which shulde be here presente before the, and accuse me, yf they had oughte agaynst me: or els lett these same here saye, yf they haue founde eny vnrighteousnes in me, whyle I stonde here before ỹ councell: excepte it be for this one worde, that I cried stondinge amonge them: Of the resurreccion off the deed am I iudged of you this daye.

C Whan Felix herde this, he dyfferred thē (for he knewe very well of that waye) and sayde: Whan Lysias the vpper captayne commeth downe, I wyl knowe ỹ vttemost of youre matter * But he commaunded the vndercaptayne to kepe Paul, and to let him haue rest, and that he shulde forbydde none of his acquauntaūce to mynister vnto him, or to come vnto him.

But after certayne dayes came Felix wt his wife Drusilla, which was a Jewesse, and called for Paul, and herde him of the faith in Christ. Howbeit whan Paul spake off righteousnesse, and off chastite and off the iudgment to come, Felix trembled, and answered: Go thy waye for this tyme. Whan I haue a conuenyent tyme, I wil sende for the. He hoped also, that money shulde haue bene genen him of Paul, therfore called he oft for him, and commened with him. But after two yeares came Portius Festus in to Felix rowme. Ner Felix wyllinge to shewe the Jewes a pleasure, left Paul bounde.

The XXV. Chapter.

NOw whan Festus was come in to A
the countre, ouer thre dayes he went vp from Cesarea to Jerusalem. Then appeared the hye prestes and the chefe of the Jewes before him agaynst Paul, and intreated him, and desyred fauoure agaynst him, that he wolde sende for him to Jerusalem, and layed wayte for him, that they might slaye him by the waye. Then answered Festus, that Paul shulde be kepte at Cesarea, but that he himselfe wolde shortly go thither agayne. Let them therfore (sayde he) which are able amonge you, come downe with vs to accuse the man, yf there be oughte in him.

Whan he had taried amonge them more then ten dayes, he wente downe to Cesarea. And on the nexte daye he sat downe on the iudgment seate, and commaunded Paul to be broughte. Whan he was come, ỹ Jewes which were come downe from Jerusalem, stode rounde aboute him, and broughte vp many and greuous quarels agaynst Paul, which they coulde not proue, whyle he answered for himselfe: I haue nether offended ought agaynst the lawe of the Jewes, ner agaynst the tẽple, ner agaynst the Emperoure. B

But Festus wyllinge to shewe the Jewes a pleasure, answered Paul, and sayde: Wilt thou go vp to Jerusalem, and there be iudged off these thinges before me? But Paul sayde: I stonde at the Emperours iudgmẽt seate, where I ought to be iudged: to the Jewes haue I done no harme, as thou also knowest very well. Yf I haue hurte eny man, or committed eny thinge worthy off death, I refuse not to dye. But yf there are no soch thinges as they accusē me off, then maye no man delyuer me vnto them. I appeale vnto the Emperoure. Then spake Festus with the Councell, and answered: Thou hast appealed vnto the Emperoure, to the Emperoure shalt thou go.

After certayne dayes came kynge Agrippa and Bernice to Cesarea to welcome Festus. And whan they had taried there many dayes, Festus rehearsed Pauls cause vnto the kynge, and sayde: There is a man left bounde of Felix, for whose cause the hye prestes and Elders of the Jewes appeared before me whan I was at Jerusalem, and desyred a sentence agaynst him. Vnto whom I answered: * It is not the maner off the Romaynes to delyuer eny man that he shal C

Deut. 17. a

de perisshe, before that he which is accused, haue his accusers presente, and receaue libertye to answere for him selfe to the accusacion. Whā they were come hither together, I made no delaye, but sat the nexte daye in iudgment, and commaunded the man to be broughte forth. Of whom, whan the accusers stode vp, they broughte no accusacion of soch thinges as I supposed: But had certayne questions agaynst him of their awne superstitions, and of one Jesus deed, whom Paul affirmed to be alyue. Howbeit because I vnderstode not the question, I axed hī, whether he wolde go to Jerusalē, and there be iudged of these matters. But whā Paul had appealed, that he might be kepte vnto the knowlege of the Emperoure, I cōmaunded him to be kepte, tyll I mighte sende him to the Emperoure.

Agrippa sayde vnto Festus: I wolde fayne heare the man also. He sayde: Tomorow shalt thou heare him. And on the nexte daye came Agrippa & Bernice with greate pōmpe, and wēte in to the comon hall with the captaynes & chefe mē of the cite. And at Festus cōmaundement, Paul was broughte forth. And Festus sayde: Kynge Agrippa, and all ye men which are here with vs, ye se this man, aboute whom all the multitude of the Jewes haue entreated me, both at Jerusalē and here also, and cried, that he ought not to lyue eny lenger. But whan I perceaued that he had done nothinge worthy off death, and that he himselfe also had appealed vnto the Emperoure, I determyned to sende him, of whō I haue no certayne thinge to wryte vnto my lorde. Therfore haue I caused hi to be broughte forth before you, specially before the (O kynge Agrippa) that after examinacion had, I might haue somwhat to wryte. For me thynke it an vnreasonable thinge to sende a presoner, and not to shewe the causes which are layed agaynst him.

The XXVI Chapter.

Agrippa sayde vnto Paul: Thou hast leue to speake for thy selfe. Thē Paul stretched forth the hande, and answered for himselfe: I thinke my selfe happye (O kynge Agrippa) because I shal answere this daye before the, of all the thinges whereof I am accused of the Jewes: specially for so moch as thou art experte in all customes and questions, which are amonge the Jewes. Wherfore I beseche the, to heare me patiently.

My lyuynge truly from youth vp (how it was led from the begynnynge amonge this people at Jerusalē) knowe all the Jewes which knewe me afore at the first, yf they wolde testifye, for after the most strayte secte of oure Jewysh lawe, I lyued a Pharise. And now stonde I, and am iudged because of the hope of the * promes, that was made of God vnto oure fathers, vnto the which (promes) oure twolue trybes hope to come, seruynge God instātly daye and nighte. For the which hopes sake (O kynge Agrippa) I am accused of the Jewes. Wherfore is this iudged amonge you not to be beleued, that God rayseth vp the deed?

I also verely thoughte by my selfe, that I oughte to do many cōtrary thinges clearne agaynst the name off Jesus off Nazareth, * which I dyd at Jerusalem, whan I shut vp many sayntes in preson, wherupon I receaued auctorite of y hye prestes. And whā they shulde be put to death, I broughte the sentence. And thorow all the synagoges I punyshed them oft, and compelled thē to blaspheme, and was exceadinge mad vpon them, and persecuted them euen vnto straunge cities. Aboute which thinges as I wente to warde Damascon with auctorite and lycence of the hye prestes, euen at myddaye (O kynge) I sawe in the waye, that a lighte from heauē (clearer then the brightnesse of the Sonne) shyned rounde aboute me, and them that iourneyed with me.

But whan we were all fallen downe to the earth, I herde a voyce speakynge vnto me, and sayēge in Hebrue: Saul Saul, why persecutest thou me? It shalbe harde for the to kycke agaynst the prycke. But I sayde: LORDE, who art thou? He sayde: I am Jesus, whom thou persecutest. But ryse vp, and stonde vpon thy fete, for therfore haue I appeared vnto the, that I mighte ordeyne the to be a mynister and witnesse of it that thou hast sene, and that I wyll yet cause to appeare vnto the. And I wil delyuer the from the people, and from the Heythen, amonge whō I wil now sende the, to opē their eyes, that they maye turne from the darknesse vnto the * lighte, and from the power of y deuell vnto God, that they maye receaue forgeuenesse of synnes, and the enheritaunce with them that are sanctified by faith in me.

Wherfore (O kynge Agrippa) I was not faithlesse vnto y heauēly vision, but shewed it first vnto them at Damascon, and at Jerusalē, and in all the coastes of Jewry, and to the Heythen, that they shulde * do penaunce, and turne vnto God, and to do the

nighte workes of penaunce. For this cause the Jewes toke me in the temple, and wente aboute to kyll me. But thorow the helpe of God lent vnto me, I stonde vnto this daye, and testifye both vnto small and greate, and saye no other thinge, thē that ỹ prophetes have sayde (that it shulde come to passe) and Moses, that Christ shulde suffre, and be the first of the resurreccion from the deed, and shew light vnto the people, and to the heythen.

Whan he thus answered for himselfe, Festus sayde with a loude voyce: Paul, thou art besydes thy selfe, moch lernynge maketh ỹ madd. But Paul sayde: I am not madd (most deare Festus) but speake the wordes of crueth and sobernesse: for ỹ kynge knoweth this well, vnto whom I speake frely. For I thinke that none off these thinges is hyd from him: for this was not done in a comer. Beleuest thou the prophetes, O kynge Agrippa? I knowe that thou beleuest. Agrippa sayde vnto Paul: Thou persuadest me in a parte to become a Christen. Paul sayde: I wolde to God, that (not onely in a parte but altogether,) I might persuade not the onely, but all them that heare me this daye, to be soch I am, these bondes excepte. And whan he had spoken this, the kynge rose vp, and the Debyte, and Bernice, and they that sat with them, and wente aside, and talked together, and sayde: This man hath done nothinge that is worthy of death or of bondes. But Agrippa sayde vnto Festus: This man might have bene lowsed, yf he had not appealed vnto the Emperoure.

The XXVII. Chapter.

A When it was concluded that we shulde sayle in to Italy, they delyuered Paul and certayne other presoners to the vndercaptayne named Julius, of the Emperours soudyers. And whan we were entred in to a shippe of Adramitium, to sayle by Asia, we lowsed from londe. And there was with vs one * Aristarchus out of Macedonia off Thessalonica, and on the nexte daye we came vnto Sidon. And Julius intreated Paul curteously, and gaue him liberty to go to his frendes, and to refresh himselfe. And from thence launched we, and sayled harde by Cypers (because the wyndes were agaynst vs) and sayled ouer the see of Celicia and Pamphilia, and came to Myra in Lycia.

And there the vndercaptayne founde a shippe of Alexandria, ready to sayle in to Italy, and put vs therin. And whan we had sayled slowly, and in many dayes were scarcely come ouer agaynst Gnydon (for the wynde with stode vs) we sayled by Candy nye vnto the cite off Salmo, and came scarcely beyonde it. Then came we to a place, which is called Goodhauen, nye where vnto was the cite Lasea. Now whan moch tyme was spent, and saylinge was now ioperdous, because that they also had fasted ouerlonge, Paul exhorted them, and sayde vnto them: Syrs, I se that this saylinge wyl be with hurte and moch dammage, not onely of the ladynge and of the shippe, but also of oure lyues.

B Neuertheles ỹ vndercaptayne beleued the gouernoure of the shippe and ỹ master, more then it that was spoken of Paul. And for somoch as the hauē was not comodious to wynter in, the more parte off them toke councell to departe thēce, yf by eny meanes they might come to Phenices to wynter there, which is an hauen of Candy, towarde the Southwest and Northwest wynde. Whan the South wynde blewe, they supposinge to haue had their purpose, lowsed vnto Asson, and sayled past all Candy.

But not longe after, there rose agaynst their purpose a flawe of wynde, which is called the Northeast. And whan the shippe was caught, and coulde not resist ỹ wynde, we let her go, and draue with the wedder. But we came to an Ile named Claudia, where we coulde scarce get a bote. Which they toke vp, and vsed helpe, and bounde it vnder harde to the shippe, fearinge lest they shulde haue fallen in to the * Syrtes, and let downe the vessell, and so were caried. And whan we had bydden a greate tēpest, on the nexte daye they made an outcastinge. And on the thirde daye with oure awne handes we cast out the tacklynge of the shippe. But whā neither Sonne ner starres appeared in many dayes, and no small tempest laye vpon vs, all the hope of oure life was taken awaye.

* Syrtes are perlous places i the see.

C And after longe abstinence, Paul stode forth in the myddes of thē, and sayde: Syrs, ye shulde haue herkened vnto me, and not to haue lowsed from Candy, and not to haue broughte vs this harme and losse. And now I exhorte you to be of good cheare, for there shal none of oure lyues perisshe, but the shippe onely.

For this night stode by me the angell off God (whose I am, & whō I serue) & saide: Feare not Paul, thou must be broughte before

the Emperoure. And lo, God hath geuen vn
to the all thē that sayle with the. Wherfore
syrs be of good cheare: for I beleue God, ỹ
it shal come so to passe, as it was tolde me.
Howbeit we must be cast in to a certayne
ylonde.

But whan the fourtenth night came, as
we were caried in Adria aboute mydnight,
ỹ shipmen demed that there appeared some
countre vnto them, and they cast out the lea
de, and founde it twētye feddoms: and whā
they were gone a litle farther, they cast out
the leade agayne, and founde fyftene fed-
doms.

D Then fearinge lest they shulde fall on so-
me rocke, they cast foure anckers out of the
sterne, and wyßhed for the daye. Whan the
shipmen were aboute to flye out of the ship
pe, and let downe the bote in to the see, (vn-
der a coloure as though they wolde cast an-
kers out of the fore shippe) Paul sayde to ỹ
vndercaptayne and to the soudyers: Excep
te these byde in the shippe, ye can not be sa-
ued. Then the soudyers cut of the rope from
the bote, and let it fall. And whan it bega
ne to be daye, Paul exhorted them all to ta
ke meate, and sayde: To daye is the fourtene
daye that ye haue taried and contynued fas
tinge, and haue receaued nothinge: Where-
fore I praye you to take meate, for youre
Mat.10.d health: for there shal not one heer fall from
Luc.12.a the heade of eny of you. And whan he had
a Mar.6.c thus spoken, he toke bred, and + gaue thā-
nd8.a kes to God before them all, and brake it, and
oh.6.a begāne to eate. Then were they all of good
.rim 4.a cheare, and toke meate also. We were all to-
gether in the shippe two hundreth three-
score and sirtene soules. And whan they had ea
ten ynough, they lightened the shippe, and
cast out the wheate in to the see.

E Whan it was daye, they knewe not the
londe. But they spyed an hauen with a ban
ke, in to which they were mynded (yf it were
possible) to thrust in the shippe. And whan
they had takē vp the anckers, they commyt
ted them selues to the see, and lowsed the rud
der bandes, and hoysed vp the mayne sayle
to the wynde, and drue towarde londe. And
whan we chaunced on a place which had
the see on both the sydes, the shippe dasshed
vpon it. And the fore parte abode fast vnmo
ued, but the hynder parte brake thorow the
violence of the wawes.

The soudyers councell was to kyll ỹ pre-
soners, lest eny of them whan he had swym-
med out, shulde flye awaye. But the vn-
dercaptayne wyllinge to saue Paul, keped
them from their purpose, and commaunded
that they which coulde swymme, shulde
cast them selues first in to the see, and escape
vnto londe: and the other, some on bordes,
some on broken peces of the shippe. And so
it came to passe, that all the soules came sa
fe vnto londe.

The XXVIII Chapter.

AND whā we were escaped, we knewe B
that the Ile was called Melite. As
for the people, they shewed vs no litle
kyndnesse: for they kyndled a fyre, and rece-
ued vs all because of the rayne that was co
me vpō vs, and because of the colde. Whan
Paul had gathered a bondell of stickes, and
layed them on the fyre, there came a vyper
out of the heate, and leape on Pauls hande.
Whan the people sawe the beest hange on
his hande, they sayde amonge them selues:
This man must nedes be a murthurer, whō
vengeaunce suffreth not to lyue, though he
haue escaped the see. But he shoke of ỹ beest
in to the fyre, and + and felt no harme. How- Iac.
beit they wayted, whā he shulde haue swol
len, or fallen downe deed sodenly. But whan
they had loked a greate whyle, and sawe ỹ
there happened no harme vnto him, they
chaunged their myndes, and sayde that he
was a God.

In the same quarters the chefe man of
the Ile whose name was Publius had a
lordshipe: the same receaued vs, and lodged
vs thre dayes curteously. It fortuned whā
Publius father laye sicke of the feuers and
of a bloudy fluxe, Paul wente in vnto him,
and prayed, and layed the handes on him,
and healed him.

Whan this was done, other also which D
had diseases in the Ile, came, and were hea
led. And they dyd vs greate honoure. And
whan we departed, they laded vs with thin
ges necessary.

After thre monethes we sayled in a ship
pe of Alexandria, which had wyntred in the
Ile, and had a badge of Castor and Pollux.
And whan we came to Syracusa, we taried
there thre dayes. And whan we had sayled
aboute, we came to Rhegium: and after
one daye whan the south wynde blewe, we
came to Putiolus, where we founde brethrē
and were desyred of them to tarye there seu
dayes, and so came we to Rome. And from
thence whan the brethren herde of vs, they
came forth to mete vs to Apiforum and to
the Thre tauerns. Whan Paul sawe them,
he thāked God, and waxed bolde. But whā
we came to Rome, the vndercaptayne dely

vnto the presoners to ỳ chefe captayne. As for Paul, he had leue to byde alone with one soudyer that kepte him.

After thre dayes it fortuned, ỳ paul called ỳ chefe of ỳ Jewes together. And whā they were come, he sayde vnto thē: Ye mē & brethrē. I haue cōmytted nothinge agaynst ỳ people, ner agaynst ỳ lawes of ỳ fathers, yet was I boūde, delyuered out of Jerusalē into ỳ Romaynes hādes: which whā they had examyned me, wolde haue let me go, for somoch as there was no cause of death i me. But whā ỳ Jewes spake ỳ cōtrary, I was cōstrayned to appeale vnto ỳ Emperō: not as though I had ought to accuse my people of. For this cause haue I called you, euē to se you, & to speake wt you: because ỳ * for ỳ hope of Jsrael, I am bounde wt this cheyne. They sayde vnto hi: We haue neyther receaued letter out of Jewry cōcernynge the, neyther came there eny of the brethrē, ỳ shewed or spake eny harme of ỳ. But we wyl heare of ỳ, what thou thinkest: for we haue herde of this secte, that euery where * it is spoken agaynst. And whā they had appoynted hī a daye, there came many vnto hī in to his lodginge: vnto whō he expoūded ỳ kyngdome of God & preached vnto thē of Jesu, out of ỳ lawe and out of the prophetes, euē frō mornynge vntyll the euē. And some beleued ỳ thinge ỳ he sayde, but some beleued not.

But whā they agreed not amōge thē selues, they departed, whā Paul had spokē one worde: Full well hath the holy goost spokē by ỳ prophet Esay vnto ō fathers, & sayde: Go vnto this people, and saye: With eares ye shal heare, & not vnderstōde: & with eyes shal ye se, & not perceaue. For ỳ hert of this people is waxed grosse, & they heare hardly wt their eares: & their eyes haue they closed, ỳ they shulde not once se wt their eyes, & heare wt their eares, & vnderstōde i their hertes, and be cōuerted, ỳ Jmighte heale thē. Be it knowne therfore vnto you, ỳ this saluacīō of God is sent vnto ỳ heythē, and they shal heare it. And whā he sayde ỳ, ỳ Jewes departed, & had a greate disputacion amonge thē selues. But Paul abode two whole yeares in his owne hyred dwellinge, & receaued all thē ỳ came in vnto hī, preachinge ỳ kyngdome of God, and teachinge those thinges which concerne the LORDE Jesus with all boldnesse, vnforbydden.

The ende of the Actes of the Apostles, wrytten by S. Luke, which was present at ỳ doynges of them.

The Epistle of the Apostle S. Paul to the Romaynes.

The Summe of this Epistle.

Chap. I. Paul declareth his loue towarde the Romaynes, sheweth what the gospell is with the frute therof, and rebuketh the beestlynesse of the flesh.

Chap. II. He rebuketh the Jewes, which as touchinge synne are like the heythē, yee worse then they.

Chap. III. He sheweth what preferment the Jewes haue, and that both the Jewes and Gētiles are vnder synne, and are iustified only by the grace of God in Christ.

Chap. IIII. He declareth by the exāple of Abrahā, that faith iustifieth, and not the lawe, ner the workes therof.

Chap. V. The power of faith, hope and loue and how death raigned frō Adā vnto Christ. by whō only we haue forgeuenesse of synnes.

Chap. VI. For so moch as we be delyuered thorow christ from synne, we must fashion oure selues to lyue as the seruauntes of God, and not after oure awne lustes. The vnlike rewarde of righteousnes and synne.

Chap. VII. Christ hath delyuered vs from the lawe and death. Paul sheweth what the flesh and outwarde man is, and calleth it the lawe of the membres.

Chap. VIII. The lawe of the spirite geueth life. The spirite of God maketh vs Gods children and heyres with Christ. The abundaunt loue of God can not be separated.

Chap. IX. Paul complayneth vpon the hard hertes of the Jewes, that wolde not receaue Christ, and how the heythē are chosen in their steade.

Chap. X. The vnfaithfulnes of the Jewes. Two maner of righteousnesses.

Chap. XI. All the Jewes are not cast awaye, therfore Paul warneth the Gentiles that be called, not to be hye mynded, ner to despyse the Jewes, for the iudgmētes of God are depe and secrete.

Chap. XII. The swete conuersacion, loue, and workes of soch as beleue in Christ.

Chap. XIII. The obedience of men vnto their rulers. Loue fulfilleth the lawe. Jt is now no tyme to folowe the workes of darknesse.

Chap. XIIII. The weake ought not to be despysed. No man shulde offende anothers conscience. Agayne, for outward thinges shulde no man condemne another.

Chap. XV. The infirmite and fraylnesse of the weake ought to be borne with all loue and kyndnesse, after the ensample of Christ.

Chap. XVI. A chapter of salutacions. He warneth them to bewarre of mens doctryne, and commendeth vnto them certayne godly men, that were louers and brethren in the truethe.

The Epistle of the Apostle S. Paul to the Romaynes.

The first. Chapter.

PAUL the seruaunte of Jesus Christ, called to be an Apostle, * put aparte to preach the Gospell of God (which * he promysed afore by his prophetes in ye holy scriptures) off his sonne, which was begotte * of ye sede of Dauid after the flesh: and mightely declared to be the sonne of God after the spirete which sanctifieth, sence the tyme that he rose agayne from the deed, namely, Jesus Christ oure LORDE, by whom we haue * receaued grace and Apostelshippe amonge all heythen, to set vp the obedience of faith vnder his name, of whom ye are a parte also, which are called of Jesus Christ.

To all you that be at Rome, beloued of God, and sayntes by callynge * Grace be vnto you and peace frō God oure father, and the LORDE Jesus Christ.

First, I thanke my God thorow Jesus Christ for you all, that youre faith is spoken of thorow out all the worlde. For God is my witnesse (* whom I serue in my spirete in the Gospell of his sonne) that without ceassynge I make mencion of you * besekinge allwayes in my prayers, that I mighte once haue a prosperous iourney (* by the will off God) to come vnto you. For I longe to se you, that I mighte bestowe vpon you some spirituall gifte to strēgth you (that is) that I mighte be conforted with you, thorow yō faith ye myne, which we haue together.

But I wolde ye shulde knowe (brethren) how that I haue often tymes purposed to come vnto you (but haue bene * let hither to) that I mighte do some good amonge you, like as amonge other Gentyles. I am detter both to the Grekes, and to the vnkes, to the wyse and to the vnwyse. Wherfore (as moch as ī me is) I am ready to preach the Gospell vnto you at Rome also.

For I am not ashamed of the Gospell of Christ: for it is the * power of God, which saueth all that belene therin, the Jewe fyrst also the Greke: for in it ye righteousnes that is of value before God, is opened, which cōmeth out of faith ī to faith. As it is wreten: The iust shall lyue by his faith. For ye wrath of God is declared from heauen vpon all vngodlynes and vnrighteousnes of mē, which witholde the trueth of God in vnrighteousnes: because that it, which maye be knowne of God, is manifest with thē. For God hath shewed it vnto thē, that the inuisible thinges of God (that is, his euerlastinge power and Godheade) mighte be sene * whyle they are considered by the workes from the creacion of the worlde: so that they are without excuse, in as moch as they knewe, that there is a God, and haue not praysed him as God ner thanked him, but became vayne in their ymaginacions, and * their foolish hert was blynded. Whan they counted them selues wyse, they became fooles: and * turned ye glory of the incorruptible God in to ye symilitude of ye ymage of a corruptible mā, and of bydes, and of foure foted, * and of crepinge beestes. * Wherfore God likewyse gaue them vp vnto their hertes lustes in to vnclennes, to defyle their awne bodies in them selues, which turned the trueth of God vnto a lye, and worshipped and serued the creature more then the maker, which is blessed for euer. Amen.

Therfore God gaue thē vp vnto shamefull lustes. * For their wemen chaunged the naturall vse in to the vnnaturall: likewyse mē also lefte the naturall vse of the woman, and brent in their lustes one on another, and man with man wrought fylthines, and receaued in them selues the rewarde of their erroure, as it was acceptinge. * And as they regarded not to knowe God, euen so * God gaue thē vp in to a lewde mynde, to do those thinges which were not comly, beynge full of all vnrighteousnes, whordome, wickednes, couetousnes, maliciousnes, full of enuye, murthur, strife, disceate, euell cōdicioned whisperers, backbyters, despysers of God, doers of wronge, proude, boosters, bringers vp of euell thinges, disobedient to their Elders, without vnderstondinge, couenaunt breakers, vnlouynge, stubborne, vnmercifull:

which men, though they knowe the righteousnes of God (that they which do soch, are worthy of death) yet not onely do the same, but also haue pleasure in those that do the.

The II. Chapter.

Therfore canst thou not excuse thy selfe (O mā) who soeuer thou be that iudgest: for * loke wherin thou iudgest another, thou condemnest thy selfe, in so moch as thou that iudgest, doest euen the same. For we are sure that the iudgment of God is (acordinge to the trueth) ouer them that do soch. But thinkest thou this O thou man, that iudgest them which do soch thinges, and doest euen the very same thy selfe, that thou shalt escape ỹ iudgmēt of God? Or despysest thou the riches of his goodnesse, pacience, and lōge sufferinge? * Knowest thou not, that ỹ louynge kyndnesse of God leadeth the to repentaunce?

But thou after thine harde and impenitent hert, heapest vnto thy selfe a treasure of wrath, agaynst the daye of wrath and of the openynge of the righteous iudgment of God, * which shal rewarde euery man acordinge to his dedes: namely, prayse & honoure, and vncorrupcion, vnto them that with pacience in doinge good, seke euerlastinge life: But vnto them that are contencious * & not obedient vnto the trueth, but obeye vnrighteousnes, shal come indignacion and wrath, trouble and anguysh vpō all the soules of mē that do euell, of the Jewe first and also of the Greke: But vnto all thē that do good (shal come) prayse and honoure, and peace, vnto the Jewe first, and also to the Greke.

* For there is no respecte of personnes before God: Who so euer haue synned without lawe, shal perish also without lawe: and whosoeuer haue synned in the lawe, shalbe iudged by the lawe. * For before God, they are not righteous, which heare ỹ lawe: but they that do the lawe, shalbe iustified. For yf the Gentyles which haue not the lawe, do of nature the thinges conteyned in the lawe, then they hauynge not the lawe, are a lawe vnto them selues, in that they shewe, that the worke of ỹ lawe is wrytte in their hertes: whyle their conscience beareth witnesse vnto the, and also the thoughtes which accuse or excuse them amonge them selues, in the daye whan God shal iudge the secretes of men by Jesus Christ, acordinge to my Gospell.

But take hede, * thou art called a Jewe, and trustest in the lawe, & makest thy boost of God, and knowest his will: & for so moch as thou art ensourmed out of ỹ lawe, thou prouest what is best to do, and presumest to be a leader of the blynde: a lighte of them ỹ are in darcknes: an enfomer of ỹ vnwyse: a teacher of ỹ symple: which hast the ensample of knowlege & of the trueth in the lawe.

Now teachest thou other, and teachest not thy selfe. Thou preachest that a man shulde not steale, and thou stealest. Thou sayest, that a man shulde not breake wedlocke, and thou breakest wedlocke. Thou abhorrest ymages, and robbest God of his honoure. Thou makest thy boost of the lawe, and thorow breakynge of the lawe thou dishonorest God. For thorow you is the name of God euell spoken of amonge the Gentyles, * as it is wrytten. Esa. 52.a Ezec. 36.

The circūcision verely avayleth, yf thou kepe the lawe: but yf thou breake the lawe, then is thy circumcision become vncircumcision. Therfore yf the vncircumcision kepe the righte thinges conteyned in the lawe, shal not his vncircumcision be counted for circumcision? And so it that of nature is vncircumcision, and fulfilleth the lawe shal iudge the, which vnder the letter and circumcision trāsgressest the lawe. For he is not a Jew which is a Jewe outwarde: nether is that circūcision which is done outwardly in ỹ flesh: But he is a Jewe, which is hydd within. And * the circumcision of ỹ hert is the circumcision, which is done in the sprete and not in the letter: Whose prayse is not of men, but of God. Ioh.3.d Rom.9. *Colos.1

The III. Chapter.

What furtheraunce then haue the Jewes? Or what avauntageth circūcision? Surely very moch. First * Vnto them was commytted what God spake. But where as some of them dyd not beleue theron, what then? shulde their vnbeleue make the promes of God of none effecte? God forbyd. Let it rather be thus, that God is true, * and all mē lyers. As it is wrytten: That thou mayest be iustified in thy sayenges, and shuldest ouercome, whā thou art iudged. Rom.9. Ioh.3.e *Psal.115 Psal.50.a

But yf it be so, that oure vnrighteousnes prayseth ỹ righteousnes of God, what shal we saye? Is God then vnrighteous, that he is angrie therfore? (I speake thus after the maner off men) God forbyd. How myghte God thē iudge ỹ worlde? For yf the trueth of God be thorow my lye the more excellent vnto his prayse, why shulde I thē be iudged yet as a synner? & not rather to do thus (as

we are euell spoken of, and as some reporte, that we shulde saye) Let vs do euell, ỹ good maye come therof. Whose dāpnacio is iuste.

B What saye we then? Are we better then they? No, in no wyse: for we haue proued afore, ỹ both the Jewes and Grekes are all vnder synne. As it is wrytte: There is none righteous, no not one. There is none ỹ vnderstondeth, there is none that seketh after God. They are all gone out of the waye, they are altogether become vnprofitable: there is none that doeth good, no not one. * Their throte is an open sepulcre, with their tunges they haue disceaued, the poyson off Aspes is vnder their lippes. Their mouth is full of cursynge and bytternesse. * Their fete are swifte to shed blonde. Destruccion & wrechidnes are in their wayes, and ỹ waye of peace haue they not knowne. * There is no feare of God before their eyes.

But we knowe, ỹ, what soeuer the lawe sayeth, it sayeth it vnto them which are vnder the lawe, ỹ euery mouthe maye be stopped, & ỹ all the worlde maye be detter vnto God, * because ỹ by ỹ dedes of the lawe no flesh maye be iustified in his sighte. * For by the lawe commeth but the knowlege of synne. But now without addinge to of ỹ lawe is the righteousnes which avayleth before God, declared, hauynge witnesse of ỹ lawe and the prophetes: but I speake of ỹ righteousnes before God, which cōmeth by the faith on Jesus Christ, vnto all, and vpō all them that beleue.

C For here is no difference. For they are all synners, and wāte the prayse that God shulde haue of thē, but without deseruynge are they made righteous enē by his grace, thorow the redempcion that is done by Christ Jesu, whom God hath set forth for a * Mercyseate thorow faith in his blonde, to shewe the righteousnes which avayleth before him, in that he forgeueth the synnes, which were done before vnder the sufferaunce of God, which he suffred, that at this tyme he mighte shewe ỹ righteousnes which avayleth before him: ỹ he onely mighte be righteous, & the righteous maker of him which is of the faith on Jesus.

Where is now then thy reioysinge? It is excluded. By what lawe? By the lawe of workes? Nay, but by the lawe of faith. We holde therfore that a man is iustified * by faith, without the workes of the lawe. Or is God the God of the Jewes onely? Is he not also the God of the Heythen? Yes verely the God of the Heythen also, for so moch as he is the God onely that iustifieth the circumcision which is of faith, and the vncircūcision thorow faith. Destroye we then the lawe thorow faith? God forbyd. But we mantayne the lawe.

The fourth Chapter.

WHat shal we saye thē, that Abrahā ỏ father as pertayninge to ỹ flesh A dyd fynde? This we saye: If Abraham were made righteous thorow workes, then hath he wherin to reioyse, but not before God. But what sayeth ỹ scripture? * Abrahā beleued God, & ỹ was counted vnto him for righteousnes. Vnto hī ỹ goeth about ẅ workes, is the reward not rekened of fauoure, but of dutye: Howbeit vnto him, ỹ goeth not about with workes, but beleueth on him ỹ iustifieth the vngodly, is his faith counted for righteousnes. Euen as David sayeth also, that blessednes is onely that mans, vnto whō God counteth righteousnes without addinge to of workes, where he sayeth: Blessed are they, whose vnrighteousnesses are forgeuen, and whose synnes are couered. Blessed is the man, vnto whom the LORDE imputeth no synne.

Now this blessednes, goeth it ouer the B circūcision, or ouer the vncircumcision? We must nedes graunte, ỹ Abrahās faith was coūted vnto hī for righteousnes. How was it thē rekened vnto him? In the circūcision, or in the vncircumcision? Doutles * not in the circūcision, but in the vncircumcision. As for the tokē of circūcision * he receaued it for a seale off the righteousnes off faith, which he had yet in ỹ vncircūsion, ỹ he shulde be a father of all thē ỹ beleue, beinge in ỹ vncircūcisiō, ỹ it might be coūted vnto thē also for righteousnes: & that he might be a father of circumcision, not onely of thē that are of ỹ circumcision, but of them also that walke in the fotesteppes of the faith, which was in the vncircumcision of oure father Abraham.

For the promes (that he shulde be ỹ hey C re of the worlde) was not made vnto Abraham or to his sede thorow the lawe, but thorow the righteousnes of faith. * For yf they which are of the lawe be heyres, thē is faith vayne, and the promes of none effecte, for so moch as the lawe causeth but wrath. For where the lawe is not, there is also no transgression. Therfore was the promes made thorow fayth, that it myght come off fauoure, wherby the promesse myghte be made sure vnto all the sede: not onely vnto him which is off the lawe, but also vnto

Psal.13.a
Rom.3.a
Psal.5.b
Psal.139.a
Pro.1.a
Esa.59.a
Psal.35.a
Gal.2.c
Leb.7.c
Exo.25.c
Leb.5.a
Some
reade:
By
faith
onely.
Gen.
Gal.
Iacob.
Psal.
Gen.
Gen.
Gal.

him that is of the faith of Abrahā. * which is the father of vs all. As it is wrytten: * I haue made the a father of many heythē before God, whom thou hast beleued: which quyckeneth the deed, and calleth it which is not, that it maye be.

D And he beleued vpō hope, where nothinge was to hope, that he shulde be a father of many heythen. Accordinge as it was sayde vnto him: * Euen so shal thy sede be. And he was not faynte in faith, nether cōsidred his awne body, which was deed allready, whyle he was almost an hundreth yeare olde, nether the deed wombe of Sara. For he douted not in the promes of God thorow vnbeleue, but was strōge in faith, and gaue God the prayse: & was sure, that loke what God promyseth, he is able to make it good. And therfore was it rekened vnto him for righteousnes. * But this is not wrytte onely for his sake, yt it was counted vnto him, but also for oure sakes: vnto whō it shalbe counted, yf we beleue on him, that raysed vp oure LORDE Jesus from the deed. Which * was geuen for oure synnes, and raysed vp for oure righteousnesse sake.

The V. Chapter.

A BEcause therfore that we are iustified by faith, we haue peace with God thorow oure LORDE Jesus Christ, by whō also we haue an intraunce in faith vnto this grace, wherin we stonde, & * reioyse in the hope of ye glorye for to come, which God shal geue. Not onely ye, but we reioyse also i troubles, for so moch as we knowe, ye * trouble bryngeth paciēce, paciēce bryngeth experiēce, experiēce bryngeth hope: As for hope, is letteth vs not come to cōfusion, because the loue of God is shed abrode in oure hertes, by the holy goost which is geuen vnto vs. For whan we were yet weake acordinge to the tyme, Christ dyed for vs vngodly. Now dyeth there scace eny man for the righteous sake: peraduenture for a good man durst one dye. * Therfore doth God set forth his loue towarde vs, in ye Christ dyed for vs, whan we were yet synners: Moch more then shal we be saued from wrath by him seynge we are now made righteous thorow his bloude.

B For yf we were recōcyled vnto God by ye death of his sōne, whā we were yet enemies: moch more shal we be saued by him, now ye we are reconcyled. Not onely that, but we reioyse also in God thorow oure LORDE Jesus Christ, by whom we haue now receaued the attonement.

Wherfore * as by one man synned entred in to the worlde, and death by ye meanes off synne: euen so went death also ouer all men, in so moch as they all haue synned. For synne was in ye worlde vnto the lawe: but where no lawe is, there is not synne regarded. Neuertheles death reigned from Adam vnto Moses, euen ouer them also that synned not with like trangression as dyd Adam, which is ye ymage of him ye was to come. Gen.3.a

But it is not with the gifte as with the synne: for yf thorow the synne of one many be deed, yet moch more plenteously came the grace and gifte of God vpon many * by the fauoure that belonged vnto one man Jesus Christ. Ioh.1.b

And the gifte is not onely ouer one synne, C as death came thorow one synne of one that synned. For the iudgment came of one synne vnto condempnacion, but the gifte to iustifye fro many synnes. For yf by ye synne of one, death raigned by the meanes of one, moch more shal they which receaue the abūdaunce of grace and of the gifte vnto righteousnes, raigne in life by ye meanes of one Jesus Christ. Likewyse thē as by the synne of one, condemnacion came on all men, euen so also by the righteousnes of one, came the iustifienge off life vpon all men. For as by the disobedience of one, many became synners, euen so by the obedience of one shal many be made righteous.

But the lawe in the meane tyme entred, Gal.3.c that synne shulde increace. * Neuertheles Luc.7.l where abundaunce of synne was, there was yet more plenteousnes of grace: that, like as synne had reigned vnto death, euē so mighte grace reigne also thorow righteousnes to euerlastinge life by the meanes of Jesus Christ.

The VI. Chapter.

WHat shal we saye then? Shal we A contynue in synne, that there maye be abundaunce of grace? God forbyd. How shal we lyue in synne, ye are deed from it? * Knowe ye not, that all we which Gal.3.d are baptysed into Jesu Christ, are baptysed Col.2.b in to his death? Therfore are we buried wt 1.Pet.3.c him by baptyme in to death, that, like as Christ was raysed vp from the deed by the glory of the father, * euen so we also shulde Ephe.4. walke in a new life. For yf we be grafted wt Col.3.a him vnto like death, then shal we be like the Heb.9.c resurreccion also: For so moch as we knowe, that oure olde man is crucified with him, that the synfull body mighte ceasse, that

hence forth we shulde serue synne nomore.
Pet.4.a * For he that is deed, is made righteous frō synne.

B But yf we be deed with Christ, we beleue,
Tim.2.b that we shall lyue also with him, and are su-
Apoc.1.d re, * that Christ rayſed from the deed, dyeth nomore: Death shal haue nomore power ouer him. For as touchinge that he dyed, he dyed cōcernynge synne once: but as touchinge that he lyueth, he lyueth vnto God. Lykewyse ye also, counte youre selues to be euen deed concernynge synne, and to lyue vnto God thorow Jesus Christ oure LORDE. Let not synne reigne therfore in youre mortall bodye, that ye shulde obeye vnto the lustes of it. Nether geue ye ouer youre membres vnto synne to be wapens of vnrighteousnes, but geue ouer youre selues vnto God, as they that off deed are become lyuynge, and youre membres vnto God to be wapēs off righteousnes. For synne shal not haue power ouer you, in so moch as ye are not vnder the lawe, but vnder grace.

How then? Shal we synne, because we are not vnder ỹ lawe, but vnder grace? God forbyd. * Knowe ye not, that loke vnto whō
Rom.6.c Pet.2.d ye geue ouer youre selues as seruauntes to obeye, his seruauntes ye are to whom ye obey, whether it be of synne vnto death, or of obediēce vnto righteousnes? But God be thanked, that though ye haue bene the seruauntes of synne, ye are now yet obedient of herte to the ensample off the doctryne, whervnto ye are commytted. For now that ye are made fre from synne, ye are become the seruauntes of righteousnes.

C I wil speake grosly, because of the weaknes of youre flesh. Like as ye haue geuen ouer youre membres to the seruyce of vnclennesse, from one wickednesse to another: Euē so now also geue ouer youre membres to the seruyce of righteousnesse, that they maye be holy. For whan ye were the seruauntes of synne, ye were lowse from righteousnes. What frute had ye at that tyme in those thinges, wherof ye are now ashamed? For the ende of soch thinges is death. But now that ye be fre from synne, and are become the seruauntes of God, ye haue youre frute that ye shulde be holy: but the ende is euer-
Gen.2.c Rom.5.b lastinge life. * For death is the rewarde of synne, but the gifte of God is euerlastinge life.

The VII. Chapter.

A KNowe ye not brethren (for I speake vnto them that knowe the lawe) how that ỹ lawe hath power vpon a man as longe as he lyueth? For the wo-
1.Cor.7.a man ỹ is in subiection to the man, is bounde vnto the lawe whyle the man lyueth: but yf the man dye, then is she lowsed from the lawe that concerneth the man. * Yf she be Num.36.d now with another man, whyle the man lyueth, she shal be called a wedlocke breaker. But yf the man be deed, then is she fre from the lawe, so that she is no wedlocke breaker, yf she be with another man.

Euen so my brethren, ye also are deed vnto the lawe by the body of Christ, that ye shulde be with another (namely vnto him which is rayſed vp from the deed) that we shulde brynge forth frute vnto God. For whan we were in the flesh, the synfull lustes (which were stered vp by the lawe) were mightie in oure membres to brynge forth frute vnto death. But now are we lowsed from the lawe, and deed vnto it, that helde vs captyue, so that we shulde serue in a new conuersacion of the spirite, and not in the olde conuersacion of the letter.

What shal we saye then? Is the lawe B synne? God forbyd: Neuertheles I knewe not synne, but by ỹ lawe. For I had knowne nothinge of lust, yf the lawe had not sayde: * Thou shalt not lust. But then toke syn Rom.7.c Deut.5.c ne occasion at the commaundement, and stered vp in me all maner of lust. For without the lawe synne was deed. As for me, I lyued some tyme without lawe. Howbeit whan the commaundement came, synne reuyued, but I was deed. And the very same commaundement that was geuen me vnto life, was founde to be vnto me on occasion of death. For synne toke occasion at the cōmaundement, and disceaued me, and slewe me by the same commaundement. * The Eſa.42.a 1.Tim.1.a lawe in dede is holy, and the commaundement holy, iust and good. Is that then which is good, become death vnto me? God forbyd. But synne, that it mighte appeare how ỹ it is synne, hath wroughte me death thorow good: that synne mighte be out of measure synfull by the commaundement. For we knowe, that the lawe is spirituall, but I am carnall, * solde vnder synne: Rom.7.b because I knowe not what I do. For I do not ỹ I will, but what I hate, ỹ do I. Yf I do now that which I wil not, thē graunte I, that the lawe is good.

So then it is not I that do it, but synne C that dwelleth in me: for I knowe that in me (ỹ is, in my * flesh) there dwelleth no good Gen.6.a thinge. To wyll is present vnto me, but to per- 1.Tim.1.a fourme ỹ which is good, I fynde not. For ỹ

good that I wyll, do I not: but the evell which I wil not, that do I. Yf I do now that I wil not, then is it not I that do it, but synne that dwelleth in me.

Thus fynde I now by the lawe, ỹ whan I wyl do good, evell is present with me. For I delite in the lawe of God after the inwarde man: but I se another lawe in my membres, which stryueth agaynst ỹ lawe of my mynde, and taketh me presoner in ỹ lawe of synne, which is in my membres. O wretched man that I am, who shal delyuer me from the body of this deathe? I thanke God thorow Jesus Christ oure LORDE. So then wt the mynde I serue ỹ lawe of God, but with the flesh the lawe of synne.

The VIII. Chapter.

A Then is there now no damnacion vnto thē that are in Christ Jesu, which walke not after the flesh, but after ỹ spirete. For ỹ lawe of ỹ spirete (ỹ bryngeth life ī Christ Jesu) hath made me * fre frō the lawe of synne & deathe. * For what vnpossible was vnto ỹ lawe (in as moch as it was weake because of the flesh) ỹ per fourmed God, & sent his sonne in ỹ similitude of synfull flesh, & by * synne dāned synne in ỹ flesh: that the righteousnes requyred of the lawe, mighte be fulfylled in vs, which walke not after the flesh, but after the spirete. For they that are fleshly, are fleshly mynded: but they that are goostly, are goostly mynded. To be fleshly mynded, is deathe: but to be goostly mynded, is life and peace. For to be fleshly mynded is enemyte agaynst God, * sythe it is not subdued vnto ỹ lawe of God, for it can not also. As for thē that are fleshlye, they can not please God. Howbeit ye are not fleshly, but goostly, yf so be that the spirete of God dwell in you. But who so hath not the spirete of Christ, the same is not his. Neuertheles yf Christ be in you, then is the body deed because of synne. But the spirete is life for righteousnes sake.

B Wherfore yf the spirete of him, that rayse vp Jesus from the deed, dwell in you, then shal euen he also that rayse vp Christ from the deed, quycke youre mortal bodies, because ỹ his spirete dwelleth in you. Therfore brethrē we are nowe detters, not to the flesh, to lyue after the flesh: for yf ye lyue after ỹ flesh, ye must dye: but yf ye mortyfye the dedes of the body thorow the spirete, ye shal lyue. For who so euer are led by the spirete of God, are Gods childrē: for ye haue not receaued the spirete of bondage to feare eny more, but ye haue receaued ỹ spirete of adopcion, wherby we crye: Abba, deare father. * The same spirete certifieth oure spirete, that we are the childrē of God. Yf we be childrē, then are we heyres also, namely the heyres of God, and heyres annexed with Christ, yf so be that we suffer together, that we maye be also glorified together. 2. Cor. 1. and 5. a Eph. 1. b

C For I suppose, that the afflicciōns off this tyme, are not worthy of ỹ glorye, which shalbe shewed vpon vs. * For the feruent lōginge of ỹ creature loketh for the appearinge of the childrē of God, because the creature is subdued vnto vanyte agaynst hir will, but for his wyll that hath subdued her vpon hope. For the creature also shal be fre from the bondage of corrupcion, vnto the glorious libertye of the childrē of God. For we knowe, that euery creature groneth, and * trauayleth with vs in payne vnto the same tyme. 2. Cor. 4 * 2. Co. 5 Ioh. 16.

Not they only, but we oure selues also, which haue the first frutes of the spirete, grone within in oure selues for the childshippe, and loke for ỹ delyueraunce of oure bodye. For we are sa̅ued ī dede, howbeit ī hope: but ỹ hope that is sene, is no hope: for how can a man hope for that which he seyeth? But yf we hope for that which we se not, thē do we thorow pacience abyde for it.

D Likewyse the spirete also helpeth oure weaknesse: for we knowe not what we shulde desyre as we oughte: * neuertheles ỹ spirete it selfe maketh intercessiō mightely for vs with vnoutspeakable gronynges. Howbeit he ỹ searcheth the hert, knoweth what the mynde of the spirete is: for he maketh intercessiō for the sayntes accordinge to the pleasure of God. But sure we are, that all thinges serue for the best vnto them that loue of God, which are called of purpose. For those whom he knewe before, hath he ordeyned also before, ỹ they shulde be like fashioned vnto ỹ shappe of his sonne, ỹ he mighte be the first begottē amōge many brethrē. As for those whom he hath ordeyned before, them hath he called also: and whom he hath called, thē hath he also made righteous: and whom he hath made righteous, them hath he glorified also. Esa. 26.

What shal we saye then vnto these thinges? Yff God be on oure syde, who can be agaynst vs. * Which spared not his owne sonne, but hath geuen him for vs all: how shal he not with him gene vs all thinges also? Who wyl laye eny thinge to ỹ charge of Gods chosen? Here is God that maketh Nu. 14. a Esa. 50. b * Ge. 22 Esa. 53. c

rightyous, who wil then condemne? Here is Christ that is deed, yee rather which is rayséd vp agayne, which is also on ỳ right hande of God, and maketh intercession for vs.

Who will separate vs from the loue of God? Trouble? or anguysh? or persecuciō? or honger? or nakednesse? or parell? or swerde? As it is wrytten: For thy sake are we kylled all the daye longe, we are counted as shepe appoynted to be slayne. Neuertheles se in all these thinges we ouercome farre, for his sake that loued vs. For sure I am, that nether death ner life, nether angell, ner rule, nether power, nether thinges present, nether thinges tocome, nether heyth, ner loweth, nether eny other creature shalbe able to separate vs from the loue of God, which is in Christ Jesu oure LORDE.

al.43.c

The IX. Chapter.

A I Saye the trueth in Christ, and lye not (wherof my conscience beareth me witnesse in the holy goost) that I haue greate heuynesse & contynuall sorowe in my hert. * I haue wyshed my selfe to be curséd from Christ for my brethren, that are my kynsmen after the flesh, which are off

o.21.g

Israel: * vnto whom pertayneth the childshippe, and the glory, and the couenauntes and lawe, and the seruyce of God, and the promyses: whose are also the fathers, off whom (after the flesh) commeth Christ, * which is God ouer all, blessed for euer, Amē.

o.19.a ut.7.a om.1.c

B But I speake not these thinges, as though the worde of God were of none effecte: for they are not all Israelites, which are of Israel: * nether are they all children, because they are the sede of Abraham: * but in Isaac shal the sede be called vnto the, that is, They which are children after the flesh, are not the children of God, but the children of the promes are counted for the sede. For this is a worde of the promes, where he sayeth: Aboute this tyme wyl I come, and Sara shal haue a sonne.

om.2.c al.4.c en.21.b en.18.b

B Howbeit it is not so with this onely, but also whan Rebecca was with childe by one (namely by oure father Isaac) or euer the childrē were borne, & had done nether good ner bad (that the purpose of God might stōde accordinge to the eleccion, not by the deseruynge of workes, but by the grace of the caller) it was sayde thus vnto her: The greater shal serue the lesse. As it is wrytten: * Jacob haue I loued, but Esau haue I hated.

en.25.c al.1.a

What shal we saye then? Is God then vnrighteous? God forbyd. For he sayeth vnto Moses: I shewe mercy, to whom I shewe mercy: and haue cōpassion, on who I haue compassion. So lyeth it not then in eny mans wyll or runnynge, but in the mercy of God. For the scripture sayeth vnto Pharao: For this cause haue I stered the vp, euen to shewe my power on the, that my name mighte be declared in all lōdes. Thus hath he mercy on whom he wyl: and whom he wyl, he hardeneth.

Exo.

Thou wilt saye then vnto me: Why blameth he vs yet? For who can resiste his will? O thou man, who art thou, that disputest with God? Sayeth the worke to his workman: Why hast thou made me on this fashion? Hath not the potter power, out of one lompe of claye to make one vessell vnto honoure, and another vnto dishonoure? Therfore whan God wolde shewe wrath, and to make his power knowne, he broughte forth with greate pacience the vessels off wrath, which are ordeyned to damnacion: that he mighte declare the riches off his glorye on ỳ vessels of mercy, which he hath prepared vnto glorye, whom he hath called (namely vs) not onely of the Jewes, but also of the Gentyles. As he sayeth also by Osee: I wil call that my people, which is not my people: and my beloued, which is not ỳ beloued. And it shal come to passe in ỳ place, where it was sayde vnto them: Ye are not my people, there shal they be called the children of the lyuynge God. But Esay crieth ouer Israel: * Though the nombre of the children of Israel be as the sonde of the see, yet shal there but a remnaunt be saued. For there is the worde, that fynisheth and shorteneth in rightyousnes: for a shorte worde shal God make vpon earth. And as Esay sayde before: Excepte the LORDE of Sabbaoth had lefte vs sede, we shulde haue bene as Sodoma, and like vnto Gomorra.

Exo. Rec. 9.Tim. Ose. Esa. Zach. Esa.

What shal we saye then? This wil we saye: The heythen which folowed not rightyousnes, haue ouertaken rightyousnes: but I speake of the rightyousnes that commeth of faith. Agayne, Israel folowed the lawe of rightyousnes, and attayned not vnto the lawe of rightyousnes. Why so? Euen because they soughte it not out of faith, but as it were out of the deseruynge of workes. For they haue stombled at the stomblinge stone. As it is wrytten: Beholde, I laye in Sion a stone to stōble at, and a rocke to be offended at: and who so euer beleueth on him, shal not be confounded.

Esa. Esa.

The X. Chapter.

A BRethren, my hertes desyre, & prayer vnto God for Israel is, that they might be saued. For I beare them recorde, that they are zelous for Gods cause, but not wt vnderstondinge. For they knowe not the righteousnes which auayleth before God, and go aboute to manteyne their awne righteousnes: and thus they are not subdued vnto the righteousnes, that is of value before God. * For Christ is the ende of the lawe, vnto righteousnes for euery one yt beleueth. Moses wryteth of ye righteousnes which commeth of the lawe, that the man which doth ye same, shal lyue therin. But ye righteousnes which cõmeth of faith, speaketh on this wyse: * Saye not in thine hert: Who wil go vp in to heauẽ? (that is nothinge els then to fetch Christ downe) Or who wyl go downe in to ye depe? (that is nothinge els thẽ to fetch vp Christ from the deed.) But what sayeth the scripture? The worde is nye the, euen in thy mouth and in thine hert. This is ye worde of faith ye we preach.

For yf thou knowlegest Jesus with thy mouth, that he is the LORDE, and beleuest in thine hert, that God hath rayseḍ him vp from the deed, thou shalt be saued. For yf a man beleue from the hert, he shalbe made righteous: and yf a mã knowlege with the mouth, he shal be saued. For the scripture sayeth: Who so euer beleueth on him, shal not be confounded.

Here is no difference, nether of the Jewe ner of the Gentyle. For one is LORDE of all, which is riche vnto all ye call vpõ him. * For who so euer shal call vpon the name of the LORDE, shalbe saued. But how shal they call vpõ him, on whõ they beleue not? How shal they beleue on him, of whõ they haue not herde? How shal they heare without a preacher? But how shal they preach, except they be sent? As it is wryttẽ: How beutyfull are the fete of thẽ ye preach peace, ye bringe good tidinges? But they are not all obedient vnto the Gospell. For Esaye sayeth: LORDE, who beleueth oure preachinge? So thẽ faith cõmeth * by hearynge, but hearinge cõmeth by the worde of God.

But I saye: Haue they not herde? No doute their sounde wẽte out in to all londes, and their wordes in to the endes of the worlde. But I saye: Hath not Israel knowne? First, Moses sayeth: I wil prouoke you to envye, by them that are not my people: & by a foolish nacion wyl I anger you. Esaye after him is bolde, and sayeth: I am founde of them, that sought me not: & haue appeared vnto them, that axed not after me. But vnto Israel he sayeth: All the daye lõge haue I stretched forth my handes vnto a people ye beleueth not, but speaketh agaynst me. Esai. 65.

The XI. Chapter.

I Saye then: Hath God thrust out his people? God forbyd: for I also am an Israelite, of the sede of Abraham out of the trybe of Ben Jamin. God hath not thrust out his people, whom he knewe before. Or wote ye not what the scripture sayeth of Elias, how he maketh intercessiõ vnto God agaynst Israel, and sayeth: LORDE, they haue slayne thy prophetes, & dygged downe thine altares, and I am lefte ouer onely, and they seke my life? But what sayeth the answere of God vnto him? I haue reserued vnto me seuen thousande men, which haue not bowed their knee before Baal. Euẽ so goeth it now at this tyme also wt this remnaunt after ye eleccion of grace. * Yf it be done of grace, thẽ is it not of deseruynge: els were grace no grace. But yf it be of deseruynge, then is grace not thinge: els were deseruynge no deseruynge.

What thẽ? Israel hath not optayned ye which he soughte, but the eleccion hath optayned it. As for ye other, they are blynded. As it is wryttẽ: God hath geuen them the spirite of vnquyetnesse, eyes that they shulde not se, and eares that they shulde not heare, euẽ vnto this daye. And Dauid sayeth: Let their table be made a snare to take thẽ with all, & an occasiõ to fall, & a rewarde vnto thẽ. Let their eyes be blynded that they se not, and euer bowe downe their backes.

I saye then: Haue they therfore stombled, ye they shulde cleane fall to naughte? God forbyd: but thorow their fall is saluacion happened vnto ye heythen, that he mighte prouoke them to be zelous after them. For yf their fall be the riches of the worlde, and the mynisshinge of thẽ the riches of the heythen: how moch more shulde it be so, yf their fulnesse were there? I speake vnto you heythen: for in as moch as * I am ye Apostle of the heythen, I wil prayse myne office, yf I mighte prouoke them vnto zele, which are my flesshe, and saue some of them. For yf the losse of them by the recõcylinge of the worlde, what were that els, then as yf life were taken of the deed? Yf the begynnynge be holy, then is all ye dowe holy: * and yf the rote be holy, then are the braunches holy also.

But though some of ye braunches now be brokẽ, and thou, whã thou wast a wylde olyuetre, art grafte in amonge them, and made

Esai. 65.
Rom. 1. a
1. Tim. 2. b
2. Tim. 1. b
Esa. 27. b

partaker of the rote and sappe of the * olyue tre, boost not thy selfe agaynst the braunches. Yf thou boost thy selfe agaynst them, then bearest not thou the rote, but the rote beareth the. Thou wilt saye then: the braunches are brokē of, that I might be grafted in. Thou sayest well. They are broken of because off their vnbeleue, but thou stondest thorow beleue * Be not thou hye mynded, but feare, seynge God hath not spared the naturall braunches, lest he also spare not the.

Jere.11.c

Eccl.7.c

Beholde therfore the kyndnesse and rigorousines off God: on them which fell, rigorousines: but towarde the, kyndnes, yf thou contynue in the kyndnesse. Els shalt thou be hewē of: * and they, yf they byde not styll in vnbeleue, shal be grafted in agayne. For God is of power to graffe thē in agayne. For yf thou be cut out of the naturall wilde olyue tre, and grafted (contrary to nature) in the good olyue tre, how moch more shal they that are naturall, be grafted in their awne olyue tre agayne?

2.Cor.3.c

D

I wolde not that this secrete shulde be hyd from you brethrē (lest ye shulde be wyse in youre awne cōsaytes) that partly blyndnesse is happened vnto Israel, * so longe tyll the fulnesse of the Heythen be come in, and so all Israel shalbe saued. As it is wrytten: There shal come out of Sion he that doth delyuer, and shal turne awaye vngodlynes from Jacob. And this is my couenaūt with them, whā I shal take awaye their synnes. As concernynge the Gospell, I holde them as enemies for youre sakes: but as touchinge the eleccion, I loue them for the fathers sakes.

Luc.21.c

Psal.13.a
Isa.59.c

For verely the giftes & callynge of God are soch, that it can not repente him of them. For likewyse as ye also in tyme passed haue not beleued, but now haue optayned mercy thorow their vnbeleue: Euen so now haue they not beleued on the mercy which his happened vnto you, that they also maye optayne mercy. For God hath closed vp all vnder vnbeleue, that he mighte haue mercy on all.

O the depenesse of the riches, both of the wysdome and knowlege of God: How incomprehensible are his iudgmentes, and his wayes vnsearcheable: * For who hath knowne the mynde of the LORDE? Or who hath bene his councell gever * Or who hath geuē him ought afore hande, that he mighte be recompenced agayne? For of him, and thorow him, and in him are all thinges. To him be prayse for ever, Amen.

Sap.17.a
*Sap.9.b
Isa.40.b
1.Cor.2.b
Isa.44.c

The XII. Chapter.

I Beseke you brethrē by the mercyfulnesse of God, that ye geue ouer youre bodies for a * sacrifice, yͭ is quycke holy, and acceptable vnto God, which is yͤ reasonable seruynge off God. And fashion not youre selues like vnto this worlde, but be chaunged thorow the renewynge off yͤ mynde, yͭ ye maye proue, what thinge that good, yͭ acceptable, & perfecte wil of God is. For I saye thorow the grace yͭ is geuē me, vnto euery man amonge you: * that no man esteme off him selfe more, then it becōmeth him to esteme: but that he discretly iudge of himselfe, acordinge as God hath dealte vnto euery man the measure of faith. For like as we haue many membres in one body, but all the membres haue not one maner of operacion: Euen so we beynge many are one body in Christ. But amonge oure selues euery one is the membre of another, and haue dyuers giftes, acordinge to the grace that is geuen vnto vs * Yf eny man haue the gifte of prophecienge, let it be acordinge to the faith.

Rom.

1.Cor.

B

* Let him that hath an office, wayte vpō the office: let him that teacheth, take hede to the doctryne: Let him that exhorteth, geue attēdaunce to the exhortacion. Yf eny mā geueth, let hī geue with syngleneſſe. Let him that ruleth, be diligent. * Yf eny man shewe mercy, let him do it with chearfulnesse. Let loue be without dissimulacion. Hate that which is euell: Cleue vnto that which is good. Be kynde one to another with brotherly loue. In geuynge honoure go one before another. * Be not slouthfull in the busynesse that ye haue in hande. Be feruent in the spirite. Applye youre selues vnto the tyme. Reioyse in hope, be pacient in trouble. Continue in prayer. Distribute vnto the necessities of the sayntes. * Be glad to harborow. Blesse thē that persecute you. Blesse, & curse not. Be mery with them that are mery and wepe with them that wepe.

1.Pet.

Eccl.

Heb.

Be of one mynde amonge youre selues. C Be not proude in youre awne consaytes, but make youre selues equall to them of yͤ lowe sorte. Be not wyse in youre awne opinions * Recompēse vnto no man euell for euell. Prouyde honestie afore hāde towarde euery mā. Yf it be possible (as moch as in you is) haue peace with all men.

Rom.

Dearly beloued, auenge not youre selues, but geue rowme vnto the wrath off God. For it is wrytte: Vengeaunce is myne, and I wil reward, sayeth yͤ LORDE. Therfore

yf thine enemye hunger, fede him: Yf he thyrst, geue him drinke. For in so doinge thou shalt heape coales of fyre vpō his heade. Be not ouercome with euell, but ouercome thou euell with good.

The XIII. Chapter.

LEt euery soule submytte him selfe to the auctorite off the hyer powers.* For there is no power but of God. The powers that be, are ordeyned of God: so that who so euer resisteth the power, resisteth the ordinaunce of God. And they that resiste, shal receaue to them selues dānacion. For rulers are not to be feared for good workes, but for euell. Yf thou wilt be without feare off the power, do well then, and thou shalt haue prayse of the same: for he is the minister off God for thy wealth. But yff thou do euell, then feare, for he beareth not the swerde for naughte. For he is the mynister of God, a taker of vengeaunce, to punyshe him that doth euell. Wherfore ye must nedes obeye, not onely for punyshmēt, but also because of conscience. For this cause must ye geue trybute also. For they are Gods mynisters, which māteyne ẏ same defence.

Geue to euery man therfore his dutye: tribute, to whom tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honoure, to whom honoure pertayneth. Owe nothinge to eny man, but to loue one another. For he that loueth another, hath fulfylled the lawe. For where it is sayde:(* Thou shalt not breake wedlocke: thou shalt not kyll: thou shalt not steale: thou shalt not beare false witnesse: thou shalt not lust) and yf there be eny other commaundement, it is compreheded in this worde: Thou shalt loue thy neghboure as thy selfe. Loue doth his neghboure no euell. Therfore is loue ẏ fulfillynge of the lawe.

And for so moch as we know this, namely the tyme * that the houre is now for vs to ryse from slepe (For now is oure saluacion nearer, then whan we beleued: the nighte is past, but the daye is come nye.) Let vs therfore cast awaye ẏ workes of darknesse, and put on the armoure of lighte. Let vs walke honestly as in the daye, * not in excesse off eatinge and in dronkennesse, not in chamburynge and wantonnesse, not in stryse and enuyenge: but put ye on the LORDE Jesus Christ, * and make not prouysion for ẏ flesh, to fulfill the lustes of it.

The XIIII. Chapter.

HIm that is weake in the faith, receaue vnto you, and trouble not the consciences. One beleueth that he maye eate all thinge: but he that is weake, eateth herbes. Let not him that eateth, despyse him that eateth not: and let not him which eateth not, iudge him that eateth: for God hath receaued him.* Who art thou, that iudgest another mans seruaūt? He stondeth or falleth vnto his LORDE: Yee he maye well stōde, for God is able to make hī stōde. Some man putteth differēce betwene daye ẏ daye, but another man counteth all dayes alyke.* Let euery man be fire of his meanynge. He that putteth difference in the daye, doth it vnto the LORDE: ẏ he that putteth no differēce in the daye, doth it vnto ẏ LORDE also. He ẏ eateth, eateth vnto the LORDE, for he geueth God thākes: and he that eateth not, eateth not vnto ẏ LORDE, and geueth God thankes. For none of vs lyueth to him selfe, and none dyeth to him selfe. Yf we lyue, we lyue vnto the LORDE: Yf we dye, we dye vnto the LORDE. Therfore, whether we lyue or dye, we are the LORDES.

For therto dyed Christ, and rose agayne, and reuyued, that he mighte be * LORDE both of deed and quycke. But why iudgest thou ẏ brother? Or thou other, why despysest thou ẏ brother? We shal all be brought before ẏ iudgmēt seate of Christ. For it is writtē: As truly as I lyue, (sayeth the LORDE) all knees shal bowe vnto me, ẏ all tūges shal knowlege vnto God. Thus shal euery one of vs geue acomptes for himselfe vnto God. Let vs not therfore iudge one another eny more. But iudge this rather, ẏ nomā put a stomblinge blocke or an occasion to fall in his brothers waye.* I know, ẏ am full certified in ẏ LORDE Jesu, ẏ there is nothinge cōmen of it selfe: but vnto him ẏ iudgeth it to be cōmen, to him is it cōmen. But yf ẏ brother be greued ouer ẏ meate, thē walkest thou not now after charite. Destroye not wt thy meate, him, for whom Christ dyed,

Se therfore that youre treasure be not euell spokē of. For the kyngdome of God is not meate and drynke, but righteousnes, ẏ peace, and ioye in the holy goost. He that in these thinges serueth Christ, pleaseth God, ẏ is cōmended of mē. Let vs therfore folowe those thinges which make for peace, ẏ thinges wherwith one maye edifye another. Destroye not ẏ worke of God for eny meates sake. All thinges truly are cleane, but it is euell for ẏ mā, which eateth wt hurte of his cōscience* It is moch better ẏ thou eate no flesh, and drynke no wyne, nor eny thinge, wherby

thy brother stombleth, or falleth, or is made weake. Hast thou faith, have it with ỹ selfe before God. Happye is he, that cõdemneth not him selfe in ỹ thinge which he alloweth. But he that maketh conscience of it and yet eateth, is dampned: because he doth it not of faith. For * what so euer is not of faith, that same is synne. Tit 1.c

The XV. Chapter.

A WE that are stronge * ought to beare ỹ fraylnesse of them which are weake, and not to stonde in oure awne consaytes. Let euery one of vs ordre himselfe so, that he please his neghboure vnto his welth and edifienge: For Christ pleased not himselfe, but as it is wrytten: The rebukes of them which rebuked the, are fallen vpon me. * What so euer thinges are wrytte afore tyme, are wrytten for oure learnynge, that we thorow pacience and comforte off the scriptures, might haue hope. The God of pacience and consolacion graunte you to be like mynded one towarde another, accordinge vnto Jesu Christ, that ye beynge of one mynde, maye w̃ one mouth prayse God the father of oure LORDE Jesu Christ. Gal.6.a Pſal.68.b * Ro.4.d

Wherfore receaue ye one another, as Christ hath receaued you to the prayse off God. But I saye that Christ Jesus was a mynister of the circumcision for the trueth of God, to cõfirme the promyses made vnto the fathers, and that the Heythen mighte prayse God because of mercy, as it is wrytten: For this cause wyl I prayse the amõge the Gẽtyles, and synge vnto thy name. And agayne he sayeth: Reioyse ye Heythen with his people. And agayne: * Prayse the LORDE all ye Gentiles, and laude him all ye nacõs. And agayne Esay sayeth: There shalbe the rote of Jesse, and he that shal ryse to rule the Gentyles, in him shal the Gentyles trust. The God off hope fyll you w̃ all ioye and peace in beleuynge, ỹ ye maye be plenteous in hope thorow ỹ power of the holy goost. 2 Re.22.g Pſal.17.c Deu.32.f * Pſa.116.a B

I my selfe am full certified of you (my brethren) that ye youre selues are full of goodnes, fylled with all knowlege, so that ye are able to exhorte one another. Neuertheles (brethrẽ) I have sẽ what more boldly wrytten vnto you, as one that putteth you in remembraunce, for the grace that is geuẽ me of God, that I shulde be a mynister of Jesu Christ amonge the Heythen, to declare the gospell of God, that the Heythen might be an acceptable offerynge vnto God, sanctified by the holy goost. Therfore maye I booste myselfe thorow Jesu Christ, that I medle with thinges perteyninge vnto God. For I durst not speake ought, excepte Christ had wroughte the same by me, to make the Heythen obediẽt thorow worde and dede, thorow the power of tokens and wonders, and thorow the power of the sprete of God, so that from Jerusalẽ, and roũde about vnto Illyricon, I haue fylled all with the Gospell of Christ. So haue I enforced myselfe to preach ỹ Gospell, not where Christes name was knowne, lest I shulde buylde on another mans foundacion, but as it is wrytten: To whom he was not spoken of, they shal se: and they that haue not herde, shal vnderstonde. This is also the cause, wherfore I haue bene oft tymes let to come vnto you. But now syth I haue nemore place in these countrees, hauynge yet a desyre many yeares sence to come vnto you, whan I shal take my iourney in to Spayne, I wil come to you: for I trust that I shal passe ỹ waye and se you, and to be broughte on my waye thitherwarde by you: but so, that I first refresh my selfe a litle with you. C

But now go I to Jerusalem, to mynister vnto the sayntes. For they of Macedonia and Achaia haue wyllingly prepared a commen colleccion together, for the poore sayntes at Jerusalem. They haue done it wyllingly, and their detters are they. * For yf ỹ Heythen be made partakers off their spirituall thinges, their dutye is to mynister vnto the in bodely thinges. Now whan I haue persourmed this, and haue broughte thẽ this frute sealed, I wil take my iourney by you in to Spayne. But I am sure whan I come vnto you, that I shal come with ỹ full blessynge of the Gospell of Christ. D Ro.15.a 1.Co.16.a 2.Co.8.a and 9.a 1.Co.9.a Gal.6.a

I beseke you brethren thorow oure LORDE Jesu Christ, and thorow the loue of the sprete, ỹ ye helpe me in my bussynes with youre prayers vnto God for me, that I maye be delyuered from the vnbeleuers in Jewrye and that this my seruyce which I do to Jerusalem, maye be accepted of the sayntes, ỹ I maye come vnto you with ioye by ỹ wyll of God, and refreshe my selfe with you. The God of peace be with you all. Amen.

The XVI. Chapter.

I Commende vnto you Phebe oure sister, which is a mynister of the congregacion of Cenchrea, that ye receaue her in the LORDE, as it be cõmeth the sayntes, and that ye helpe her in what soeuer busynesse she hath neade off you. For she hath succoured many, and myne awne selfe also. J

Grete Priſca and * Aquila my helpers in Christ Jesu, which for my life haue layed downe their awne neckes: vnto whom not Jonely gene thankes, but all the congregacions of the Heythen. Grete the congregacion also in their house. Salute Epenetos my beloued, which is ỳ first frute amõge thẽ of Achaia ĩ Christ. Grete Mary, which hath bestowed moch laboure on vs. Salute Andronicus & Junia my cosẽs, & felowe presoners, which are awncient Apostles, & were before me in Christ. Grete Amplias my beloued in ỳ LORDE. Salute Vrban õ helper in Christ, & Stachis my beloued. Salute Apelles approued in Christ. Salute them which are of Aristobolus housholde. Salute Herodion my kynßman. Grete thẽ which are of Narcissus housholde in the LORDE Salute Tryphena & Tryphosa, which haue laboured in ỳ LORDE. Salute my beloued Persis, which hath laboured moch & ỳ LORDE. Salute Ruffus ỳ chosen in ỳ LORDE: & his mother & myne. Grete Asyncritus, Phlegõ, Herman, Patrobas, Hermen, & ỳ brethrẽ wt thẽ. Salute Philologus & Julia, Nerius & his sister, & Olympa, & all the sayntes. wt thẽ Salute one another wt an holy kysse. The cõgregacions of Christ salute you.

I beseke you brethren, marke them which cause deuysion & gene occasions of euell, contrary to ỳ doctryne which ye haue learned, & avoyde them. For they ỳ are soch, serue not the LORDE Jesu Christ, * but their awne belly: & thorow swete preachinges & flateringe wordes, they disceaue ỳ hertes of ỳ innocents. For youre obedience is published amonge all men, therfore am I glad of you.

But yet I wolde haue you wyse in that which is good, & symple in euell. The God of peace treade Sathan vnder yõ fete shortly. The grace of õ LORDE Jesu Christ be with you * Timotheus my helper, & * Lucius, & * Jason, & * Sopater my kynsmẽ salute you. I Tertius which haue writtẽ this epistle in ỳ LORDE, salute you * Gaius myne ooste & ỳ ooste of ỳ whole cõgregacion saluteth you. Erastus ỳ chãberlaine of ỳ cite saluteth you & Quartus a brother saluteth you. The grace of õ LORDE Jesu Christ be wt you all Amẽ,

To him ỳ is of power to stablyshe you, acordinge to my Gospell & preachinge of Jesu Christ, wherby is vttered ỳ mystery which hath bene kepte secrete, sence ỳ worlde begãne, but now is opened, & shewed by the scriptures of ỳ prophetes, at the cõmaundemẽt of the euerlastinge God, vo set vp ỳ obedie of ỳ faith amonge all Heythen: * to the same God, which alone is wyse, be prayse thorow Jesus Christ for euer, Amen.

To the Romaynes.

Sent from Corinthum, by Phebe, which was a myniſter of the congregacion at Cenchrea.

The first Epistle of the Apostle S. Paul, to the Corinthians.

The summe of this Epistle.

Chap. I. He commendeth the Corinthians, exhorteth thẽ to be of one mynde, & rebuketh the diuysion that was amonge them. Wordly wysdome is foolishnes before God, yee there is no wysdome but in the despysed crosse of Christ.

Chap. II. It is not eloquence and glorious paynted wordes of wordly wysdome, that can edifie and conuerte soules vnto Christ: but the playne wordes of the scripture, for, they make mencion of him and his crosse.

Chap. III. Paul rebuketh the sectes and authores therof. Christ is the foũdacõ of his church No man ought to reioyce in men, but in God.

Chap. IIII. The preachers are but mimisters. Judgment belongeth only vnto God.

Chap. V. After what maner Paul curseth the man, that had committed fornicacion with his mother in lawe.

Chap. VI. He rebuketh thẽ for goinge to lawe together before the Heithen, and reprouеth vnclennesse.

Chap. VII. Of mariage, virginite and wyddowheade.

Chap. VIII. He rebuketh thẽ that vse their liberte to the slaunder of other, & sheweth how men ought to behaue thẽ towarde soch as be weake.

Chap. IX. Loue forbeareth the thinge that she maye do by the lawe. He exorteth them to runne on forth in the course that they haue begonne.

Chap. X. He feareth them with the ensamples of the olde Testament, and exorteth them to a godly conuersacion.

Chap. XI. He rebuketh thẽ for the abuse and misordre that they had aboute the Sacramẽt of the body and blonde of Christ, and bringeth them agayne to the first institucion.

Chap. XII. The diuersite of the giftes of the holy goost, geuen to the cõforte and edifienge of one another, as the membres of a mans body serue one another.

Chap XIII. The nature and condicions of loue.

Chap. XIIII. Paul sheweth that the gift of prophecie, interpretinge, or preachinge, excelleth the gift of tunges, and how they ought both to be vsed.

Chap. XV. The resurrecion of the deed.

Chap. XVI. He putteth thẽ in remembraunce of the gadderynge for the poore christẽ at Jerusalẽ, and concludeth his epistle with the salutacions of certayne louynge brethren.

The first Epistle of the Apostle S. Paul, to the Corinthians.

The first Chapter.

A PAul, called to be an Apostle of Jesus Christ thorow ỹ will of God, and brother * Sosthenes, vnto the congregacion off God which is at Corinthum, to them that are * sanctified in Christ Jesus, sayntes by callinge, with all them that call vpon the name of oure LORDE Jesus Christ, in every place both off theirs and oures. * Grace be with you and peace from God oure father, and from the LORDE Jesus Christ.

Act.18.b

Ioh.17.c Heb.9.c

2.Cor.1.a

I thāke my God allwayes on youre behalfe, for the fauoure of God which is geuē you in Jesus Christ, that in all poyntes ye are made ryche by him, in every worde, and in all māner of knowlege (euē as ỹ preachinge of Christ is confirmed in you) so that ye wante nothinge in eny gifte, and wayte but for the appearinge of oure LORDE Jesus Christ: which shal strengthe you also vnto ỹ ende, that ye maye be blameles̄e in the daye of oure LORDE Jesus Christ. * For God is faithfull, by whō ye are called vnto the fellishippe of his sonne Jesus Christ oure LORDE.

Num.23.c 1.Co.10.b 1.Tess.5.c

B But I beseke you brethrē thorow the name of oure LORDE Jesus Christ, that ye all speake one thinge, and let there be no discension amonge you, but that ye be perfecte in one meanynge. For it is shewed me (my brethren) of you, by them which are of ỹ housholde of Cloes, that there is stryfe amonge you. I speake of that, which every one of you sayeth: I holde of Paul. Another, I holde of * Apollo. The thirde, I holde of Cephas. The fourth, I holde off Christ. Is Christ then deuyded in partes? Was Paul crucified for you? Or were ye baptysed in ỹ name of Paul? I thanke God that I haue baptised none of you, but * Crispus and Gaius: lest eny shulde saye, ỹ I in myne awne name had baptised. I baptysed also ỹ housholde of Stephana. Farthermore knowe I not, whether I baptysed eny other. For Christ sent me not to baptyse, but to preach the Gospell, not with wyßdome of wordes, lest ỹ crosse of Christ shulde haue bene made of none effecte.

Act.18.c

For the worde of ỹ crosse is foolishneße to thē that perishe * but vnto vs which are saued, it is the power of God. For it is wrytē: * I wyl destroye the wyßdome of the wyse, & wil cast away the vnderstondinge of ỹ prudēt. * Where are the wyse? Where are ỹ scrybes? where are ỹ disputers of this worde? hath not God made the wyßdome of this worlde foolishneße? For in so moche as the worlde by the wyßdome therof knewe not God in his wyßdome, it pleased God thorow foolish preachinge to saue them ỹ beleue. For * the Jewes requyre tokens, and the Grekes are after wyßdome. But we preach Christ the crucified: to the Jewes an occasion off fallinge, and vnto the Grekes foolishnes. But vnto them that are called (both Jewes and Grekes) we preach Christ the power of God and * the wyßdome off God.

For the foolishnes of God is wyser then men: and the weaknes of God is strōger then men. Brethren loke on youre callinge, how that * not many wysemē after the flesh, not many mighty, not many of hye degre are called: but that foolish is before the worlde, hath God chosen, that he mighte cōfounde the wyse: And that weake is before ỹ worlde, hath God chosen, ỹ he mighte confounde the mighty. And the vyle and despysed before the worlde hath God chosen, yee and that which is nothinge, that he mighte destroye that which is oughte, that no flesh shulde reioyse in his presence. Of the same are ye also in Christ Jesu, which of God is made vnto vs wyßdome and * righteousnes, and * sanctifienge and redēpcion, that, accordinge as it is wrytten: * He that reioyseth, shulde reioyse in the LORDE.

The II. Chapter.

AND I brethrē, whā I came vnto you came not wt hye wordes or hye wyßdome, to shewe vnto you the preachinge of Christ. For I shewed not forth my selfe

amonge you that I knewe eny thinge, saue onely Jesus Christ, euen the sam that ewas crucified. And I was amonge you in weaknes, and in feare, and in moch tremblinge: * and my worde and my preachinge was not with entysinge wordes of mans wysdome, but in shewinge of the spirete and of power: that youre faith shulde not stonde in the wysdome of men, but in the power of God.

That we speake of, is wysdome amonge thē ỳ are perfecte: not ỳ wysdome of this worlde, nether of the rulers of this worlde which go to naughte: but we speake of the wysdome of God, which is in secrete and lyeth hyd: which God ordeyned before the worlde vnto oure glorye: * which none of ỳ rulers of this worlde knewe. For yf they had knowne it, they had not crucified the LORDE of glorye, but as it is wrytten: * The eye hath not sene, and the eare hath not herde, nether hath it entred in to the hert of man that God hath prepared for them that loue him.

But God hath opened it vnto vs by his spirete. * For the spirete searcheth out all thinges, yee euen the depenesses of the Godheade. For what mā knoweth what is in man, saue the spirete of mā which is in him? Euen so no man knoweth what is in God, saue ỳ spirete of God. As for vs, we haue not receaued the spirete of this worlde, but the spirete which cōmeth of God, so that we cā knowe what is geuē vs of God: which we also speake, not with commynge wordes of mās wysdome, but with the cōynge wordes of the holy goost, and iudge spirituall matters spiritually. Howbeit the naturall man perceaueth nothinge of ỳ spirete of God. It is foolishnes vnto him, and he can not perceaue it: for it must be spiritually discerned. * But he that is spirituall, discusseth all thinges, and he is iudged of no man. * For who hath knowne ỳ mynde of the LORDE? Or who shal enfourme him? But we haue the mynde of Christ.

The III. Chapter.

AND I brethren, coulde not speake vnto you as vnto spirituall, but as vnto carnall, euen as vnto babes in Christ. * I gaue you mylke to drynke, and not meate, for ye mighte not then awaye withall, nether maye ye yet euen now, in so moch as ye are yet fleshlye. For * seynge there is envyenge, stryfe, and discencion amonge you, are ye not fleshly, & walke after ỳ maner of men? For whan one sayeth: I holde of Paul: another, I holde of Apollo, are ye not thē fleshlye? What is Paul? What is Apollo? Euē mynisters are they, by whom ye are come to the beleue, and the same, accordinge as the LORDE hath geuen vnto euery man. I haue planted, Apollo hath watred, * but God hath geuen the increace. So then nether is he that planteth, eny thinge, nether he that watreth, but God which geueth the increace. As for him that planteth, and he that watreth, ỳ one is as the other: but yet shal euery one receaue his rewarde accordinge to his laboure. For we are Gods labourers, ye are Gods husbandry, ye are Gods buyldinge. Joh.6 g Act.2.c

Accordinge to the grace of God which is geuen vnto me, as a wyse buylder haue I layed the foundacion, but another buyldeth theron. Yet let euery man take hede how he buyldeth theron. * For other foūdacion can no man laye, then that which is layed, the which is Jesus Christ. But yf eny man buylde vpon this foundacion, golde, syluer, precious stones, tymber, haye, stobble, euery mās worke shal be shewed. * For the daye of the LORDE shal declare it, which shal be shewed with fyre: and the * fyre shal trye euery mās worke what it is. Yf eny mans worke that he hath buylde theron, abyde, he shal receaue a rewarde: Yf eny mans worke burne, he shal suffre losse: but he shal be saued himselfe, neuertheles as thorow fyre. B Mat.16.c Esa.28.c 1.Pet.1.b and 4.b

* Knowe ye not that ye are the temple of God, and that the spirete of God dwelleth in you? Yf eny man defyle the tēple of God, him shal God destroye. For the temple of God is holy, which ye are. Let no mā disceaue himselfe. Yf eny man thinke himselfe wyse amōge you, let him become a foole in this worlde, that he may be wyse. For the wysdome off this worlde is foolishnes with God. For it is wrytten: * He compaseth the wyse in their craftynesse. And agayne: * The LORDE knoweth the thoughtes of the wyse, that they are vayne. Therfore let no man reioyse in men. For all is youres, whether it be Paul or Apollo, whether it be Cephas or the worlde, whether it be life or death, whether it be presente or for to come. All is youres, but ye are Christes, and Christ is Gods. 1.Cor.6.c 2.Cor.6. Heb.3.a Rom.1.c Iob.5.b Psal.93.b

The IIII. Chapter.

LEt every man this wyse esteme vs, euen for the mynisters of Christ, and stewardes of the * secretes of God. Now is there no more requyred of the stewardes, then, that they be founde * faithfull. It is but a small thinge vnto me, that I A 2.Cor.6.a *Deu.29.d Iere.23.e Luc.12.

shulde be iudged of you, or of mans daye, nether iudge I myne awne selfe. I knowe nought by my selfe, * yet am I not therby iustified. It is the LORDE that iudgeth me. Therfore iudge ye nothinge before ỹ tyme, vntyll the LORDE come, which shal bringe it to lighte that is hyd in darknesse, and opē the councels of ỹ hertes, and thē shal euery one haue prayse of God.

Ioh.9.a

B These thinges brethren haue I described in myne awne preson & in Apollos for youre sakes, that ye mighte lerne by vs, that no man counte hygher of him self, then aboue is wrytten, that one be not puft vp agaynst another for eny mans cause. For who preferreth the? * What hast thou that thou hast not receaued? Yf thou hast receaued it, why makest thou thē thy boost, as though thou haddest not receaued it? Now ye are full, now ye are made riche, ye raigne without vs, and wolde God ye dyd raigne, that we might raigne with you.

Iaco.1.a

Me thynketh that God hath set forth vs Apostles for the lowest off all, * euen as those that are appoynted vnto death. For we are a gasynge stocke vnto ỹ worlde and to the angels, and vnto men. We are fooles for Christes sake, but ye are wyse in Christ: We weake, but ye stronge: Ye honorable, but we despysed. Euen vnto this daye we hōger and thyrst, and are naked, and are boffetted with fystes, and haue no certayne dwellinge place, and laboure and worke with oure awne handes. We are reuyled, * and yet we blesse: we are persecuted, and suffre it: We are euell spoken of, and we praye: We are become as it were the very outswepinges of ỹ worlde, yee the of scowringe of all men vnto this tyme.

Psal.43.c
Rom.8.c
Act.18.a
Ro.12.b

C I wryte not this to shame you, but as my deare childrē I warne you. For though ye haue ten thousande instructours in Christ yet haue ye not many fathers. For I haue * begotten you in Christ Jesu thorow ỹ Gospell: Wherfore I exhorte you, * be ye my followers. For this cause haue I sent vnto you Timotheus (which is my deare sonne, and faithfull in the LORDE) that he maye put you in remembraunce of my wayes, which are in Christ, euē as I teach euery where in all congregacions. Some are puft vp, as though I wolde come nomore at you. But I wil come to you shortly (* yf the LORDE wyl) and wyl knowe, not the wordes of thē that are puft vp, but ỹ power. For the kyngdome of God is not in wordes, but in power. What wil ye? Shal I come vnto you with the rodd, or with loue and the sprete of mekenesse?

Gal.4.b
Iaco.1.b
1.Co.10.a
Phil.3.c
Pro.20.d
Iere.10.d

The V. Chapter.

IT here goeth a commen reporte, that A there is whordome amōge you, and soch whordome, as is not once named amōge the Heythen, * that one shulde haue his fathers wife. And ye are puft vp, and haue not rather sorowed, that he which hath done this dede, mighte be put frō amōge you. For I verely as absent in body, but present in sprete, haue determyned allready as though I were present (cōcernynge him that hath done this dede) in ỹ name of oure LORDE Jesus Christ, whā ye are gathered together with my sprete, and with the power of oure LORDE Jesus Christ, * to delyuer him vnto Sathan for the destruccion of the flesh, that the sprete maye be saued in the daye of the LORDE Jesus.

Leui.

1.Tim.

Noure reioysinge is not good. * Knowe ye not that a litle leuen sowereth the whole lompe of dowe? Pourge out therfore the olde leuen, that ye maye be new dowe, like as ye are swete bred. For we also haue an * Easter lambe, which is Christ, that is offred for vs. Wherfore let vs * kepe Easter, not in ỹ olde leuen, ner in the leuen of maliciousnes, and wickednes, but in the swete bred of pureneße and of the trueth.

Gal.5.a
Exo.12.a
Leui.23.a
Deu.16.a

I wrote vnto you in the Epistle, that ye shulde haue nothinge to do with whoremongers, & that meant I not at all of the whoremongers of this worlde, ether of the couetous, or of extorcioners, or of thē that worshippe ymages, for then must ye nedes haue gone out of the worlde. * But now haue I wryttē vnto you, ỹ ye shulde haue nothinge to do with them: (Namely,) yf there be eny man that is called a brother, and is an whoremonger, or couetous, or a worshipper of ymages, ether a raylar, or a dronkarde, or an extorcioner, * with soch shal ye not eate. For what haue I to do to iudge them that are without? Do ye not iudge thē that are within? As for them that are without, God shal iudge them. * Put awaye frō you him that is euell.

1.Co.5.a
Deu.

The VI. Chapter.

HOw dare one off you hauynge busy A nes with another, go to lawe before the vnrighteous, and not before the sayntes? * Do ye not knowe that the sayntes shal iudge the worlde? Yf the worlde then shalbe iudged off you, are ye not good ynough to iudge small matters? Knowe ye

not that we shal iudge the angels? how moch more thinges that pertayne to the temporall life? Therfore yf ye haue iudgmentes of temporall matters, take them that are despysed in the congregacion, and set them to be iudges. This I saye to youre shame. Is there vtterly no wyse man amonge you? What not one at all, that can iudge betwene brother & brother? but one brother goeth to lawe with another, and that before the vnbeleuers?

Now therfore is there vtterly a faute amonge you, that ye go to lawe one with another. * Why rather suffre ye not wronge? Why suffre ye not youre selues rather to be defrauded? but ye youre selues do wronge and defraude, and that euen the brethren. Knowe ye not that the vnrighteous shal not inheret the kyngdome of God? Be not disceaued. Neither whoremongers, ner worshippers off ymages, ner breakers off wedlocke, ner weaklinges, nether abusers of them selues with mankynde, ner theues, nether the couetous, ner drōkardes, ner cursed speakers, ner extorcioners shal inheret the kyngdome of God. And soch haue some of you bene, but ye are waßhed, ye are sanctified, ye are made righteous by the name of the LORDE Jesus, and by the sprete of oure God.

C I maye do all thinges, but * all thinges are not profitable. I maye do all thinges, but I wil be bronghte vnder no mās power. Meates are ordeyned for the bely, & the bely for meates. But God shal destroye both it and them. The body belongeth not vnto whordome, but vnto the LORDE, and the LORDE vnto the body. * God hath rayſed vp the LORDE, and shal rayse vs vp also by his power. Knowe ye not that youre bodies are the membres of Christ? Shal I now take the membres of Christ, and make them the membres of an harlot? God forbyd. Or do ye not knowe, that he which cleueth vnto an harlot, is one body? For they shalbe two (* sayeth he) in one fleßhe. But he that cleueth vnto the LORDE, is one sprete.

Fle whordome. All synnes that a man doth, are without the body. But he that commytteth whordome, synneth agaynst his awne body. * Or knowe ye not that youre body is the temple of the holy goost? Whom ye haue of God, and are not youre awne? * For ye are dearly boughte. Prayse ye God therfore in yor body & in yor sprete, which are Gods.

The VII. Chapter.

AS concernynge the thinges wherof ye wrote vnto me, I answere: It is good for a man not to touche a woman. Nevertheles to avoyde whordome, let every man haue his awne wife, and let every woman haue hir awne hußbande. Let the mā geue vnto the wife due benevolence: likewyse also the wife vnto the man. The wife hath not power over hir awne body, but the hußbande: & likewyse the man hath not power over his awne body, but the wife. * Withdraw not yor selues one frō another, except it be with the consent of both for a tyme, that ye maye geue youre selues vnto fastinge and prayer, and thē come together agayne, lest Sathan tempte you for yor incontynēcye. But this I saye of fauoure, and not of commaundemēt. Howbeit I wolde rather that all mē were as I am. Nevertheles every one hath his proper gifte of God: one thus, another so. To them verely that are vnmaried and to wedowes I saye: It is good for thē that they abyde also as I do. * But yf they cannot absteyne, let them mary. For it is better to mary, then to burne. Tob 6.d and 8.a Ioel 2.c 1.Tim.5.b

But vnto them that are maried, commaunde not I, but the LORDE, * that the wife separate not her selfe from the hußbande: but yf she separate her selfe, that she remayne vnmaried, or be reconcyled to hir hußbande: and let not the hußbande put awaye his wife from him. B Mat.5.d

As for the other, vnto thē saye I, not the LORDE: Yf eny brother haue an vnbeleuynge wife, and she is content to dwell with him, let him not put hir awaye. And yf a woman haue an vnbeleuynge hußbande, and he is content to dwell with her, let her not put him awaye. For the vnbeleuynge hußbande is sanctified by the wife, and the vnbeleuynge wife is sanctified by the hußbande: or els were youre children vncleane, but now are they holy. But yf the vnbeleuynge departe, let him departe. A brother or a sister is not boūde in soch cases, but God hath called vs in peace. * For what knoweste thou O womā, whether thou shalt saue the mā? Or what knoweste thou O man, whether thou shalt saue the woman? But euen as God hath distributed vnto every one * and as the LORDE hath called every man, so let him walke: and so orden I in all congregacions. 1.Pet.3.a Ephe.4.a

C Yf eny man be called beynge circumcysed let him take no heythenshippe vpon him. Yf eny man be called in the heythenshippe, let him not be circumcysed. Circumcision is nothinge, and vncircumcision is nothinge, but the kepynge of the commaundementes of God. Let every one abyde in the callyn-

1.Tim.6.a ge wherin he is called. * Art thou called a seruaũt, care not for it: neuertheles yf thou mayest be fre, vse it rather. For he that is called in the LORDE beynge a seruaũte, is a free man of the LORDE. Likewyse he that is called beynge fre, is a seruaũt of Christ. * Ye are 1.Cor.6.c 1.Pet.1.c dearly boughte, be not ye the seruauntes of men. Brethren let euery one wherin he is called, therin abyde with God.

As concernynge virgins, I haue no commaundement of the LORDE, neuertheles I saye my goodmeanynge, as I haue optayned mercy of the LORDE to be faithfull. I suppose it is good for ỳ present necessite: for it is good for a man so to be. Art thou bounde vnto a wife, seke not to be lowsed: Art thou lowsed fro a wife, seke not a wife. But yf thou take a wife, thou synnest not. And yf a virgin mary, she synneth not. Neuertheles soch shal haue trouble in the flesshe. But I fauoure you.

D Howbeit this I saye brethren: * the tyme Ps.89.a 1.Pet.4.b is shorte. Farthermore this is the meanynge, ỳ they which haue wyues, be as though they had none: and they that wepe, be as though they wepte not: and they that reioyse, be as though they reioysed not: & they that bye, be as though they possessed not: & they that vse this worlde, be as though they vsed it not. For the fassion off this Mat.6.a Luc.12.c 1.Tim.5.a worlde passeth awaye. But I wolde that ye shulde be without care. * He that is syngle, careth for the thinges of the LORDE, how he maye please the LORDE. But he that is maried, careth for the thinges of the worlde, how he maye please his wife, and is deuyded. A woman and a virgin that is syngle, careth for the thinges of the LORDE, that she maye be holy both in body & also in spirite. But she that is maried, careth for ỳ thinges of the worlde, how she maye please hir husbande.

E This I saye for youre profit, not that I wil tangle you in a snare, but for that which is honest and comly vnto you, that ye maye cõtynually cleue vnto the LORDE without hynderaunce. But yf eny man thinke that it is vncomly for his virgin yf she passe the tyme of mariage, and yf nede so requyre, let him do what he lyst, he synneth not, let thẽ be coupled in mariage. Neuertheles he that purposeth surely in his hert, hauynge none nede, but hath power of his awne wyll, and determeth so in his hert to kepe his virgin, doth well. Fynally, he that ioyneth his virgin in mariage, doth well: but he that ioyneth not his virgin in mariage, doth better. * The wife is bounde to the lawe, as longe as hir husbande lyueth. But yf hir husbande slepe, she is at liberty to mary vnto whom she wil, onely that it be done in the LORDE. But she is happier yf she so abyde after my iudgment. I thinke verely that I also haue the spirite of God. Rom.

The VIII. Chapter.

AS touchynge thinges * offred vnto Idols * we are sure ỳ we all haue knowlege. Knowlege puffeth a mã vp, but loue edifyeth. Neuertheles yf eny mã thinke ỳ he knoweth eny thinge, he knoweth not yet how he oughte to knowe. But yf eny man loue God, the same is knowne of him.

So are we sure now cõcernynge the meates offred vnto Idols, * that an Idoll is nothinge in the worlde, and that there is none other God but one. And though there be that are called goddes, whether in heauen or in earth (as there be goddes many and lordes many) yet haue we but one God, euen the father, * of whõ are all thinges, and we in him: & one LORDE Jesus Christ, by whõ are all thinges, and we by him.

But euery man hath not knowlege: for some make yet * conscience ouer the Idoll, and eate it as a thinge offred vnto Idols: and so their conscience beynge weake, is defyled. Neuertheles meate furthureth not vs vnto God. Yf we eate, we shal not therfore be the better: yf we eate not, we shal not therfore be the lesse. But take hede that this youre liberty be not an occasion of fallynge vnto ỳ weake. For yf eny man se the (which hast knowlege) syt at the table in the Idols house, shal not his conscience whyle it is weake, be occasioned to eate of the Idoll offeringes? And so thorow thy knowlege shal the weake brother perishe, for whõ Christ dyed. But whan ye synne so agaynst the brethren, and wounde their weake cõscience, ye synne agaynst Christ. Wherfore * yf meate offende my brother, I wyl neuer eate flesh, lest I offende my brother.

The IX. Chapter.

AM I not an Apostle? Am I not fre? * Haue I not sene Jesus Christ oure LORDE? Are not ye my worke in the LORDE? Yf I be not an Apostle vnto other, yet am I youre Apostle: for the seale of myne Apostelshippe are ye in the LORDE. Myne answere vnto them that axe me, is this: Haue we not power to eate and drynke? Haue we not power also to leade aboute a sister to wife, as well as other Apostles, and as the brethren of the LORDE, and * Cephas? Luc.

Or haue onely I and Barnabas not power this to do? Who goeth a warfare at eny tyme vpon his awne wages? Who planteth a vynyarde, and eateth not of the frute therof? Who fedeth a flocke, and eateth not of the mylke of the flocke?

B Saye I these thinges after the maner of men? Sayeth not the lawe the same also? For * it is wrytten in the lawe off Moses: Thou shalt not mosell the mouth of the oxe that treadeth out the corne. Doth God take thought for the oxen? Or sayeth he it not altogether for oure sakes? For no doute it is wrytte for oure sakes. For he that eareth, shulde eare vpon hope: and he yͭ threshyth, shulde trosse he vpon hope, yͭ he mighte be partaker of his hope. * Yf we haue sowne vnto you spirituall thinges, is it a greate thinge yf we reape yͦ bodely thinges? But yf other be partakers of this power on you, wherfore are not we rather? * Neuertheles we haue not vsed this power, but suffre all thinges, lest we shulde hynder the Gospell off Christ. Knowe ye not that they which laboure in the temple, haue their lyuynge of yͭ temple: and they that wayte at the altare, enioye the altare? * Euen thus also hath yͭ LORDE ordeyned, that they which preach the Gospell, shulde lyue of yͭ Gospell. * But I haue vsed none of these thinges.

C Neither wryte I therof, that it shulde be done so vnto me: for I had rather dye, then that eny man shulde bringe my reioysinge to naughte. For in that I preach the Gospell, I neade not boost my selfe, for I must nedes do it. And wo vnto me, yff I preach not the Gospell. Yf I do it with a good wyll, I shall haue my rewarde: but yff I do it agaynst my wyll, yet is the office commyted vnto me. Wherfore the shal I be rewarded? (Namely therfore) that I preach the Gospell, and do the same frely for naughte, that I abuse not my libertye in yͭ Gospell. For though I am fre from all men, yet haue I made my selfe euery mans seruaunt, yͭ I mighte wynne yͭ moo. * Vnto the Iewes I am become as a Iewe, to wynne yͭ Iewes. To them that are vnder the lawe, I am become as though I were vnder the lawe, to wynne them which are vnder the lawe.

D Vnto them that are without lawe, I am become as though I were without lawe (where as yet I am not without the lawe of God, but am in yͭ lawe of Christ) to wynne the that are without lawe. To the weake, am I become as weake, to wynne the weake. * I am become of all fassions vnto euery man, to saue some at yͭ leest. But this I do for the Gospels sake, that I mighte be partaker therof.

Knowe ye not, that they which runne in a course, runne all, yet but one receaueth the rewarde? Runne ye so, that ye maye optayne. Euery one that proueth mastrye, absteyneth from all thinges, and they do it, that they maye optayne a corruptible crowne, but we to optayne an * vncorruptible crowne. I therfore so runne, not as at an vncertayne thinge: So fighte I, not as one yͭ beateth yͭ ayre: but I tame my body, and bringe it in to subiection, lest whan I preach vnto other: I my selfe be a cast awaye. 1.Pet.5.a

The X. Chapter.

A Brethren, I wolde not that ye shulde be ignoraunt of this, * that oure fathers were all vnder the cloude, * and all passed thorow the see, & were all baptised vnder Moses in the cloude and in the see, * and dyd all eate of one spirituall meate, and * dyd all drynke of one spirituall drynke: but they dronke of the spirituall * rocke that folowed the, which rocke was Christ. Neuertheles in many of them had God no delyte, * for they were smytten downe in the wylderneese. Exo.13.d Exo.14.c Exo.16.c Exo.17.b Nu.20.a Mat.16.c Num.14.

These are ensamples vnto vs, yͭ we shulde not lust after euell thinges, as they lusted. Nether be ye worshippers off ymages, as were some of them. Accordinge as it is wrytte: * The people sat downe to eate and drynke, and rose vp to playe. Nether let vs commytte whordome, * as some of them cõmytted whordome, and fell in one daye thre & twenty thousande. Nether let vs tempte Christ, * as some of them tempted him, and were destroyed of serpẽtes. Nether murmure ye, * as some of them murmured, and were destroyed thorow the destroyer. Exo.32.b Num.25. Psal.105. Num.21. Num.11.

All these thinges happened vnto the for ensamples, but they are wrytte to warne vs, vpon whom the ende of yͭ worlde is come. Therfore let him that thinketh he stondeth, take hede, lest he fall. There hath yet no tẽptacion ouertaken you, but soch as foloweth the nature of man. Neuertheles * God is faithfull, * which shal not suffre you to be tempted aboue youre strength, but shal in the myddes of yͭ temptacion make a waye to come out, that ye maye beare it. Wherfore my dearly beloued, flie from worshippinge of Idols. I speake vnto them which haue discrecio, iudge ye what I saye. The cuppe of thãkesgeuynge wherwith we geue thankes, is it not the partakinge of the blonde of B 1.Cor.1.a 1.Thes.2.c *2.Pe.2.b

Christ: The bred that we breake, is it not ỹ partakinge of ỹ body of Christ? For we many, are one bred & one body, in as moch as we all are partakers of one bred.

C Beholde Israel after the fleßhe. They ỹ eate the sacrifices, are they not partakers of the altare? What shal I now saye then? * 1. Cor. 8. a Shal I saye that the Idoll is eny thinge? Or that it which is offred vnto the Idoll is eny thinge? Nay. But this I saye, that loke what the Heythen offre, that offre they vnto deuels, and not vnto God. Now wolde I not that ye shulde be in the fellishippe of deuels. Ye can not drynke of the cuppe of the LORDE and of the cuppe of the deuels. Ye can not be partakers of the LORDES table, and of the table of deuels. Or wyl we 1. Cor. 6. c provoke the LORDE? * I maye do all thinges, but all thinges are not profitable. I maye do all thinges, but all thinges edifye not. Let noman seke his awne profit, but let euery man seke anothers welth. Eccli. 37. d

What soeuer is solde in the fleshmarket, that eate, and aske no question for conscience sake. Psal. 23. b * For the earth is the LORDES, and all ỹ therin is. Yf eny of thē ỹ beleue not, byd you to a feast, and yf ye be disposed to go, what soeuer is set before you, that eate, axinge no question for conscience sake.

D But yf eny man saye vnto you: This is offred vnto Idols, thē eate not of it, for his sake that shewed it, and for hurtinge of conscience. (The earth is the LORDES and all that therin is.) Neuertheles I speake of * 1. Cor. 8. b conscience, not thine, but of ỹ other. For why shulde my liberty be iudged of another mās conscience? * For yf I take my parte w̄ thankesgeuynge, why am I euell spoken of, for ỹ thinge wherfore I geue thankes? 1. Tim. 4. b

Col. 3. b * Therfore whether ye eate or drynke, or what so euer ye do, do all to ỹ prayse of God. Be not ye an occasion of fallinge, nether to the Iewes, ner to the Gentyles, ner to the 1. Cor. 9. d congregacion of God, * euē as I also please all men in all thinges, not sekinge myne awne profit, but the profit of many, that 1. Cor. 4. c they might be saued. * Folowe ye me, as I do Christ.

The XI. Chapter.

A I Commende you brethren, that ye remembre me in all poyntes, and kepe the ordinaunces, euē as I delyuered them vnto you. But I certifye you, that Ephe. 5. c Christ is the heade of euery man. * As for ỹ man, he is the heade of ỹ woman, but God is Christes heade. Euery man that prayeth or prophecieth, and hath eny thinge on his heade, shameth his heade. But euery woman that prayeth or prophecieth with vncouered heade, dishonesteth hir heade. For it is euen a lyke moch as yf she were shauen. Yf the womā be not couered, let hir heer also be cut of. But yf it be vncomely for a woman to haue hir heer cut of or to be shauen, then let hir couer hir heade. Neuertheles the man oughte not to couer his heade, * Ephe. for so moch as he is the ymage and glory of God: but the womā is the glory of the man. * For the man is not of the woman, but the Gen. woman of the man. Nether was the man created for the womans sake, but the womā for the mans sake.

Therfore ought the woman to haue a B power vpon hir heade, for the angels sakes. Neuertheles nether is the man without ỹ woman, nether the woman without the mā in the LORDE. For as the woman is of the man, euen so commeth the man also by the woman, but all of God. Iudge ye by yō selues, whether it be comly, ỹ a womā praye before God bare headed? Or doth not nature teach you, ỹ it is a shame for a man yf he weere lōge heer, & a prayse to ỹ womā, yf she weere lōge heer? For hir heer is geuē heer to couer her withall. But yf there be eny man amōge you that hath lust to stryue, let him knowe, that we haue no soch custome, nether the congregacions of God. But this must I warne you of: I commende it not, that ye come together not after a better maner but after a worse. First, whan ye come together in the congregacion, I heare, that there are diseensions amonge you, and I partly beleue it. * For there must be sectes amonge you, Mat. that they which are perfecte amonge you, Luke might be knowne.

Now whan ye come together, the LOR- C DES supper can not be kepte. For whan it shulde be kepte, euery mā taketh his awne supper afore. And one is hōgrie, another is dronkē. Haue ye not houses to eate and drynke in? Or despyse ye ỹ cōgregacion of God, and shame them that haue not? What shal I saye vnto you? Shal I prayse you? in this prayse I you not. That which I delyuered vnto you, receaued I of the LORDE. * For the LORDE Jesus the same nighte in Mat. the which he was betrayed, toke the bred, & Luke gaue thankes, and brake it, and sayde: Take ye, & eate ye, this is my body, which is broken for you. This do in the remembraunce of me. After the same maner also he toke ỹ cuppe whan supper was done, and sayde: This cuppe is the new Testament in my

blonde, this do (as oft as ye drynke it) in the remembraūce of me. For as oft as ye shal eate of this bred, & drynke of this cuppe, ye shal shewe the LORDES death, vntyll he come.

Wherfore who soeuer shal eate off this bred, and drynke off this cuppe of the LORDE vnworthely, shalbe giltye of the body and blonde of the LORDE. * But let a man examen himselfe, and so let him eate of this bred, and drynke of this cuppe. For he that eateth and drynketh vnworthely, eateth & drynketh his awne damnacion, because he maketh no differēce of the LORDES body. Therfore are there so many weake and sicke amōge you, and many slepe. * For yf we iudged oure selues, we shulde not be iudged. But whan we are iudged, we are chastened of ỹ LORDE, that we shulde not be dāned with the * worlde. Wherfore my brethren, whan ye come together to eate, tary one for another. But yf eny man honger, let him eate at home, that ye come not together vnto cō dempnacion. As for other thinges, I wil set them in order whan I come.

The XII. Chapter.

AS concernynge spirituall giftes (brethren) I wolde not that ye were ignoraunt. Ye know that ye were heythē and wente youre wayes vnto dōme Idols, euē as ye were led. Wherfore I declare vnto you, * that no man speakynge thorow the sprete of God, defyeth Jesus. And no man can saye that Jesus is the LORDE, but by the holy goost.

There are dyuerse giftes, yet but one sprete: and there are dyuerse offices, yet but one LORDE: and there are dyuerse operacions * yet is there but one God, which worketh all in all. The giftes of the sprete are geuen vnto euery man to profit the cōgregacion. To one is geuen thorow the sprete the vtteraunce of wisdome: to another is geuen the vtteraunce of knowlege acordinge to the same sprete: to another, faith in the same sprete: to another, the giftes of healinge in the same sprete: to another, power to do miracles: to another, prophecienge: to another, * iudgment to discerne spretes: to another, dyuerse tunges: to another, the interpretacion of tunges. These all doth ỹ same onely sprete worke, and distributeth vnto euery man, acordinge as he will.

For as the body is one, and hath yet many membres, neuertheles all the membres of the body though they be many, are yet but one body: euen so Christ also. For we are all baptysed in one sprete to be one body, whether we be Jewes or Gentyles, whether we be bonde or fre, and haue all * dronke of one sprete. For the body also is not one membre, but many. Yf the fote saye: I am not ỹ hande, therfore am I not a membre of the body, is he therfore not a membre of ỹ body? And yf the eare saye: I am not the eye, therfore am I not a membre of the body, is he therfore not a membre of the body? Yf all the body were an eye, where were then the hearinge? Yf all were hearinge, where then the smellinge? But now hath God set the membres, euery one seuerally in the body, as it hath pleased him. Neuertheles yf all the membres were one membre, where were then the body? But now are the membres many, yet is the body but one.

Esa. 55. a
Ioh. 7. d

The eye can not saye vnto the hande: I haue no nede of the: or agayne the heade vnto the fete, I haue no nede of you: but rather a greate deale the membres of the body which seme to be most feble, are most necessary: and vpon those membres of the body which we thinke least honest, put we most honestie on: and oure vncomly partes haue most beutye on. For oure honest membres neade it not. But God hath so measured ỹ body, and geuen most honoure vnto that membre which had nede, that there shulde be no stryfe in the body, but that the membres shulde indifferently care one for another. And yf one membre suffre, all the membres suffre with him: and yf one membre be had in honoure, all the membres are glad with him also. But ye are the body of Christ, and membres, euery one of another.

And God hath ordeyned in the congregacion, first the * Apostles, secōdly prophetes, thirdly * teachers, then doers of miracles, after that the giftes of healinge, helpers, gouerners, dyuerse tunges. Are they all Apostles? Are they all prophetes? Are they all teachers? Are they all doers of miracles? Haue they all the giftes of healinge? Speake they all with tunges? Can they all interprete? But covet ye the best giftes. And yet shewe I you a more excellent waye.

Mat. 10. a
Luc. 9. a
Ephe 4. a
* Act. 13. a

The XIII. Chapter.

THough I spake with the tunges of men and angels, and yet had not loue, I were euen as sownding brasse, or as a tynklinge Cymball. * And though I coulde prophecy, & vnderstode all secretes, and all knowlege, and had all faith, so * that

I coulde moue mountaynes out of their places, and yet had not loue, I were nothinge. And though I bestowed all my goodes to fede ỳ poore, and though I gaue my body euen that I burned, and yet haue not loue, it profiteth me nothinge.

Loue is pacient & curteous, loue envyeth not, loue doth not frowardly, is not puft
Phil.2.b vp, dealeth not dishonestly, * seketh not hir awne, is not provoked vnto anger, thynketh not evell, reioyseth not over iniquyte, but reioyseth in the trueth, beareth all thinges, beleueth all thinges, hopeth all thinges, suffreth all thinges.

B Though prophecienges fayle, or tunges ceasse, or knowlege perishe, yet loue falleth neuer awaye. For oure knowlege is vnparfecte, and oure prophecienge is vnparfecte. But whā that which is perfecte, commeth, then shal the vnparfecte be done awaye. Whan I was a childe, I spake as a childe, I vnderstode as a childe, I ymagined as a childe. But as soone as I was a man, I put awaye childishnes. Now we se thorow a glasse in a darke speakynge, but thē shal we se face to face. Now I knowe vnperfectly: but thē shal I knowe euē as I am knowne. Now abydeth faith, hope, loue, these three: but the greatest of these is loue.

The XIIII. Chapter.

A Laboure for loue. Couet spirituall giftes, but specially that ye maye prophecye. For he ỳ speaketh with tunges, speaketh not vnto men, but vnto God: for no man heareth him. Howbeit in ỳ spirite he speaketh misteries. But he that prophecieth, speaketh vnto men to edifienge, & to exhortacion, and to cōforte. He that speaketh with tunges, edifieth himselfe: but he that prophecieth, edifieth the cōgregacion. I wolde that ye all spake with tunges, but rather that ye prophecied. For greater is he that prophecieth, then he that speaketh wt tūges: excepte he also expounde it, that the congregacion maye haue edifienge. But now brethren yf I come vnto you, and speake with tunges, what shal I profet you, excepte I speake vnto you ether by reuelacion or by knowlege, or by prophecienge, or by doctryne?

B Likewyse is it also in ỳ thinges that geue sounde, and yet lyue not: whether it be a pype or an harpe, excepte they geue distincte soundes from them, how shal it be knowne what is pyped or harped? And yf the trōpe geue an vncertayne sounde, who wil prepare him selfe to the battayll? Euen so ye like wyse, whan ye speake with tunges, excepte ye speake playne wordes, how shal it be knowne what is spokē? for ye shal but speake in ỳ ayre. So many kyndes of voyces are in the worlde, and none of them is without significacion. Yf I knowe not now what ỳ voyce meaneth, I shalbe an aleaunt vnto him that speaketh: & he that speaketh, shalbe an aleaūt vnto me. Euē so ye (for so moch as ye couet spirituall giftes (seke ỳ ye maye haue plentye to the edifienge of the congregacion. Wherfore let him that speaketh wt tunges, praye, that he maye interprete also. Yf I praye with tunges, my sprete prayeth, but my vnderstōdinge bryngeth no man frute. How shal it be then? Namely thus: I wil praye with ỳ sprete, and wil praye with the vnderstōdinge also: I wil synge psalmes in the sprete, and wil synge spalmes with ỳ vnderstondinge also.

But whan thou geuest thankes with ỳ sprete, how shal he that occupieth therowme of the vnlearned, saye Amē at thy geuynge of thankes, seynge he knoweth not what thou sayest? Thou geuest well thankes, but the other is not edifyed. I thanke my God, that I speake with tunges more then ye all. Yet had I leuer in the cōgregacion to speake fyue wordes with my vnderstondinge ỳ I maye enfourme other also, rather then ten thousande wordes with tunges. * Brethren be not children in vnderstondinge, howbeit as concerninge maliciousnes be children, but in vnderstondinge be parfecte. In the lawe it is wrytten: With other tunges and with other lippes wyl I speake vnto this people, and yet shal they not so heare me, sayeth the LORDE. Therfore are tunges for a token, not to thē that beleue, but to them that beleue not. Contrary wyse, prophecienge, not to them that beleue not, but to them which beleue.

Yf the whole cōgregacion now came together into one place, & spake all with tunges, and there came in they that are vnlearned, or they which beleue not, shulde they not saye, that ye were out of youre wyttes? But yff all prophecied, and there came in one ỳ beleueth not, or one vnlerned, he shulde be rebuked of them all, and iudged of all, and so shulde the secrete of his hert be opened, and so shulde he fall downe vpon his face, worshippinge God, and knowleginge, that of a trueth God is in you. How is it then brethren? Whan ye come together, every one hath a psalme, hath doctryne, hath a tunge, hath a reuelacion, hath an interpretacion.

Let all be done to edifyenge. Yf eny mā speake with tunges, let him do it him selfe beynge the seconde, or at the most him selfe beynge ye thirde, and one after another, and let one interprete it. But yf there be not an interpreter, then let him kepe sylence in the congregacion, howbeit let him speake to himselfe and to God. As for the prophetes, let two or three speake * and let the other iudge. But yf eny reuelacion be made vnto another that sytteth, then let the first holde his peace. a

Ye maye all prophecye one after another that they all maye lerne, and that all maye haue comforte. And the spretes of the prophetes are subiecte vnto the prophetes. For God is not a God off discension, * but off peace, like as in all congregacions off the sayntes. * Let youre wyues kepe sylence in the cōgregacion, for it shal not be permyted vnto thē to speake, but to be vnder obedience, * as ye lawe sayeth also. But yf they will lerne eny thinge, let them axe their husbādes at home. For it becommeth not wemē to speake in the congregacion. Or spronge the worde of God from amonge you? Or is it come vnto you onely? Yf eny man thynke himselfe to be a prophet, or spirituall, let him knowe what I wryte vnto you, for they are the commaundementes of the LORDE. But yf eny man be ignoraunt, let him be ignoraunt. Wherfore brethren, couet to prophecye, and forbyd not to speake with tunges. Let all thinges be done honestly and in order. a b b

The XV. Chapter.

I Declare vnto you brethren, the Gospell that I haue preached vnto you (which ye haue also accepted, and in the which ye stōde, by the which also ye are saued) after what maner I preached it vnto you, yf ye haue kepte it, excepte ye haue beleued in vayne. For first of all I delyuered vnto you that which I also receaued, how that Christ dyed for oure synnes acordinge to the scriptures, and that he was buried, and that he rose agayne ye thirde daye acordinge to the scriptures, and that he was sene of Cephas, then of the twolue: after that was he sene of mo then fyue hundreth brethren at once, wherof there are yet many alyue, but some are fallen aslepe. Afterwarde was he sene of James, then of all the Apostles. Last of all was he sene of me also, as of one borne out of due tyme. * For I am ye leest of the Apostles, which am not worthy to be called an Apostle, * because I persecuted the congregacion of God. But by the grace of God I am that I am. And his grace in me hath not bene vayne, but I haue laboured more then they all: howbeit not I but the grace of God which is wt me. Now whether it be I or they, thus haue we preached, and thus haue ye beleued. b b B

But yf Christ be preached, that he is rysen from the deed, how saye then some amōge you, that there is no resurreccion of the deed? Yf there be no resurrecciō of the deed, then is Christ not rysen. Yf Christ be not rysen, then is oure preachinge in vayne, and youre faith is also in vayne: yee and we are founde false witnesses of God, because we haue testified agaynst God, that he hath raysed vp Christ, whom he hath not raysed vp, yf the deed rise not agayne. For yf the deed rise not agayne, thē is Christ also not rysen agayne. But yf Christ be not rysen agayne, then is youre faith in vayne, and ye are yet in youre synnes: they also that are fallē aslepe in Christ, are perished. Yf in this life onely we hope on Christ, then are we of all men the most miserable.

But now is Christ rysen from the deed, and is become * ye first frutes of them that slepe. For by one man commeth death, and by one man the resurreccion of the deed. For as they all dye in Adam, so shal they all be made alyue in Christ, but euery one in his order. The first is Christ, then they that belōge vnto Christ, whan he commeth. Then the ende, whā he shal delyuer vp the kyngdome vnto God the father, whan he shal put downe all rule, and all superiorite, & power. * For he must raygne, tyll he haue put all his enemies vnder his fete. The laste enemye that shal be destroyed, is death, for he hath put all thinges vnder his fete. But whā he sayeth, that all thinges are put vnder him, it is manifest that he is excepted, which put all thinges vnder him. Whan all thinges shalbe subdued vnto him, then shal the sonne himselfe also be subiecte vnto him, which put all thinges vnder him, that God maye be all in all. C Col.1.b Psal.109.a Heb.2.b

Or els what do they which are baptised ouer ye deed, yf the deed rise not at all? Why are they then baptysed ouer the deed? And why stonde we in ioperdy euery houre? By oure reioysinge which I haue in Christ Jesu ō LORDE, I dye daylie. That I haue foughte with beestes at Ephesus after ye maner of men, what helpeth it me, yf the deed rise not agayne? * Let vs eate and drynke, for tomorow we shal dye. Be not ye disceaued. D Esa.22.b Sap.2.a

Euell ſpeakinges corruppe good maners. Awake righte vp, and ſynne not: for ſome haue not ỳ knowlege of God. This I ſaye to youre ſhame.

But ſome man mighte ſaye: How ſhal the deed aryſe? And with what maner off
Ioh.12.c body ſhal they come? Thou foole, * ỳ which thou ſoweſt is not quyckened, excepte it dye. And what ſoweſt thou? thou ſoweſt not ỳ body that ſhalbe, but a bare corne, namely of wheate, or of ſome other. But God geueth it a body as he wil, and vnto euery one of ỳ ſedes his owne body.

¶ All fleßhe is not one maner of fleßhe, but there is one maner fleßhe of men, another of beaſtes, another of fißhes, another of byrdes. And there are heauenly bodies, and there are earthy bodies: but the heauenly haue one glory, and ỳ earthy another. The Sonne hath one clearnes, the Moone hath another clearneſſe, and the ſtarres haue another clearneſſe, for one ſtarre excelleth another in clearneſſe. ¶ Euen ſo the reſurreccion of the deed. It is ſowne in corrupcion, and ſhal ryſe in vncorrupcion: It is ſowne in diſhonoure, & ſhal ryſe in glory: It is ſowne in weakneſſe, and ſhal ryſe in power: It is ſowne a naturall body, & ſhal ryſe a ſpirituall body.

Yf there be a naturall body, there is a ſpi-
Gen.2.b rituall body alſo. As it is wrytten: * The firſt man Adam was made in to a naturall life, and the laſt Adã in to a ſpirituall life. Howbeit the ſpirituall body is not the firſt, but ỳ naturall, and then the ſpirituall. The firſt man is of the earth, earthy: ỳ ſeconde mã is frõ heauẽ, heauẽly. As the earthy is, ſoch are they alſo that are earthy: and as ỳ heauenly is, ſoch are they alſo ỳ are heauenly. And as we haue borne the ymage of the earthy, ſo ſhal we beare the ymage of the heauenly alſo. This I ſaye brethren, that fleſh & blode can not inheret ỳ kyngdome of God: nether ſhal corrupcion inheret vncorrupcion.

ℱ Beholde, I ſaye vnto you a myſtery: We
1.Theſſ.4.c ſhal not all ſlepe, but we ſhal all * be chaunged,
Phil.3.c and that ſodenly and in the twinklynge of an eye, at the tyme of the laſt trompe. For the trompe ſhal blowe, and the deed ſhal ryſe vncorruptible, and we ſhalbe chaunged. For this corruptible muſt put on vncorrupcion, and this mortall muſt put on immortalite. But whan this corruptible ſhal put on vncorrupcion, and this mortall ſhal put on immortalite, thẽ ſhal the worde be fulfylled that is wrytte: Death is ſwalowed vp in vic
Ose.13.c tory. * Death, where is thy ſtynge? Hell, where
Ieb.2.b is ỳ victory? The ſtynge of death is ſynne: The ſtrength of ſynne is the lawe. But thankes be vnto God *, which hath geuẽ vs the victory thorow oure LORDE Ieſus Chriſt. Therfore my deare brethrẽ, be ye ſted faſt, vnmoueable, & allwaye riche in the worke of the LORDE, for as moch as ye knowe, that youre labour is not in vayne in the LORDE.

The XVI. Chapter.

COncernynge the * gadderynge that is made for the ſayntes, as I haue ordeyned in the congregacions of Galacia, euen ſo do ye alſo. Vpon ſome Sabbath daye let euery one of you put aſide by him ſelfe, and laye vp what ſo euer he thinketh mete, that the collecciõ be not to gather whan I come. Whan I am come, whom ſo euer ye ſhal alowe by youre letters, thẽ wyll I ſende to bringe youre liberalite vnto Ieruſalem. Nevertheles yf it be mete that I go thither alſo, they ſhal go with me. * But I wil come vnto you, whan I go thorow Macedonia: for thorow Macedonia wyl I take my iourney. With you peraduẽture wil I abyde, or els wynter, that ye maye bringe me on my waye, whither ſo euer I go.

I wyl not ſe you now in my paſſage, for I hope to abyde a whyle with you, yf the LORDE ſhal ſuffre me. * But I wil tary at Epheſus vntyll whitſontyde. For a greate and frutefull dore is opened vnto me, and there are many aduerſaries. Yf Timotheus come, ſe that he be without feare with you, for he worketh ỳ worke of the LORDE as I do. Let no man therfore deſpyſe him, but conuaye him forth in peace, that he maye come vnto me, for I loke for him with the brethren.

As for brother Apollo, be ye ſure, that I greatly deſyred him to come vnto you with the brethrẽ. And his mynde was not at all to come at this tyme, but he wyl come whã he hath opportunyte. Watch ye, ſtonde faſt in the faith, quyte you like men, and be ſtronge: let all youre thinges be done in loue.

¶ But brethren (ye knowe the houſe off
Stephana, that they are the firſt frutes in Achaia, and that they haue appoynted thẽſelues to myniſter vnto the ſayntes) I exhorte you to be obedient vnto ſoche, and to all that helpe and laboure. I am glad of the comynge of Stephana and Fortunatus, and Achaicus. For loke what was lackynge vnto me on youre parte, ỳ haue they ſuppleed: they haue refreßhed my ſprete and youres. Knowe them therfore that are ſoch.

The congregacions of Aſia ſalute you.

Aquila and Priscilla salute you moch in the LORDE, and so doth the cōgregacion that is in their house. All the brethren salute you. *Salute ye one another with an holy kysse. The salutacion of me Paul wt myne awne hande. Yf eny mā loue not the LORDE Jesus Christ, the same be Anathema Maharan Matha. The grace of the LORDE Jesus Christ be with you. My loue be with you all in Christ Jesu. Amen.

The first Epistle to the Corinthians sent out of Asia, by Stephana and Fortunatus, and Achaicus, and Timotheus.

The seconde Epistle of the Apostle S. paul, to the Corinthians.

The summe of this Epistle.

Chap. I. The consolacion of God in trouble. The loue of Paul towarde the Corinthians, and his excuse that he came not vnto them.

Chap. II. He sheweth the cause of his absence and exorteth thē to forgeue the man that was fallen, and to receaue him agayne with loue.

Chap. III. He prayseth the preachinge of the Gospell aboue the preachinge of the lawe.

Chap. IIII. A true preacher is diligent, he corruppeth not the worde of God, he preacheth not himselfe, but seketh the honoure of Christ, yee though it be with the parell of his life.

Chap. V. The rewarde for suffringe trouble.

Chap. VI. An exortacion to receaue the worde of God with thankfulnesse and amendmēt of life. The diligence of Paul in the gospell, and how he warneth them to eschue the company of the Heythen.

Chap. VII. He exorteth thē to receaue the promises of God thankfully. The Corinthiās are commended for their obedience and loue towarde Paul.

Chap. VIII. IX. He putteth them in remembraunce to helpe the poore sayntes at Jerusalem, acordinge as the Macedonians dyd.

Chap. X. He toucheth the false apostles, and defendeth his auctorite and callynge.

Chap. XI. Paul (vnder sufferaūce) cōmendeth himselfe, and defendeth his auctorite agaynst the false prophetes.

Chap. XII. Paul is take vp in to the thirde heaven, and heareth wordes not to be spoken off.

Chap. XIII. He promiseth to come vnto them, and exhorteth them so to ordre them selues that he maye fynde them parfecte, and of one mynde.

The seconde Epistle of the Apostle S. Paul, to the Corinthians.

The first Chapter.

PAul an Apostle of Jesu Christ, by the will of God, and brother Timothens. Vnto the congregacion of God which is at Corinthus, with all the sayntes which are in all Achaia. A

*Grace be with you, and peace frō God oure father, and from the LORDE Jesus Christ. Gal.1.a Ephe.1.a 1.Pet.1.a

Blessed be God the father of oure LORDE Jesus Christ, the father of mercy and of God of all comforte, which comforteth vs in all oure trouble: in so moch yͭ we are able to comforte them that are in eny maner of trouble, with the same comforte wherwith we oure selues are comforted of God. For as the afflictiōs of Christ are plenteous in vs, euen so is ō cōsolacion plenteous by Christ. But whether we haue trouble or comforte, it is done for youre welth. Yf it be trouble, it is done for youre cōforte and health, which health sheweth hir power, in that ye suffre the same afflictions which we suffre. Yf it be comforte, it is done also for youre comforte and health. Therfore is oure hope fast for you, in as moch as we knowe, that, like as ye are partakers of the afflictiōs, so shal ye be partakers also of the consolacion.

Brethren we wolde not haue you ignoraunt of oure trouble, *which happened vnto vs in Asia, for we were greued out off measure passynge strength, so that we euen dispared of life, and had concluded in oure selues yͭ we must nedes dye. But this was done, because we shulde not put oure trust B Act.19.c

in oure selues, but in God, which rayseth vp the deed to life agayne: which delyuered vs from so greate a death, and yet delyuereth daylie, On whom we trust, that he wil delyuer vs here after also, by the helpe of youre
2.Cor.4.c prayer for vs * that on oure behalfe many thankes maye be geuen by many persomes, for the gifte that is geuen vs.

For oure reioysinge is this, euen the testimony of oure conscience, that in synglenes & godly pureneſſe, not in fleshlye wyßdome, but in the grace of God, we haue had oure conuersacion in the worlde, but most of all with you. For we wryte nothinge els vnto you, then that ye rede and also knowe. Yee & I trust that ye shal fynde vs vnto the ende, euen as ye haue founde vs partly.

C For we are youre reioysinge, euē as ye also are oure * reioysinge in ỹ daye of the LORDE Jesus. And in this confidence was I mynded the other tyme to come vnto you (that ye mighte haue yet another pleasure
2.Co.16.a more) & to passe by you in to Macedonia, & to come againe out of Macedonia vnto you & to be led forth to Jewrye warde of you.

Whan I thus wyse was mynded, dyd I vse lightnesse? Or are my thoughtes
Mat.5.d fleshly: Not so * but with me yee is yee, and
Iaco.5.c nay is naye. O faithfull God, that oure worde vnto you hath not bene yee and naye. For Gods sonne Jesus Christ, which was preached amonge you by vs (namely, by me and Siluanus and Timotheus) was not yee and naye, but in him it was yee. For all the promyses of God are yee in him, & are Amē in him, to the prayse of God by vs. But it is God which stablysheth vs wt you in Christ,
Ephe.4.c and hath anoynted vs, and sealed vs, and geuen the ernest of the sprete in oure hertes.

The II. Chapter.

A BVt I call God to recorde vnto my
Rom.9.a soule, that to fauoure you withall I came not agayne vnto Corinthum.
1.Pet.5.a Not that we are * lordes ouer youre faith, but we are helpers of youre ioye, for ye stonde in faith. But I determyned this wt my selfe, that I wolde not come agayne to you in heuynes. For yf I make you sory, who is it that shal make me glad, but the same which is made sory by me? And the same haue I wrytten vnto you, lest whā I come, I shulde take heuynes of them, of whom I oughte to reioyse: for somoch as I haue this confidence in you all, that my ioye is the ioye of you all. For in greate trouble and anguysh of hert wrote I vnto you with many teares: not ỹ ye shulde be sory, but that ye mighte perceaue the loue, which I haue most specially vnto you.

But yf eny man haue caused sorowe, the same hath not made me sory, but parely, lest I shulde greue you all. It is sufficient, that * the same man is so rebuked of many, so that from hence forth ye oughte the more to forgeue him and to comforte him, lest he be swalowed vp in ouer moch heuynesse. Wherfore I exhorte you, that ye shewe loue vpō him. For therfore dyd I wryte vnto you also, that I mighte knowe the profe of you, whether ye were obediēt in all thinges. But loke vnto whō ye forgeue eny thinge, I forgeue hī also. For I also, yf I forgeue ought vnto eny mā, that forgeue I for youre sakes in the rowme of Christ, lest we shulde be preuented of Sathan. For his thoughtes are not vnknowne vnto vs.

But whā I came to * Troada to preach ỹ Gospell of Christ (and a dore was opened vnto me in ỹ LODRE) I had no rest in my sprete, because I founde not Titus my brother: but I toke my leue of them, and went awaye in to Macedonia. Yet thankes be vnto God, which allwaye geueth vs the victory in Christ, * and openeth ỹ sauoure of his knowlege by vs in euery place. For we are vnto God the good sauoure of Christ, both amonge thē ỹ are saued, & amonge thēm ỹ perishe. * To these, ỹ sauoure of death vnto death: but vnto ỹ other, the sauoure of life vnto life. And who is mete therto? For we are not as many are, which choppe & chaunge wt the worde of God, but euē out of pureneſſe, and out of God, in ỹ sighte of God, so speake we in Christ.

The III. Chapter.

BEgynne we then agayne to prayse ō selues? Or nede we (as some other) of pistles of commēdacion vnto you or letters of commēdacion from you? Ye are oure epistle wrytten in oure hertes: which is vnderstonde and red of all mē, in that ye are knowne, how that ye are ỹ epistle of Christ, mynistred by vs, and wryttē, not with ynke, but with the sprete of the lyuynge God: not in tables of stone, * but in fleshy tables of the hert. Soch trust haue we thorow Christ to God warde, not that we are sufficient of oure selues to thynke eny thinge, as of oure selues, * but oure ableneſſe commeth of God, which hath made vs able, to be * mynisters of the new Testament: not of the letter, but of the sprete. For the letter kylleth, but the sprete geueth life.

But yf the mynistracion ỹ kylleth thy-

row the letter, and was figured in stones, was glorious, so that the children of Israel might not beholde the face of Moses, for the clearnesse of his countenaunce, (which glory nevertheles is done awaye) how shal not the mynistracion of the spirite be moch more glorious? For yf the office that preacheth damnacion be glorious, moch more doth the office that preacheth righteousnes exceade in glory. For the other parte that was glorified is not hinge glorified in respecte of this exceadinge glory. For yf that which is done awaye, be glorious, moch more shal that which remayneth, be glorious.

Seynge then that we have soch trust, we use greate boldnesse, and do not as Moses, which put a vayle before his face, so that the children of Israel might not se the ende of it, that is done awaye. But their myndes are blynded. For vnto this daye remayneth the same coveringe vntake awaye in the olde Testament, whan they rede it, which in Christ is put awaye. But even vnto this daye whan moses is red, the vayle hangeth before their hertes. Nevertheles whan they turne to the LORDE, the vayle shalbe taken awaye. For the LORDE is a sprete: and where the sprete of the LORDE is, there is libertye. But now the glory of the LORDE apeareth in vs all with open face, and we are chaunged into the same ymage, from one clearnes to another, even as of the sprete of the LORDE.

The iiij. Chapter.

Therfore seynge we have soch an office (even as mercy is come vpon vs) we faynte not, but cast from vs the dokes of vnhonestye, and walke not in craftines: nether corruppe we the worde of God but open the trueth, and reporte oure selves to every mans conscyence in the sighte of God.

Yf oure Gospell be yet hyd, it is hyd in them that are lost: amonge whom the God of this worlde hath blynded the myndes of them which beleve not, that the lighte of the Gospell of the glory of Christ (which is the ymage of God) shulde not shyne vnto them. For we preach not oure selves, but Jesus Christ to be the LORDE, and oure selves youre servauntes for Jesus sake.

For God that commaunded the light to shyne out of darcknesse, hath geven a clare shyne in oure hertes, that by vs the light of the knowlege of the glory of God might come forth, in the face of Jesus Christ.

But this treasure have we in earthen vessels, that the power which excelleth might be of God, and not of vs. We are troubled on every syde, yet are we not without shifte. We are in pouertie, but not vtterly without somwhat. We are persecuted, but we are not forsaken. We are oppressed, nevertheles we perish not. We allwayes beare aboute in oure body the dyenge of the LORDE Jesus that the life also of the LORDE Jesus might appeare in oure body. For we which lyve, are allwayes delyvered vnto death for Jesus sake, that the life also of Jesus might appeare in oure mortall flesh. Gal.6.b Rom.8.

Therfore is death now mightie in vs, but life in you. But seynge that we have the same sprete of faith (acordinge as it is wryten: I beleved, and therfore have I spoke.) we also beleve, and therfore we speake, for we knowe that he, which raysed vp the LORDE Jesus, shal rayse vs vp also by the meanes of Jesus, and shal set vs with you. For all thinges do I for youre sakes, that the plenteous grace by the thankesgevynge of many, maye redounde to the prayse of God. Therfore are we not weery, but though the outwarde man be corrupte, yet the inwarde is renewed daye by daye. For oure trouble, which is but temporall and lighte, worketh an exceadinge and an eternall weighte of glorye vnto vs, which loke not on the thinges that are sene, but on them which are not sene. For the thinges which are sene, are temporall: but the thinges that are not sene, are eternall. Pſal.115.i 2.Cor.1.b Pſal.19.a Ro.8.c

The v. Chapter.

We knowe surely, that yf oure earthy house of this dwellynge were destroyed, we have a buyldynge ordeyned of God, an house not made with handes, but euerlastynge in heaven. And in the same sighe we also after oure masion, which is from heaven: and longe to be clothed therwith, so yet, yf that we be founde clothed, and not naked. For as longe as we are in this tabernacle, we sighe and are greved, for we had rather not be vnclothed, but to be clothed vpon, that mortalite might be swalowed vp of life. But he that hath ordeyned vs for this, is God, which hath geven vs the earnest of the sprete. Therfore are we allwaye of good cheare, and knowe, that as longe as we dwell here in the body, we are not at home with the LORDE: for we walke in faith, and se him not. Nevertheles we are of good comforte, and had lever to be absent from the body, and to be at home with the LORDE. A 2.Cor.4.b Rom.8.c Apoc.16.c Rom.8.b 2.Cor.1.c

Wherfore, whether we be at home or fro B

home, we endeuoure oure selues to please him. * For we must all appeare before the
Mat.25.c
Ro.14.b
iudgment seate of Christ, ỹ euery one maye receaue in his body, accordinge to ỹ he hath done, whether it be good or bad. Seynge then that we knowe, how that the LORDE is to be feared, we fare fayre with men, but we are knowne well ynough vnto God: I trust also, that we are knowne in youre consciences. We prayse not oure selues agayne vnto you, but geue you an occasion to reioyse of vs, ỹ ye maye haue to reioyse agaynst them, which reioyse after the outwarde appearaunce, and not after the hert. For yf we do to moch, we do it vnto God: yf we kepe measure, we do it for youre sakes. For the loue of Christ constrayneth vs, in as moch as we thus iudge, that yf one be deed for all,
1.Tess.5.b
then are all deed. * And therfore dyed he for all, that they which lyue, shulde not hence forth lyue vnto them selues, but vnto him, which dyed for them and rose agayne.

C Therfore hence forth knowe we noman after ỹ flesh: and though we haue knowne Christ also after the flesh, yet knowe we him now so nomore. Therfore yf eny man be in Christ, he is a new creature. Olde thinges are past awaye, * beholde, all are become new. Neuertheles all thinges are off
Apoc.21.a
God, which hath reconcyled vs vnto himselfe by Jesus Christ, and hath geuen vs the office to preach the attonement. * For God
Col 2.b
*Rom.3.c
Col.1.b
1.Ioh.4.b
was in Christ, and * reconeyled the worlde vnto himselfe, and counted not ther synnes vnto them, and amonge vs hath he set vp the worde of ỹ attonemēt. Now thē are we messaungers in the rowme of Christ, euen as though God exhorted by vs. We beseke you now therfore in Christes steade, that ye be
Esa.53.b
Rom 8.a
Heb.9.c
at one with God: * for he hath made him which knewe no synne, to be * synne for vs, ỹ we by his meanes shulde be that righteousnes, which before God is alowed.

The VI. Chapter.

AS helpers therfore exhorte you, that ye receaue not ỹ grace of God in vayne. For he sayeth: * I have
Esa 49.b
herde the in the tyme accepted, and in the daye of saluacion haue I succoured the. Beholde, now is the accepted tyme, now is the daye of saluacion. Let vs geue no man occasion of euell, that oure office be not euell spoken of: but in all thinges let vs behaue oure
1.Co.4.a
1.Cor.3.a
selues as the * mynisters of God: in moch pacience, in troubles, in necessities, in anguysshes, in strypes, in presonmentes, in vprores, in laboures, in watchinges, in fastynges, in pureneße, in knowlege, in longe sufferynge, in kyndnesse, in the holy goost, in lone vnfayned, in the worde of the trueth, in the power of God, by the armoure of righteousnes on the righte hande and on the lefte, by honoure and dishonoure, by euell reporte and good reporte: as disceauers, & yet true: B
as vnknowne, and yet knowne: as dyenge, and beholde, we lyue: as chastened, and not kylled: as sorowynge, and yet all waye mery: as poore, & yet make many riche: as hauynge nothinge, & yet possessynge all thinges.

O ye Corinthians, oure mouth is open vnto you, oure hert is made large. Ye are in no straytnesse on oure behalfe: but where as ye are in straytnesse, that do ye of youre owne hertely meanynge. I speake to you, as to childrē, that haue like reward with vs. Set youre selues therfore at large.

C Beare not a straunge yock with the vn beleuers. For what fellishippe hath righteousnes with vnrighteousnes? What company hath lighte w̄ darknesse? How agreeth Christ with Belial? Or what parte hath the beleuer with the infydele? How acordeth ỹ tēple of God with ymages? Ye are the temple of the lyuynge God, as sayeth God: I wyl dwell in them, and walke in them, and
Le.26.c
wyl be their God, & they shalbe my people. Wherfore come out from amōge them, and separate youre selues * (sayeth the LORDE) and touche no vncleane thinge, so wyl I receaue you, & be youre father, & ye shalbe my sonnes and doughters, sayeth ỹ Allmightie LORDE.

The VII. Chapter.

SEynge now that we haue soch promyses (dearly beloued) let vs cleanse oure selues from all fylthynes of the flesh and sprete, and growe vp to full holynes in ỹ feare of God. Understōde vs righte. We haue hurte no mā, we haue corrupte no man, we haue defrauded no man. I speake not this to cōdemne you, for I haue shewed you before, that ye are in oure hertes, to dye and to lyue w̄ you. I am very bolde towarde you, I make moch booste of you, I am filled with comforte, I am exceadynge ioyous in all oure tribulacion. * For whan we were co-
2.Co.2.a
me into Macedonia, oure flesh had no rest, but we were troubled on euery syde: outwarde was fightinge, inwarde was feare. Neuertheles God that comforteth the abiecte, comforted vs by the cōmynge of Titus.

Not onely by his commynge, but also by the cōsolacion wherwith he was cōforted of you, whan he tolde vs yo' desyre, youre mo-

pynge, yō feruēt mynde for me, so ỳ I now reioyse ỳ more. For where as I made you sory by the letter, it repenteth me not, though I dyd repēte. For I se, that the same epistle made you sory (though it were but for a ceason). But now I reioyce, not that ye were sory, but that ye were sory to repentaunce. For ye sorowed godly, so that in nothinge ye were hurte by vs. For godly sorowe causeth repentaunce vnto saluacion, not to be repented of: * but worldly sorowe causeth death. Beholde, where as ye haue had godly sorowe, what diligence hath it wrought in you: yee a sufficiet answere, displeasure, feare, desyre, a feruēt mynde, punyshment. For in all poyntes ye haue shewed youre selues, that ye are cleare in that matter.

C Wherfore though I wrote vnto you, yet is it not done for his cause that dyd hurte, neither for his cause that was hurte, but that youre diligence (which ye haue for vs in the sighte of God) mighte be manifest vnto you. Therfore are we comforted, because ye are comforted: but exceadingly the more ioyed we, for the ioye of Titus, because his spirite was refreshed of you all. I am therfore not now ashamed, though I boasted my selfe vnto him of you: but like as all is true that I haue spokē vnto you, euen so is oure boastinge vnto Titus founde true also. And his inwarde affeccion is more abundaunt towarde you, whan he remembreth the obedience of you all, how ye receaued him with feare and trēblynge. I reioyse, that I maye be bolde ouer you in all thinges.

The VIII. Chapter.

A I Do you to wit (brethren) the grace of God, which is geuē in the congregacions of Macedonia. For their reioysinge was most abundaunt, whan they were tryed by moch trouble: & though they were exceadinge poore, yet haue they geuē exceadinge richely, and that in syngleneſſe. For to their power (I beare recorde) yee and beyonde their power, they were wyllinge of their awne acorde, and prayed vs with greate instaūce, that we wolde receaue their benefite and felliſhippe of the * hādreachinge that is done for the sayntes: And not as we loked for, but gaue ouer them selues first to the LORDE, and afterwarde vnto vs by ỳ wyl of God, so that we coulde not but desyre Titus, that like as he had begonne afore he wolde euen so accomplish the same benivolence amonge you. Now as ye are riche in all poyntes, in faith and in worde, and in knowlege, and in all diligence, and in youre loue towarde vs, euen so se that ye be plenteous also in this benyuolēce. This I saye not as commaūdynge, but seynge, other are so diligent, I proue youre loue also, whether it be perfecte or no. For ye knowe the liberalite of oure LORDE Jesus Christ, which though he be riche, yet for youre sakes he became poore, ỳ ye thorow his powerte mighte be made riche.

And my councell herin I geue, for this B is profitable for you, which haue begonne a yeare a goo, not onely to do, but also to wyll. But now perfourme the dede also, that like as there is a ready mynde to wil, there maye be a ready mynde also to perfourme the dede * of that which ye haue. * For yf there be a wyllinge mynde, it is accepted acordinge to that a man hath, not acordinge to that he hath not. This is not done to the intent, that other shulde haue ease, and ye cōbraunce, but that it be a lyke. Let youre abundaunce sucker their lacke in this tyme off derth; that their abundaunce also herafter maye supplee youre lacke, that there maye be equalite. As it is wrytten: He ỳ gathered moch, had not the more: and he that gathered litle, wanted nothinge. Thākes be vnto God, which put in the hert of Titus, the same diligence towarde you. For he accepted the request in dede, yee he was rather so well wyllynge, that of his awne acorde, he came vnto you.

We haue sent with him that brother, C whose prayse is in the Gospell thorow out all the congregacions. Not onely that, but he is chosen also of the congregacions, to be a felowe with vs in oure iourney, for this benyuolence that is mynistred by vs vnto the prayse of the LORDE, and to stere vp youre prompte mynde, and to bewarre, lest eny mā reporte euell of vs because of this plenteousnes, which is mynistred by vs: * and therfore make we prouision for honest thinges, not onely before the LORDE, but also before men.

We haue sent with them also a brother of oures, whom we haue oft proued diligēt in many thinges, but now moch more diligent. And this haue we done in greate hope towarde you, whether it be for Titus sake (which is my felowe and helper amonge you) or for oure brethrē (which are Apostles of the cōgregacions, & the prayse of Christ.) Shewe now the prose off youre loue and off oure boastinge of you, vnto these, and openly in the sighte of the congregacions.

* Ecclesi. c
* Pet. 4. b
Pro. 3. b
* Luc. 21
Exo. 16.
* Rom. 12

A Of the * handreachinge vnto ỹ sayntes, it is no nede for me to wryte vnto you: for I knowe youre redyneſſe of mynde, wherof I boast my ſelfe amonge them of Macedonia, and ſaye: Achaia was ready a yeare agoo. And youre feruentneſſe hath prouoked many. Neuertheles yet haue we ſent theſe brethren, leſt oure reioyſinge ouer you ſhulde be in vayne in this behalfe, that ye mighte be ready, as I haue reported of you: leſt whan they of Macedonia come with me, and fynde you vnprepared, we (I wyl not ſaye ye) ſhulde be aſhamed in this preſumpcion of boostinge.

B Wherfore I thoughte it neceſſary to exhorte the brethren, to come before hande vnto you, for to prepare this bleſſynge promyſed afore, that it mighte be ready, ſo that it be a bleſſynge, and not a defraudynge. This I thynke: that * he which ſoweth litle, ſhal reape litle alſo: and he ỹ ſoweth plenteouſly, ſhal likewyſe reape plenteouſly, euery one accordynge as he hath purpoſed in his hert, not grudgingly, or of compulſion. * For God loueth a chearfull geuer. God is able to make you riche in all grace, ỹ ye in all thinges haunge ſufficiet to the vttemoſt, maye be riche to all maner of good workes. As it is wrytte: He hath ſparſed abrode & geue to ỹ poore, his righteouſnes remayneth for euer.

C He that geueth ſede vnto the ſower, ſhal mynyſtre bred alſo for fode, and ſhal multiplye youre ſede, and increaſe the frutes of yo righteouſnes, that in all thinges ye maye be made riche vnto all ſingleneſſe, which cauſeth thorow vs, thankeſgeuynge vnto God. For the hãdreachinge of this collecciõ not onely ſuppleeth the nede off the ſayntes, but alſo is abũdaunt herin, that for this laudable mynyſtracion many mighte geue thãkes vnto God, and prayſe God for yo obedient profeſſynge of the Goſpell of Chriſt, & for yo ſyngleneſſe in diſtributynge vnto thẽ, and to all men, and in their prayer for you, which longe after you, for the abundaunt grace of God in you. Thankes be vnto God for his vnoutſpeakeable gifte.

The X. Chapter.

A I Paul my ſelfe beſeke you by the mekeneſſe and ſofteneſſe off Chriſt, which when I am preſent amonge you, am of ſmall reputacion, but am bolde towarde you beynge abſent. I beſeke you that I nede not be bolde whan I am preſent, & to vſe ỹ boldneſſe wherwith I am ſuppoſed to be bolde, agaynſt ſome, which repute vs as though we walked after ỹ fleſh: for though we walke in the fleſh, yet fighte we not after a fleſhly maner. For the * wapens of oure warre are not fleſhly, but mightie before God to caſt downe ſtrõge holdes, wherwith we ouerthrowe ymaginacions, & euery hye thinge ỹ exalteth it ſelfe agaynſt the knowlege of God, and brynge in to captiuyte all vnderſtondinge to the obedience of Chriſt, & are ready to take vengeaunce on all diſobedience, whan youre obediẽce is fulfylled. Loke ye on thinges after ỹ vtter appearaũce:

B Yf eny man truſt of him ſelfe ỹ he is Chriſtes, let him thinke this alſo by himſelfe, ỹ like as he is Chriſtes, euẽ ſo are we Chriſtes alſo. And though I ſhulde boast my ſelfe somwhat more of oure auctorite * which ỹ LORDE hath geuẽ vs to edifye and not to deſtroye, it ſhulde not be to my ſhame. This I ſaye, leſt I ſhulde ſeme, as though I wente aboute to make you afrayed with letters. For the piſtles (ſaye they) are ſore and ſtronge, but his bodely preſence is weake, and his ſpeache rude. Let him ỹ is ſoche, thinke on this wyſe, that as we are in worde by letters whẽ we are abſente, ſoch are we alſo in dede whan we are preſent. For we darre not reken or compare oure ſelues, vnto ſome that prayſe them ſelues: Neuertheles whyle they meaſure them ſelues by them ſelues, and holde onely of them ſelues, they vnderſtonde not right.

C Howbeit we wil not boaſt o ſelues aboue meaſure, but onely accordinge to the meaſure of the rule, wherwith God hath diſtributed vnto vs the meaſure to reach euen vnto you. For we ſtretche not o ſelues to farre as though we had not reached vnto you. For euen vnto you haue we come with the Goſpell of Chriſt, and boaſt not oure ſelues out of meaſure in other mens laboures: Yee and we hope whan youre faith is increaſed in you, that we wil come farther (accordinge to oure meaſure) and preach the Goſpell vnto them that dwell beyonde you, and not tore ioyſe in that, which is prepared with another mans meaſure.

The XI. Chapter.

LEt him that reioyſeth, reioyſe in the LORDE: for he ỹ * prayſeth him ſelfe, is not alowed, but he whõ ỹ LORDE prayſeth. Wolde God ye coulde ſuffre me a litle in my foloſhnes, yet do ye forbeare me. For I am gelous ouer you wt godlyge louſy. For I haue maried you vnto one mã, to brynge a chaſte virgin vnto Chriſt. But I feare, leſt * as ỹ ſerpẽt begyled Eue wt his ſutteltie, euẽ ſo yo wyttes ſhulde be corrup-

te from the synglenesse that is in Christ. For yf he that commeth vnto you, preach another Jesus, whom we haue not preached, or yf ye receaue another spirite, ẏ ye haue not receaued, or another Gospell which ye haue not accepted, ye might right well haue bene cõtent. For I suppose that I am no lesse thẽ the hye Apostles are. And though I be rude in speakynge, yet am I not rude in knowlege. Howbeit amõge you I am knowne to the vttemost. Or dyd I synne therin because I submytted my selfe, that ye mighte be exalted?

B For I preached vnto you the Gospell of God * frely, and robbed other cõgregacions, and toke wages of thẽ, to preach vnto you. * And whan I was present with you, and had nede, I was greuous to no man: * for ẏ which was lackynge vnto me, the brethren which came fro Macedonia, suppleed. And in all thinges I kepte myselfe so, ẏ I shulde not be greuous to you, & so wyl I kepe my selfe. As surely as the trueth of Christ is in me, this reioysinge shal not be taken frome in the regions of Achaia. Wherfore? because I shulde not loue you? God knoweth. Neuertheles what I do and wyl do, that do I to cut awaye occasion, from thẽ which seke occasion, that they mighte boast thẽ selues to be like vnto vs. For soch false Apostles & disceatfull workers fashion them selues like vnto the Apostles of Christ. And that is no marueil: for Sathan himselfe is chaunged into ẏ fashion of an angell of light. Therfore is it no greate thinge, though his mynisters fashion them selues as though they were the preachers of righteousnes, * whose ende shalbe accordinge to their dedes.

C I saye agayne, lest eny man thynke that I am folish: or els take me euen now as a fole, ẏ I maye boast my selfe a litle also. That I speake now, that speake I not after the LORDE, but as it were in folishnes, whyle we are now come to boastinge: Seynge that many boaste them selues after ẏ flesh, I wil boast my selfe also. For ye suffre foles gladly, in so moch as ye youre selues are wyse. For ye suffre euen yf a man bringe you in to bondage, yf a man put you to dishonesty, yf a man take ought frõ you, yf a man exalte himselfe ouer you, yf a man smyte you on the face. I speake concernynge rebuke, as though we were weake.

Wherin so euer now eny man darre be bolde (I speake folishly) therin darre I be bolde also. They are Hebrues, so am I. They are Israelites, euen so am I. They are the sede of Abraham, so am I. They are the mynisters of Christ (I speake as a fole) I am more: in laboures more abũdaunt, in strypes aboue measure, in presõmentes more plenteously, in death oft. * Of the Jewes receaued I fyue tymes fortye strypes, one lesse. * Thryse was I beaten with roddes. * I was once stoned, * I suffred thryse shypwracke: nighte and daye haue I bene in the depe of the see: I haue oft iourneyed: I haue bene oft in parels of waters, in parels amonge murthurers, in parels amonge the Jewes, in parels amonge the Heythen, in parels in cities, in parels in the wylderners, in parels vpon the See, in parels amonge false brethrẽ, in laboure & trauayle, in moch watchinges, in honger and thyrst, in moch fastinges in colde and nakednesse: Besyde those thynges which are outwarde, namely my daylie combraunce, my daylie care for all cõgregacions. * Who is weake, and I be not weake? Who is offended, & I burne not? Yf I must nedes make my boast, I wil boast my selfe of myne infirmyte. God ẏ father of oure LORDE Jesus Christ, which is blessed for euer, knoweth that I lye not. * At Damascon the gouernoure of ẏ people vnder kynge Aretas, kepte ẏ cite of the Damascenes, & wolde haue taken me. and at a wyndowe was I let downe in a basket thorow the wall, & so escaped his handes.

Deut. 25
Act. 16.
Act. 14.
Act. 27.
D
1. Cor. 8.
Act. 9. d

The XII. Chapter.

A IT profiteth me nothinge (no doute) to boaste. Neuertheles I wil come to ẏ visions and reuelacions off the LORDE. I knowe a man in Christ aboue fourtene yeares a go (whether he was in ẏ body, I can not tell: or whether he was out of the body, I can not tell, God knoweth.) the same was taken vp in to the thirde heauen: and I knowe the same man (whether he was in ẏ body or out of the body, I can not tell, God knoweth) how that he was take vp in to Paradise, and herde wordes not to be spoken, which no man can vtter. Here of will I boast, but of my selfe wil I make no boast, excepte it be of myne infirmyties. And though I wolde boast my self, I dyd not foolishly, for I wolde saye the trueth. But I refrayne my selfe, lest eny mã shulde thinke of me aboue ẏ he seyth in me, or heareth of me. * And lest I shulde exalte my selfe out of measure becaus of the hye reuelacions, there is a warnynge geuen vnto my flesh, euen ẏ messaunger of Satan, to buffet me, that I shulde not exalte my selfe out off measure: for ẏ which I besoughte the LOR

Iob. 1. b

DE thryse, that it mighte departe fro me. And he sayde vnto me: My grace is sufficiēt for the. For my strength is made perfecte thorow weaknes. Very glad therfore wil I reioyse in my weaknesses, that the strength of Christ maye dwell in me.

B Therfore am I contente in infirmities, in rebukes, in necessities, in persecucions, in anguyshes for Christes sake: for whā I am weake, thē am I stroge. I am become a fole ī boastinge my selfe: ye haue cōpelled me. Cor.9.a For I oughte to be cōmended of you, * in so moch as I am in nothinge inferior to ỹ hye Apostles. Though I be nothinge, yet are ỹ tokens of an Apostle wrought amōge you, with all pacīēce, with signes, & with wōders & with mightie dedes. For what is it, wherin ye are inferiours to the other congregacions: excepte it be ỹ I haue not bene greuous vnto you. Forgeue me this wrōge. Behold, I am ready the thirde tyme to come vnto you, and wyl not be chargeable vnto Ca.12.c you. * For I seke not youres, but you. For ỹ childrē ought not to gather treasure for the elders, but the elders for the children. I wil very gladly bestowe, and wyl be bestowed for youre soules: though ỹ more I loue you, the lesse am I loued agayne.

C But let it be so that I greued you not, nevertheles for so moch as I was craftye, I toke you wt gyle. Haue I defrauded you by eny of thē, whō I sent vnto you? I desyred Titus, & with him I sent a brother: dyd Titus defraude you? Haue we not walked in one sprete? Wēte we not in like fotesteppes? Agayne, thynke ye ỹ we excuse oure selues? We speake in Christ in the sighte off God. But all this (dearly beloued) is done for yō edifyenge. For I feare, lest whan I come, I shal not fynde you soch as I wolde: and lest ye shal fynde me soch as ye wolde not: lest there be amonge you, debates, envyenges, wrathes, stryvynges, bacbytinges, whysperinges, swellinges, vproures: lest whan I come agayne, God bringe me lowe amōge you & lest I be constrayned to bewayle many of thē ỹ haue synned before, & haue not repented ouer ỹ vnclennesse and whordome, and wantonnes, which they haue cōmytted.

The XIII. Chapter.

A NOw come I the thirde tyme vnto you. * In the mouth of two or thre Deut.19.c witnesses shal euery matter be stablisshed. Mat.18.b I haue tolde you before, & tell you before as present ỹ seconde tyme, & wryte it now beynge absent, vnto thē which in tyme passed haue synned, & to all other: & yf I come agayne, I wil not spare, seynge that ye seke experiēce of him, * which speaketh in me, Rom. euen Christ, which amonge you is not weake, but is mightie amōge you. And though he was crucified in weaknes, yet lyueth he in the power of God. And though we are weake in him, yet lyue we with him in the power of God amonge you.

* Proue youre selues, whether ye are in the B faith, examē youre selues. Or knowe ye not 1.Cor. yō selues, ỹ Jesus Christ is in you? Except ye be cast awayes. But I trust ye knowe, ỹ we are not cast awayes. I desyre before God ỹ ye do no euell: not ỹ we shulde seme comendable, but ỹ ye shulde do ỹ which is good, & let vs be as cast awayes. For we maye do nothinge agaynst ỹ trueth, but for ỹ trueth. We are glad whan we are weake, & ye stronge: & the same also we wysshe for, namely yō perfectnesse. Therfore wryte I these thinges beynge absent, lest whā I am present, I shulde vse sharpnesse, acordinge to the power which the LORDE hath geuē me to edifye, and not to destroye.

Fynally brethren, reioyse, be parfecte, cōforte yō selues, be of one mynde, be peaceable, and the God of loue and peace shalbe with you. Salute one another with an holy kysse. All the sayntes salute you. The grace of oure LORDE Jesus Christ, & the loue of God, and the felloshippe of ỹ holy goost be with you all. Amen.

The seconde Epistle to the Corinthians. Sent from Phillippos in Macedonia, by Titus and Lucas.

The Epistle of the Apostle S. Paul to the Galathians.

The summe of this Epistle.

Chap. I. Paul rebuketh them, because they were fallen awaye from the gospell, sheweth his awne cōuersion, magnifieth his office and apostelshippe, and declareth himself to be equall with the hye apostles.

Chap. II. He withstondeth Peter in the face, and proueth that the lawe and circumcision are not necessary to saluacion.

Chap. III. He rebuketh the vnstedfastnesse of the Galathians, shewinge the vnparfectnesse of the lawe, and declareth neuertheless that it was not geuen for naught.

Chap. IIII. Paul sheweth that thorow Christ we be delyuered from the lawe, and rebuketh the vnthankfulnesse of the Galathians.

Chap. V. He laboureth to drawe them away from circumcision, sheweth them the battayll betwixte the sprete and the flesh, and the frutes of them both.

Chap. VI. He exorteth them to brotherly love, and one to bere with another. In the ende he warneth them to beware of circumcision

The Epistle of the Apostle S. Paul to the Galathians.

The first Chapter.

PAul an Apostle (not of men, nor by mā, but by Jesus Christ & by God the father, which raysed him vp frō ẏ deed) & all the brethrē which are wt me. Vnto the cōgregaciōs in Galacia. Grace be with you, and peace frō God the father, and oure LORDE Jesus Christ, which gaue him selfe for oure synnes, that he mighte deliuer vs from this present euel worlde, accordinge to the wyll of God oure father, to whom be prayse for euer and euer. Amen.

I marueil ẏ ye are so soone turned (from him that called you in the grace of Christ) vnto another Gospell: which is nothinge els, but that there be some, which trouble you, and intende to peruerte the Gospell of Christ.

Neuertheles though we oure selues, or an angell from heauē preach vnto you eny other Gospel, thē ẏ which we have preached vnto you, the same be acursed. As we have sayde afore, so saye we now agayne: Yf eny mā preach vnto you eny other thinge, thē ẏ ye have receaued, ẏ same be acursed. Preach I men now or God: Or go I about to please men? Yf I shulde yet please men, I were not the seruaunt of Christ.

But I certifye you brethren, ẏ the Gospell which is preached of me, is not of men. For I nether receaued it ner lerned it of mā, but by the reuelacion of Jesus Christ. For ye have herde of my conuersacion afore tyme in the Jewe shippe, how that beyōde measure I persecuted the cōgregacion of God, and spoyled it, and prevayled in the Jewe shippe aboue many of my companyons in my nacion, & was a moch more feruent mantayner of the tradicions of the fathers.

But whan it pleased God which separated me fro my mothers wombe, and called me by his grace, for to declare his sonne in me, that I shulde preach him thorow the Gospell amonge the Heythen, immediatly I commened not of the matter with flesh and bloude: nether came I to Jerusalem vnto them which were Apostles before me: but wente my wayes in to Arabia, and came agayne to Damascon. Then after thre yeare I came to Jerusalē to se Peter, and abode with him fyftene dayes. As for the other Apostles, I sawe none of them, saue James the LORDES brother. C

The thinges that I wryte vnto you, beholde, God knoweth, I lye not. After that wente I into the coastes of Syria and Celicia: but of face I was vnknowne to ẏ Christen congregacions in Jewrye. Neuertheles they had herde onely, that he that persecuted vs in tyme passed, preacheth now ẏ faith which some tyme he destroyed, and they praysed God in me. 2. Cor. 11. G

The II. Chapter.

THen after fourtene yeares, I wente vp agayne to Jerusalē with Barnabas, and toke Titus with me also. But I wente vp by reuelacion, and commened with thē of ẏ Gospell, which I preach amonge the Heythē: but specially with thē which were in reputacion, lest I shulde runne or had runne in vayne. But Titus which was also with me, was not compelled to be circumcysed, though he was a Greke: and that because of certayne vncommers beynge false brethrē, which came in amōge other, to spye oure oure libertye, which we have in Christ Jesus, that they mighte bringe vs in to bondage: To whom we gaue no rowme, no not for the space of an houre, as concernynge to be broughte in to subiection: ẏ the trueth of the Gospell mighte contynue with you. A Act. 15. a

As for thē that semed to be greate, what they were in tyme passed, it maketh no matter to me. For God loketh not on the outwarde appearaunce of men. Neuertheles they which semed greate, taught me nothinge: but contrary wyse, whan they sawe that the Gospell ouer the vncircumcision was cōmytted vnto me, as ẏ Gospell ouer ẏ circumcision was commytted vnto Peter. (For he ẏ was mighty with Peter to the Apostle- Act. 18. a. Act. 16. a. 1. Cor. 9. c. Act. 10. d. Rom. 2. b. Ephe. 6. a. B

shippe ouer the circumcision, the same was mightie with me also amõge the Heythen) they perceaued the grace that was geuen vnto me.

James and Cephas and Jhon, which semed to be pilers, gaue me and Barnabas ỹ righte handes, and agreed with vs, that we shulde preach amonge the Heythẽ, and they amonge the Jewes: onely that we shulde remẽbre the poore, * which thinge also I was
Act.11.e 2.Co 9.a diligent to do.

But whã Peter was come to Antioche, I withstode him in ỹ face: for he was worthy to be blamed. For afore there came certayne from James, he ate with the Heythẽ. But whã they were come, he withdrue and separated himselfe, fearinge thẽ which were of the circumcision. And the other Jewes dyssembled with him likewyse, in so moch ỹ Barnabas was brought in to their symulacion also. But whan I sawe that they walked not right after ỹ trueth of the Gospell, I sayde vnto Peter openly before all: Yf thou be ynge a Jewe, lyuest after the maner of the Gentyles, and not as do the Jewes, why causest thou the Gentyles then to lyue as do the Jewes?

C * Though we be Jewes by nature, and
Phil.3.a not synners of the Gentyles, yet (in so moch
Rom.3.b as we knowe, that a man is not made righteous by the dedes off the lawe, but by the faith on Jesus Christ) we haue beleued also on Jesus Christ, ỹ we might be made righteous by the faith of Christ, and not by the dedes of the lawe, because that by the dedes of the lawe no flesh shal be iustified.

Yf we then which seke to be made righteous by christ, shulde be yet founde synners ỏselues, is not Christ then the mynister of synne? God forbyd. For yf I buylde agayne ỹ which I haue destroyed, then make I myselfe a trespacer. But I thorow the lawe am deed vnto the lawe, that I might lyue vnto God. I am crucified with Christ, yet do I lyue: neuertheles now not I, but Christ lyueth in me. For ỹ life which I now lyue in ỹ flesshe, I lyue in the faith of ỹ sonne of God
phe.5.a * which loued me, and gaue himselfe for me. I cast not a waye the grace of God. For yf righteousnes come by the lawe, then dyed Christ in vayne.

The III. Chapter.

A O Ye folishe Galathiãs, who hath bewitched you, that ye shulde not beleue the trueth? To whõ Jesus Christ was described before the eyes and amonge you crucified. This onely wolde I lerne of you: Receaued ye the spriete by the dedes of the lawe, or by the preachinge of the faith? Are ye so vnwyse? Ye begane in the spriete, wolde ye ende now thẽ in the flesh? Haue ye suffred so moch in vayne? Yf it be els in vayne. He that geueth you the spriete, and doth soch greate actes amõge you, doth he it thorow the dedes of the lawe, or by ỹ preachinge of the faith? * Euen as Abrahã beleued God, and it was counted vnto him for righteousnes. Thus ye knowe, that they which are of faith, are Abrahams children.

The scripture sawe afore hãde, that God iustifieth the Heythen thorow faith. Therfore shewed it glad tydinges afore vnto Abraham, and sayde: * In the shal all the Heythen be blessed. So then they which be of faith, are blessed with faithfull Abraham. For as many as go aboute with the workes of the lawe, are vnder ỹ curse: For it is writtẽ: * Cursed be every man, which cõtynueth not in all thinges that are writtẽ in the boke of the lawe, to do them. That no man is iustified by the lawe in the sighte of God, it is euydẽt: * For ỹ iust shal lyue by his faith. The lawe is not of faith, * but the mãne doth ỹ same, shal lyue therin. But Christ hath delyuered vs from ỹ curse of the lawe, whan he became a curse for vs. (For it is writtẽ: * Cursed is every man that hangeth on tree) ỹ the blessynge of Abraham might come on the Gentyles in Christ Jesu, and we might so receaue ỹ promysed spriete, thorow faith.

Brethren, I wil speake after the manner (of men. Though it be but a mãs Testamẽt, yet no man despyseth it, or addeth eny thinge therto, * whan it is confirmed. To Abraham and his sede were the promyses made. He sayeth not: In the sedes, as in many, but in thy sede, as in one, which is Christ. This Testament (I saye) which afore was confirmed to Christ warde, is not disanulled (that the promes shulde be made of none affect) by the lawe * which was geuen beyonde foure hundreth yer thirtie yeares therafter. * For yf the enheritaunce be gotten by the lawe, then is it not geuen by promes. But God gaue it frely vnto Abraham by promes.

Wherfore thẽ serueth the lawe? * It was added because of trangression, tyll the sede came, to the which the promes was made. * And it was geuen of angels, by the hande of the * mediatoure. A mediatour is not a mediatour of one onely, but God is one.

Is the lawe then agaynst the promyses of God? God forbyd. Howbeit yf there had

bene geuen a lawe which coulde haue geue life, the no doute rightcousnes shulde come of the lawe. * But ỹ scripture hath shut vp all vnder synne, that ỹ promes shulde come by the faith on Jesus Christ, geuē vnto thē that beleue. Before faith came, we were kepte and shut vp vnder the lawe, vnto the faith which shulde afterwarde be declared. Thus ỹ lawe was o scolemaster vnto Christ, that we might be made righteous by faith. But now that faith is come, we are nomore vnder the scolemaster. * For ye all are the children of God by the faith in Christ Jesu. * For as many of you as are baptysed, haue put on Christ. Here is nether Jewe ner Grete: here is nether bōde ner fre: here is nether man ner woman, for ye are all * one in Christ Jesu. Yf ye be Christes, thē are ye Abrahās sede and heyres acordynge to the promes.

The IIII. Chapter.

BVt I saye: As longe as the heyre is a childe, there is no difference betwene him and a seruaunt, though he be lorde of all ỹ goodes: but he is vnder tuters and gouerners, vntyll the tyme appoynted of the father. Euen so we also, whā we were children, were in bondage vnder the outwarde traditions. But whan the tyme was fulfilled, God sent his sonne, borne of a womā, * and put vnder the lawe, to redeme them which were vnder the lawe, that we might receaue ỹ childshippe. * For so moch thē as ye are children, God hath sent the sprete of his sonne into ouke hertes, which cryeth: Abba, deare father. Wherfore now, thou art not a seruaunt, but a sonne. Yf thou be a sonne, then art thou the heyre of God thorow Christ. Notwithstondinge whan ye knewe not God, ye dyd seruyce vnto them, which by nature are no Goddes. But now seynge ye knowe God (yee rather are knowne off God) how is it * that ye turne you backe agayne vnto the weake and beggerly traditions, wher vnto ye desyre agayne a fresh to be in bondage:

Ye obserue dayes and [illegible]nethes, and tymes and yeares. I am in feare o[illegible] you, lest I haue bestowed laboure on you in vayne. Brethrē I beseke you, be ye as I am, for I am as ye are. Ye haue not hurte me at all. For ye knowe how that in weaknes after ỹ flesh I preached ỹ Gospell vnto you at the first: and my tentacion which I suffred after the flesh, ye despysed not, nether abhorred, but receaued me as an angell of God, yee euen as Christ Jesus. How happy were ye then: For I beare you recorde, that yf it had bene possible, ye had plucked out youre awne eyes, and geuē them vnto me. Am I therfore become yo' enemy, because I tell you ỹ trueth:

They are gelous over you amysse. Yee they wolde make you to fall backe, that ye might be feruēt to thē warde. It is good to be feruent, so ỹ it be allwaye in a good thinge, and not onely whan I am present wt you. My litle children (of whom I trauayle in byrth agayne, vntyll Christ be fashioned in you) I wolde I were wt you now, and coulde chaūge my voyce, for I stōde doute of you.

Tell me ye that wylbe vnder the lawe, ha C
ue ye not herde the lawe: For it is wrytten,
that Abraham had two sonnes * the one by Gen.16.d
a bonde mayde, * the other by a fre woman. Gen.21.a
As for him that was of the bōde mayde, he was borne after ỹ flesh: but he which was of the fre woman, was borne by promes. These wordes betoken somwhat. For these wemen are the two Testamentes: The one from the mount Sina, that gendreth vnto bondage, which is Agar. For Agar is called in Arabia ỹ mount Sina, and reacheth vnto Jerusalem which now is, and is in bondage with hir children.

* But Jerusalem that is aboue, is the fre Apoc.21.a
woman, which is the mother of vs all. For it is wrytte: * Reioyse thou baren, that bearest no childrē: breake forth and crye thou ỹ trauaylest not, for the desolate hath many mo childrē, then she which hath an hußbande. As for vs (brethren) we are the children of Jsaac acordinge to the promes. Esa.54.a

* But like as at that tyme, he that was Gen.21.a
borne after the flesh, persecuted him ỹ was
borne after the sprete, euen so is it now also.
But what sayeth the scripture: Put awaye Gen.21.b
the bonde mayden and hir sonne: for the sonne of ỹ bondmayde shal not be heyre with ỹ sonne of the fre woman. So now brethren, we are not children of the bonde mayde, but of the fre woman.

The V. Chapter.

STonde fast therfore in the libertye A
wherwith Christ hath made vs fre, and be not wrapped agayne in the yocke off bondage. Beholde, I Paul saye vnto you: Yf ye be circumcysed, Christ profiteth you nothinge at all. I testifye agayne vnto euery man which is circumcyse that he is bounde to kepe the whole law. Ye are gone quyte from Christ, as many as you as wylbe made righteous by the law and are fallen from grace. But we wayte in the sprete off hope, to be made righteous by faith. * For in Christ Jesu neyther

circumcision eny thinge worth ner vncircumcision, but faith which * by loue is mighty in operacion. Ye ranne well, who was a let vnto you, that ye shulde not obeye the trueth? Soch councell is not of him that hath called you. * A litle leuen soureth the whole lompe of dowe.

1.Co.13.a

1.Cor.5.a

B I haue trust towarde you in ỹ LORDE, that ye wylbe none otherwyse mynded. But he that troubleth you, shal beare his iudgment, what so euer he be. Brethren yf I yet preach circumcision, why do I suffre persecucion? then had the slaunder off the crosse ceassed. Wolde God they were roted out frō amōge you, which trouble you. But brethrē, ye are called vnto liberty, onely let not youre libertie be an occasion vnto the flesh, but by loue serue one another. For all the lawe is fulfylled in one worde, namely in this: * loue thy neghboure as thy selfe. But yf ye byte and deuoure one another, take hede, that ye be not consumed one of another.

Leuit 19.c
Ro.13.b

C I saye: Walke in the sprete, and so shal ye not fulfill the * lustes off the fleßhe. For the flesh lusteth agaynst the sprete, and the sprete agaynst the flesh. These are contrary one to the other, so that ye can not do that which ye wolde: But and yf ye be led of the sprete, then are ye not vnder the lawe. * The dedes of ỹ flesh are manifest, which are these: Aduoutrye, whordome, vnclēnes, wantānes, Idolatrye, witchcraft, hatred, variaunce, zele, wrath, stryfe, sedicion, sectes, envyenge, murthur, dronkennes, glotony, and soch like: of the which I tell you before, as I haue tolde you in tyme past, * that they which commytte soch, shal not inheret the kyngdome of God. * But the frute of the sprete, is loue, ioye, peace, longe sufferinge, gētlenes, goodnesse, faithfulnes, mekenesse, tēperaunce, * Agaynst soch is not ỹ lawe: * But they that are Christes, haue crucified their flesh, with the lustes and desyres.

1.Pet.2.b

1.Tim.5.c

1.Cor.6.b

Ephe.5.b

1.Tim.1.b
1.Ro 15.b
1.Pet.2.b

The VI. Chapter.

A YF we lyue in the sprete, let vs walke also in the sprete. Let vs not be vayne glorious, prouokinge one another, and envyenge another. Brethren, Yf eny mā be ouertaken of a faute, ye which are spirituall, enfourme him with a meke sprete: and consydre thine owne selfe, that thou also be tempted. * Beare ye one anothers burden, and so shal ye fulfyll the lawe of Christ. For yf eny man thynke himselfe to be somwhat (whan in dede he is nothinge) the same deceaueth himselfe. Let euery man proue his owne worke, and thē shal he haue reioysinge in his awne selfe, and not in another. For * euery one shal beare his owne burthen.

* But let him that is taughte with the worde, mynister in all good thinges, vnto him that teacheth him. Be not disceaued, God wil not be mocked. * For what soeuer a man soweth, that shal he reape. He that soweth vpon the flesh, shal of the flesh reape destruccion: But he that soweth vpon ỹ sprete, shal of the sprete reape life euerlastinge. * Let vs not be weery of well doynge: for whā the tyme is come, we shal reape without ceassinge. Whyle we haue tyme therfore, let vs do good vnto all men * but specially vnto thē which are of ỹ housholde of faith.

Behold, with how many wordes I haue wrytten vnto you with myne awne hande. They that wil please in the flesh, constrayne you to be circumcysed, onely lest they shulde be persecuted with the crosse of Christ. For euē they them selues which are circumcysed, kepe not the lawe, but wolde haue you circūcysed, that they mighte reioyse in youre flesh. But God forbyd that I shulde reioyse, saue onely in the crosse of oure LORDE Jesus Christ, wherby the worlde is crucified vnto me, and I vnto the worlde. * For in Christ Jesu nether circūcision auayleth eny thinge, ner vncircumcision, but a new creature. * And as many as walke acordynge to this rule, peace and mercy be vpon the, and vpon Israel of God. From hence forth let no man put me to busynesse, * for I beare in my body the markes of the LORDE Jesu. Brethren, the grace of oure LORDE Jesu Christ be with youre sprete Ameh.

Vnto the Galathians,
sent from Rome.

The Epistle of the Apostle S. Paul to the Ephesians.

The summe of this Epistle.

Chap. I. The euerlastinge ordinaunce and eleccion of God in sauynge all men thorow Christ Jesus his sonne. We are ordened vnto good workes. The dominion of Christ.

Chap. II. Paul sheweth them what maner of people they were before their conuersion, and what they are now in Christ.

Chap. III. He sheweth the cause of his presonment, desyreth them not to faynte because of his trouble, and prayeth God to make the

stedfast in his spirete.

Chap. III. He exhorteth them vnto mekenes, longe sufferinge, vnto loue and peace, euery one to serue and edifie another with the gifte that God hath geuē him, to bewarre of straunge doctrine, to laye asyde the olde conuersacion of gredy lustes, and towalke in a new life.

Chap. V. He exhorteth them vnto loue, warneth them to bewarre of vnclennes, cuvetounesse, foolish talkynge and false doctryne; to be circumspecte, to avoyde dronkennesse, to reioyse and to be thankfull towarde God, to submytt the selues one to another. He teacheth how wemen shulde obeye their husbōdes, and how louyngly men ought to intreate their wyues.

Chap. VI. How children shulde behaue them selues towarde their fathers and mothers: Likewyse fathers towarde their children: Seruauntes towarde their masters: Agayne, masters towarde their seruautes. An exhortacion to the spirituall battayll, and what weapens christen men shulde fight withall.

The Epistle of the Apostle S. Paul to the Ephesians.

The first Chapter.

PAul an Apostle of Jesus Christ by the will of God. To ỹ sayntes which are Ephesus, & to thē that beleue on Jesus Christ.

*Grace be with you and peace from God oure father, & frō the LORDE Jesus Christ.

Blessed be God the father of oure LORDE Jesus Christ, which hath blessed vs wt all maner of spirituall blessynge in heauenly thynges by Christ * acordinge as he had chosen vs by him, or euer the foundacion of the worlde was layed, that we shulde be holy and without blame before him in loue, & ordeyned vs before, to receaue vs as children thorow Jesus Christ, acordinge to the pleasure of his will, vnto the prayse of the glory of his grace, wherby he hath made vs accepted in the * Beloued, in whom we haue redempcion thorow his blonde (namely) the forgeuenes of synnes, acordynge to ỹ riches of his grace, which he hath shed vpon vs abundauntly in all wyßdome and prudēce: and hath opened vnto vs the mystery of his wil acordinge to his pleasure, which he had purposed in himselfe, ỹ it shulde be preached * wha the tyme was fulcome, that all thinges shulde be gathered together by Christ, both the thinges which are in heauen, and also the thinges that are vpon earth, euen by him, by whom also we are come to the inheritaunce * we that were therto predestinate before, acordinge to ỹ purpose of him, which worketh all thinges after ỹ counsell of his owne wyll, that we mighte be to the prayse of his glory, euen we that before beleued on Christ, on whō also ye beleued, after that ye herde the worde of trueth, namely ỹ Gospell of youre saluacion: wherin whan ye beleued, ye were * sealed with the holy spirete of promes, which is the erneste of oure inheritaunce to oure redempcion, that we mighte be his owne to the prayse off his glory.

Wherfore I also, (in so moch as I haue herde of the faieth which ye haue in ỹ LORDE Jesu, and of youre loue vnto all ỹ sayntes) ceasse not to gene thankes for you, and make mencion of you in my prayers, that ỹ God of oure LORDE Jesus Christ, the father of glory maye gene vnto you the spirete of wyßdome, and open vnto you the knowlege of himselfe, and lighten the eyes of youre vnderstondinge, that ye maye knowe what is the hope of youre callynge, and what the riches of his glorious enheritaunce is vpon the sayntes, & what is the exceadinge greatnesse of his power towarde vs, which beleue acordinge to ỹ workynge of his mighty power, which he wroughte in Christ, whan he rayse him vp frō the deed, * and set him on his righte hāde ī heauēly thinges, aboue all rule, power, and mighte, and dominaciō, and aboue all that maye be named, not onely in this worlde, but also in ỹ worlde to come. * And hath put all thinges vnder his fete, and hath made him aboue all thinges * the heade of the cōgregacion, which is his body, and the fulnesse of him that fylleth all in all.

Mat. 3. b and 17. a B

Gal. 4. a

Rom. 8. d

2. Cor. 1. c and 5. a

C

Psal. 109.

Psal. 8. b

Ephe. 4 and 5. c Col. 1. c

The II. Chapter.

ANd quyckened you also, whan ye were deed thorow tresspaces and synnes, in the which in tyme past ye walked, acordinge to the course off this worlde,

A

and after the prynce that ruleth in the ayre namely, after ỹ sprete, which now worketh
Col 3.a in the children of vnbeleue, * amonge whom we also had oure conversacion in tyme past in the lustes of oure flesh, and dyd the wyll of the flesh and of the mynde, and were naturally the children of wrath, euen as well as other.

But God which is riche in mercy thorow his greate loue wherwith he loued vs
Esa.25.b Act.15.b enē whā we were deed in synnes, hath quyckened vs in Christ (* for by grace are ye saued) and hath raysed vs vp with him, and set vs with him in heauenly thinges thorow Christ Jesus, ỹ in tymes to come he might shewe the exceadinge riches of his grace, in kyndnesse to vs warde in Christ Jesu. For by grace are ye saued thorow faith, and that not of youre selues, For it is ỹ gifte of God, not
B of workes, lest eny mā shulde boast him selfe. For we are his workmanshippe, created in
Tit 2.b Christ Jesu * vnto good workes, to ỹ which God ordeyned vs before, that we shulde walke in them.

Wherfore remēbre, that ye (which afore tyme were Gentyles after the flesh, and were called vncircumcision, of thē that are called
Phil.3.a Col.2.b * circumcision after the flesh, which circumcision is made with the hande) that ye at the same tyme were without Christ, and reputed aleauntes from the comen welth of Israel, and were straungers from the Testamentes of promes, therfore had ye no hope, and were without God in this worlde. But now ye that be in Christ Jesu, and afore tyme were farre of, are now made nye by the
C blode of Christ.

For he is ō * peace, which of both hath
Esa.9.b Col.1.b made one, and hath broken downe the wall, that was a stoppe betwene vs, and hath also thorow his flesh put awaye the cause off hatred (namely the lawe of the commaundemētes contayned in the lawe wrytten) that of twayne he might create one new man in him selfe, and make peace, and to reconcyle both vnto God in one body thorow the crosse, and so he slewe ỹ hatred thorow his
Esa.57.c owne selfe, and came * and preached peace in the Gospell, vnto you which were afarre of, and to thē that were nye. For thorow him we both have intraunce in ỹe sprete vnto the father.

Now therfore ye are nomore gestes and straungers, but citesins with the sayntes, & of the housholde of God, buylded vpon * ỹ
Cor.3.b Pet.2.a foundacion of ỹ Apostles and prophetes * where Jesus Christ is ỹ heade cornerstone in whom euery buyldinge coupled togedre groweth to an holy temple in the LORDE in whom ye also are buylded together, to be an habitacion of God in the sprete.

The III. Chapter.

For this cause I Paul am * a prysoner of Jesus Christ for you heythen,
Gal.1.a acordinge as ye have herde of ỹ office of the grace of God which is genen me to you warde. For by * reuelacion was this
Gal.1.a mystery shewed vnto me, as I wrote afore in fewe wordes: wherby whan ye rede it ye maye perceaue myne vnderstondynge in ỹ mystery of Christ, which (mystery) in tymes past was not opened vnto the childrē of men as it is now declared to his holy Apostles and prophetes by the sprete: namely, that the heythen shulde be inheritours also, and of the same body, and partakers of his promes in Christ by the Gospell, wherof I am made a mynister acordynge to the gifte of the grace of God, which is genē me acordinge to the workynge of his power.

Vnto me * the leest of all sayntes is this
1.Cor.15.a grace genen, that I shulde preach amonge the heythē ỹ vnsearcheable riches of Christ, and to make all men se, what is the fellisshype of the * mystery, which frō the begynninge of the worlde hath bene hyd in God,
Col.1.a which made all thinges thorow Jesus Christ, to the intent that now vnto the rulers and powers in heauē might be knowne by the congregacion the manifolde wysdome of God, acordinge to ỹ eternall purpose, which he hath shewed in Christ Jesu oure LORDE by whom we have boldnesse and intraunce in all confidēce thorow faith on him. Wherfore I desyre that ye saynte not because of my tribulacions, ỹ I * suffre for you, which
Col.1.a is youre prayse.

For this cause I bowe my knees vnto the father of oure LORDE Jesus Christ, which is the true father, ouer all that is called father in heauen and in earth, that he graunte you (acordinge to ỹ riches of his glory) to be strengthed with power by his sprete in ỹ inwarde mā, that Christ maye dwell in youre hertes by faith, that ye beynge rooted and grounded in loue, maye be able to cōprehende with all sayntes, what is the bredth, and the length, and the deepth, and the heyth, and to knowe the loue of Christ, which loue yet passeth all knowlege: that ye maye be fylled with all maner of fulnesse of God.

Vnto him that is able to do exceadinge abundauntly, aboue all that we axe or vn-

derstonde (acordinge to ỹ power that worketh in vs) be prayse in the congregacion, which is in Christ Jesu, at all tymes for ever and ever, Amen.

The IIII. Chapter.

I Therfore which am presoner in the LORDE, exhorte you, that ye walke as it becōmeth yo' callinge wherin ye are called, with all humblenes off mynde and mekenes, and longe sufferinge, forbearinge one another in loue, and be diligent to kepe the vnite of the spirete thorow the bonde of peace. One body and one spirete, euē as ye are called in one hope of youre callynge. One LORDE, one faith, one baptyme, one God and father of vs all, which is aboue all, and thorow all, and in you all.

* Vnto euery one of vs is geuen grace, acordinge to the measure off the gifte off Christ. Therfore sayeth he: * He is gone vp an hye, and hath led awaye captiuyte captyue, and hath geuē gifres vnto men. That he wente, vp what is it, but that he first came downe in to ỹ lowest partes of ỹ earth: * He that came downe, is euen the same which is gone vp aboue all heauens, to fulfill all. * And ỹ same hath set some to be Apostles, some to be prophetes, some to be Euangelistes, some to be shepherdes ꝛ teachers, wherby the sayntes might be coupled together thorow comen seruyce to the edifienge of ỹ body of Christ, tyll we all come vnto one maner of faith and knowlege of the sonne of God, and become a perfecte man in to the measure of the perfecte age of Christ * that we be nomore children, * waueringe ꝛ caried aboute with euery wynde of doctryne thorow the wickednes of men and craftynes, wherby they laye awayte for vs to disceaue vs.

B But let vs folowe the trueth in loue, and in all thinges growe in him, * which is the heade, euen Christ, in whom all the body is coupled together, and one membre hangeth by another thorow out all ỹ ioyntes. * Wherby one mynistreth vnto another (acordinge to the operacion as euery membre hath his measure) and maketh, that ỹ body groweth to the edifienge of it selfe in loue.

This I saye therfore, and testifye in the LORDE, that ye walke nomore * as ỹ other heythen walke in the vanite of their mynde, blynded in their vnderstondinge, beynge straungers frō the life which is in God thorow the ignoraunce that is in them, because of the blyndnes of their hert: which beynge past repentaunce, haue geuē them selues ouer vnto wantonnes, to worke all maner of vnclennes euen with gredynesse.

But ye haue not so learned Christ, yf so be that ye haue herde of him, ꝛ are taught in him, euen as the trueth is in Jesu. So then as concernynge the conuersacion in tyme past * laye from you that olde man which marreth himselfe thorow disceanable lustes: but be ye renued in the spirete of youre mynde, and put on that new man, which is shapen after God, in true righteousnes and holynes. * Wherfore put awaye lyenge, and speake euery man the trueth vnto his neghboure, for as moch as we are membres one of another. * Be angrie, but synne not. Let not ỹ Sonne go downe vpō youre wrath: nether geue place to the backbyter. He that hath stollen, let him steale nomore: * but let him laboure rather, and do some good with his hondes, that he maye haue to geue vnto him that nedeth. C

Let no filthy communicacion proceade out of youre mouth, but that which is good to edifye withall, whā nede is, that it be gracious to heare. And greue not the holy spirete of God, wherwith ye are * sealed vnto ỹ daye of redempcion. Let all bytternes, and fearsnes, and wrath, and roaringe, ꝛ cursed speakynge be farre frō you with all maliciousnes. But be ye curteous one to another, mercifull, * and forgeue one another, euē as God hath forgeuen you in Christ.

Rom.6.a
Col.3.a
Zach.8.c
1.Pet.3.a
Psal.4.a
2.Tess.3.a
Mat.12.d
Ephe.5.a
2.Cor.1.c
Mat.6.b

The V. Chapter.

BE ye the * folowers therfore of God as deare children, and walke in loue, euen as Christ loued vs, and * gaue him selfe for vs an offerynge and sacrifice of a swete sauoure vnto God. As for whordome and all vnclennes, or couetousnes, let it not be named amōge you, as it becommeth sayntes: * nether fylthines, ner folish talkynge, ner ieastynge (which are not comly) but rather geuynge of thākes. * For be sure, that no whore monger, or vncleane person, or couetous person (which is a worshipper off ymages) hath inheritaunce in the kyngdome of Christ and of God. * (Let no man disceaue you with vayne wordes) for because of these commeth the wrath of God vpon the children of vnbeleue. Be not ye therfore companions with them. For sometyme ye were darknesse, * but now are ye lighte in the LORDE.

A
Mat.5.e
Ioh.13.b
Gal.1.a
Eccles.c
1.Cor.6.b
Col.3.a
Col.3.a
1.Tess.5.a

Walke as the children of lighte. (* For the frute of the spirete is all maner of goodnes, and righteousnes and trueth:) and pro-

Gal.5.c

ne what is pleasinge vnto the LORDE, and haue no felliship with ỳ vnfrute full worckes of darknes, but rather rebuke thē. For it is shame euen to name those thinges, which are done of them in secrete. But all thinges are manifest, whan they are rebuked of the lighte. For what so euer is manifest, that same is lighte. Therfore sayeth he: * Awake thou that slepest, and stonde vp frō the deed, and Christ shal geue the lighte.

Esa.60.a
Rom.13.b

Col.4.a

* Take hede therfore how ye walke circumspectly, not as the vnwyse, but as ỳ wyse, and redeme the tyme, for it is a miserable tyme. Wherfore be not ye vnwyse, but vnderstonde what the wil of the LORDE is,

Eccli.31.c

* and be not dronken with wyne, wherin is excesse: but be full of the sprete * and talke amōge youre selues of Psalmes, and ymnes, and spirituall songes, synginge and makynge melody vnto the LORDE in youre hertes

Col.3.b

1.Tess.5.c

* geuynge thankes alwayes for all thinges vnto God the father, in the name of oure LORDE Jesus Christ, submyttinge youreselues one to another in the feare of God.

C

Let the wemen submytte them selues vnto their hußbandes, as vnto the LORDE.

Col.3.c
1.Pet.3.a
*1.Co.11.a

* For the hußbande is the wyues heade, euē as Christ also is the heade of the congregacion, and he is the Sauioure of his body. Therfore as the congregacion is in subiecction to Christ, likewyse let the wyues be in subieccion to their hußbandes in all thinges.

Ye hußbandes loue youre wyues, euen as Christ loued the congregacion, * and gaue himselfe for it, to sanctifye it, * and clensed it in the fountayne of water by the worde, to make it vnto himselfe a glorious congregacion, hauynge no spot ner wrynkle, ner eny soch thinge, but that it shulde be holy and without blame.

Ephe.5.a
Gal.2.c
* Tit.3.a
1.Pet.3.c

So oughte men also to loue their wyues, euen as their awne bodyes. He that loueth his wife, loueth himselfe. For no mā euer yet hated his awne fleßhe, but norisheth and cherißheth it, euen as the LORDE doth also the congregacion. For we are membres of his body, of his flesh and of his bones.

Gen.2.d
Mat.19.a
Marc.10.a

* For this cause shal a man leaue father and mother, and cleue vnto his wife, and they two shal be one flesh: This is a greate secrete: but I speake of Christ and the congregacion. Neuertheles do ye so, that euery one of you loue his wife euen as himselfe: but let the [illegible] hir hußbande.

The VI. Chapter.

Ye * children, obey youre elders in the LORDE, for that is righte. Honoure thy father and thy mother (* That is the first commaundement, that hath eny promes) that thou mayest prospere, and lyue longe vpon earth. And ye fathers, prouoke not youre children vnto wrath, but brynge thē vp in the nourtoure and informacion of the LORDE.

* Ye seruauntes, obey youre bodely masters, with feare and tremblynge, in synglenes of youre hert, euen as vnto Christ, not with seruyce onely in the eye sighte, as men pleasers: but as the seruauntes off Christ, doynge the wyll off God from the hert with good wyll. Thynke that ye serue the LORDE and not mē: and be sure, that what good soeuer a man doth, he shal receaue it agayne of the LORDE, whether he be bonde or fre.

And ye masters, do euen the same vnto thē, puttynge awaye threatenynges, and knowe that euen youre master also is in heauen, * nether is there eny respecte of personnes with him.

Fynally my brethren, be stronge in the LORDE, and in the power of his mighte: put on the armō of God, that ye maye stonde stedfast agaynst the craftie assautes off the deuell. For we wrestle not agaynst flesh and blonde, but agaynst rule, agaynst power namely, agaynst the rulers of the worlde, of the darknesse of this worlde, agaynst ỳ spirites of wickednes vnder the heauen. For this cause take ye the armoure of God, ỳ ye maye be able to resiste in the euell daye, and stonde perfecte in all thinges.

* Stonde therfore, and youre loynes gyrde aboute with the trueth, hauynge on the brest plate of righteousnes, and shod vpō ỳ fete with the gospell of peace, that ye maye be prepared: Aboue all thinges take holde of the shylde of faith, wherwith ye maye quenche all the fyrie dartes of the wicked. And take the helmet of saluacion, & the swerde of the sprete, which is the worde of God.

* And praye allwayes with all maner of prayer and supplicacion in the sprete, and watch there vnto with all instaunce and supplicacion for all sayntes and for me, that the worde maye be geuen me, that I maye open my mouth boldly, to vtter the secretes of the Gospell, wherof I am a messaunger in bondes, that I maye speake therin frely, as it becommeth me to speake.

But that ye maye also knowe, what case I am in, and what I do, Tichicus my deare

brother and faithfull mynister in the LORDE, shal shewe you all: whom I haue sent vnto you for the same cause, that ye mighte knowe what case I stonde in, and that he mighte comforte youre hertes.

Peace be vnto the brethre, and loue with faith, from God the father, & from the LORDE Jesu Christ. Grace be with all them that loue oure LORDE Jesus Christ vnfaynedly. Amen.

Sent from Rome vnto the Ephesians, by Tichicus.

The Epistle of the Apostle S. Paul to the Philippians.

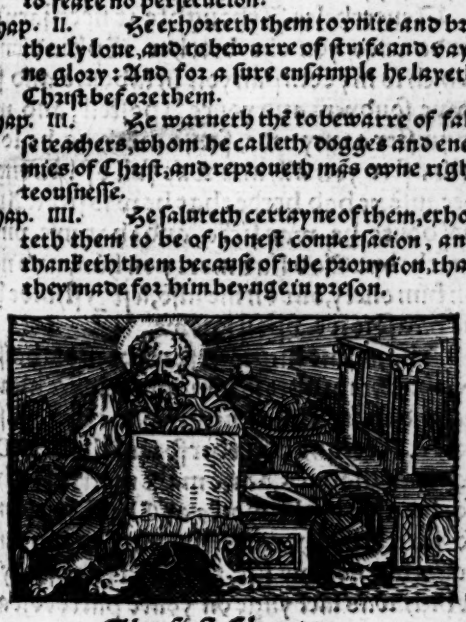
The summe of this epistle.

Chap. I. He exhorteth them to increase in lone, in knowlege and experience of godly thinges: maketh mencion of his presonment at Rome, is glad to heare Christ preached, is content ether to dye or lyue, and prayeth them to lede a godly conversacion, to be of one mynde, and to feare no persecucion.

Chap. II. He exhorteth them to vnite and brotherly loue, and to bewarre of strife and vayne glory: And for a sure ensample he layeth Christ before them.

Chap. III. He warneth the to bewarre of false teachers, whom he calleth dogges and enemies of Christ, and reprooueth mas owne righteousnesse.

Chap. IIII. He saluteth certayne of them, exhorteth them to be of honest conuersacion, and thanketh them because of the prouysion that they made for him beynge in preson.



The first Chapter.

PAul and Timotheus the seruauntes of Jesu Christ. Vnto all the sayntes in Jesu Christ, which are at Philippos, with the Bisshoppes and * mynisters.

Grace be with you and peace from God oure father, and from the LORDE Jesus Christ.

* I thanke my God, as oft as I remembre you (which I allwayes do in all my prayers for you all, and praye with gladnesse) because of youre fellishippe which ye haue in the Gospell from the first daye vnto now, and am surely certified of this, þ he which hath begonne that good * worke in you, shal go forth with it vntyll þ daye of Jesus Christ: as it becommeth me to iudge of you all, because I haue you in my hert, as those that are partakers with me of grace in my bondes, in defendinge and stablyshinge of the Gospell. Col. 1.a 1. Thes. 1.a Ioh. 6.d

For God is my * recorde, how I loge after you all euen frō the very hert rote in Jesus Christ. * And for the same I praye, þ yō lone maye increase more & more in all maner of knowlege and in all experience, þ ye maye proue what is best, that ye maye be pure, & soch as hurte no mans conscience, vnto the daye of Christ: fylled with the frutes of righteousnes, which come by Jesus Christ vnto the glorye and prayse of God. B 1. Thes. 2.a * Ephe. 1.c Col. 1.a 2. Thes. 1.b

I wolde ye vnderstode brethren, that my busynes is happened vnto the greater furtheraunce of the Gospell, so that my bondes in Christ are manifest thorow out all þ inding mēt hall, and in all other places: In so moch that many brethren in the LORDE, are bolded thorow my bōdes, and darre more largely speake the worde without feare. Some (no doute) preach Christ of enuye and stryfe, but some of good wil. The one parte preacheth Christ off stryfe and not purely, supposynge to adde more aduersite vnto my bondes. The other parte of lone, for they knowe that I lye here for the defence of the Gospell.

What then? So that Christ be preached all maner of wayes (whether it be done by occasion or of true meaninge) I reioyce therin, and wil reioyce. For I knowe that the same shal chaunce to my saluacion, * thorow youre prayer and mynistrynge of the spirete of Jesu Christ, as I loke for and hope, that in nothinge I shalbe ashamed: but þ with all cōfidence (as allwayes in tymes past, euē so now) Christ shalbe magnified in my body whether it be thorow life or thorow death. For Christ is to me life, & death is to me auantage. But in as moch as to lyue in þ flesh is frutefull to me for the worke, I wot not what I shal chose, for both the hange vpon me. * I desyre to be with Christ, which is thinner (for me) but to abyde in the flesh is more needefull for you. C 2. Cor. 1.a

D And this am I sure of, that I shal abyde, and contynue with you all, for the furtheraunce and ioye of youre faith, that ye maye abundauntly reioyse in Christ Jesu thorow me, by my cõmynge to you agayne.
Ephe.4.a Col.1.a 1.Tess.4.a Onely let youre conuersacion be * as it becommeth the Gospell of Christ, that whether I come & se you, or els be absent, I maye yet heare of you that ye cõtynue in one spirite and one soule, labourynge (as we do) to mayntayne the faith of the Gospell, and in nothinge fearinge youre aduersaries, which is to them a token off perdicion, but vnto you of saluacion, and that of God. For vnto you it is geuen, not onely that ye shulde beleue on Christ, but also suffre for his sake, and to haue euen the same fighte, which ye haue sene in me, and now heare of me.

The II. Chapter.

A YF there be amonge you eny consolacion in Christ, yf there be eny comforte of loue, yf there be eny fellishippe off the spirite, yf there be eny compassion and mercy, fulfyll my ioye, that ye drawe one waye, hauynge one loue, beynge of one accorde, and of one mynde: that there be nothinge done thorow stryfe and vayne glory, but that thorow mekenesse of mynde euery man esteme another better then himselfe: and let euery mã loke not for his awne profet, but for the profet of other.

Let the same mynde be in you, that was in Christ Jesu: which beynge in the shappe of God, thought it not robbery to be equall with God, but made himselfe of no reputacion, and toke vpon him the shappe of a seruaunt, * became like another man, and was founde in his apparell as a man: he humbled himselfe, and became obedient vnto the death, euen vnto the death of the crosse.
b.5.a

Mat.28.e Heb.2.b Esa.45.c Dan.7.c Ro.14.b * Therfore hath God also exalted him, and geuen him a name, which is aboue all names, * that in the name of Jesus euery kne shulde bowe, both of thinges in heauen & of thinges vpõ earth, and vnder the earth, and that all tunges shulde confesse, that Jesus Christ is the LORDE vnto the prayse of God the father.

Wherfore my dearly beloued, as ye haue obeyed (not onely in my presence, so much more in my absence) euen youre awne saluacion with feare. * For it is God which worcketh in you both the wyll and the deed, euen of his owne good wyll. Do all thinges without murmurynges and disputinges, that ye maye be fautles and pure, and the children of God * without rebuke, in the myddes of ye croked and peruerse nacion, * amonge whom se that ye shyne as lightes in the worlde, holdinge fast the worde of life, vnto my reioysinge in the daye of Christ, that I haue not runne in vayne, nether laboured in vayne. * Yee and though I be offred vp vpõ the offerynge & sacrifice of youre faith, I am glad, and reioyce with you all: be ye glad also, and reioyce ye with me.

I trust in the LORDE Jesus, to sende Timotheus shortly vnto you, that I also maye be of good comforte, whan I knowe what case ye stonde in. For I haue no man that is so like mynded to me, which with so pure affeccio careth for you: for all other seke their awne, not that which is Jesus Christes. But ye knowe the prose of him: for as a child vnto the father, so hath he ministred vnto me in the Gospell. Him I hope to sende, as soone as I knowe how it wyll go with me. But I trust in the LORDE, that I also my selfe shal come shortly.

Neuertheles I thoughte it necessary to sende vnto you the brother Ephraditus, which is my companyon in labour and fellowe soudyer, and youre Apostell, and my minister at my nede, for so moch as he longed after you all, and was full of heuynes, because ye had herde that he was sicke. And no doute he was sicke, and that nye vnto death: but God had mercy on him, and not on him onely, but on me also, lest I shulde haue had sorowe vpon sorowe.

I haue sent him therfore the more hastely, that ye mighte se him, and reioyce agayne, and that I also mighte haue the lesse sorowe. Receaue him therfore in the LORDE with all gladnes, * and make moch of soche: for because of the worke of Christ, he went so farre, that he came nye vnto death, and regarded not his life, to fulfyll that seruyce which was lackynge on youre parte towarde me.

The III. Chapter.

MOREOVER my brethren, reioyce in the LORDE. Where as I wryte euer one thinge vnto you, it greueth me not, and maketh you the surer. Bewarre off dogges, bewarre of euell workers, bewarre off discension: * for we are the circumcision, euen we that serue God in the spirite, and reioyce in Christ Jesu,

and haue no confidence in the flesh, though I haue wherof I mighte reioyce in ỹ flesh. If eny other mā thynke that he hath wherof he mighte reioyce in the flesh, moch more I, which was circūcysed on the eight daye, one of the people of Israel, of the trybe off Ben Jamin, an hebrue of the Hebrues: as concernynge the lawe * a Pharise: as concernynge feruentnes * I persecuted the cōgregacion: and as touchinge the righteousnes which is in the lawe, I was vnrebukable.

* But the thinges that were vauntage vnto me, haue I counted losse for Christes sake. Nee I thynke all thinges but losse, for that excellent * knowleges sake of Christ Jesu my LORDE: for whom I haue counted all thinge losse, and do iudge them but donge, that I mighte wynne Christ, & be founde in him, not hauynge myne awne righteousnes which commeth of the lawe, but by the faith of Christ (namely) the righteousnes which commeth of God in faith, to knowe him and the vertue of his resurreccion, and the fellishippe of his passion, * that I maye be conformable vnto his death, yff by eny meanes I mighte attayne to the resurreccion from the deed. Not that I haue attayned vnto it all ready, or that I am allready perfecte: but I folowe, yf I maye comprehende that, wherin I am comprehended off Christ Jesu. Brethren, I counte not my selfe yet that I haue gotten it: but one thinge I saye: I forget that which is behynde, and stretch my selfe vnto that which is before, & preace vnto ỹ marck apoynted, to optayne the rewarde of the hye callynge of God in Christ Jesu.

Let vs therfore (as many as be parfecte) be thus wyse mynded: and yf ye be otherwyse mynded, I praye God open euen this vnto you. Neuertheles in that wher vnto we are come, let vs procede by one rule, that we maye be of one accorde. * Brethren, be ye ỹ folowers of me, and loke on thē which walke euē so as ye haue vs for an ensample. For many walke (off whom I haue tolde you often, but now I tell you wepynge) euē enemies of the crosse of Christ, whose ende is damnacion, * whose God is the bely, & whose glory shalbe to their shame, which are earthly mynded. * But oure conuersacion is in heauen, from whence we loke for the Sauioure Jesu Christ ỹ LORDE, * which shal chaūge ỏ vyle body, ỹ it maye be like fashioned vnto his glorious body, acordinge to ỹ worckynge wherby he is able to subdue all thinges vnto himselfe.

The IIII. Chapter.

Wherfore my brethrē dearly beloued & longed for, my ioye & my crowne contynue so in the LORDE ye beloued. I praye Euodias, & beseke Syntiches, that they be of one mynde in the LORDE. Yee and I beseke the my faithfull yoke felowe, helpe the wemen, which haue laboured with me in the Gospell, with Clement & with my other helpers, * whose names are in the boke of life. Reioyce in the LORDE allwaye, & agayne I saye, Reioyse. Let youre softnes be knowne vnto all men. The LORDE is euen at honde. Be not carefull, but in all thinges let yo^ peticions in prayer and supplicacion, with geuynge of thankes be knowne before God. And ỹ * peace of God, which passeth all vnderstōdinge, kepe youre hertes and myndes in Christ Jesu. A

Luc.10.b
Apo.17.b

Furthermore brethren, what soeuer thinges are true, what soeuer thinges are honest, what soeuer thinges are iust, what soeuer thinges are pure, what soeuer thinges pertayne to loue, what soeuer thinges are of honest reporte: yf there be eny vertuous thinge, yf there be eny laudable thinge, haue those same in yo^ mynde, which ye haue both lerned and receaued, and herde and sene in me: those thinges do, and the God of peace shal be with you. I reioyse greatly in ỹ LORDE, that now at the last ye are renyued agayne to care for me, as ye cared for me afore, but ye lacked oportunyte. I speake not this because of necessite: for I haue lerned in what soeuer estate I am, * therwith to be contēte I can be lowe, and I cā be hye. Euery where and in all thinges I am mete, both to be full, and to be hongrie: to haue plentye, and to suffre nede. I can do all thinges thorow Christ, which strēgtheth me. Notwithstondinge ye haue done well, that ye bare parte with me in my tribulacion. B

1.Tim.6.b

But ye of Philippos knowe, that in the begynnynge of the Gospell whan I departed fro Macedonia, no congregacion bare parte with me concernynge geuynge and receauynge, but ye onely. For vnto Tessalonica ye sent once and afterwarde agayne vnto my necessite. Not that I seke giftes, but I seke the frute, that it be abūdaunt in yo^ rekenynge. For I haue all, and haue plentye. I was euen fylled whā I receaued of Epaphroditus, that which came from you, an odoure of swetenes, * a sacrifice accepted & pleasaunt vnto God. My God fulfyll all yo^ nede, acordinge to his riches in glory ỹ Christ Jesu. C

Rom.12.a
Heb.13.c

Vnto God and oure father be prayse for ever and ever Amen.

Salute all ȳ sayntes in Christ Jesu. The brethrē that are with me, salute you. All the sayntes salute you, but specially they that are of the Emperours house. The grace of oure LORDE Jesu Christ be with you all, Amen.

Wrytten from Rome by Epaphroditus.

The Epistle of the Apostle S. Paul to the Colossians.

The summe of this Epistle.

Chap. I. He geveth thankes vnto God for their faith, loue, and hope: prayeth for their increase and sheweth how we are the kyngdome of God, optayned by Christ, which is the heade of the congregacion.

Chap. II. What greate care Paul toke for all congregacions. He exhorteth them to be stedfast in Christ, to beware of false teachers and worldly wysdome, and describeth the false prophetes.

Chap. III. He putteth them in remembraunce of the spirituall resurrecciō, to laye asyde all maner of corrupte lyuynge, to be frutefull in all godlynesse and vertue, and sheweth all degrees their dutye.

Chap. IIII. He exhorteth them to be feruent in prayer, to walke wysely vnto them that are not yet come to the true knowlege of Christ, and so saluteth them.

The first Chapter.

PAul an Apostle of Jesu Christ by the will of God, and brother Timotheus.

To ȳ sayntes which are at Colossa and brethren that beleue in Christ.

Grace be with you and peace from God oure father & frō the LORDE Jesus Christ.

* We gene thankes vnto God and the father of oure LORDE Jesus Christ, prayenge allwayes for you (sence we herde of youre faith in Christ Jesu, and of youre loue to all sayntes) for ȳ hopes sake which is layed vp in stoare for you in heauen: of the which ye haue herde before by the worde of trueth in the Gospell, which is come vnto you, euē as it is in to all the worlde: and is frutefull, as it is in you, sence ȳ daye ȳ ye herde and knewe the grace of God in ȳ trueth, as ye learned of * Epaphras oure deare felowe seruaunt, which is a faithfull mynister of Christ for you, which also declared vnto vs youre loue in the sprete.

* For this cause we also, sence the daye ȳ we herde of it, ceasse not to praye for you, & desyre that ye mighte be fulfylled with the knowlege of his will, in all wysdome and spirituall vnderstondinge, that ye mighte walke worthy off the LORDE, to please him in all thinges, * and to be frutefull in all good workes, and growe in the knowlege of God: & to be strengthed wt all power accordinge to the mighte of his glory, to all pacience and longsufferynge with ioyfulnes, and gene thankes vnto the father, which hath made vs mete for the enheritaunce of sayntes in lighte.

Which hath delyuered vs frō the power of darknesse, & translated vs in to the kyngdome of his deare sonne (* in whom we haue redempcion thorow his bloude, namely, the forgeuenes of synnes.) * Which is the ymage of the inuysyble God, first begotte before all creatures. * For by him were all thinges created, that are in heauen and earth, thinges vysible and thinges inuysible, whether they be maiesties or lordshippes, ethnrules or powers: All thinges are created by him and in him, and he is before all thinges, and in him all thinges haue their beynge.

* And he is the heade of the body, namely, of the cōgregacion. he is the begynnynge and first begotten from the deed, that in all thinges he mighte haue the preemynence. For it pleased the father, that in hym shulde dwell all * fulnesse, and that by him all thinges shulde be * reconciled vnto himself, whether they be thinges vpon earth or in heauen, that thorow the bloude on his crosse he mighte make peace euen thorow his owne selfe. And you (which were in tymes past straungers and enemies, because youre myndes were set in euell workes) hath

C he now reconcyled in the body of his flesh thorow death, to make you holy, and vnblameable & with out faute in his awne sighte, yf ye contynue grounded and stablished in the faith, and be not moued awaye from ỹ hope of the Gospell, wherof ye haue herde: which is preached amonge all creatures ỹ are vnder heauen, wherof I Paul am made a myniſter.

* Now ioye I in my sufferynges, which I suffre for you, and fulfill that which is behynde of the passions of Christ in my flesh, for his bodyes sake, which is the congregacion, * wherof I am made a myniſter, acordinge to ỹ Godly office of preachinge, which is geuen vnto me amonge you, that I shulde richely preach the worde of God, namely, that mystery which hath bene hyd sence the worlde beganne, and sence the begynnynge of tymes: but now is * opened vnto his sayntes, to whom God wolde make knowne the glorious riches of this mistery amõge ỹ Heythen: which (riches) is Christ in you, euẽ he that is the hope of glory, whõ we preach, and warne all men, and teach all men in all wyßdome, to make euery man parfecte in Christ Jesu: Wherin I also laboure, and stryue acordinge to the workynge of him which worketh mightely in me.

The II. Chapter.

A I Wolde ye knewe what fightinge I haue for youre sakes, and for them of Laodicea, and for as many as haue not sene my personne in the flesh, that their hertes mighte be comforted and knytt together in loue, to all riches of full vnderstõdinge, * which is in the knowlege of the mystery of God the father and of Christ, * in whom are hyd all the treasures of wyßdome and knowlege.

* This I saye, lest eny man shulde begyle you with entysinge wordes. * For though I be absent in the flesh, yet am I present with you in the spirite: ioyenge, and beholdinge youre order and the stedfastnes of youre faith in Christ. * As ye haue therfore receaued Christ Jesu the LORDE, euen so walke in him, and be roted & buylded in him, and be stedfast in faith, as ye haue learned: & be plenteous in the same in geuynge thankes.

B * Bewarre lest eny mã spoyle you thorow philosophy and disceatfull vanite after the tradicions of men, and after the ordinaũces of the worlde, and not after Christ. * For in him dwelleth all the fulnes of the Godheade bodely, and ye are complete in him, which is the heade of all rule and power: in whom also ye are circumcysed with * circumcision without handes, by puttynge of the synfull body of the flesh: (namely) with the circumcysion of Christ, * in that ye are buried with him thorow baptyme: in whom ye are also rysen agayne thorow faith, that is wrought by the operacion of God, which rayſed him vp from the deed. Rom.2.d Phil.3.a Rom.6.a

* And with him he quyckened you, whan ye were deed in synnes, and in the vncircumcision of youre flesh, and hath forgeuen vs all synnes, and put out the handwrytinge that was agaynst vs (cõtayned in the lawe wrytten) and that hath he taken out of the waye, and fastened it to the crosse: * And hath spoyled rule and power, and hath made a shewe of them openly, and triumphed ouer them in his awne persone. Rom.5.a Ephe.2.a Col.2.b Gen.3.c Luc.11.c Ioh.12.d

C Let no man therfore trouble youre consciences aboute meate or drynke, or for a pece of an holy daye, as the holy daye of ỹ newe Mone, or of the Sabbath dayes, * which are the shadowe of the thinges that were for to come: but the body selfe is in Christ. Let no man make you shote at a wronge mark, which after his owne chosynge walketh in humblenes and spiritualtye of angels, thinges which he neuer sawe, and is vayne, and puft vp in his owne fleshly mynde: and holdeth not himselfe to the heade, wherof the whole body by ioyntes and couples receaueth norishment, and is knyt together, and so groweth to the greatnes that commeth of God. Heb.8.a 9.b.10.a

Wherfore yf ye be deed with Christ from the ordinaunces of the worlde, why are ye holden thẽ with soch tradicions, as though ye lyued after the worlde? As whan they saye: Touch not this, taist not that, handle not that. All these thinges do hurte vnto men, because of the abuse of them, which abuse commeth onely of the commaundementes and doctrynes of men: * which thinges haue a shyne of wyßdome thorow chosen spiritualtie and humblenes, and in that they spare not the body, and do the flesh no worshipe vnto his nede. Gal.4.a 1.tim.4.i

The III. Chapter.

H YF ye be rysen now with Christ, seke A those thinges then which are aboue where Christ is, sytting on the right hande of God. Set youre mynde on the thinges which are aboue, not on ỹ thinges that are vpon earth. For ye are deed, * youre life is hyd with Christ in God. * whan Christ ỹ life shal shewe him selfe, then shal ye also appeare with him in glory.

Ephe.5.a * Mortifye therfore youre mēbres which are vpon earth, whordome, vnclennes, vnnaturall lust, euell concupiscēce, and couetousnes, which is a worshippynge of Idols: *
Gen 6.19 1.Cor.10.a for which thinges sakes the wrath of God commeth vpon the children of vnbeleue: *
Ephe.2.a in the which thinges ye walked some tyme, whan ye lyued in them.

Rom.6.a Ephe.4.c * But now put all awaye frō you: wrath, fearcenesse, maliciousnes, cursed speakynge, fylthie wordes out of youre mouth. Lye not
Rom.13.b one to another. * Put of ỳ olde mā with his workes, and put on ỳ newe, which is renued in knowlege after ỳ ymage of him that made him: *
Gal.6.b where there is no Greke, Jewe, circumcision, vncircumcision, Barbarous, Sithian, bōde, fre: but Christ is all and in all.

B Now therfore as the electe of God, holy and beloued, put on tender mercye, kyndnes, humblenes of mynde, mekenesse, longe sufferynge, forbearinge one another, and forgeuynge one another, yf eny man haue a quarell agaynst another. Like as Christ hath forgeuen you, euen so do ye also. But aboue all thinges put on loue, which is the bonde of perfectnesse. And the peace of God rule in youre hertes, to the which (peace) ye are called also in one body: and se ỳ ye be thankfull.

Ephe.5.b Let ỳ worde of Christ dwell in you plenteously in all wyßdome. * Teach and exhorte youre awne selues with psalmes and ymnes, and spirituall songes which haue fauoure with them, synginge in youre hertes to the
1.Cor.10.d LORDE. * And what soeuer ye do in worde or worke, do all in the name of the LORDE
Ephe.5.b Jesu, * and geue thankes vnto God the father by him.

C * Ye wyues, submytte youre selues vnto
Ephe.5.c 1.Pet.3.a youre hußbandes, as it is comly in the LORDE.

Ye hußbandes, loue youre wyues, and be not bytter vnto them.

Ephe.6.a * Ye children, obeye youre elders in all thinges, for that is well pleasynge vnto the LORDE.

Ye fathers, rate not yo' children, lest they be of a desperate mynde.

Ephe.6.a Tit.2.b 1.Pet.2.c * Ye seruauntes, be obedient vnto youre bodely masters in all thinges, not with eye seruyce as men plesers, but in synglenes of hert, fearinge God. What so euer ye do, do it
rtely, euen as vnto the LORDE and not
men. And be sure, that of the LORDE
receaue the rewarde of ỳ enheritaun
ye [illegible] the LORDE Christ. But he
that doth [illegible]se, shal receaue for the wron
ge that he hath done, * for there is no respecte of persons (with God.)

* Ye masters, do vnto youre seruauntes that which is iust and equall, and knowe, ỳ ye also haue a master in heauen.

The IIII. Chapter.

Continue in prayer, and watch in the same with thankesgeuynge, and praye also together for vs, that God open vnto vs the dore of the worde, to speake the mystery of Christ (wherfore I am also in bōdes) that I maye vtter ỳ same, as it becommeth me to speake. * Walke wysely towarde them that are without, and redeme ỳ tyme. Let youre speach be allwaye fauorable, seasoned with * salt, that ye maye knowe how to answere euery man.

Tichicus the deare brother and faithfull myniſter & felowe seruaūt in ỳ LORDE, shal tell you what case I am in. Whom I haue sent vnto you for the same purpose, that he might knowe how ye do, & that he might comforte youre hertes, with one * Onesimus a faithfull and beloued brother, which is one of you: they shal shewe you of all thinges, which are adoynge here. * Aristarchus my pieson felowe saluteth you, and * Marcus Barnabasses sisters sonne, touchinge whom ye receaued commaundementes: * If he come vnto you, receaue him, and Jesus, which is called Justus, which are of the circumcision. These onely are my helpers in the kyngdome of God, which were to my consolacion.

* Epaphras a seruaunt of Christ, which is one of you, saluteth you, & allwaye laboureth feruently for you in prayers, ỳ ye may stonde perfecte and full, in all that is the will of God. I beare him recorde, that he hath a feruent mynde for you, and for thē at Laodicea, and at Hierapolis. Deare Lucas the phisician saluteth you, and so doth Demas. Salute the brethrē, which are at Laodicea, and salute Nymphas, and the cōgregacion which is in his house. And whan the epistle is red of you, cause it to be red also in the cōgregacīō at Laodicea, & that ye likewyse rede the epistle of Laodicea. And saye to Archippus: Take hede to the office which thou hast receaued in the LORDE, that thou fulfyll it. My salutacion with the hnade of me Paul. Remembre my bōdes. Grace be with you, Amen.

Sent from Rome by Tichicus and Onesimus.

The firſt Epiſtle of the Apoſtle S. Paul to the Theſſalonians.

The ſimme of this Epiſtle.

Chap. I. He thanketh God for them, that they are ſo ſtedfaſt in faith and good workes, and receaue the goſpell with ſoch earneſt.

Chap. II. He putteth them in mynde of the godly conuerſacion that he led amonge them when he preached the goſpell vnto them, thanketh God that they receaue his worde ſo frutefully, and excuſeth his abſence.

Chap. III. He ſheweth how greatly he was reioyſed, whā Timothy tolde hym of their faith and loue.

Chap. IIII. He exhorteth them to ſtedfaſtneſſe, to kepe them ſelues from ſynne and vnclenly cōuerſacion, to loue one another: rebuketh ydilneſſe, and ſpeaketh of the reſurreccion.

Chap. V. He enfourmeth them of the daye of dome and cōmynge of the LORDE, exhorteth them to watch, and to regarde ſoch as preach Gods worde amonge them.

The firſt Chapter.

PAVL and Siluanus and Timotheus.

Vnto the cōgregacion of the Theſſalonyans, in God the father and in the LORDE Ieſus Chriſt.

Grace be with you, and peace from God oure father and from the LORDE Ieſus Chriſt.

We geue thankes vnto God allwaye for you all, makynge meſion of you in o^r prayers without ceaſſynge, and call to remembraunce youre worke in the faith, and youre labour in loue, & youre pacience in hope, * which is oure LORDE Ieſus Chriſt before God oure father: Becauſe we knowe (brethren, beloued of God) how that ye are electe: * for oure Goſpell hath not bene with you in worde onely, but both in power and in the holy gooſt, and in moch certaynte, as ye knowe after what maner we were amonge you for youre ſakes.

And ye became the folowers of vs and of the LORDE: and receaued the worde in moch affliccion with ioye of the holy gooſt: ſo that ye were an example to all that beleued in Macedonia and Achaia. For frō you was the worde of the LORDE noyſed out, not onely in Macedonia & Achaia, but ī all quarters alſo is yō faith ī God ſpred abrode ſo that it nedeth not vs to ſpeake eny thinge at all. For they them ſelues ſhewe of you, what maner of entrynge in we had vnto you, and how ye are turned vnto God from ymages, for to ſerue the lyuynge and true God, and to loke for his ſonne * from heauē: whom he rayſed vp from the deed, euen Ieſus, which hath delyuered vs frō the * wrath to come. B Act.2.b Ioh.3.e

The II. Chapter.

FOr ye youre ſelues (brethren) knowe oure intraūce vnto you, how that it was not in vayne, but as we had ſuffred afore, & * were ſhamefully intreated at Philippos (as ye knowe) we were bolde in oure God, * to ſpeake vnto you ỹ Goſpel of God with moch ſtryuynge. For oure exhortacion was not to bringe you to errour ner yet to vnclennes, nether was it with gyle: but as we are alowed of God, that the Goſpell ſhulde be commytted vnto vs to preache, euen ſo we ſpeake, * not as though we wolde pleaſe mē, but God, which tryeth oure hertes. A Act.16.c Act.17.a Gal.1.b

For we haue not gone aboute with flateringe wordes (as ye knowe) ner wayted for oure owne profit (* God is recorde) nether ſought we prayſe of men, nether of you ner of eny other, whan we mighte haue bene chargeable vnto you as the Apoſtles off Chriſt, but we were tender amonge you. Phil.1.b

Like as a norſſe cheriſheth hir children, euen ſo had we hartely affeccion towarde you, and wolde with good wyl haue dealte vnto you, not onely the Goſpell of God, but oure lyues alſo, becauſe ye were deare vnto vs. B

Ye remembre brethren oure laboure and trauayle. * For daye and nighte wrought we (becauſe we wolde not be chargeable vnto eny of you) and preached the Goſpell of God amonge you. Ye are witneſſes, and ſo is God, how holyly and iuſtly and vnblameable we behaued oure ſelues amōge you that beleue: as ye knowe, how that as a father his children, euen ſo exhorted and beſought we euery one of you, & wolde walke worthely before God, which hath called you vnto his kyngdome & glo- Act.20.c 1.Theſſ.2.a

Ephe.5.a * Mortifye therfore youre membres which are vpon earth, whordome, vnclennes, vnnaturall lust, euell concupiscence, and couetousnes, which is a worshippynge of Idols: * for which thinges sakes the wrath of God commeth vpon the children of vnbeleue: in the which thinges ye walked some tyme, whan ye lyued in them.

Gen.6.19 1.Cor.10.a

Ephe.2.a

Rom.6.a Ephe.4.c * But now put all awaye frō you: wrath, fearcenesse, maliciousnes, cursed speakynge, filthie wordes out of youre mouth. Lye not one to another. * Put of ye olde mā with his workes, and put on ye newe, which is renued in knowlege after ye ymage of him that made him: * where there is no Greke, Jewe, circumcision, vncircumcision, Barbarous, Sithian, bōde, free: but Christ is all and in all.

Rom.13.b

Gal.3.b

B Now therfore as the electe of God, holy and beloued, put on tender mercye, kyndnes, humblenes of mynde, mekenesse, longe sufferynge, forbearinge one another, and forgeuynge one another, yf eny man haue a quarell agaynst another. Like as Christ hath forgeuen you, euen so do ye also. But aboue all thinges put on loue, which is the bonde of perfectnesse. And the peace of God rule in youre hertes, to the which (peace) ye are called also in one body: and se ye be thankfull.

Let ye worde of Christ dwell in you plenteously in all wysdome. * Teach and exhorte youre awne selues with psalmes and ymnes, and spirituall songes which haue fauoure with them, synginge in youre hertes to the LORDE. * And what soeuer ye do in worde or worke, do all in the name of the LORDE Jesu, * and geue thankes vnto God the father by him.

Ephe.5.b

1.Cor.10.d

Ephe.5.b

C * Ye wyues, submytte youre selues vnto youre husbandes, as it is comly in the LORDE.

Ephe.5.c 1.Pet.3.a

Ye husbandes, loue youre wyues, and be not bytter vnto them.

Ephe.6.a * Ye children, obeye youre elders in all thinges, for that is well pleasynge vnto the LORDE.

Ye fathers, rate not yo children, lest they be of a desperate mynde.

Ephe.6.a Tit.2.b 1.Pet.2.c * Ye seruauntes, be obedient vnto youre bodely masters in all thinges, not with eye seruyce as men pleasers, but in synglenes of hert, fearinge God. What so euer ye do, do it ertely, euen as vnto the LORDE and not nen. And besure, that of the LORDE e receaue the reward of ye enheritaun ye the LORDE Christ. But he that doth ..ge, shal receaue for the wron ge that he hath done, * for there is no respecte of persons (with God.)

Act.10.a Rom.2.a

* Ye masters, do vnto youre seruauntes that which is iust and equall, and knowe, ye also haue a master in heauen.

Ephe.6.a

The IIII. Chapter.

C Ontynue in prayer, and watch in the same with thankesgeuynge, and praye also together for vs, that God open vnto vs the dore of the worde, to speake the mystery of Christ (wherfore I am also in bōdes) that I maye vtter ye same, as it becommeth me to speake. * Walke wysely towarde them that are without, and redeme ye tyme. Let youre speach be allwaye fauorable, seasoned with * salt, that ye maye knowe how to answere euery man.

Act.1.a

Ephe.5.a

Col.3.a

Rom.12.a

Tichicus the deare brother and faithfull mynister & felowe seruaūt in ye LORDE, shal tell you what case I am in. Whom I haue sent vnto you for the same purpose, that he might knowe how ye do, & that he might comforte youre hertes, with one * Onesimus a faithfull and beloued brother, which is one of you: they shal shewe you of all thinges, which are adoynge here. * Aristarchus my pryson felowe saluteth you, and * Marcus Barnabasses sisters sonne, touchinge whom ye receaued commaundementes: * If he come vnto you, receaue him, and Jesus, which is called Justus, which are of the circumcision. These onely are my helpers in the kyngdome of God, which were to my consolacion.

Col.4.b

Act.19.a

Act.12.a

* Epaphras a seruaunt of Christ, which is one of you, saluteth you, & allwaye laboreth feruently for you in prayers, ye maye stonde perfecte and full, in all that is the will of God. I beare him recorde, that he hath a feruent mynde for you, and for the at Laodicea, and at Hierapolis. Deare Lucas the physician saluteth you, and so doth * Demas. Salute the brethrē, which are at Laodicea, and salute Nymphas, and the cōgregacion which is in his house. And whan the epistle is red of you, cause it to be red also in the cōgregaciō at Laodicea, & that ye likewyse rede the epistle of Laodicea. And saye to Archippus: Take hede to the office which thou hast receaued in the LORDE, that thou fulfyll it. My salutacion with the hnade of me Paul. Remembre my bōdes. Grace be with you, Amen.

Col.1.a

Act.19.a

Act.12.a

Col.4.b

2.Tim.4.b

Sent from Rome by Tichicus and Onesimus.

The first Epistle of the Apostle S. Paul to the Tessalonians.

The summe of this Epistle.

Chap. I. He thanketh God for them, that they are so stedfast in faith and good workes, and receave the gospell with soch earnest.

Chap. II. He putteth them in mynde of the godly conuersacion that he led amonge them when he preached the gospell vnto them, thanketh God that they receave his worde so frutefully, and excuseth his absence.

Chap. III. He sheweth how greatly he was reioyced, whā Timothy tolde him of their faith and loue.

Chap. IIII. He exhorteth them to stedfastnesse, to kepe them selues from synne and vnclenly cōuersacion, to loue one another: rebuketh ydilnesse, and speaketh of the resurreccion.

Chap. V. He enfourmeth them of the daye of dome and cōmynge of the LORDE, exhorteth them to watch, and to regarde soch as preach Gods worde amonge them.

The first Chapter.

PAVL and Siluanus and Timotheus.

Vnto the cōgregacion of the Tessalonyans, in God the father and in the LORDE Iesus Christ.

Grace be with you, and peace from God oure father and from the LORDE Jesus Christ.

We geue thankes vnto God allwaye for you all, makynge mēsion of you in oure prayers without ceassynge, and call to remembraunce youre worke in the faith, and youre labour in loue, & youre pacience in hope, * which is oure LORDE Jesus Christ before God oure father: Because we knowe (brethren, beloued of God) how that ye are electe: * for oure Gospell hath not bene with you in worde onely, but both in power and in the holy goost, and in moch certayntie, as ye knowe after what maner we were amonge you for youre sakes.

And ye became the folowers of vs and of the LORDE: and receaued the worde in moch affliccion with ioye of the holy goost: so that ye were an example to all that beleued in Macedonia and Achaia. For frō you was the worde of the LORDE noysed out, not onely in Macedonia & Achaia, but ī all quarters also is yō faith ī God spred abrode so that it nedeth not vs to speake eny thinge at all. For they them selues shewe of you, what maner of entrynge in we had vnto you, and how ye are turned vnto God from ymages, for to serue the lyuynge and true God, and to loke for his sonne * from heaue: whom he raysed vp from the deed, euen Jesus, which hath delyuered vs frō the * wrath to come.

The II. Chapter.

FOr ye youre selues (brethren) knowe of oure intraūce vnto you, how that it was not in vayne, but as we had suffred afore, & * were shamefully intreated at Philippos (as ye knowe) we were bolde in oure God, * to speake vnto you ỹ Gospel of God with moch stryvynge. For oure exhortacion was not to brynge you to errour ner yet to vnclennes, nether was it with gyle: but as we are alowed of God, that the Gospell shulde be commytted vnto vs to preache, euen so we speake, * not as though we wolde please mē, but God, which tryeth oure hertes.

For we haue not gone aboute with flateringe wordes (as ye knowe) ner wayted for oure owne profit (* God is recorde) nether soughte we prayse of men, nether of you ner of eny other, whan we mighte have bene chargeable vnto you as the Apostles off Christ, but we were tender amonge you.

Like as a norsse cherisheth hir children, euen so had we hartely affeccion towarde you, and wolde with good wyl haue dealte vnto you, not onely the Gospell of God, but oure lyues also, because ye were deare vnto vs.

Ye remembre brethren oure laboure and trauayle. * For daye and nighte wroughte we (because we wolde not be chargeable vnto eny of you) and preached the Gospell of God amonge you. Ye are witnesses, and so is God, how holyly and iustly and vnblameable we behaued oure selues amōge you that beleue: as ye knowe, how that as a his children, euen so exhorted and besoughte everyone that wolde walke worthely before God, which hath called you vnto his kyngdome

For this cause thanke we God without ceassynge, because that whā ye receaued of vs the worde of the preachinge of God, ye receaued it not as ẏ worde of men, but (euē as it is of a trueth) the worde of God, which worketh in you that beleue.

C For ye brethren are become the folowers
Heb.10.d off * the congregacions off God which in Jewry are in Christ Jesu, so that ye haue suffred euen like thinges of youre kynsmen, as they haue suffred of the Jewes. Which
Mat.23.d as they put the LORDE Jesus to death, and their awne prophetes, euen so haue they persecuted vs also, and please not God, and are
Act.17.a.b cōtrary to all men, * forbyddinge vs to speake vnto the heythen that they might be saued, to fulfill their synnes allwaye: for the wrath is come vpon them allready vnto ẏ vttemost.

But we (brethren) for as moch as we haue bene kepte from you for a season, as concernynge the bodely presence, but not in the hert, we haue haisted the more with greate desyre to se you personally. Therfore wolde we haue come vnto you, (I Paul) two tymes,
Dan.10.b * but Sathan withstode vs. For who
Phil.2.b is oure hope, or ioye, or crowne of * reioysinge? are not ye it in ẏ sighte of oure LORDE Jesus Christ at his commynge? Yes ye are oure prayse and ioye.

The III. Chapter.

A Wherfore sence we coulde no longer forbeare, we thoughte it good to
Act.17.c remayne at * Athens alone, & sent Timotheus oure brother and mynister of God, and oure helper in ẏ gospell of Christ, to stablysh you and to comforte you in youre faith, that noman shulde be moued in these troubles: (for ye youre selues knowe, that we are euen appoynted there vnto. And whan we were with you, we tolde you before, that we shulde suffre tribulacion, euen as it is come to passe, & as ye knowe.) For this cause seynge I coulde no longer forbeare, I sent, that I might haue knowlege of youre faith, lest happly the tempter had tempted you, and lest oure laboure had bene in vayne.

But now that Timotheus is come frō you vnto vs, and hath shewed vs of youre
B faith and loue, & how that ye haue allwaye good remembraunce of vs, desyringe to se vs
[illegible] to se you: therfore brethren
[illegible]ion in you in all oure trou-
[illegible]e thorow youre faith. For
[illegible]lyne, yf ye stonde stedfast in ẏ
[illegible]DE. For what thankes can we recom-
pēce to God agayne for you, because of this ioye that we haue concernynge you before oure God? We praye exceadingly daye and nighte, that we might se you presently, and fulfill that which is lacknge in yor faith.

God himselfe & father & our LORDE Jesus Christ gyde oure iourney vnto you. But the LORDE increace you, & make you flowe ouer in loue one towarde another, and towarde all men (euen as we do towarde you) that yor hertes maye be stable and vnblameable in holynes before God oure father, at the commynge of oure LORDE Jesus Christ with all his sayntes.

The IIII. Chapter.

Furthermore we beseke you brethren & exhorte you in the LORDE Jesus, that ye increace more and more, euen as ye haue receaued of vs how ye ought to walke and to please God. For ye knowe what commaundementes we gaue you by oure LORDE Jesus Christ. For this is the * will of God, euen youre sanctifienge, that ye shulde absteyne from whordome, * & that euery one of you shulde knowe how to kepe his vessell in holynes and honoure, & not in the lust of concupiscence, * as the heythen which knowe not God. And that no man go to farre, ner defraude his brother in bargaynynge. For the LORDE is the auenger of all soch thinges, as we haue sayde & testified vnto you afore tyme. For God hath not called vs to vncleannesse, but vnto holynes. * He therfore that despyseth, despyseth not man, but God, * which hath geuen his holy spirite into you.

But as touchinge brotherly loue, ye nede not that I wryte vnto you, * for ye youre selues are taught of God to loue one another: yee and that thinge ye do vnto all the brethē, which are thorow out all Macedonia. But we beseke you brethren that ye increace yet more and more, and that ye study to be quyete, and to medle with youre awne busynesse, * and to worke with youre awne hādes, as we commaunded you, that ye maye walke honestly towarde thē that are without, and that nothinge be lacknge vnto you.

We wolde not brethren that ye shulde be ignorāunt concernynge them which are fallen a slepe, that ye sorowe not as other do which haue no hope. For yf we beleue that Jesus dyed and rose agayne, euen so thē also which slepe by Jesus, shal God bringe with him. For this we saye vnto you in the worde of the LORDE, * that we which lyue and are remaynynge in the cōmynge of the LORDE,

shal not come yer they which slepe. * For the LORDE himselfe shal come downe frō hea
nen with a shoute and voyce of ỹ Archan
gell and with the trompe of God, and the
dead in Christ shal aryse first: then shal we
which lyue and remayne, be caught vp wt
them also in the cloudes, to mete the LOR-
DE in the ayre, and so shal we euer be with
the LORDE. Wherfore comforte youre sel-
ues one another with these wordes.

The V. Chapter.

BVt of ỹ tymes and seasons (brethrē)
it is no nede to wryte vnto you. For
ye youre selues knowe perfectly, that
* the daye of the LORDE shal come euen as
a thefe in the nighte. For whan they shal
saye: Tush, It is peace, there is no daunger,
then shall soden destruccion come vpō thē,
euen as the payne of a woman trauaylinge
with childe, and they shal not escape. But
ye brethren are not in darknes, that that
daye shulde come on you as a thefe. Ye are
altogether children of lighte, and children
of the daye. We are not of the night, nether
of darknesse.

* Therfore let vs not slepe as do other,
but let vs watch, and be sober. For they that
slepe, slepe in the nighte: and they that be
dronken, are dronken in the nighte. But let
vs which are of the daye, be sober, armed wt
the brestplate of faith and loue, and with ỹ
helmet of hope to saluacion.

For God hath not appoynted vs vnto
wrath, but to optayne saluacion by ỹ mea-
nes of oure LORDE Jesu Christ, which dyed
for vs: that whether we wake or slepe, we
shulde lyue together with him. Wherfore
comforte youre selues together, and edifye
one another, euen as ye do.

We beseke you brethren, * that ye knowe
them which laboure amonge you, and haue
the oversighte of you in the LORDE, and ge
ue you exhortacion, that ye haue thē the mo
re in loue for their workes sake, and be at pea
ce with them. We desyre you brethrē, warne
them that are vnruly, cōforte the feble myn
ded, forbeare the weake, be pacient towarde
all men. * See that none recompence euell for
euell vnto eny man: but euer folowe that
which is good, both amōge youre selues and
to all men.

Reioyse alwaye, praye contynually, * in
all thinges be thankfull: for this is the wyll
of God in Christ Jesu towarde you. * Quēch
not ỹ spirite: despyse not prophecieges: prou-
e all thinges, & kepe ỹ which is good. Abstay
ne frō all suspicious thinges. The very God
f peace sanctifye you thorow out. And I
praye God, that youre whole spirite, soule & 1. Cor. 1. a
body be kepte blameles vnto ỹ cōmynge of and 10. b
oure LORDE Jesus Christ. * Faithfull is he
which hath called you, which wil also do it.
Brethren, praye for vs. Grete all the brethrē
with an holy kysse. I charge you by ỹ LOR
DE, that this epistle be red vnto all ỹ holy 2. Tess. 3. b
brethren. * The grace of oure LORDE Je-
sus Christ be with you, Amen.

The first Epistle to the Tessaloni
ans, sent from Athens.

The seconde Epistle of the Apostle S. paul to the Tessalonians.

The summe of this epistle.

Chap. I. He thanketh God for their faith and loue, and prayeth for the increase of the same.

Chap. II. He sheweth them that the daye of the LORDE shal not come, till the departinge frō the faith come first: and therfore he exhorteth them not to be disceaued, but to stonde stedfast in the thinges that he hath taught them.

Chap. III. He desyreth them to praye for him that the gospell maye prospere, and geueth the warnynge to reproue the ydle, and yf they wil not labour with their handes, that they shal not eate.

The first Chapter.

PAVL and Siluanus and Timotheus. A
To the congrega-
cion of ỹ Tessalonias in God oure father and in the LORDE Jesus Christ.

Grace be with you, and peace from God oure father, and from the LORDE Jesus Christ.

We are bounde to thanke God allwayes for you brethren, as it is mete: because that youre faith groweth exceadingly, and the loue of euery one of you increaseth towarde another amōge youre selues, so that we oure selues make oure boast of you (in the congre gacions of God) of youre pacience and faith in all youre persecucions and troubles that ye suffre, which is a token of the righteous iudgment of God, that ye are counted wor thy of the kyngdome of God, for the which ye also suffre.

For it is a righteous thinge with God,

to recõpence tribulacion vnto thē ỹ trouble you: but vnto you which are troubled, rest with vs, * whā the LORDE Jesus shal shewe himselfe from heauen, with the angels of his power, and with flammynge * fyre, to geue vengeaūce vnto them that knowe not God, * and to them that obeye not the Gospell of oure LORDE Jesus Christ. * Which shalbe punyshed with euerlastinge damnacion, * from ỹ presence of the LORDE, and from the glory of his power, whan he shal come to be glorified in his sayntes, and to be come marvelous in all them that beleue: because ye haue beleued oure testimony vnto you of the same daye. * Wherfore we praye allwayes for you, that oure God make you worthy of ỹ callynge, and fulfill all delectacion of goodnes, and the worke of faith in power, that ỹ name of oure LORDE Jesus Christ maye be praysed in you, and ye in him, acordinge to the grace of oure God, and of the LORDE Jesus Christ.

Mat 24.c and 25.c
2.Pet.3.a
Rom.2.a
Sap.5.
Esa.2.b

The II. Chapter.

A WE beseke you brethren by the commynge of ỹ LORDE Jesus Christ, and in that we shal assemble vnto him, that ye be not sodenly moued frō youre mynde, and be not troubled, nether by sprete, nether by wordes, ner yet by letter, which shulde seme to be sent from vs, as though ỹ daye of Christ were at hande. Let noman disceaue you by eny meanes. For the LORDE commeth not, excepte the * departynge come first, and that that Man of synne be opened, euen the sonne of perdicion, which is an aduersary, and is exalted aboue all ỹ is called God or Gods seruyce, so that he sytteth as God in the * temple of God, * and boasteth himselfe to be God.

Dan.9.e
1.Tim.4.a
1.Cor.3.b
*Dan.11.c

Remembre ye not, that whan I was yet with you, I tolde you these thinges? And now ye knowe what witholdeth it, euē that it mighte be vttered at his tyme. (* For the mystery of the iniquyte worketh allready, tyll he which now onely letteth, be takē out of the waye.) And then shal that wicked be vttered, * whom the LORDE shal cōsume with ỹ sprete of his mouth, & shal destroye with the appearaunce of his commynge: euen him, whose commynge is after the worckynge of Sathan * with all lyenge power, and signes and wonders, and with all deceauablenes of vnrighteousnes amonge them that perishe, because they receaued not the loue of ỹ trueth, that they might haue ben saued. * Therfore shal God sende them strōge delusion, that they shulde beleue lyes, ỹ

1.Joh.2.c
B
Iob 15.d
Esa.11.a
Dan.8.d
Deut.13.a
Mat.24.b
Zach.5.a
Rom.1.d

all they might be dāned, which beleued not the trueth, but had pleasure in vnrighteousnes.

But we are bounde to geue thankes allwaye vnto God for you, brethren beloued of the LORDE, because that God hath from the begynnynge chosen you to saluacion in the sanctifienge of the sprete and in beleynge of the trueth, whervnto he hath called you by oure Gospell, to optayne the glory of oure LORDE Jesus Christ.

Therfore brethren stonde fast, and kepe the ordinaunces which ye haue lerned, whether it were by oure preachinge or by epistle. But oure LORDE Jesus Christ himselfe, and God oure father, which hath loued vs and geuen vs euerlastinge consolacion, and a good hope thorow grace, comforte youre hertes, and stablysshe you in all doctryne & good doynge.

The III. Chapter.

FVrthermore brethren * praye for vs, that the worde of God maye haue free passage and be glorified as it is with you, and that we maye be delyuered from vnreasonable and euell mē. * For faith is not euery mās. But the LORDE is faithfull, which shal stablysshe you and kepe you from euell. We haue confidence in the LORDE to you warde, that ye both do and will do that which we cōmaunde you. The LORDE gyde youre hertes vnto the loue of God and pacience of Christ.

* But we requyre you brethren, in the name of oure LORDE Jesus Christ, that ye withdraw youre selues from euery brother that walketh inordinatly, and not after the institucion which he receaued of vs. For ye yo' selues knowe, how ye oughte to folowe vs: for we behaued not oure selues inordinatly amonge you, nether toke we bred of eny man for naughte * but wrought wt labour and trauayle night and daye, lest we shulde be chargeable to eny of you. Not but that we had auctorite, but to geue oure selues for an ensample vnto you to folowe vs. And whan we were wt you, this we warned you of, that yf there were eny which wolde not worke, ỹ same shulde not eate. For we heare saye, that there are some which walke amonge you inordinatly, and worke not at all, but are busy bodies. * But them that are soche we commaunde and exhorte by oure LORDE Jesus Christ, that they worke with quyetnes, and eate their awne bred.

Neuertheles brethren, * be not ye weery of well doynge. * But yf eny man obey not

oure sayenges, sende vs worde of him by a letter, and haue nothinge to do with him, ỳ he maye be ashamed. Yet counte him not as an enemye, but warne him as a brother.

The very LORDE of peace geue you peace allwayes by all meanes. The LORDE be with you all. The salutacion of me Paul with myne awne hande: This is the token in all epistles, So I wryte, The grace of oure LORDE Jesus Christ be with you all. Amen.

Sent from Athens.

The first Epistle of the Apostle S. Paul to Timothy.

The summe of this epistle.

Chap. I. He exhorteth Timothy to wayte vpō his office: namely, to se that nothige be taught te but Gods worde &c. He sheweth also wherfore the lawe is good, and telleth these swete and glad tidinges, that Christ Jesus came in to the worlde to saue synners, ex ample of himselfe.

Chap. II. He exhorteth to praye for all men. He will not haue wemen to be ouer costly arayed, ner to teach in the congregacion, but to be in sylence, and obeye their hußbandes.

Chap. III. What maner of man a byßhoppe or prest ought to be, and what condicions his wife and children shulde haue. The properties also requyred in a deacon or myniſter, and in his wife.

Chap. IIII. He prophecieth of the latter dayes, and exhorteth Timothy to the diligēt readynge of the holy scripture.

Chap. V. He teacheth him how he shal behaue himselfe in rebukynge all degrees. An ordre concernynge wyddowes.

Chap. VI. The dutye of seruauntes towarde their masters. Agaynst soch as are not satisfied with the worde of God. Agaynst cuvetousnes. A good lesson for riche men.

The first Chapter.

Aul an Apostle of Jesus Christ accordinge to the * commaundement of God oure Sauioure, and of the LORDE Jesus Chuist, * which is oure hope. A Act.9.b 1.Tess.1.a

Vnto Timothy my naturall sonne in the faith.

Grace, mercy, and peace from God oure father, and oure LORDE Jesus Chuist.

As I besoughte ỳ to abyde still at Ephesus (* whan I departed in to Macedonia) euē so do, that thou commaunde some, that they teach none other wyse, * nether gene hede to fables and genealogies, which are endlesse, and brede doutes more then godly edifyenge, which is by faith. * For ỳ chefe summe of the commaundement is love of a pure hert, and of a good cōscience, and of faith vnfayned. From the which some haue erred, & haue turned vnto vayne iangelynge, wyllinge to be doctours of the scripture, and vnderstonde not what they speake, nether wherof they affirme. Act.19.20. 2.Tim.2.c Tit.3.b Rom.13.b Gal.6.a

B * But we knowe that the lawe is good, ỳf a man vse it lawfully, vnderstōdinge this, * that the lawe is not genen vnto the righteous, but to the vnrighteous & disobedient, to the vngodly & to synners, to the vnholy & vncleane, to murthurers of fathers and murthurers of mothers, to manslayers, to whoremongers, * to thē that defyle them selues with mankynde, to menstealers, to lyars, to periured, & so forth ỳf there be eny other thinge ỳ is cōtrary to ỳ wholsome doctryne, accordinge to ỳ Gospell of ỳ glory of the blessed God, which (Gospell) is cōmytted vnto me. Rom.7.b Gal.3.c Rom.1.d

And I thanke Christ Jesus o' LORDE, which hath made me stronge, for he counted me faithfull, & put me in office, whā before I was a blasphemer, * & a persecuter, & a tyraunt: but I optayned mercy, because I dyd it ignorauntly in vnbelefe. Neuertheles the grace of o' LORDE was more abūdaunt, with fayth & loue which is in Christ Jesu. Act.9.a Gal.1.b

C For this is a true sayenge, and by all meanes worthy to be receaued, * that Christ Jesus came in to ỹ worlde to saue synners, of whom I am chefe. Notwithstondynge for this cause optayned I mercy, that Jesus Christ mighte pryncipally shewe in me all longe pacience, to the ensample of them which shulde beleue in him vnto eternall life. So then vnto God kynge euerlastinge, immortall and * invisible, and wyse onely, be honoure and prayse for euer and euer Amen.

Mat.9.b Ioh.3.c

Col.1.b

This commaundement commytte I vnto the (my sonne Timotheus) accordinge to ỹ prophecies which in tyme past were prophecied of the, that thou in them shuldest fighte a good fighte, haynge faith & good conscience, which some haue put awaye frō them, and as concernynge faith haue made shypwracke: of whose nombre is * Hymeneos and * Alexander, * whom I haue delyuered vnto Sathan, that they might be taught, nomore to blaspheme.

2.Tim.2.b 2.Tim 4.b 1.Cor.5.a

The II. Chapter.

A I Exhorte therfore, ỹ aboue all thinges, prayers, supplicacions, intercessions and geuynge of thākes be had for all men * for kynges, and for all that are in auctorite, that we maye lyue a quyete & peaceable life in all godlynes and honestie. For that is good and accepted in ỹ sighte of God oure Sauioure, which wil haue all men saued, and to come vnto the knowlege of ỹ trueth. For there is one God, and * one mediatour betwene God and men, (namely) the man Christ Jesus, which gaue him selfe a raunsome for all men, that at his tyme it shulde be preached, wherevnto * I am ordeyned a preacher & an Apostle (I tell ỹ trueth in Christ and lye not) a teacher of the Heythē in faith and in the trueth.

Iere.29.b Baruc.1.c

Heb.9.c

Rom.1.a 2.Tim.1.b

B I wil therfore that men praye * in all places, liftinge vp pure hādes without wrath or dowtynge. * Likewyse also the wemen, that they araye them selues in comly apparell with shamfastnes and discrete behaues, not with broyded heer, or golde, or perles, or costly araye: but with soch as it becommeth wemē that professe godlynes thorow good workes. * Let the woman lerne in sylēce with all subiection. I suffre not a womā to teach * ner to haue auctorite ouer the man, but for to be in sylence. For Adam was first formed, and thē Eue: Adam also was not disceaued, but the woman was disceaued, and hath brought in the trāsgression. Notwithstondynge thorow bearynge of children she shalbe saued, yf she contynne in faith and in loue & in the sanctifyenge with discrecion.

Ioh.4.c Tit.2.a 1 Pet.3.a

1.Co.14.c

Gen.3.c Ephe.5.c

The III. Chapter.

THis is a true sayēge: Yf a mā coueyt ỹ office of a Bisshoppe, he desyreth a good worke. But a Bisshoppe must be blameles, * the husbāde of one wife, sober, discrete, manerly, harberous, * apte to teach: Not geuen to moch wyne, no fighter, not geuen to filthy lucre: but gentle, abhorrynge stryfe, abhorrynge couetousnes: & one that ruleth his awne house honestly, hauynge obedient children with all honestye. (But yf a man can not rule his owne house, how shal he care for the congregacion of God:) He maye not be a yōge scolar, lest he be pust vp, and fall in to the iudgment of ỹ euell speaker. He must also haue a good reporte of them which are without, lest he fall in to the rebuke and snare of the euell speaker.

Likewyse must the * mynisters be honest, & not double tonged, not geuen to moch wyne, nether vnto fylthie lucre, but hauynge the mystery of faith in pure conscience. And let them first be proued, and then let them mynister, yf they be blameles.

Euen so must their wyues be honest, not euell speakers, but sober and faithfull in all thinges. Let the mynisters be, euery one the husbāde of one wyfe, and soch as rule their children well, and their owne housholdes. * For they that mynister well, get them selues a good degree and greate libertye in the faith which is in Christ Jesu.

These thinges wryte I vnto the, trustinge shortly to come vnto the: but yf I tary lōge, that then thou mayest yet haue knowlege, how thou oughtest to behaue thy selfe in Gods house, which is the congregacion of the lyuynge God, the piler and grounde of trueth: and without naye, greate is that mystery of godlynes. * God was shewed in the flesh: was iustified in the spirite: * was seene of angels: was preached vnto the Heythen: was beleued on in the worlde: * was receaued vp in glory.

The IIII. Chapter.

THe spirite speaketh euydently, * that in ỹ latter tymes sōme shal * departe from the faith, and shal geue hede vnto spirites of errour, and deuelish doctrynes, of them which speake false thorow ypocrysie, and haue their cōscience marked with an whote yron, forbyddinge to mary, and cōmaundynge to abstayne frō the meates,

which God hath created to be receaued wt geuynge thankes of them which beleue and knowe the trueth. * For euery creature off God is good, and nothinge to be refused, yt is receaued with thankesgeuynge: for it is sanctifyed by the worde of God and prayer. If thou shalt put the brethren in remembraunce of these thinges, thou shalt be a good myniſter of Jesu Christ, * which hast bene norished vp in the wordes of faith and of good doctryne, which thou hast folowed hither to.

* As for vngooſtly and olde wyues fables, cast them awaye, but exercyse thy selfe vnto godlynes. For bodely exercyse profyteth litle, but godlynes is profytable vnto all thinges, as a thinge which hath promyses of the life that is now, and of the life for to come. This is a sure sayenge, & of all partes worthy to be receaued. For therfore we laboure and suffre rebuke, because we hope in the lyuynge God, which is the Sauioure of all men, but specially of those that beleue. Soch thinges commaunde thou and teach. * Let no man despyse yt youth, * but be thou vnto them that beleue, an ensample, in worde, in cõuersacion, in loue, in yt spirite, in faith, in pureneſſe.

Geue attendaunce to readynge, to exhortacion, to doctryne, vntyll I come. Be not necligent in the gifte that is geuen the thorow prophecye, * with layẽge on of the handes of the Elders. These thinges exercyse, and geue thy selfe vnto them, that thine increace maye be manifest vnto euery man. Take hede vnto thy selfe, and to learnynge, cõtynue in these thinges. For yf thou so do, thou shalt saue thy selfe, and them that hearethe.

The V. Chapter.

REbuke not an Elder, but exhorte him as a father: and the yõger men as brethren: the elder wemen as mothers: the yonger as sisters with all pureneſs. Honor wedowes, which are true wedowes. If eny wedowe haue children or neves, let them lerne first to rule their awne houses godly, and to recompence their elders. For yis good & acceptable before God. * But she that is a right wedowe, & desolate, putteth hir trust in God, & cõtynueth in prayer and supplicacion nighte and daye. But she that lyueth in pleasures, is deed, euen yet a lyue. And these thinges commaunde, that they maye be without blame. * But yf there be eny man that prouydeth not for his awne, and specially for them of his houſhold, the same hath denyed the faith, and * is worse then an infydele. 1. Pet. 2. d

Let no wedowe be chosen vnder three score yeare olde, and soch one as was yt wife of one man, and well reported of in good workes, yf she haue brought vp children well, yf she haue bene * harberous, yf she haue washed the sayntes fete, yf she haue myniſtred vnto thẽ which were in aduersite, yf she were continually geuen to all maner of good workes. But yt yonger wedowes refuse. For whan they haue begonne to waxe wanton agaynst Christ, then wil they mary, hauynge their damnacion, because they haue broke yt first faith. Besydes this they are ydell, and lerne to runne aboute frõ house to house. * Not onely are they ydell, but also tryflinge & busybodies, speakynge thinges which are not comly. 1. Pet. 4. b B Tit. 2. a

* I wil therfore that the yonger wemen mary, beare children, gyde the house, to geue yt aduersary no occasion to speake euell. For some are turned back allready after Sathã. If eny man or woman that beleueth haue wedowes, let them make prouysion for thẽ, and let not the congregacion be charged: that they which are righte wedowes, maye haue ynough. 1. Cor. 7. a

The Elders that rule well, are worthy of double honoure, most specially they which laboure in the worde & in teachinge. For yt scripture sayeth: * Thou shalt not mosell the mouth of yt oxe yt treadeth out yt corne. And: * The labourer is worthy of his reward. C Deut. 25. a 1. Cor. 9. b *Mat 10. a

* Agaynst an Elder receaue none accusacion, but vnder two or three witnesses. Thẽ that synne, rebuke in the presence of all, that other also maye feare. Deut. 19. c

I testifye before God and the LORDE Jesus Christ, and yt electe angels, that thou obserue these thinges without haistie iudgment, and do nothinge parcially. Laye hondes sodenly on no mã, nether be partaker of other mẽs synnes. Kepe yt selfe pure. * Drynke no lenger water, but vse a litle wyne for yt stomackes sake, and because thou art oft tymes sicke. Some mẽs synnes are opẽ, so that they maye be iudged afore hande: but some mens (synnes) shal be manifest heraftter. Likewyse also good workes are manifest afore hãde: and they that are other wyse can not be hyd. Eccli. 31. d

The VI. Chapter.

LEt as many seruauntes as are vnder the yocke, counte their maysters worthy of all honoure, that the name of God and his doctrine be not euell spo-

ken of. Se that they which haue beleuynge masters, despyse them not because they are brethrē, but rather do seruyce, for so moch as they are beleuynge, and beloued, and partakers of the benefite.

These thinges teach and exhorte. Yf eny mā teach otherwyse, and agreeth not vnto the wholsome wordes of oure LORDE Jesus Christ, and to the doctryne of godlynes, he is puft vp, and knoweth nothinge, but waysteth his brayne aboute questions and
Tit.3.b stryuynges of wordes: * wherof spryngē envye, stryfe, raylinges, euell surmysinges, vayne disputacios of soch men as haue corrupte myndes, *
2.Tess.2.b and are robbed of the trueth, which thynke that godlynes is lucre: From
B soch separate thy selfe. Howbeit it is greate avaūtage, who so is godly, *
Pro.15.b and holdeth
Heb.13.a him content with that he hath. * For we
*Iob.1.c brought nothinge in to the worlde, therfore is it a playne case ỹ we can cary nothinge out. *
Eccli.29.d Whan we haue fode and rayment,
*Pro.23.a let vs therwith be content. * For they that
Mat.13.c wylbe riche, fall in to the tēptacion and snare, and in to many folisshe & noysome lustes, which drowne men in destruccion and damnacion. For Couetousnes is the rote of all euell, which whyle some lusted after, they erred from the faith, and tangled them selues with many sorowes.

C * But thou man of God, flye soche thin-
2.Tim.2.c ges: folowe righteousnes, godlynes, faith, loue, pacience, mekenes: fighte a good fighte of faith: laye honde on eternall life, where vnto thou art called, and hast professed a good profession before many witnesses.

I geue the charge before God, *
1.Reg.2.b which
Act.17.c quyckeneth all thinges, & before Jesu Christ, which vnder Pontius Pilate witnessed a good witnessynge, that thou kepe the commaundement, without spot, vnreproueable, vntyll the appearynge of oure LORDE Jesus Christ, which appearynge (at his tyme) he shal shewe that is blessed, and mightie
Apo.17.c onely, * the kynge of all kynges, and LOR-
and 19.c DE of all lordes: which onely hath immortalite, and dwelleth in a lighte, that no man
Ioh.1.b can attayne: * whom no man hath sene, ne-
1.Ioh.4.b ther can se. Vnto whom be honoure and empyre euerlastinge, Amen.

D Charge thē which are riche in this worlde, that they be not proude, ner trust in the vncertayne riches, but in the lyuynge God (which geueth vs abundauntly all thinges to enioye them:) That they do good: that they be rich in good workes: that they geue
Mat.6.c and distribute with a good wyll: * gatheryn ge vp treasure for them selues, a good foundacion, agaynst ỹ tyme to come, that they maye laye honde on eternall life.

O Timothy, kepe that which is committed vnto the, and avoyde vngoostly vayne wordes, and oppositions of science falsly so called, which whyle some professed, they haue erred as concernynge the faith. Grace be with the, Amen.

Wrytten from Laodicea, which is the chefest cite of Phrigia Pacaciana.

The seconde Epistle of the Apostle S. Paul to Timothy.

The summe of this epistle.

Chap. I. Paul exhorteth Timothy to stedfastnesse and pacience in persecucion, and to continue in the doctryne that he had taught him. A commendacion of Onesiphorus.

Chap. II. Like as in the first chapter, so hath he exhorteth him to be constant in trouble, to suffre manly, and to byde fast in the wholsome doctrine of oure LORDE Jesus Christ.

Chap. III. He prophecieth of the parelous tymes, setteth out ypocrites in their colours, & leth vs what they be within, for all their fayre faces outwardly. Persecucion for the gospell.

Chap. IIII. He exhorteth Timothy to be stedfast in the worde, and to suffre aduersite: maketh mension of his awne death, and byddeth Timothy come vnto him.

The first Chapter.

Paul an Apostle of Jesus Christ, by the wyll of God, to preach the promes of ỹ life which is in Christ Jesu.

To my deare sonne Timotheus.

Grace, mercy, and peace from God the father and from Christ Jesu oure LORDE.

I thanke God, * whome I serue from my
fore elders in a pure conscience, that without ceassynge I make mencion of the in my prayers night and daye: and longe to se the (whan I remembre thy teares) so that I am fylled with ioye, whan I call to remembraunce the vnfayned faith that is in the, which dwelt first in thy graundemother Lois, and in thy mother Eunice: And

am assured, that it dwelleth in ỹ also. Wherfore I warne the, that thou stere vp ỹ gifte of God which is in the by puttynge on of my handes. * For God hath not geuen vs the spirete of feare, but of power, and of loue, and of right vnderstondynge.

* Be not thou ashamed therfore of ỹ testimony of ỹ LORDE, nether of me, * which am his presoner: but suffre thou aduersite also wt the Gospell, acordinge to the power of God * which hath saued vs, and called vs with an holy callynge: not acordinge to oure dedes, but acordinge to his owne purpose and grace, which was geuen vs in Christ Jesu before the tyme of the worlde, but is now declared openly by the appearynge of oure Sauioure Jesu Christ. * Which hath taken awaye ỹ power of death, and hath brought life and immortalite vnto lighte, thorow the Gospell: * wherunto I am appoynted a preacher and an Apostell, and a teacher of the heythen: for the which cause I also suffre these thinges, nevertheles I am not ashamed. For I knowe whom I haue beleued, and am sure that he is able to kepe that which I haue commytted vnto his kepynge agaynst that daye.

* Holde the after ỹ ensample of the whol some wordes, which thou heardest of me, concernynge faith and loue in Christ Jesu. This hye charge kepe thou thorow the holy goost, which dwelleth in vs. This thou knowest, that all they which are in Asia, be turned fro me, of which sorte are Phigelus and Hermogenes. The LORDE geue mercy vnto the house of * Onesiphorus: for he oft refreshed me, and was not ashamed of my cheyne: but whan he was at Rome * he soughte me out very diligently, and founde me. The LORDE graunte vnto him, that he maye fynde mercy with the LORDE in that daye. And how mych he ministred vnto me at Ephesus, thou knowest very well.

The ij. Chapter.

Thou therfore my sonne, be stronge thorow the grace which is in Christ Jesu. And what thinges thou hast herde of me by many witnesses, * the same commytte thou vnto faithfull men, which are apte to teach other. Thou therfore suffre affliccion as a good soudyer off Jesu Christ. No mā that warreth, tangleth him selfe with wordly busynesses, ỹ that be cause he wolde please him, which hath chosen him to be a soudyer. And though a man stryue for a mastrye, yet is he not crowned, except he stryue lawfully. * The husbandman that laboureth, must first enioye the frutes. Consydre what I saye. The LORDE shal geue the vnderstondynge in all thinges.

Remembre that Jesus Christ, beynge * of the sede of David, rose agayne frō the dede, acordynge to my Gospell, wherin I suffre as an euell doer euen vnto bandes: but the worde of God is not bounde. * Therfore suffre I all for the electes sakes, that they also mighte optayne the salvacion in Christ Jesu with eternall glory.

This is a true sayenge: * If we be dede wt him, we shal lyue with him also: * If we be pacient, we shal also raigne with him: * If we denye him, he also shal denye vs: * If we beleue not, yet abydeth he faithfull, he can not denye himselfe. Of these thinges put thou them in remēbraunce, and testifye before the LORDE, that they stryue not about wordes, which is to no profit, but to peruerte the hearers.

Study to shewe thy selfe vnto God a laudable workman, that nedeth not to be ashamed, denydynge the worde of trueth iustly. * As for vngoostly and vayne talkynges, eschue them: for they helpe moch to vngodlynes, and their worde fretteth as doth a canker: Of whose nombre is * Hymeneos ỹ Philetus, which as concernynge the trueth haue erred, sayenge, that the resurreccion is past allready, and haue destroyed the faith of dyuerse personnes.

But ỹ sure grounde of God stondeth fast, and hath this seale: * The LORDE knoweth them that are his, and let euery mā that calleth vpon the name of Christ, departe from iniquyte. Not withstondynge * in a greate house are not onely vessels of golde and of syluer, but also of wod and of earth: some for honoure, and some to dishonoure. But ỹ a man pourge himselfe from soch felowes, he shalbe a vessell sanctified vnto honoure, mete for the LORDE, and prepared vnto all good workes. * Fle thou the lustes of youth but folowe righteousnes, faith, loue, peace with all them that call vpon the LORDE with pure hert. * As for folish questions and soch as teach not, put them frō the: for thou knowest that they do but gēder stryfe. The seruaunt of the LORDE ought not to stryue, but to be gentle vnto euery man: apte to teach, one that can forbeare the euell, one ỹ can * with mekenesse enfourme hem ỹ re[sist] ỹ of God at eny tyme wyl geue the[m] taunce for to knowe the trueth [and] agayne from the snare of th[e] are holden in preson of him

The III. Chapter.

A
1.Tim.4.a
2.Pet.3.a
Iud,1.c

BVT this shalt thou knowe, that in the last dayes shal come parelous tymes. For there shalbe mē which shal holde of thē selues, couetous, boasters, proude, cursed speakers, disobedient to their elders, vnthankfull, vngoostly, vnkynde, truce breakers, false accusers, ryatours, fearce, despysers of them which are good, traytours, heady, hye mynded, gredy vpon voluptuousnes more then the louers of God, hauynge a shyne off godly lyuynge, but denyenge the
Tit.1.c power therof. And soch avoyde. * Of this sorte are they which rūne frō house to house, & brynge in to bondage wemē ladē wt synne: which (wemen) are led with dyuerse lustes, euer lernynge, and are neuer able to come vnto the knowlege of the trueth.

Exod.7.b * But like as Jannes and Jābres withstode Moses, euen so do these also resist the trueth: mē they are of corrupte myndes, and lewde as cōcernynge ỹ faith: but they shal preuayle no longer. For their folishnes shal be manifest vnto all men, as theirs was.

But thou hast sene the experience of my doctryne, my faßhion of lyuynge, my purpose, my faith, my longsufferynge, my loue, my pacience, my persecucions, my afflictions,
Act.13.a
14.a
2.Cor.1.b
which happened vnto me * at Antioche, at Iconium, at Lystra, which persecucions I suffred pacientlȳ, and from thē all the LORDE delyuered me. * Yee and all they that wil lyue godly in Christ Jesu, must suffre persecucion. But the euell men and disceauers
2.Tim.3.c
al.13.c shal waxe worse and worse, disceauynge and beynge disceaued.

2.Tim.3.c * But contynue thou in the thinges that thou hast lerned, which also were cōmytted vnto the, seynge thou knowest of whō thou hast learned them, And for so moch as thou hast knowne holy scripture of a childe, the same is able to make ỹ wyse vnto saluacion
1.Pet.1.d thorow the faith in Christ Jesu. * For all scripture geuē by inspiracion of God, is profitable to teach, to improue, to amende, and to instructe in righteousnes, that a man off God maye be perfecte, and prepared vnto all good workes.

The IIII. Chapter.

I Testifye therfore before God & before the LORDE Jesu Christ, which shal come to iudge the lyuynge and the deed, at his appearynge in his kyngdo-
eache hon the worde, be fervent, be it out of season: Improue, rebuke, be all longe sufferynge and doctryne wil come, whan they shal not suffre wholsome doctryne, but after their awne lustes shal they (whose eares ytche) get them an heape of teachers, and shal turne their eares from the trueth, and shalbe geuen vnto fables. But watch thou in all thinges, suffre aduersite, do the worke of a preacher of the Gospell, fulfyll thine office vnto the vttemost.

2.Tim.4.b * For I am now ready to be offered, and the tyme of my departinge is at honde. I haue foughte a good fighte: I haue fulfylled the course: I haue kepte the faith. From hence forth there is layed vp for me a * crowne 1.Co.
of righteousnes, which the LORDE the righteous iudge shal geue me in ỹ daye: howbeit not vnto me onely, but vnto all them that loue his cōmynge. Make spede to come vnto me atonce.

Col.4.b For * Demas hath lefte me, and loueth this present worlde, and is departed vnto Thessalonica, Crescens in to Galacia, Titus vnto Dalmacia, Onely Lucas is with me. Take * Marke, & brynge him with the: Col.
for he is profitable vnto me to the mynistracion. Tichicus haue I sent to Ephesus. The cloke that I lefte at Troada with Carpus brynge with the whan thou commest: and the bokes, but specially the parchemēt. * Alexāder the coppersmyth dyd me moch euell, Act.19.b
the LORDE reward him acordynge to his dedes, of whom be thou ware also. For he withstode oure wordes sore.

In my first answerynge no man assisted me, but all forsoke me. I praye God that it be not layed to their charges. Notwithstondynge the LORDE stode by me, & strēgthed me, that by me the preachinge shulde be fulfylled to the vttemost, and that all the hey thē shulde heare. And I was delyuered out of the mouth of the lyon. And the LORDE shal delyuer me from all euell doynge, and shal kepe me vnto his heauenly kyngdome. To whom be prayse for euer and euer, Amen.

Salute Prisca and * Aquila, and ỹ housholde of Onesiphorus. * Erastus abode at Act.18.b
Corinthum. But * Trophimus lefte I sicke Act.20.b
at Miletū. Make spede to come before wynter. Eubolus, and Pudens, and Linus, and Claudia, and all the brethren salute the. The LORDE Jesus Christ be with thy spirete. Grace be with you, Amen.

The seconde epistle vnto Timothy, wrytten from Rome, whā Paul was presented the seconde tyme before the Emperoure Nero.

The Epiſtle of the Apoſtle S. Paul vnto Titus.

The ſumme of this epiſtle.

Chap. I. Paul exhorteth Titus to ordene preſtes or biſſhoppes in euery cite, declareth what maner of men they ought to be that are choſen to that office, and chargeth Titus to rebuke ſoch as withſtonde the goſpell.

Chap. II. He telleth him how he ſhal teach all degrees to behaue them ſelues.

Chap. III. Of obedience to ſoch as be in auctorite. He warneth Titus to bewarre of fooliſh and vnprofitable queſtions.

The firſt Chapter.

PAVL the ſeruaunt of God, and an Apoſtle off Jeſus Chriſt, * to preach the faith off Gods electe, and the knowlege of ỹ trueth, which ledeth vnto godlynes, vpon the hope of eternall life: which God * that can not lye hath promyſed before the tymes of the worlde: but at his tyme hath opened his worde thorow preachinge, which is commytted vnto me acordinge to the commaundemēt of God oure Sauioure.

* Vnto Titus my naturall ſonne after ỹ comen faith.

Grace, mercy, and peace from God the father, and frō the * LORDE Jeſu Chriſt oure Sauioure.

For this cauſe left I the in Creta, that thou ſhuldeſt perfourme that which was lackynge, and ſhuldeſt ordeyne Elders in euery cite, as I appoynted ỹ. If eny be blameleſſe, the hußbande of one wife, hauynge faithfull children, which are not ſlaundred of ryote, nether are diſhobedient. * For a Biſſhoppe muſt be blameleſſe, as the * ſtewarde of God: not wylfull, not angrye, * not geuen vnto moch wyne, no fyghter, not gredye of filthye lucre: but harbarous, one that loueth goodnes, ſobermynded, righteous, holy, temperate, and ſoch one as cleueth vnto the true worde of doctryne: that he maye be able to exhorte with wholſome lernynge, & to improue them that ſaye agaynſt it.

* For there are many diſhobedient, and talkers of vanite, and diſceauers of myndes: namely they of the circūciſion, whoſe mouthes muſt be ſtopped: * which peruerte whole houſes, teachinge thinges which they oughte not, becauſe of filthye lucre. One of them ſelues euen their awne prophet, ſayde: * The Cretayns are alwayes lyars, euell beeſtes, and ſlowe belies. This witneſſe is true. Wherfore rebuke them ſharply, ỹ they maye be ſounde in the faith, and not to take hede vnto Jewes fables and commaundementes of men, which turne them awaye from the trueth. * Vnto ỹ cleane are all thinges clene: but * to the vncleane & vnbeleuers, there is nothinge cleane, but both their mynde & conſcience is defyled. They ſaye that they knowe God, but with the dedes they denye him: for ſo moch as they are abhominable and diſhobedient, and vnmete to all good workes.

The II. Chapter.

BVt ſpeake thou that which becommeth wholſome lernynge. That ỹ elder men be ſober, honeſt, diſcrete, ſounde in the faith, in loue, in pacience. And the elder wemen likewyſe that they ſhewe them ſelues as it becommeth holynes, that they be no falſe accuſers, not geuen to moch wyne, that they teach honeſt thinges, that they enfourme the yonge wemen to be ſobermynded, to loue their hußbandes, to loue their childrē, to be diſcrete, chaſte, hußwyfly, good, * obedient vnto their awne hußbandes, that the worde of God be not euell ſpoken of. Exhorte the yonge men likewyſe, that they be ſobermynded. Aboue all thinge ſhewe thy ſelfe * an enſample off good workes, with vncorrupte doctryne, with honeſtye, with the wholſome worde which can not be rebuked: * that he which withſtōdeth maye be aſhamed, hauynge nothinge in you that he maye diſpraiſe.

* Exhorte the ſeruauntes, to be obedient vnto their maſters, to pleaſe in all thinges, not anſwerynge agayne, nether to be pykers, but to ſhewe all good faithfulnes in all thinges they maye do to the doctryne off God oure Sauioure. For the grace of God that bryngeth

nacion vnto all men, hath appeared, and
teacheth vs, that we shulde denye vngodly
1.Ioh.2.c nes, and * wordly lustes: and that we shulde
lyue discretly, righteously, and godly in this
worlde, lokynge for that blessed hope and ap
pearynge of the glory of ỹ greate God and
Rom.8.a of oure Sauioure Jesu Christ: * which gaue
Gal.1.b him selfe for vs, to redeme vs frō all vnrigh-
teousnes, and to pourge vs to be a peculiar
people vnto him selfe, to be fernently geuen
Ephe.2.b * vnto good workes. These thinges speake
and exhorte, and rebuke with all earnest. * Se
1.tim.4.b that no man despyse the.

The III. Chapter.

B WArne them * that they submytte
Rom.13.a them selues vnto Princes and to
1.Pet.2.b the hyer auctorite, to obey the offi
cers, to be ready vnto all good workes, that
they speake evell of no man, that they be no
stryuers, but soft, shewynge all mekenes vn
to all men. For we oure selues also were in ty
mes past, vnwyse, disobedient, in errour,
seruynge lustes and dyuerse maners of vo-
luptuousnes, lyuynge in maliciousnes and
envye, full of hate, hatynge one another.

But after that ỹ kyndnesse and loue of
God oure Sauioure to man warde appea
red, not for ỹ dedes of righteousnes which
1Ioh.3.a we wroughte, but after his mercy he saued
vs by the * fountayne of the new byrth, and
renuynge of the holy goost, which he shed
on vs abundauntly, thorow Jesus Christ ou
re Sauoure: ỹ we beynge made righteous
Act.15.b * by his grace, shulde be heyres of eternall li
Ephe.1.a fe accordynge to hope. This is a true sayēge.

B Of these thinges wolde I that thou shul
dest speake earnestly, that they which are be-
come beleuers in God, might be diligent to
excell in good workes: for these thinges are
1.Tim.1.a good and profitable vnto mē. * As for soliſh
and 6.a questions, and genealogies, and braulynges
2.Tim.2.c and stryuynges aboute ỹ lawe, auoyde thē,
for they are vnprofitable and vayne. * A mā
1.Mat 18.b that is geuen vnto heresye, after ỹ first and
2.Tess.3.a seconde monicion, auoyde, and knowe, that
Ro.16.b he that is soch, is peruerted, & synneth euen
damned by his awne iudgment.

Whan I shal sende Artemas or Tichicus
vnto ỹ, make spede to come to me vnto Ni-
polis, for I have determyned there to
ynter. Bryng Zenas ỹ Scrybe and Apol
s on their iourney diligently, that nothin-
be lackynge vnto them. And let oures al-
excell in good workes, as farre
quyreth, that they be not
are with me, salute the. Gre
te them that loue vs in the faith. Grace be
with you all, Amen.

Wrytten from Nicopolis in Macedonia.

The Epistle of the Apostle S. Paul vnto Philemon.

The summe of this Epistle.

Ze reloyseth to heare of the faith and loue of Phile
mon, whom he desyreth to forgene his seruaut
Onesimus, and louyngly to receaue him agay
ne.

PAul the presoner of Je
su Christ, and brother
Timotheus.

Vnto Philemon the
beloued, and oure hel-
per, and to the beloued
Appia, and to Archip
pus ỹ felowe soudyer,
and to the congregacion in thy house.

Grace be with you, and peace from God
oure father and from the LORDE Jesus
Christ.

I thanke my God, makynge mencion all
wayes of the in my prayers (for so moch as
I heare of thy loue and faith which thou
hast on the LORDE Jesu, and towarde all
sayntes) that oure comen faith maye be fru-
tefull in the, thorow knowlege of all ỹ good
that ye haue in Christ Jesu. Greate ioye and
consolacion haue I in thy loue. For by the
(brother) the sayntes are hertely refreshed.

Wherfore though I haue great boldnes
in Christ to commaunde the that which be-
commeth the, yet for loues sake I rather be-
seke ỹ, though I be as I am, euē Paul aged,
and now a presoner also of Jesu Christ. I
beseke the for my sonne * Onesimus (whom
I haue begotten in my bondes) which in ty
me past was to the vnprofitable, but now
profitable both to the and me. Whom I sha-
ue sent agayne: but receaue thou him (that
is) euen myne awne hert. For I wolde haue
kepte him styll with me, that in thy steade
he might haue myniſtred vnto me in ỹ bon
des of ỹ Gospell: Neuertheles without thy
mynde wolde I do nothinge, that ỹ good
which thou doest, shulde not be of compul-
sion, but wyllingly.

Happly he therfore departed for a season,
that thou shuldest receaue him for euer: not

now as a seruaunt, but above a seruaunt, euen a brother beloued, specially to me, but how moch more vnto ỹ, both in ỹ flesh and in the LORDE? Yf thou holde me for thy companyon, receaue him then euen as my selfe. But yf he haue hurte the, or oweth the oughte, that laye to my charge. I Paul haue wrytten it with myne awne hande, I wil recompence it: so that I do not saye vnto ỹ, how that thou owest vnto me euen thine owne selfe. Euen so brother, let me emoye the in the LORDE: refresh thou my hert in the LORDE.

Trustinge in thine obediẽce, I haue wryt ten vnto the, for I knowe that thou wilt do more then I saye. Moreuer prepare me lodginge, for I hope that thorow youre prayers I shalbe geuen vnto you. There sal uteth the, Epaphras my felowe presoner in Christ Jesu, Marcus, Aristarchus, Demas, Lucas, my helpers. The grace of oure LORDE Jesu Christ be with youre spirite, Amen.

Sent from Rome by Onesimus a seruaunt.

The first Epistle of the Apostle S. Peter.

The summe of this Epistle.

Chap. I. He sheweth that thorow the abundaunt mercy of God we are begotten agayne to a lyuely hope: and how faith must be tryed: how the saluacion in Christ is no newes, but a thinge prophecied of olde. He exhorteth them to a godly conuersacion, for so moch as they are now borne a new by the worde of God.

Chap. II. He exhorteth men to laye asyde all vyce, sheweth that Christ is the foundacion wher vpon they be buylt, prayeth them to absteyne frõ fleshly lustes, and to obeye worldly rulers. Yow seruauntes shulde behaue them selues towarde their masters. He exhorteth to suffre after the ensample of Christ.

Chap. III. Yow wyues ought to ordre them selues towarde their husbandes and in their apparell. The dutye of mẽ towarde their wyues. He exorteth all men to vnite and loue, and patiently to suffre trouble. Of true baptyme.

Chap. IIII. He exhorteth men to ceasse from syne, to spende no more tyme in vyce, to be sober and apte to prayer, to loue eche other, to be pacient in trouble, and to bewarre that no man suffre as an euell doer, but as a Cristen man, and not to be ashamed.

Chap. V. A specialll exhortacion for all bisshoppes or prestes to fede the flocke of Christ, and what their dutie is, and what rewarde they shal haue yf they be diliget. He exhorteth yonge personnes to submytt thẽ selues to the elder, euery one to loue another, to be sober, & to watch, that they maye resist the enemye.

The first Epistle of the Apostle S. Peter.

The first Chapter.

PETER an Apostle of Jesu Christ, to thẽ that dwell here and there as straungers thorow out pontus, Galacia, Capadocia, Asia and Bithinia, electe acordinge to the foreknowlege of God the father thorow sanctifienge of the spirete, vnto obedience and * sprenklynge of the bloude of Jesus Christ. Heb. 9. b and 10. c

Grace and peace be multiplied with you.

* Blessed be God and the father of oure LORDE Jesus Christ, which acordinge to his greate mercy hath begotten vs agayne vnto a lyuely hope * by the resurreccion of Jesus Christ from the deed, to an vncorruptible and vndefyled inheritaunce, which neuer shal fade awaye, but is reserued in heauen for you that are kepte by the power of God thorow faith to saluacion, which is prepared all ready to be shewed in the last tyme: in the which ye shal reioyse, though now for a litle season (yff nede requyre) ye are in heuynes thorow manyfolde temptacions: that youre faith once tryed (beynge moch more precious then the corruptible golde that is tryed thorow the fyre) might be founde vnto laude, glory and honoure at the appearynge of Jesus Christ: whom ye haue not sene, and yet loue him: * in whom now ye belene, though ye se him not. Euen so shal ye reioyce also with mouthspeakable and glorious ioye, receauynge the ende of youre faith, euen the saluacion of youre soules. 2. Cor. 1. a Ephe. 1. a 1. Co. 15. c Joh. 20. d

Of which saluacion the prophetes haue enquyred and searched, which prophecied off the grace that shulde come vpon you: searchinge whan or at what tyme the spirete off Christ that was in them, shulde signifye, which (spirete) testified before the passions that shulde come vnto Christ, and the glory that shulde folowe after. Vnto the which (prophetes) it was declared, that not vnto them selues, but vnto vs they shulden ymister the thinges which are now shewed vnto you, bythem which thorow holy goost sent downe from heauen, haue preached vnto you the thinges which angels delyte to beholde.

Wherfore gyrde op the * loynes of youre mynde, be sober, and truste

on the grace that is brought vnto you, by the declarynge of Jesus Christ, as obedient children, not fashionynge youre selues to yo^r olde lustes of ignoraunce: but as he which hath called you is holy, euē so be ye holy also in all youre conuersacion: for it it wrytte: Leuit 11. g and 19 a * Be ye holy, for I am holy.

And yf so be that ye call on the father, which without respecte of personnes iudgeth * acordynge to euery mans worke, se yͭ ye passe yͭ tyme of youre pilgremage in feare: and knowe, that ye were not redemed wͭ corruptible syluer and golde, from youre vayne conuersacion (which ye receaued by the tradicions of the fathers) * but with the precious bloude of Christ, as of an innocēt and vndefyled lambe, which was ordeyned before the worlde was made, but is declared in these last tymes, for youre sakes, which thorow him beleue on God, that raysed him vp from the dede, * and hath geuē him the glory, that ye might haue faith & hope in God: Mat. 25. c 1. Cor. 6. c and 7. c Heb. 9. b 1 Ioh. 1. b Apo 1 a D Esa. 9 b Luc 2. b * Phil. 2. a Act. 15. b Euen ye which haue purifyed youre soules * in obeyenge the trueth thorow the spirite, for to loue brotherly without fayninge, & fervently one to loue another wͭ a pure hert, as they that are borne a new, not of corruptible sede, but of vncorruptible, euē by the lyuynge worde of God, which endureth for euer. * For all flesh is as grasse, and all the glory of man is as the floure of grasse. The grasse withereth, & the floure fadeth awaye but the worde of the LORDE endureth for euer. This is the worde, that is preached amonge you. Esa. 40. a Eccli. 14. b Jaco 1. b

The II. Chapter.

Wherfore laye aside all maliciousnes and all gyle, and ypocrisye, and envye, and all backbytinge, & * as new borne babes desyre that reasonable mylke, which is without corrupcion, that ye maye growe therin, yf so be that ye haue * taisted how frendly the LORDE is. Vnto whom ye are come, * as to the lyuynge stone, which is disalowed of men, but chosen of God and precious. And ye also as lyuynge stones are made a spirituall house, and an holy prestho de, to offre vp * spirituall sacrifices, acceptable vnto God by Jesus Christ. Wherfore it is conteyned in the scripture: * Beholde, I put in Sion an heade corner stone, electe & precious, and he that beleueth on him, shal be cōfounded. Vnto you therfore which he is precious: but vnto them that is yͭ same stone which the * buyl made the heade stone in the cor one to stomble at, and a rock Ephe. 4. a Col. 3. a Hebr. 12. a a a Psal 33 a Ephe 2. c Rom 12. a Esa. 28. c Mat. 21. c Act 4. a Psal 1 Esa 8. c to be offended at, namely in thē which stomble at yͭ worde, and beleue not that wherof they were set.

* But ye are that chosen generacion, that kyngly presthode, that holy nacion, that peculier people, yͭ ye shulde shewe the vertues of him, which hath called you out of darknesse in to his marvelous lighte: * Euen you which in tyme past were not a people, but now are the people of God: which were not vnder mercy, but now haue optayned mercy.

Dearly beloued, I beseke you as straungers and pilgrems, * absteyne frō the fleshly lustes, which fighte agaynst the soule, and lede an honest conuersacion amonge the heythen, * that they which backbyte you as euell doers, maye se youre good workes, and prayse God in the daye of visitacion.

Submytte youre selues vnto all manner ordinaunce of men for the LORDES sake: whether it be vnto the kynge as vnto yͭ chefe heade, or vnto rulers, as vnto them that are sent of him, for the punyshment of euell doers, but for the prayse of thē that do well. For so is the will of God, that ye with well doynge shulde put to sylence the ignoraunce of folishmen: as fre, and not as hauynge the libertye for a cloke of wickednes, but euē as the seruauntes of God. Honoure all men. Loue brotherly fellishippe. Feare God. * Honoure the kynge.

* Ye seruauntes, obey youre masters with all feare: not onely yf they be good and curteous, but also though they be frowarde. For that is grace, yf a man for conscience towarde God endure grefe, and suffre wronge. For what prayse is it, yf whā ye be bussted for yo^r fautes, ye take it pacyently? * But yf whan ye do well, ye suffre wronge, and take it pacyently, that is grace with God. For here vnto are ye called, for so moch as Christ also suffred for vs, leauynge vs an * ensample, that ye shulde folowe his foresteppes, which dyd no synne, nether was there gyle founde in his mouth: * which whan he was reuyled, reuyled not agayne: whā he suffred, he threatened not: but commytted the cause vnto him, that iudgeth righteously: * which his owne selfe bare oure synnes in his body vpon the tre, that we shulde be delyvered from synne, & shulde lyue vnto righteousnes: by whose strypes ye were healed. * For ye were as shepe goinge astraye, but now are ye turned vnto the shepherde and Bissh̄oppe of youre soules.

The III. Chapter.

LIkewyse * let the wyues be in subiec
cion to their husbandes, that euen
they which beleue not the worde,
maye without the worde be wonne by ỹ cõ-
uersacion of the wyues, whan they beholde
yͦ pure conuersacion in feare. Whose appa
rell * shal not be outwarde wͭ broyded heer,
& hangynge on of golde, or in puttynge on of
gorgious araye, but let ỹ inwarde mã of ỹ
hert be vncorrupte wͭ a meke & quyete spre-
te, which before God is moch set by. For af-
ter this maner in the olde tyme, dyd ỹ holy
wemẽ which trusted in God, tyer thẽ selues,
& were obedient vnto their husbãdes: Euen
as Sara obeyed Abraham, * and called him
lorde: whose doughters ye are, as lõge as ye
do well, not beynge afrayed for eny trouble.

Likewyse ye men, dwell with them a cor-
dinge vnto knowlege, geuynge * honͦ vnto
the wife, as to the weaker vessel: & as vnto
thẽ ỹ are heyres with you of the grace of li
fe, that youre prayers be not let.

But in conclusion be ye all of one mynde,
one suffre with another, loue as brethren, be
pitefull, be curteous. * Recõpence not euell
for euell, neither rebuke for rebuke: but cõtra-
ry wyse, blesse: and knowe that ye are called
therto, euen ỹ ye shulde be heyres of ỹ * bles
synge. For * who so listeth to lyue, and wolde
fayne se good dayes, Let him refrayne his
tonge from euell, and his lippes ỹ they spea
ke no gyle. Let him eschue euell, & do good:
Let hym seke peace and ensue it. For ỹ eyes
of the LORDE are ouer the righteous, & his
eares are open vnto their prayers. But ỹ fa
ce of the LORDE beholdeth thẽ ỹ do euell.
And who is it that can harme you, yf ye fo-
lowe that which is good? Not withstõdinge
* blessed are ye, yf ye suffre for righteous-
nes sake * Feare not ye their threatnynge, ne
ther be troubled, but sanctifye the LORDE
God in youre hertes. * Be ready allwayes
to geue an answere to euery mã, that axeth
you a reason of the hope that is in you, and
that with mekenes & feare, hauynge a good
conscience, * that they which backbyte you
as euell doers, maye be ashamed, that they
haue falsely accused youre good cõuersacion
in Christ.

* For it is better (yf the wyll of God be
so) that ye suffre for well doynge, thẽ for euell
doynge. For as moch as Christ hath once suf
fred for oure synnes, ỹ iust for the vniust, for
to brynge vs to God: & was slayne after the
flesh, but quyckened after the spirite.

In the which spirite he also wente, and
preached vnto ỹ spirites that were in preson,
which in tyme past beleued not, whan God
once a bode and suffred pacietly in the tyme
of Noe, whyle the Arke was a preparynge:
* Wherin fewe (that is to saye eight soules) Gen. 7.a
were saued by water. Which signifieth * bap Rom. 6.a
tyme ỹ now saueth vs: not ỹ puttinge awaye
of the fylth of the flesh, but in ỹ a good cõ-
sciẽce cõsenteth vnto God by ỹ resurrection
of Jesus Christ, which is on the right hande
of God, and is gone in to heauẽ, angels,
power and mighte subdued vnto him.

The IIII. Chapter.

FOr as moch then as Christ hath suf A
fred for vs in ỹ flesh, arme youre sel
ues likewyse with the same mynde.
* For he which suffreth in the flesh, ceasseth Rom. 9.a
frõ synne, ỹ hẽce forth (as moch tyme as yet
remayneth in ỹ flesh) he shulde not lyue af-
ter the lustes of mẽ, but after the wil of God.
For it is ynough, ỹ we haue spent ỹ tyme
past of the life, after the will of ỹ Heythen,
whã we walked in wantanneesse, lustes, dron
kẽnes, glotony, ryotous drynkynge, & ĩabho
minable Idolatrye. And it semeth to thẽ a
straunge thinge, ỹ ye runne not also wͭ them
vnto the same excesse of ryote, & speake euell
of you. (Which shal geue acõptes vnto hi ỹ
is ready to iudge ỹ quycke & ỹ deed.) For vn
to this purpose also was ỹ Gospell preached
vnto the deed, ỹ they shulde be iudged like
other mẽ ĩ ỹ flesh, but shulde lyue vnto God
in ỹ spirite. The ende of all thinges is at hãde.

* Be ye ther fore sober & watch vnto pray B
ers: but aboue all thinges haue feruent loue Mat. 24. d
amonge you one to another. * For loue cou- Pro. 10. b
ereth the multitude of synnes. Be ye herbe-
rous one to another without grudginge, &
mynister one to another, euery one with the
gifte ỹ he hath receaued, as good stewardes
of the manifolde grace of God. * Yf eny mã Iere. 23. b
speake, let hi speake it as ỹ wordes of God.
* Yf eny man haue an office, let him execute Ro. 12. b
it as out of the power ỹ God mynistreth vn
to hi, ỹ God maye be prayesd in all thinges
thorow Jesus Christ, To whõ be honͦ and
domynion for euer and euer Amen.

Derely beloued, maruell not at this * hea- Luc. 4. f
te (which is come amõge you to trye you) as 1. Cor. 4. b
though some strãge thinge happened vnto 1. Pet. 4. b
you: but reioyce, in as moch as ye are part-
takers of Christes passiõs, ỹ whã his glory ap C
peareth, ye maye be mery & glad. * Yf ye be re
uyled for ỹ name of Christ, blessed are ye
ỹ spirite (which) is ỹ spirite of glory &
resteth vpon you. On their parte
spoken of, but on yͦ parte he is
* But se that none of you fir

thurer, or as a these, or as an euell doer, or as a busy body in other mens matters. Yf eny man suffre as a Christen man, let him not be ashamed, but let him prayse God on this behalfe. * For ye tyme is come, that iudgmēt
Iere.25.d and 40.b Ezec.8.b must begynne at the house of God. Yf it first begynne at vs, what shal the ende be of thē
Pro.11.d which beleue not the Gospell of God? And yf ye righteous scacely be saued, where shal ye vngodly & synner appeare? Wherfore let them that suffer acordynge to the will off God, commytte their soules vnto him with well doynge, as to the faithfull creator.

The V. Chapter.

A The Elders which are amonge you I exhorte, which am also an Elder, *
Act.4.c and a witnes off the afflictions in Christ, and partaker of the glory that shal
Act.20.d be opened. * Fede Christes flocke which is amonge you, and take the ouersighte of thē, not as though ye were cōpelled therto, but wyllingly: not for the desyre of filthy lucre, but of a good mynde: not as though ye were lordes ouer the parishēs, * but that ye be
Tit.2.a an ensample to the flocke: & whan the chefe shepherde shal appeare, ye shal receaue the vncorruptible crowne of glory.

Likewyse ye yōger submytte youre selues vnto the elder. Submytte youre selues euery man one to another, and knyt yo selues together in lowlynes of mynde. * For God re-
Pro.11.a Iaco.4.a sisteth the proude, but geueth grace to the humble. Submytte yo selues therfore vnder the mighty hande of God, that he maye exalte you whan the tyme is come. * Caste all
Mat.6.c Luc.12.c youre care on him, for he careth for you.

B Be sober and watch, * for yo aduersary ye deuell, walketh aboute as a roaringe lyon,
Iob.1.b Iaco.4.a sekynge whom he maye deuoure, * whom resiste stedfast in the faith, and knowe, that youre brethren in the worlde haue euen the same afflictions.

But ye God of all grace, which hath called you to his euerlastinge glory in Christ Jesu, shal his owne selfe make you perfecte, which suffre * a litle season: euē he shal settle,
Rom.8.c 1.Pet.1.a Heb.10.d strengthe, and stablish you. To him be prayse and domynion for euer and euer, Amen.

By Silvanus youre faithfull brether (as I suppose) haue I writtē vnto you brefely, exhortinge and testifyenge, how that this is the true grace of God wherin ye stōde. The
companyons of youre eleccion that are at bilon, salute you, and Marcus my sonne.
one another with the kysse of loue.
with you all which are in Christ
en.

The seconde Epistle of the Apostle S. peter.

The summe of this epistle.

Chap. I. For so moch as the power of God hath geuen them all thinges pertayninge to life, he exhorteth thē to flye the corrupcion of worldly lust, to make their callynge sure with good workes and frutes of faith. He maketh mencion of his owne death, declaringe the LORDE Jesus to be the true sonne of God, as he himself hath sene vpon the mount.

Chap. II. He prophecieth of false teachers, and sheweth their punyshment.

Chap. III. He exhorteth men to beware of soch as wolde make thē beleue, that the dede of the LORDE were slacke in commynge: exhorteth them to lede a godly life, and to loke warely for the commynge of the LORDE, whose tarienge is saluacion, and because he wolde haue no man lost, but wolde receaue all men to repentaunce.

The first Chapter.

Symon Peter a seruaunt and an Apostle of Jesus Christ.

Vnto thē which haue optayned like fayth with vs in the righteousnes that commeth of oure God, and Sauioure Jesus Christ.

* Grace and peace be multiplied with you thorow the knowlege of God and of Jesus Christ oure LORDE.

For so moch as his godly power hath geuen vs all thinges (that pertayne vnto life and godlynes) thorow the knowlege of him that hath called vs by his owne glorie and power, wherby the excellent and most great promyses are geuē vnto vs: namely, that ye by the same shulde be * partakers of the godly nature, yf ye flye the corrupte lust of the worlde: Geue ye all youre diligence therfore here vnto, and in youre faith minister vertue: in vertue, knowlege: in knowlege, temperancy: in temperancy, pacience: in pacience, godlynes: in godlynes, brotherly loue: in brotherly loue, generall loue. For yf these thinges be plenteous in you, they will not let you be ydle nor vnfrutefull in ye knowlege of oure LORDE Jesus Christ. But he that lacketh these thinges, is blynde, & gropeth for the waye with the hāde, and hath forgotten, that he was clensed from his olde synnes.

Wherfore (brethrē) geue the more diligence

ce, to make youre callynge and eleccion sure: for yf ye do soch thinges, ye shal not fall, and by this meanes shal there be plenteously mynistred vnto you an entrynge in vnto ỹ euerlastinge kyngdome of oure LORDE and Sauioure Jesus Christ.

C Therfore wil I not be necligēt to put you allwayes in remembraunce of soch thinges: though ye knowe them youre selues, and be stablished in the present trueth. Notwithstondinge I thinke it mete, as lōge as I am in this * tabernacle, to stere you vp by puttinge you in remembraunce. For I am sure, that I must shortly put of my tabernacle, euen as oure LORDE Jesus Christ hath shewed vnto me. Yet wyl I do my diligēce, that allwaye after my departynge ye maye haue wherwith to kepe these thinges in remembraunce.

For we folowed not deceaueable fables, whan we declared vnto you the power and commynge of oure LORDE Jesus Christ: * but with oure eyes we sawe his maiestie, whan he receaued of God the father honoure & prayse, by a voyce that came vnto him from the excellent glory, after this maner: * This is my deare sonne, in whom I haue delyte. And this voyce herde we broughte downe frō heauen, whan we were with him on the holy mount.

We haue also a sure worde of prophecie, and ye do well that ye take hede thervnto, as vnto a lighte * that shyneth in a darke place vntyll the daye dawne, and the daye starre aryse in youre hertes. And this shal ye knowe first, that no prophecie in the scripture is done of eny priuate interpretacion. * For the prophecie was neuer broughte by the wyll of man, but the holy men of God spake, as they were moued of ỹ holy goost.

The II. Chapter.

BVt there were false prophetes also amonge the people, * euen as there shalbe false teachers amonge you lykewyse, which preuely shal brynge in damnable sectes, euen denyenge the LORDE that hath boughte them, and shal brynge vpon them selues swift damnacion: and * many shal folowe their damnable wayes, by whō the waye of the trueth shal be euell spokē of: and thorow cuvetousnes shal they with fayned wordes make marchaundise of you, vpō whō the iudgment is not necligēt in tarienge of olde, and their damnacion slepeth not.

* For yf God spared not the angels that synned, but cast them downe with the cheynes of darknes in to hell, and delyuered thē ouer to be kepte vnto iudgment: * Nether spared the olde worlde, but saued Noe the preacher of righteousnes himselfe beynge ỹ eight, and brought the floude vpō the worlde of the vngodly: * And turned the cities of Sodom and Gomor into aßhes, ouerthrue them, damned them, and made on them an ensample, vnto those that after shulde lyue vngodly: And delyuered inst Loth which was vexed with the vngodly conuersacion of ỹ wicked. For in so moch as he was righteous and dwelt amonge them, so that he must nedes se it and heare it, his righteous soule was greued from to daye to daye with their vnlawfull dedes. * The LORDE knoweth how to delyuer the godly out of tentacion, and how to reserue the vniust vnto the daye of iudgment for to be punyshed: but specially them that walke after the flesh in ỹ lust C of vnclennes, and despyse the rulers: beynge presumptuous, stubborne, and feare not to speake euell of thē ỹ are in auctorite * whā the angels yet which are greater both in power and might, beare not that blasphemous iudgment agaynst them of the LORDE. * But these are as ỹ brute beestes, which naturally are broughte forth to be takē and destroyed: * speakynge euell of ỹ they knowe not, and shal perisshe in their owne destruccion, and so receaue ỹ rewarde of vnrighteousnes.

They counte it pleasure to lyue deliciously for a season: Spottes are they and fylthynes: lyuynge at pleasure and in disceaueable wayes: feastynge wt that which is youres, hauynge eyes full of aduoutrye, and cā not ceasse from synne, entysinge vnstable soules: hauynge an hert exercysed wt couetousnes: they are cursed children, and haue forsaken the righte waye, and are gone astraye: folowinge the waye of * Balaam the sonne of Bosor, which loued the rewarde of vnrighteousnes: but was rebuked of his iniquyte. The tame and domme beast spake with mās voyce, & forbad the foolishnes of ỹ prophet.

These are welles without water, & * cloudes caried aboute of a tēpest: to whō ỹ myst D of darknesse is reserued for euer. For they speake ỹ proude wordes of vanite, vnto ỹ vttemost, and entyse thorow wantannes vnto ỹ luste of the flesh, euen them that were cleane escaped, and now walke in errour: and promyse them libertye, where as they them selues are seruauntes off corrupcion. * For off whom so euer a man is ouercome, vnto the same is he in bondage. * For yf they (after they haue escaped from the fylthynes of the

Gen. 7. a

Gen. 19. c

1. Cor. 10. b

Iudæ. 1. b

Iere. 12. a

Iudæ. 1. b

Num. 22. 23. 24.

Iudæ. 1. c

Ioh. 8. c

Rom. 6. b

* Luc. 9. f

worlde, thorow the knowlege of ỹ LORDE and Sauioure Jesus Christ) are yet tangled
Mat.12.c Heb.6.a agayne therin and ouercome, * then is the latter ende worse vnto them then the begynnynge. For it had bene better for them, not to haue knowne the waye of righteousnes,
Act.5.a then after they haue knowne it, * to turne from the holy commaundemēt, that was geuen vnto them. It is happened vnto them
Pro.26.b Eccli.34.d acordynge vnto the true prouerbe: ỹ dogg is turned to his vomyte agayne, and ỹ sowe that was waßhed, vnto hir walowynge in the myre.

The III. Chapter.

A THis is the seconde Epistle that I now wryte vnto you (ye dearly beloued) wherin I stere vp and warne youre pure mynde, that ye maye remembre the wordes, which weretolde before of the holy prophetes: and also the commaundement of vs, that be the Apostles of the LORDE and Sauioure.

1.Tim.4.a 2.Tim.3.a Judæ.1.c *Eze.12.d This first vnderstonde, * that in the last dayes there shal come mockers, which wyll walke after their awne lustes, & saye: * Where is the promes of his commynge? For sence the fathers fell on slepe, euery thinge contynueth as it was from the begynnynge of ỹ creature. This they knowe not (and that wylfully) how that the heauens were afore tyme also, and the earth out of the water, &
Gen.7.d was in the water by the worde of God, * yet was the worlde at that tyme destroyed by the same with the floude. But the heauens which are yet, and ỹ earth, are kepte in store
2.Tess.1.b by his worde, to be reserued * vnto fyre agaynst the daye of iudgment and damnacion of vngodly men.

B Dearly beloued, be not ignorannt of this
Psal.89.a Eze.12.d 1.Pet.4.a one thinge, * how that one daye is with the LORDE as a thousande yeare: and a thousande yeare as one daye. The LORDE is
Rom.2.a *Eze.18.d not slacke to fulfyll his promes (as some mē counte slacknesse) but is * pacīēt to vs warde, * and wyl not that eny mā shulde be lost, but that euery man shulde amende himselfe.
Mat.24.d 1.Tess.5.a Apoc.3.a Neuertheles * the daye of the LORDE shal come euen as a thefe in the night: in the which (daye) the heauens shal perisshe with a greate noyse, and the Elementes shal melte with heate, and the earth and ỹ workes that are therin, shal burne.

Yf all these thinges shal perisshe, what maner persons then ought ye to be in holy cōuersacion and godlynes, lokynge for and hastynge vnto the commynge of the LORDE: In the which the heauens shal perisshe with fyre, and the elementes shal melt with heate. Nevertheles * we loke for a new heauen and a new earth (acordynge to his promes) wherin dwelleth righteousnes.

Wherfore dearly beloued, seynge that ye loke for soch thinges, be diligent, ỹ ye maye be founde before him in peace without spot and vndefyled: and counte the longsufferynge of oure LORDE youre saluacion, Euen as oure dearly beloued brother Paul (acordinge to the wyßdome geuē vnto him) wrote vnto you: yee speakinge therof allmost in all Epistles, wherin are many thinges harde to be vnderstonde, which they that are vnlerned and vnstable, peruerte, as they do the other scriptures also, to their awne dānacion.

Ye therfore beloued, seynge ye knowe it before hande, bewarre, lest ye also be pluckt awaye thorow the errour of ỹ wicked, and fall from yo owne stedfastnes. But growe in grace, and in the knowlege of oure LORDE and Sauioure Jesus Christ. To him be prayse now and for euer, Amen.

The first Epistle of the Apostle and Euangelist S. Jhon.

The summe of this epistle.

Chap. I. True wytnesse of the euerlastinge worde of God. The bloude of Christ is the purgacion from synne. No man is without synne.

Chap. II. Christ is oure aduocate. Of mās loue, and how it is tryed.

Chap. III. The synguler loue of God to vs warde vs: and how we agayne oughte to loue one another.

Chap. IIII. Difference of spretes, and how the spirete of God maye be knowne from the spirete of errour. Of the loue of God and of oure neighbours.

Chap. V. To loue God, is to kepe his commaundemētes. Faith ouercommeth the worlde. Euerlastinge life is in the sonne of God. Of the synne vnto death.

The first Chapter.

That which was from ỹ begynnynge, which we haue herde, which * we haue sene with ỹ eyes, which we haue loked vpon, * and ỹ handes haue handled of the worde of life: and the life hath appeared, and we haue sene, and beare wytnes, and shewe vnto you ỹ life that is euerlastinge, which was with the father, and hath apeared vnto vs. That which we haue sene & herde, declare we vnto you, that ye also maye haue felliship with vs, and that oure felliship maye be with the father and with his sonne Jesus Christ. And this wryte we vnto you, * that youre ioye maye be full.

And this is the tydinges which we haue herde of him, & declare vnto you, that God is lighte, and in him is no darknes at all. Yf we saye that we haue felliship with him, and yet walke in darknes, we lye, and do not the trueth. But yf we walke in lighte, euen as he is in lighte, then haue we felliship together, * and the blonde of Jesus Christ his sonne clenseth vs from all synne.

* Yf we saye that we haue no synne, we disceaue oure selues, and the trueth is not in vs. * But yf we knowlege oure synnes, he is faithfull and iust to forgeue vs oure synnes, & to clense vs from all vnrighteousnes. Yf we saye, we haue not synned, we make him a lyar, and his worde is not in vs.

The II. Chapter.

MY litle children, these thinges wryte I vnto you, that ye shulde not synne: and yf eny man synne, we haue an aduocate with the father, euen Jesus Christ which is righteous: * and he it is that optayneth grace for oure synnes: not for oure synnes onely, but also for the synnes of all the worlde. And hereby are we sure that we knowe him, yf we kepe his cõmaundemẽtes. * He that sayeth: I knowe him, and kepeth not his cõmaundemẽtes, is a lyar, and the trueth is not in him, But who so kepeth his worde, in him is the loue of God perfecte in dede. * Hereby knowe we, that we are in him. He ỹ sayeth he abydeth in him, oughte to walke euen as he walked. Ioh. 4.c Ioh. 13.d

Brethren, I wryte no new commaundement vnto you, but that olde commaundement, which ye haue herde from the begynnynge. The olde cõmaundement is the worde, which ye haue herde from the begynnynge. Agayne, * a new cõmaundemẽt wryte I vnto you, a thinge that is true in him & also in you: for the darknesse is past, and the true lighte now shyneth. Ioh. 13.d

He that sayeth he is in lighte, and hateth his brother, is yet in darknesse. He ỹ loueth his brother, abydeth in the lighte, and there is none occasion of euell in him. But he ỹ hateth his brother, is in darknes, and walketh in darknes, and can not tell whither he goeth, for ỹ darknes hath blynded his eyes. B

Babes, I wryte vnto you, * that yo^r synnes are forgeuen you for his names sake. I wryte vnto you fathers, how that ye haue knowne him which is from ỹ begynnynge. I wryte vnto you yonge mẽ, how that ye haue euercome the wicked. I wryte vnto you litle children, how that ye haue knowne the father. I haue wrytten vnto you fathers, how that ye haue knowne him, which is frõ the begynnynge. I haue wrytten vnto you yonge men, how that ye are stronge, and the worde of God abydeth in you, and ye haue ouercome that wicked. Luc. 24.c Act. 4.a

Se that ye loue not the worlde, nether ỹ thinges that are in the worlde. Yf eny man loue the worlde, the loue of the father is not in him: for all that is in the worlde (namely the lust of the flesh, and the lust of the eyes, and the pryde of life) is not of the father, but of the worlde. And * the worlde passeth awaye and the lust therof. But he that fulfylleth the wyll of God, abydeth for euer. C 1.Cor. 7.d

Litle children, it is the last houre, and (as ye haue herde that * Antechrist shal come) euen now are there many become Antechristes allready: wherby we knowe, that it is ỹ last houre. They went out * frõ vs, but they were not of vs: for yf they had bene of vs, they wolde no doute haue contynued with vs. But * that they maye be knowne, how that they are not all of vs. Mat. 24.a Ioh. 5.d Ioh. 11.c Act. 20.d 1.Ioh. 2.b

But ye haue the * anoyntinge of the holy, & ye knowe all thinges. I haue written vnto you, as though ye knewe not ỹ trueth 1.Ioh. 2.b

but ye knowe it, & are ſure, ỹ no lye cõmeth of ỹ trueth. Who is a lyar, but he ỹ denyeth ỹ Jeſus is Chriſt? The ſame is ỹ Antichriſt, ỹ denyeth the father & ỹ ſonne. Whoſoeuer denyeth the ſonne, the ſame hath not the father. Loke what ye haue herde now from ỹ begynnynge, let the ſame abyde in you. Yf ỹ which he herde from the begynnynge ſhal remayne in you, then ſhal ye alſo abyde in ỹ ſonne and in the father. And this is the prõmes ỹ he hath promyſed vs, euẽ eternall life.

These haue I wrytte vnto you cõcerninge thẽ that diſceaue you. * And the anoyntinge which ye haue receaued of him, dwelleth in you: & ye nede not ỹ eny mã teach you, but as the anoyntinge teacheth you all thinges, euen ſo is it true, & is no lye. And as it hath taughte you, euẽ ſo abide ye therin. And now babes, abyde in hi, ỹ whã he ſhal appeare, we maye be bolde, & not be made aſhamed of him at his commynge. Yf ye knowe ỹ he is righteous, knowe alſo that he which doth righteouſnes, is borne of him.

Esa.54.c Ioh.6.c 14.c.16.b

The III. Chapter.

A BEholde what loue the father hath ſhewed on vs, ỹ we ſhulde be called the childrẽ of God. Therfore ỹ worlde knoweth you not, becauſe it knoweth not him. Dearly beloued, we are now ỹ * childrẽ of God, and yet hath it not appeared what we ſhalbe. * But we knowe ỹ when he ſhal appeare, we ſhal be like him: for we ſhal ſe him as he is. And euery man ỹ hath this hope in him, pourgeth him ſelfe, euen as he is pure. Who ſo euer cõmytteth ſynne, cõmytteth vnrighteouſnes alſo, and ſynne is vnrighteouſnes. * And ye knowe that he appeared to take awaye oure ſynnes: and in him is no ſynne. Who ſo euer abydeth in him, ſynneth not: who ſoeuer ſynneth, hath not ſene him nether knowne him.

Luc.20.d

* Ro.8.c 1.Cor.15.f Col.3.a Phil.3.c

Esa.53.d 1.Tim.1.c Tit.2.b 1.Pet.2.c

B Babes, let no man diſceaue you. He that doeth righteouſnes, is righteous, euen as he is righteous. He that commytteth ſynne, is of the deuell: * for the deuell ſynneth ſence ỹ begynnynge. * For this purpoſe appeared the ſonne of God, to lowſe the workes of the deuell. * Who ſo euer is borne of God, ſynneth not: for his * ſede remayneth in him, & he cã not ſynne, becauſe he is borne of God. * By this are the children of God knowne & the children of the deuell. Who ſo euer doeth not righteouſnes, is not of God, nether he that loueth not his brother.

Ioh.8.d

1.Ioh.3.a

For this is the tydinges which ye haue cõuerſed from the begynnynge, that ye ſhulde haue loue one nother, * not as Cain, which was of the wicked, and ſlewe his brother. And wherfore ſlewe he him? euen becauſe his awne workes were euell, and his brothers righteous. * Marueyle not (my brethren) though the worlde hate you. We knowe ỹ we are trãſlated from death vnto life, becauſe we loue the brethren. He that loueth not his brother, abydeth in death. * Who ſoeuer hateth his brother, is a manſleyer. And ye knowe that a manſleyer hath not eternall life abydinge in him.

Hereby haue we perceaued loue, that he gaue his life for vs, and therfore ought we alſo to geue oure lyues for the brethrẽ. But he ỹ hath this worldes good, & ſeyth his brother haue nede, and ſhutteth vp his hert frõ him, how dwelleth the loue of God in him? My litle children, * let vs not loue with worde nether with tonge, but with ỹ dede, and with the trueth. Hereby knowe we, that we are of the verite, and can quyete oure herte before him. But yf oure hert condemne vs, God is greater thẽ oure hert, and knoweth all thinges. Dearly beloued, yf oure hert condemne vs not, then haue we a fre boldnes to God warde. * And what ſo euer we axe we ſhal receaue it: becauſe we kepe his commaundemẽtes, and do thoſe thinges, which are pleaſaunt in his ſighte.

1.Ioh.4.a

1.Ioh.2.a

And this is his cõmaundement, that we beleue on ỹ name of his ſonne Jeſus Chriſt, and loue one another, * as he gaue commaundement. And he that kepeth his commaundementes, dwelleth in him, and he in him. And hereby knowe we that he abydeth in vs, euen by the ſprete which he hath geuen vs.

The IIII. Chapter.

DEarly beleued, beleue not ye euery ſprete, * but proue the ſpretes, whether they be of God. For many falſe prophetes are gone out in to the worlde. Hereby ſhal ye knowe the ſprete of God: Euery ſprete which confeſſeth, that Jeſus Chriſt is come in the fleſh, is of God. And euery ſprete which confeſſeth not that Jeſus Chriſt is come in the fleſh, is not of God. And this is that ſprete of Antechriſt, of whom ye haue herde, how that he ſhal come, and euen now allready is he in the worlde. Litle children, ye are of God, and haue ouercome them: for greater is he that is in you, then he that is in the worlde. They are of the worlde, therfore ſpeake they of the worlde, and the worlde herkeneth vnto them. We are of God, * and he that knoweth God, herkeneth vnto vs.

he that is not of God, heareth vs not. Here by knowe we the sprete of trueth, and ỳ sprete of errour.

B Dearly beloued, let vs loue one another, for loue commeth of God. And euery one ỳ loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God: for God is loue. * By this appeared the loue of God to vs warde, because that God sent his onely begotten sonne in to this worlde, that we mighte lyue thorow him. Herein is loue, not that we loued God, but that he loned vs, * and sent his sonne to make agremēt for oure synnes.

Dearly beloued, yf God so loued vs, we oughte also to loue one another. * No man hath sene God at eny tyme. Yf we loue one another, God dwelleth in vs, and his loue is perfecte in vs. Hereby knowe we that we dwell in him, and he in vs, because he hath geuen vs of his sprete. And we haue sene, & testifye that the father sent the sonne to be the Sauioure of the worlde. * Whosoeuer now confesseth ỳ Jesus is the sonne of God in him dwelleth God, and he in God: and we haue knowne and beleued the loue that God hath to vs.

C God is loue, and he that dwelleth in loue dwelleth in God, and God in him. Here in is the loue perfecte with vs, that we shulde haue a fre boldnesse in the daye of iudgment: for as he is, euē so are we in this worlde. Feare is not in loue, but perfecte loue casteth out feare: for feare hath payne fulnes. He that feareth, is not perfecte in loue.

Let vs loue him, for he loued vs first. * Yf eny man saye: I loue God, & yet hateth his brother, he is a lyar. For he that loueth not his brother whom he seyth, how can he loue God, whom he seyth not? And this cōmaundement haue we of him, * that he which loueth God, shulde loue his brother also.

The V. Chapter.

A Who so euer beleueth that Jesus is Christ, * is borne of God. And who soeuer loueth him that begat, loueth him also which was begotten of him. By this we knowe that we loue Gods children, whan we loue God, and kepe his commaundementes. For this is the loue of God, that we kepe his commaundementes, * and his commaundemētes are not greuous. For all that is borne of God, ouercommeth the worlde: and this is the victory that ouercommeth the worlde, euē oure faith. Who is it ỳ ouercommeth the worlde, but he which beleueth that Jesus is the sonne of God?

This is he that cōmeth with water and bloude, euen Jesus Christ: not with water onely, but with water and bloude. * And it is the sprete that beareth wytnes: for the sprete is the trueth. (For there are thre which beare recorde in heauen: the father, the worde, and the holy goost, & these thre are one.) And there are thre which beare recorde in earth: the sprete, water and bloude, and these thre are one. Mat.3.b and 17.a Ioh.1.d and 12.d

B Yf we receaue the witnesse of men, the witnesse of God is greater: for this is the wytnesse of God, which he testifyed of his sonne. * He that beleueth on ỳ sonne of God, hath the wytnes in him selfe. He that beleueth not God, hath made him a lyar. And this is that recorde, euen ỳ God hath geuē vs euerlastinge life. * And this life is in his sonne. He that hath the sonne of God, hath life: he that hath not the sonne of God, hath not life. Ioh 3.e Rom.3.b Gal.4.a Ioh.1.a

These thinges haue I wrytte vnto you, which beleue on the name of the sonne of God, that ye maye knowe, how that ye haue eternall life, and that ye maye beleue on ỳ name of the sonne of God. And this is the fre boldnesse which we haue towarde him, that yf we axe eny thinge acordinge to his wyll, he heareth vs. And yf we knowe that he heareth vs what so euer we axe, then are we sure that we haue ỳ peticions, which we haue desyred of him.

C Yf eny man se his brother synne a synne not vnto death, let him axe, and he shal geue him life, for thē ỳ synne not vnto death. There is a * synne vnto death, for the which saye I not that a man shulde praye. All vnrighteousnes is synne, and there is synne not vnto death. Iere.7.b Mat.12.c Ioh.5.b

We knowe, that whosoeuer is borne off God, synneth not: but he that is begottē of God, kepeth himselfe, & ỳ wicked toucheth him not. We knowe that we are of God, & the worlde is set altogether on wickednes. But we knowe, that the sonne of God is come, * and hath geuen vs a mynde, to knowe him which is true: and we are in him ỳ is true, in his sonne Jesu Christ. This is the true God, and euer lastinge life. Babes kepe youre selues from ymage Luc.24.c

The seconde Epistle of S. Jhon.

The summe of this epistle.

He wryteth vnto a certayne lady, reioyseth that her children walke in the trueth, exhorteth thē vnto loue, warneth them to bewarre of soch disceauers as denye that Jesus Christ came in the flesh, prayeth them to contynue in the doctryne of Christ, and to haue nothinge to do with them that bringe not this lernynge.

THe Elder. To y elect lady and hir childrē whom I loue in the trueth: & not I onely, but all they also that haue knowne the trueth, for the truthes sake which dwelleth in vs, and shalbe with vs for euer.

Grace, mercy, and peace be with you frō the LORDE Jesus Christ y sonne of the father in the trueth and in loue.

I am greatly reioysed, that I haue found amonge thy children, them that walke in y trueth, as we haue receaued a commaundement of the father. And now lady I beseke the (not as though I wrote a new commaundement vnto the, but the same which we haue had from the begynnynge) that we loue one another. And this is the loue, that we walke after his commaundementes.

This is the commaundement (as ye haue herde frō the begynnynge) that we shulde walke therin. * For many disceauers are come in to the worlde, which confesse not y Jesus Christ is come in the flesh: this is a disceauer and an Antechrist. Take hede to youre selues, that we lose not that which we haue wrought, but that we maye receaue a full rewarde. Who so euer transgresseth, and abydeth not in the doctryne of Christ, hath not God: he that abydeth in y doctryne of Christ, hath both the father and the sonne.

* Yf eny man come vnto you, and bringe not this doctryne, receaue him not in to the house, nether salute him: for he that saluteth him, is partaker of his euell dedes. I had many thinges to wryte vnto you: neuerthe-

I wolde not wryte w̄ papyre and ynke, [illegible] to come vnto you, and to speak mouth, that oure ioye [illegible] hildren of thy electe sister

The thirde Epistle of S. Jhon.

The summe of this epistle.

He is glad of Gaius, that he walketh in the trueth: exhorteth him to be louynge vnto the poore christen in their persecucion, sheweth the vnkynde dealynge of Diotrephes, and the good reporte of Demetrius.

THe Elder. To the beloued Gaius, whom I loue in the trueth. My beloued, I wysshe in all thinges, that thou prospere and fare well euen as thy soule prospereth. I reioysed greatly, whan the brethren came, and testified of the trueth that is in y, how thou walkest in the trueth. I haue no greater ioye, thē to heare that my childrē walke in the trueth.

My beloued, * thou doest faithfully what so euer thou doest to the brethren and to straūgers, which haue borne witnesse of thy loue before the congregacion: and thou hast done well that thou dyddest bringe them forwarde on their iourney, worthely before God. For because of his names sake they wente forth, and toke nothinge of the Heythen. We therfore oughte to receaue soch, that we mighte be helpers vnto the trueth.

I wrote to the congregacion, but Diotrephes, which loueth to haue the preemynence amonge them, receaued vs not. Wherfore, yf I come, I wil declare his dedes which he doeth, ieastinge vpō vs with malicious wordes: nether is he therwith cōtent. Not onely he himselfe receaueth not the brethrē, but also he forbyddeth them that wolde, and thrusteth them out of the congregacion.

My beloued, folowe not y which is euell, but that which is good. He that doeth well, is of God: but he that doeth euell, seyth not God. Demetrius hath good reporte of all men, and of the trueth: yee and we oure selues also beare recorde, and ye knowe that oure recorde is true. I had many thinges to wryte, but I wolde not with ynke, and pen wryte vnto the. But I trust shortly to se the, and so wyl we speake together mouth to mouth. Peace be with the. The louers salute the. Grete the louers by name.

The Epistle of the Apostle S. Paul to the Hebrues.

The summe of this epistle.

Chap. I. How God dealt louyngly with the of the olde tyme in sendynge them his prophetes, but moch more mercy hath he shewed vs in that he sent vs his owne sonne. Of the most excellent glory of Jesus Christ, which in all thinges is like to his father.

Chap. II. He exhorteth vs to be obedient vnto the new lawe which Christ hath geuen vs and not to be offended at the infirmite and lowe degre of Christ: & why: it was necessary that for oure sakes he shulde take soch an humble state vpon him, that he might be like vnto his brethren.

Chap. III. He requyreth vs to be obedient vnto the worde of Christ, which is more worthy then Moses. The punyshment of soch as wyll nedes harden their hertes.

Chap. IIII. The Sabbath or rest of the Christen. Punyshment of vnbeleuers. The nature of the worde of God.

Chap. V. Christ is oure hye preist, the seate of grace, and more excellent then the hye prestes of the olde lawe.

Chap. VI. He goeth forth with the thinge that he beganne in the latter ende of the fyfft chapter, and exhorteth them not to faynt, but to be stedfast and pacient: for so moch as God is sure in his promesse.

Chap. VII. He cōpareth the preisthode of Christ vnto Melchisedech, but to be farre more excellent.

Chap. VIII. The office of Christ is more worthy then the prestes office of the olde lawe, which was vnperfecte, and therfore abrogate.

Chap. IX. The profit and worthynesse of the olde Testament, and how farre the new excelleth it.

Chap. X. The olde lawe had no power to clēse awaye synne, but Christ dyd it with offeryng vp his body once for all. An exhortacion to receaue this goodnesse of God thākfully with pacience and stedfast faith.

Chap. XI. What faith is, and a commēdacion of the same. The stedfast beleue of the fathers in olde tyme.

Chap. XII. An exhortacion to be pacient and stedfast in trouble and aduerstre, vpon hope of euerlastinge rewarde. A commēdacion of the new Testament aboue the olde.

Chap. XIII. He exhorteth vs vnto loue, to hospitalite, to thinke vpon soch as be in aduersite, to manteyne wedlocke, to auoyde cuvetousnesse, to make moch of thē that preach Gods worde, to bewarre of straunge lernynge, to be content to suffre rebuke with Christ, to be thankfull vnto God, and obedient vnto to oure heades.

The first Chapter.

GOD in tyme past dyuersly & many wayes, spake vnto ỹ fathers by prophetes, but in these last dayes he hath spoken vnto vs by his sonne, * whom he hath made heyre of all thinges, by whom also he made the worlde. * Which (sonne) beynge the brightnes of his glory, & the very ymage of his substaunce, bearinge vp all thinges with the worde of his power, * hath in his owne persōne pourged oure synnes, and is set on the righte hande of the maiestie on hye: beynge enē as moch more excellēt thē ỹ angels, as he hath optayned a more excellēt * name then they. A

For vnto which of the angels sayde he at eny tyme: Thou art my sonne, this daye haue I begotten the? And agayne: * I will be his father, & he shalbe my sonne: And agayne, whā he bryngeth in the fyrst begottē sonne in to the worlde, he sayeth: * And all the angels of God shal worshippe him. And of the angels he sayeth: He maketh his angels spretes, & his mynisters flāmes of fyre. But vnto ỹ sonne he sayeth: * God, ỹ seate endureth for euer & euer: the cepter of ỹ kyngdome is a right cepter. Thou hast loued righteousnes, & hated iniquyte: wherfore God (which is thy God) hath anoynted the with the oyle of gladnesse aboue ỹ felowes. * And thou LORDE in ỹ begynnynge hast layed the foundacion of the earth, and ỹ heauēs are the workes of thy handes, * they shal perisshe, but thou shalt endure: they all shal ware olde as doth a garmēt, and as a vesture shalt thou chaunge them, and they shalbe chaunged. But thou art ỹ same, and thy yeares shal not fayle. Vnto which of the angels sayde he at eny tyme: * Syt thou on my righte hāde, tyll I make thyne enemyes thy fote stole? Are they not all mynistring spretes, sent to mynister for t[illegible]es, which shalbe heyres of saluacion.

B

Mat.28.c

Sap.7.d

Ephe.1.a

Luc[illegible]
Phil[illegible]

Psal.2.a
2.Reg.7

Psal.96.

Psal.102

Psal.44

Psal.101

1.Pet.2

The II. Chapter.

A Wherfore we ought to geue the more hede vnto the thinges which we haue herde, lest we perish ye. For yf the worde which was spoke by angels, was stedfast, and euery trāsgression and disobedience receaued a iust recompence of rewarde, how shal we escape, yf we despyse so greate a saluacion: which * after that it begane to be preached by the LORDE himselfe, Marc.1.b
Marc.16.c * was confirmed vpon vs, by them that herde it, God bearynge witnesse therto, with tokens, wonders and dyuerse powers, and giftes of the holy goost acordinge to his awne wyll.

B For vnto the angels hath he not subdued the worlde to come, wherof we speake. But one in a certayne place witnesseth & sayeth: Psal.8.b
* What is man, that thou art myndefull of him? or the sonne of man, that thou vysitest him? After thou haddest for a litle season made him lower the ȳ angels, thou crownedst him with honoure and glory, and hast set him aboue the workes of thy handes. Thou hast put all thinges in subiection vnder his fete. 1.Cor.15.c
* In that he subdued all thinges vnto him, he lefte nothinge that is not put vnder him. Neuertheles now se we not all thinges yet subdued vnto him. But him, which for a litle season was made lesse then the angels, we se that it is Jesus: which is Phil.2.b
* crowned with honoure and glory for the sufferynge of death, that he by the grace of God, shulde taist of death for all men. For it became him, for whom are all thinges, and by whō are all thinges (after ȳ he had brought te many children vnto glory) that he shulde make the LORDE of their saluacion perfecte thorow sufferynge, for so moch as they all come of one, both he that sanctifieth, & they which are sanctified.

C For the which causes sake, he is not ashamed to call them brethren, sayenge: Psal.21.c
* I will declare thy name vnto my brethren, and in the myddes of the cōgregacion wil I prayse the. And agayne: Psal.17.a
* I wyl put my trust in him. And agayne: Esa.8.d
* beholde, here am I and my children, which God hath geuen me.

For as moch then as the children haue flesh and blonde, he also himselfe likewyse toke parte with them, Heb.2.a
* ȳ he thorow death, Cor.15.f
* might take awaye ȳ power of him, which had lordshippe ouer death, that is to saye, ȳ deuell: & that he might delyuer thē which thorow feare of death were all their lyfe tyme in dan[illegible]dage. For he in no place taketh on hi[illegible]ngels, but ȳ sede of Abraham taketh he on him. Wherfore in all thinges it became him to be made like vnto his brethren, that he might be mercyfull and a faithfull hye preist in thinges concernynge God, to make agrement for the synnes of ȳ people. Heb.4.a
* For in that he himselfe suffred and was tempted, he is able to succer them that are tempted.

The III. Chapter.

Wherfore holy brethren, ye that are A partakers of the heauenly callynge, consyder the Embassiatour and hye preist of ō profession, Christ Jesus, which is faithfull to him that ordeyned him, euen as was * Moses in all his house. But this man is worthy of greater honoure then moses, in as moch as he which prepareth the house, hath greater honoure in it, then the house it selfe. For euery house is prepared of some mā: but he that ordeyned all thinges, is God. And Moses verely was faithfull in all his house as a mynister, * to beare witnes of those thinges which were to be spoken afterwarde: But Christ as a sonne hath rule ouer his house, * whose house are we, yf we holde fast the confidence and reioysinge of that * hope vnto the ende.

Wherfore, as ȳ holy goost sayeth: * To daye yf ye shal heare his voyce, harden not youre hertes, * as in the prouokynge in the daye of temptacion in the wyldernes, where youre fathers tempted me, proued me, and sawe my workes fortye yeares longe. Wherfore I was greued wt that generacion, and sayde: They erre euer in their hertes. But they knewe not my wayes, so that I sware in my wrath, that they shulde not enter into my rest.

Take hede brethren, that there be not in eny of you an euell hert of vnbeleue, to departe from the lyuynge God: but exhorte youre selues daylie, whyle it is called to daye, lest eny of you ware harde harted thorow ȳ disceatfulnes of synne. For we are become partakers of Christ, yf we kepe sure vnto ȳ ende the begynnynge of the substāce, solonge as it is sayde: To daye, yf ye shal heare his voyce, hardē not youre hertes, as in the prouocaciō. For some whan they herde, prouoked. Howbeit not all they ȳ came out of Egipte by Moses. But with whom was he displeased fortye yeares longe? Was he not displeased with them ȳ synned, whose carcases were ouerthrowne in ȳ wylderneſſe? To whom sware he, ȳ they shulde not enter in to his rest, but vnto thē ȳ beleued not? And we se ȳ they coulde not enter in because of vnbeleue.

The IIII. Chapter.

A Let vs feare therfore, lest eny of vs forsakynge the promes of entrynge in to his rest, shulde seme to come behinde: for it is declared vnto vs as well as vnto thē. But the worde of preachinge helped not thē, whā they that herde it, beleued it not. (For we which haue beleued, enter in to his rest) acordynge as he sayde: Euen as I haue swome in my wrath, They shal not enter in to my rest. And that (spake he) verely lōge after that the workes frō the begynnynge of the worlde were made: For he spake in a certayne place of the seuēth daye, on this wyse: * And God rested on the seuenth daye from all his workes. And in this place b 4 agayne: * They shal not come in to my rest.

Seynge it foloweth thē, that some must enter there in to: and they, to whom it was first preached, entred not therin for vnbelenes sake, therfore appoynteth he a daye agayne after so longe tyme, and sayeth: Todaye (as it is rehearsed by Dauid) Todaye yf ye shal heare his voyce, then harden not youre hertes. For yf Josua had geuen them rest, thē wolde he not afterwarde haue spoken, of another daye. Therfore remayneth there yet a rest vnto the people of God. For he that is entred in to his rest, ceasseth from his workes, * as God doth from his

C Let vs make haist therfore to enter in to that rest, lest eyman fall after the same ensample of vnbeleue. For ỳ worde of God is quycke, and mightie in operacion, and sharper thē eny two edged swerde, and * entreth thorow, euen to the deuydinge of the soule & the sprete, and of ỳ ioyntes & the mary, and is a iudger of the thoughtes & intētes of the hert, neither is there eny creature invisible in ỳ sighte of him. But all thinges are naked & bare vnto ỳ eyes of hī of whō we speake.

The V. Chapter.

A Seynge then that we haue a greate hye preist, enē Jesus ỳ sonne of God, which is entred in to heauen, let vs holde oure profession. For we haue not an hye preist which cā not haue cōpassion on o infirmities, but was in all poyntes tēpted, like as we are, but * without synne. Let vs therfore go boldely vnto the * seate of grace that we maye receaue mercy, and fynde grace to helpe in the tyme of nede.

B For euery hye preist that is taken frō amōge men, is ordeyned for men in thinges perteynynge to God, * to offer giftes and sacrifices for synne: which can haue cōpassion on the ignoraunt, and on them that are out of the waye, for so moch as he himselfe also is compased aboute with infirmyte. Therfore is he bounde to offer for synnes, as well for him selfe as for ỳ people. And noman taketh ỳ honoure vnto himselfe, but he that is called of God, * as was Aaron. Exo. 28. a

C Euen so Christ glorified not himselfe to be made hye preist, but he ỳ sayde vnto him: * Thou art my sonne, this daye haue I begotten the. As he sayeth also in another place: * Thou art a preist for euer after ỳ order of Melchisedech. * And in ỳ dayes of his flesshe, he offred vp prayers & supplicacions, w strōge cryenge & teares vnto him ỳ was able to saue him frō death: & was herde also, because he had God in honoure. * And though he was Gods sonne, yet lerned he obedience, by those thinges which he suffred. And he beynge made perfecte, became the cause of euerlastinge saluacīō, vnto all thē ỳ obeye him, and is called of God an hye preist after the order of Melchisedech. Wher of we haue many thinges to saye, which are harde to be vttered, because ye are dull of hearynge. * For where as concernynge the tyme ye ought to be teachers, yet haue ye nede agayne, ỳ we teach you the first preceptes of the worde of God: and are become soch as haue nede of mylke, and not stronge meate. For euery one that is fed yet with mylte, is vnexperte in the worde of righteousnes, for he is but a babe. But stronge meate belongeth vnto them ỳ are perfecte, which thorow custome haue their wyttes exercysed to iudge both good and euell. Psal. 2. a Psal. 109. a *Luc. 23. c Ioh. 17. a Phil. 2. a 1. Cor. 3. a

The VI. Chapter.

A Wherfore let vs leaue the doctryne pertaynynge to the begynnynge of a Christen life, and let vs go vnto perfeccion: and now nomore laye ỳ foundacion of repētaunce from deed workes, and of faith towarde God, of baptyme, of doctryne, of layenge on of hādes, of resurreccion of the deed, & of eternall iudgment. And so wil we do * yf God permytte. * For it is not possible, that they which were once lighted, and haue taisted of the heauēly gyfte, and are become partakers of the holy gooste, & * haue taisted of ỳ good worde of God, and of the power of the worlde to come, yf they fall awaye (and concernynge them selues crucifye the sonne of God afreshe, and make mocke off him) that they shulde be renewed agayne vnto repentaunce. Act. 13. c Iaco. 4. b * Heb. 10. a 2. Pet. 2. a

For the earth, ỳ drynketh in which commeth oft vpon it, and bringeth forth herbes mete for th

re ceaueth blessynge of God: But ỹ grounde which beareth thornes and thistles, is no thinge worth, and nye vnto cursynge: whose ende is to be brent. Nevertheles (ye dearly beloved) we trust to se better of you, and ỹ
Mat.25.d saluacio is nyer, though we thus speake. * For God is not vnrighteous, that he shulde forget youre worke and laboure of loue, which ye shewed in his name, whan ye mynistred vnto the saynctes, and yet mynister. Yee and we desyre, that every one of you shewe the same diligence, to the stablyshinge of hope euen vnto the ende, that ye faynte not, but folowe them which thorow faith and pacie ce inheret the promyses. For whan God made promes to Abraham, because he had none
Gen.22.c greater to sweare by, * he sware by himselfe, and sayde: Surely I wil blesse the and multiplye ỹ in dede. And so he abode pacietly, and optayned the promes.

C As for men, they sweare by him that is
Exo.22.b greater then them selues: * and the ooth is the ende of all stryfe to confirme the thinge amõge them. But God, wyllinge very abundauntly to shewe vnto the heyres of promes the stablenes of his councell, added an ooth ỹ by two immutable thinges (in the which it is vnpossible ỹ God shulde lye) we mighte haue a stronge consolacion: euen we, which are fled to holde fast the hope that is set before vs, which (hope) we haue as a sure and stedfast anker of oure soule. Which (hope) also entreth in, in to those thinges that are within ỹ vayle, whither the forerũner is for vs entred in, euẽ Jesus, which is made an hye preest for euer after ỹ order of Melchisedech.

The VII. Chapter.

A
Gen.14.a THis Melchisedech * kynge of Salem (which beynge preest of the most hye God, met Abraham as he returned agayne from the slaughter of the kynges, & blessed him, vnto whom Abraham also gaue tithes of all the goodes) first is by interpretacion kynge of righteousnes: after that is he kynge of Salem also (that is to saye, kynge of peace) without father, without mother, without kynne, and hath nether begynnynge of dayes, ner ende of life: but is likened vnto the sonne of God, and contynueth a preest for euer.

But cõsider how greate a man this was, to whom the patriarke Abraham gaue tithes of the spoyles. * And verely the children eni, whan they receaue the preesthode, mmaundement accordynge to the he tithes of the people, that their brethrẽ, though they also came out of the loynes of Abraham.

But he whose kynred is not counted amõge them, receaued tithes of Abraham, and blessed him that had the promes. Now is it so without all naysayenge, that the lesse receaueth blessynge of ỹ better. And here men that dye, receaue tithes. But there he receaueth tithes, of whom it is witnessed that he lyueth. And to saye the trueth, Leui himselfe also which receaueth tithes, payed tithes in Abraham: for he was yet in the loynes of his father Abraham, whan Melchisedech met him.

If now therfore perfeccion came by the preesthode of the Leuites (for vnder the same (preesthode) the people receaued the lawe) what neded it then furthurmore, that another preest shulde rise after the order of Melchisedech, and not after the order of Aaron?

* For yf the preesthode be trãslated, thẽ of necessite must the lawe be translated also. For he of whom these thinges are spoken, is of another trybe, of the which neuer man serued at the altare.

C For it is euidẽt, * that oure LORDE spronge of the trybe of Juda, to the which trybe Moses spake nothinge cõcernynge preesthode. And it is yet a more euident thinge, yf after the symilitude of Melchisedech there arise another preest, which is not made after ỹ lawe of the carnall commaundement, but after the power of the endlesse life (For he testifieth: Thou art a preest for euer after the order of Melchisedech) then the commaundement that wente before, is disanulled, because of his weaknesse, and vnprofitablenes. For the lawe made nothinge perfecte, but was an introduccion of a better hope, by ỹ which hope we drawe nye vnto God. And for this cause is it a better hope, ỹ it was not promysed without an ooth. Those preestes were made without an ooth, but this preest with an ooth, by him that sayde vnto him: The LORDE sware, and wyl not repente: Thou art a preest for euer after the order of Melchisedech. Thus is Jesus become a stablißher of so moch a better Testamẽte.

And amonge them many were made preestes, because they were not suffred to endure by the reason of death. But this man, because that he endureth euer, hath an euerlastinge preesthode. Wherfore he is able also euer to saue them, that come vnto God by him, & lyueth euer, * to make intercession for vs.

For it became vs to haue soch an hye preest as is holy, innocent, vndefyled, separate from synners, and made hyer then heauen:

which nedeth not daylie (* as yonder hye prestes) to offre vp sacrifice first for his awne synnes, and then for the peoples synnes. For that dyd he once for all, whan he offered vp him selfe. * For the lawe maketh men prestes which haue infirmitie: but the worde of the ooth, that came sence the lawe, maketh the sonne prest, which is perfecte for euermore.

The VIII. Chapter.

A Of the thinges which we haue spoken, this is the pyth: * We haue soch an hye prest, that is set on ỹ righte hande of the seate of maiestie in heauē: and is a mynister of holy thinges, and of the true Tabernacle, which God pitched, & not man. For euery hye prest is ordened to offre giftes and sacrifices: Wherfore it is of necessite, ỹ this man haue somwhat also to offer. For he were not a prest, yf he were vpon earth, where are prestes ỹ acordynge to the lawe offer giftes (which prestes serue vnto the ensample and shadowe of heauēly thinges, euen as the answere of God was geuen vnto Moses, whan he was aboute to fynish the Tabernacle: * Take hede (sayde he) that thou make all thinges acordinge to the patrone shewed the in the mount.) But now hath he optayned a more excellent office, in as moch as he is the mediatour of a better Testament, which was made for better promyses. For yf that first (Testament) had bene faultles, then shulde no place haue bene soughte for the secōde. For in rebukynge thē he sayeth: * Beholde, the dayes wyll come (sayeth the LORDE) that I wyl fynish vpō the house of Israel, and vpon the house off Juda, a new Testament: not as the Testament which I made with their fathers, in that daye whan I toke them by the handes, to lede them out of the londe of Egipte: * for they contynued not in my Testament, and I regarded them not, sayeth the LORDE.

C For this is the Testament, that I wil make wt the house of Israell after those dayes, sayeth the LORDE. I wyl gene my lawes in their mynde, and in their hertes wyl I wryte them: * And I wil be their God, and they shal be my people: and they shal not teach euery mā his neghboure, and euery man his brother, sayenge: knowe ỹ LORDE, for they shal knowe me from the leest to the most of them: for I wil be mercifull ouer their vnrighteousnesses: And on their synnes & on their iniquyties wyl I not thynke eny more. In that he sayeth: A new, he weereth out ỹ olde. Now ỹ which is worne out and wared olde, is ready to vanish awaye

The IX. Chapter.

A That first Tabernacle verely had ordinaunces, and seruynges off God and outwarde holynes. * For there was made a foretabernacle, wherin was ỹ candilsticke, and the table, and the * shewe bred: and this is called ỹ Holy. But behynde the seconde vayle was the Tabernacle which is called Holiest of all, which had the golden censor, and the * Arke of the Testament ouerlayed rounde aboute with golde, wherin was the * golden pot with Manna, and Aarons rodd * that flourished, and the tables of the Testament: Aboue therin were the Cherubins off glory ouershadowynge the Mercyseate: Of which thinges it is not now to speake perticularly.

Exod.25.a
Leui.24.b
Exod.25.b
Exod.16.f
Num.17.a

When these thinges were thus ordeyned, the prestes wente allwayes in to the first Tabernacle, and excuted ỹ seruyce of God. * But in to the seconde wente the hye prest alone once in the yeare, not without blonde, which he offred for himselfe and for the ignoraunce of the people. Wherwith the holy goost this signifyeth, that the * waye of holynes was not yet opened, whyle as yet the first Tabernacle was stondynge. Which was a symilitude for the tyme then present, in the which were offred gifies and sacrifices, and coulde not make perfecte (as partaynynge to the conscience) him, that dyd the Gods seruyce onely with meates and drynkes, and dyuerse waßhinges, and iustifienges of the flesh, which were ordeyned vnto the tyme of reformacion.

Exo.30.b
Leui.16.g
Luc.1.a
B
Ioh.10.a and 14.a

But Christ beynge an hye prest of good thinges to come, came by a greater and a more perfecte * Tabernacle, not made with handes, that is to saye, not of this maner buyldynge: nether by the blonde of goates or calues: * but by his owne blonde entred he once for all in to the holy place, and hath founde eternall redempcion. For yff the blonde off oxen and off goates, * and the aßhes off the cowe whan it is sprenkled, haloweth the vncleane as touchynge the purificacion of the flesh, how mych more shal the blonde of Christ (which thorow the eternall spirite offred him selfe without spot vnto God) pourge oure conscience from deed workes, * for to serue the liuynge God: And for this cause is he the Mediatour of the new Testament, that * thorow death which chaunced for the redempcion of those trāsgressions (that were vnder

Esa.11.c
2.Cor.5.a
1.Ioh.1
1.Pet.
Apo.
Nu

the first Testament) they which were called mighte receaue the promes of eternall inheritaunce. For where soeuer is a Testament, there must also be the death of him that maketh the testament.

Gal.3.c * For a Testamēt taketh auctorite whan men are deed: for it is of no value, as longe as he that made it is alyue. For the which cause that first Testamēt also was not ordeyned without blonde. For whan all the commaundementes (accordinge to the lawe) were red of Moses vnto all the people, he toke ỹ blonde of calues and of goates, with water and purple woll and ysope, and sprenkled the boke and all the people, sayenge: * This is the blonde of the Testament, which God hath appoynted vnto you. And the Tabernakle and all the vessels of the Gods seruyce sprenkled he with blonde likewyse. And allmost all thinges are pourged with blonde after the lawe: and without sheddynge of blonde is no remyssion. It is necessary then, that the symilitude of heauenly thinges be purified with soche: but ỹ heauenly thinges them selues are purified with better sacrifices, then are those.

D For Christ is not entred into the holy places ỹ are made with handes (which are but symilitudes of true thinges) but into the very heauen, for to apeare now before the face of God for vs: Not to offer himselfe offt Leui.16.g * as the hye preest entreth into the holy place euery yeare with straunge blonde: for thē must he often haue suffred sence the worlde beganne. But now in the ende of the worlde hath he appeared once, to put synne to flight, by the offerynge vp of himselfe. And as it is appoynted vnto mē ỹ they shal once dye, and then cōmeth the iudgmēt: 1.Cor.5.a 1.Per.3.c * Euē so Christ was once offred, to take awaye the synnes of many. And vnto them that loke for him, shal he appeare agayne without synne vnto saluacion.

The X. Chapter.

FOr the lawe * which hath but the shadowe off good thinges to come, and not the thinges in their awne fashion, can neuer by the sacrifices which they offer yeare by yeare continually, make the commers there vnto perfecte: Els shulde they haue ceassed to haue bene offred, because that the offerers once pourged, shulde haue had nomore conscience of synnes. [illegible] les in those sacrifices there is ma[illegible] but a mi[illegible]rbraunce of synnes euery yeare. For [illegible]mpossible ỹ the blonde of oxen and of goates shulde take awaye synnes.

Wherfore whan he commeth in to the worlde, he sayeth: * Sacrifice & offerynge thou woldest not haue, but a body hast thou ordeyned me. Burntofferynges and synneofferynges hast thou not alowed. Then sayde I: Lo, I come. I the begynnynge of the boke it is wrytten of me, that I shulde do ỹ wyll O God. Aboue whā he had sayde: Sacrifice and offerynge, and burntsacrifices & synofferynges thou woldest not haue, nether hast alowed (which yet are offered after ỹ lawe). Thē sayde he: Lo, I come to do wil thy O God: there taketh he awaye the first, to stablyshe the latter: In the which wyll we are sanctified by the offerynge vp of the body of Jesus Christ once for all.

And euery preest is ready daylie mynistringe, and oftymes offereth one maner of offerynges, which can neuer take awaye synnes. But this man whan he had offred for synnes, one sacrifice which is of value for euer, sat him downe on the righte hande of God, and from hence forth tarieth, * tyll his foes be made his fote stole. For with one offerynge hath he made perfecte for euer, thē that are sanctified. And the holy goost also beareth vs recorde of this, euen whan he sayde before: * This is the Testament, that I wyl make vnto them after those dayes, sayeth ỹ LORDE: I wyl geue my lawes in their hertes, and [illegible]yndes wyl I wryte them, and their synnes and iniquities wil I remembre nomore. And where remyssion of these thinges is, there is nomore offerynge for synne.

Seynge now brethrē, that we haue a * sure (sure) intraunce in to that holy place, by the blonde of Jesu (which he hath prepared vnto vs for a new and lyuynge waye, thorow the vayle, that is to saye, by his flesh) and seynge also that we haue an hye preest ouer the house of God, let vs drawe nye with a true hert in a full faith, sprenkled in oure hertes from an euell conscience, and washed in oure bodies with pure water: and let vs kepe the profession of oure hope without wauerynge (for he is faithfull that hath promysed) and let vs considre one another to ỹ prouokinge of loue and of good workes: and let vs not forsake the fellushippe that we haue amōge oure selues, as the maner of some is: but let vs exhorte one another, and that so moch the more, because ye se that the day draweth nye.

* For yf we synne wylfully after that we haue receaued the knowlege of the truth, there remayneth vnto vs nomore sacrifice

for synnes, but a fearfull lokynge for iudgmentand violente fyre, which shal deuoure ye aduersaries. * He ye despyseth Moses lawe, dyeth without mercy vnder two or three witnesses: Of how moch sorer punyshment (suppose ye) shal he be counted worthy, which treadeth vnder fote the sonne of God, and coũteth the bloude of ye Testamẽt (wherby he is sanctified) an vnholy thinge, & doth dishonoure to the spirite of grace? For we knowe him that hath sayde: * Vengeaunce is myne, I wil recompence, sayeth the LORDE. And agayne: * The LORDE shal iudge his people. It is a fearfull thinge to fall in to the handes of the lyuynge God.

But call ye to remẽbraũce ye dayes ye are past, ĩ ye which after ye had receaued lighte, ye endured a greate fighte off aduersities: partly whyle all mẽ wõdred & gased at you for the shame and tribulacion that was done vnto you: and partly whyle ye became cõpanyons of them which so passed their tyme. For ye haue suffred with my bõdes, and toke a worth ye spoylinge of youre goodes, and that with gladnes, knowynge in youre selues, how that ye haue in heauen a better & an enduringe substaunce. Cast not awaye therfore yor confidence, which hath so greate a rewarde. * For ye haue nede of pacience, that after ye haue done the wil of God, ye might receaue the promes. * For yet ouer a litle whyle, and then he that shal come, wyl come, and wyl not tary. * But the iust shal lyue by his faith: And yf he withdrawe himselfe awaye, my soule shal haue no pleasure in him. As for vs, we are not of those which withdrawe them selues to damnacion: but of them that beleue to the wynnynge of the soule.

The XI. Chapter.

FAith is a sure confidence of thinges which are hoped for, and a certaynte of thinges which are not sene. By it ye Elders were well reported of. Thorow faith we vnderstonde, that the worlde and all the thinges which are sene, were made of naughte by the worde of God.

* By faith offered Abell vnto God a more plenteous sacrifice: by the which he optayned wytnesse, that he was righteous: God testifyenge of his giftes, by the which also he beynge deed, yet speaketh.

* By faith was Enoch take awaye, that he shulde not se death: and was not founde, because God had taken him awaye. For afore he was taken awaye, he had recorde that he pleased God. But without faith it is vnpossible to please God. For he that commeth vnto God, must beleue that God is, & ye he is a rewarder of them that seke him.

* By faith Noe honoured God, after ye he was warned of thinges which were not sene, & prepared the Arke to ye sauinge of his housholde: thorow the which Arke he condemned the worlde, and became heyre of the righteousnes, which commeth by faith.

By faith Abraham (whã he was called) obeyed, to go out in to the place, which he shulde afterwarde receaue to inheritaunce: and he wente out, not knowynge whither he shulde go.

By faith was he a straunger in the lõde of promes as in a straunge countre, & dwelt in tabernacles: and so dyd Isaac & Jacob, heyres with him of the same promes: for he loked for a cite which hath a foundacion, whose buylder and maker is God.

By faith Sara also receaued strength to be with childe, and was delyuered of a childe whan she was past age, because she iudged him to be faithfull which had promysed. And therfore spronge there of one (yee euen off one which was as good as deed concernynge the body) so many in multitude * as the starres off the skye, and as the sonde off the See shore, which is innumerable.

All these dyed acordinge to faith, and receaued not the promyses, but sawe thẽ afarre off, and beleued them, and saluted them: * and cõfessed, that they were straungers & pilgrems vpõ earth. For they that saye soch thinges, declare, that they seke a naturall countre. And doutles yf they had benemynde full off that countre from whence they came out, they had leysure to haue returned agayne. But now they desyre a better, that is to saye, a heauẽly. * Wherfore God is not ashamed of thẽ, euẽ to be called their God: for he hath prepared a cite for them.

By faith Abrahã offered vp Isaac, whã he was tempted, and gaue ouer his onely begotten sonne, in whom he had receaued the promyses, of whom it was sayde: In Isaac shal thy sede be called: For he considered, ye God was able to rayse vp agayne from the deed. Therfore receaued he him for an ensample.

By faith Isaac blessed Jacob and Esau, concernynge thinges to come.

By faith Jacob, whan he was a dyenge, blessed both the sonnes off Joseph, & bowed himselfe towarde the toppe of his cepter.

By faith Joseph whan he dyed, remembred ye departynge of the childre of Israel, &

gaue cõmaundemẽt concernynge his bones.

Exod.2.a By faith Moses whã he was borne, was hyd thre monethes of his Elders, because they sawe that he was a proper childe, nether feared they the kynges cõmaundemẽt.

Exod.2.b By faith Moses whan he was greate refused to be called the sonne of Pharaos doughter: and chose rather to suffre aduersite with the people of God, then to enioye ỹ pleasures of synne for a season: and estemed the rebuke of Christ greater riches, then the treasure of Egipte: for he had respecte vnto the rewarde.

E Exod.12.f By faith he forsoke Egipte, and feared not the fearcenes of the kynge: for he endured, enẽ as though he had sene him which is inuisible.

Exod.12.b * By faith he helde Easter, and the effusion of blonde, lest he which slewe the firstborne, shulde touche them.

Exod.14.e By faith they passed thorow the reed See as by drye londe: which whã the Egipcians assayed to do, they were drowned.

By faith the walles of Jericho fell, whã they were compased aboute seuen dayes.

By faith the harlot Raab perished not with the vnbeleuers, whã she had receaued the spyes to lodginge peaceably.

Iudi.7.4. 4.11. 1.Reg.17. 2.Reg.12. And what shal I more saye: ỹ tyme wolde be to shorte for me to tell of * Gedeon, of * Barac, and of * Samson, & of * Jepthae, * and of Dauid, and * Samuel, and of the prophetes, which thorow faith subdued

F kyngdomes, wroughte righteousnes, optayned ỹ promyses, stopped ỹ mouthes of lyõs

Dan.3. * quenched the violẽce of fyre, escaped ỹ edge of the swerde, of weake were made stronge, became valeaunt in batayll, turned to fligh-

2.Re.17.c te the armyes of the aleaunres, * the wemen

4.Re.4.d receaued their deed agayne from resurrection. But other were racked, and accepted no delyueraunce, that they might optayne the resurreccion that better is.

Other taisted of mockinges and scourgin

3.Re.21. ges, of bondes also and presonment: * were stoned, were hewen a sunder, were tempted,

4.Re.1.b were slayne with the swerde, * wente aboute Mat.3.a in shepe skynnes and goates skynnes, in nede, in tribulacion, in veracion, which (men) the worlde was not worthy of: they wandred aboute in wyldernesses, vpon mountaynes, in dennes and caues of the earth. And these all thorow faith optayned good reporte, and receaued not ỹ promes: because God had prouyded a better thinge for vs, that they without vs shulde not be made perfecte.

The XII. Chapter.

WHerfore seynge we haue so greate a multitude of witnesses aboute vs * let vs also laye awaye all ỹ presseth downe, and the synne that hangeth on, and let vs runne with pacience vnto the batayl that is set before vs, lokynge vnto Jesus ỹ aucto͂r and fymßher of faith: * which whan the ioye was layed before him, abode the crosse, and despysed the shame, and is set downe on ỹ righte hãde of ỹ trone of God. Cõsidre him therfore that endured soch speakinge agaynst hi of synners, lest ye be weery and faynte in youre myndes: for ye haue not yet resisted vnto blonde, stryuynge agaynst synne, and haue forgotten the consolacion, which speaketh vnto you as vnto children: * My sonne, despyse not the chastenynge off the LORDE, nether faynte whan thou art rebuked of him: * for whõ the LORDE loueth, him he chasteneth, yee and he scourgeth euery sonne that he receaueth.

If ye endure chastenynge, God offereth himselfe vnto you as vnto sonnes. What sonne is that, whom the father chasteneth not? If ye be not vnder correccion (wherof all are partakers) then are ye bastardes and not sonnes. Moreouer seyenge we haue had fathers off oure flesh which corrected vs, & we gaue them reuerence, shulde we not then much rather be in subieccion vnto ỹ father of spirituall giftes, ỹ we might lyue? And they verely for a few dayes nurtred vs after their awne pleasure: but he lerneth vs vnto ỹ which is profitable, that we might receaue of his holynes. No maner chastisynge for the present tyme semeth to be ioyous, but greuous: neuertheles afterwarde it bringeth the quyete frute of righteousnes, vnto them which are exercysed therby. * Lyse vp therfore the handes which were let downe, and the weake knees, and se that ye haue straight steppes vnto youre fete, lest eny halting turne you out of the waye, yet let it rather be healed.

Folowe after peace with all men, and holynes, without the which no man shal se the LORDE, & loke well, that no mã be destitute of the grace of God, lest there sprynge vp eny bytter rote, and cause disquyetnes, and therby many be defyled: that there be no whoremonger, or vncleane person, as Esau, * which for one meate sake solde his byrthright. For ye knowe, how that afterwarde whan he wolde haue inhereted the blessynge, he was put by: for * he foũde no place of repentaunce, though he desyred (ỹ blessynge)

with teares. For ye are not come to ỹ mout
12.19.c that can be touched * and burneth with fyre, nether yet to myst and darcknes, and tempest of wedder, nether to the sounde of the trompe, and ỹ voyce of wordes: which they that herde, wyshed awaye, that the worde shulde not be spoken to them, for they were not able to abyde that which was spoken.
12.19.b * And yf a beest had touched the mountayne, it must haue bene stoned, or thrust thorow with a darte. And so terrible was the sighte which appeared, that Moses sayde: I feare and quake. But ye are come to the mount Sion, and to the cite of the lyuynge God, to
12.22.b the celestiall * Jerusalem, and to the multitude of many thousande angels, and vnto
D the congregacion of the first borne, which are wrytten in heauen, and to God the iudge of all, and to the spretes of iust and perfecte men, and to Jesus the mediatoure of the new Testament, and to the sprenklynge off blonde, that speaketh better then the blonde
12.24.b of * Abel.

Se that ye despyse not him that speaketh vnto you: for yf they escaped not which refused him that spake on earth, moch more shal we not escape, yf we turne awaye from him that speaketh from heauē: whose voyce shoke the earth at that tyme. But now promyseth he, & sayeth: * Yet once more wyl I shake, not the earth onely, but also heauen. No
12.26.b doute that same that he sayeth yet once more, signifieth the remouynge awaye of those thinges which are shaken, as off thinges which are made: that ỹ thinges which are not shakē, maye remayne. Wherfore, seynge we receaue the vnmoueable kyngdome, we
12.28.a haue grace, * wherby we maye serue God, & please him, with reuerence and godly feare.
12.29.d * For oure God is a consumynge fyre.

The XIII. Chapter.

A LEt brotherly loue cōtynue. * Be not
13.2.a forgetfull to lodge straungers: for
13.2.b therby haue dyuerse receaued angels in to their houses vnawares. Remembre them that are in bondes, euē as though
13.4.b ye were bounde with them: and be myndefull off them which are in aduersite, as ye which are also in the bodye. Let wedlocke be had in pryce in all poyntes, & let ỹ chamber be vndefyled. For whorekepers and aduouterers God wil iudge. Let youre conuersacion be without couetousnes, * and be con
13.5.d tent with that ye haue allready, for he hath
13.6.b sayde: * I wyl not fayle the nether forsake
13.6.a the, so that we maye boldely saye: * The
13.7.a LORDE is my helper, and I wyl not feare what man maye do vnto me. Remembre thē which haue the ouersighte of you, which haue declared vnto you the worde of God. The ende of whose cōuersacion se that ye loke vpon, and folowe their faith.

Jesus Christ yesterdaye and * Todaye, B
13.8.b & the same cōtinueth forever. Be not caried Heb.9.b
aboute wt dyuerse and straunge lernynges: for it is a good thinge that the herte be stablyshed with grace, and not with meates, which haue not profited them, that haue had their pastyme in them. We haue an altare, wherof they haue no power to eate, which serue in the Tabernacle. For the bodies of those beestes, whose blonde is brought Exo.29.
in to the holy place by ỹ hye preest to pour Num.19.
gē synne, are brent without the tētes. Ther- Leuit.4.
fore Jesus also, to sanctifye ỹ people by his
13.12.b awne blonde, * suffred without ỹ gate. Let Ioh.19.b
vs go forth therfore out of the tentes, and
13.13.c suffre rebuke with him: * for here haue we no Phil.3.c
contynuynge cite, but we seke one to come.

* Let vs therfore by him offre allwayes C
13.15.c vnto God the sacrifice of prayse: that is to Psal.51.
saye, the frute of those lippes which confesse his name. To do good and to destribute forget not, * for wt soch sacrifices God is pleased. Obey them that haue the ouersighte off Phil.4.
you, and submytte youre selues vnto them: for they watch for youre soules, euen as they that must geue accōptes therfore, that they maye do it with ioye, and not with grefe: for that is an vnprofitable thinge for you.
13.18.a Praye for vs. We haue confidence, because we haue a good cōscience in all thinges, and desyre to lyue honestly. But I desyre you ỹ more abundauntly, that ye so do, ỹ I maye be restored vnto you the more quyckly.

The God of peace (that broughte agayn D
13.20.d ue frō the deed oure LORDE Jesus the * grea- Eze.34.
te shepherde of the shepe thorow the blon- Ioh.10.a
de of the euerlastinge Testament) make you 1.Pet.5.a
perfecte in all good workes, to do his wyll, workynge in you that which is pleasaunt in his sighte thorow Jesus Christ, to whom be prayse for euer and euer Amen. I beseke you
13.22.a brethren, suffre the worde of exhortacion, for I haue wrytten vnto you in few wordes.
13.23.a Knowe ỹ brother Timotheus, whom we haue sent from vs, with whom (yf he come shortly) I wil se you. Salute thē that haue the ouersighte of you and all ỹ sayntes. The brethren of Italy salute you. Grace be with you all, Amen.

Sent from Italy by
Timotheus.

The Epistle of S. James.

The summe of this epistle.

Chap. I. He exhorteth to reioyse in trouble, to be fervent in prayer with stedfast beleue, to loke for all good thinges from aboue, to forsake all vyce: and thankfully to receaue the worde of God, not onely hearynge it and speakynge of it, but to do therafter in dede. True religion or deuocion what it is.

Chap. II. He forbyddeth to haue eny respecte of personnes, but to regarde the poore as wel as the ryche, to be louynge and mercifull, and not to boast of faith where no dedes are: for it is but a dead faith, where good workes folowe not.

Chap III. What good and euell commeth thorow the tonge. The dutye of soch as be lerned. The difference betwixte the wysdome of the gospell and the wysdome of the worlde.

Chap. IIII. Warre and fightinge commeth of voluptuousnesse. The frendshipe of the worlde is enemyte before God. An exhortacion to flye slaunder and the vanite of this life.

Chap. V. He threateneth the wicked rych me, exhorteth vnto pacience, to bewarre of swearynge, one to knowlege his fautes to another, one to praye for another, and one to laboure to bringe another to the trueth.

The first Chapter.

James the servaunt of God and of the LORDE Jesus Christ, sendeth gretinge to the xij. trybes which are *scatered here & there. My brethren, counte it exceadynge ioye whē ye fall in to diuers temptacions, for as moche as ye knowe, how yͭ the *tryinge of youre faith bringeth pacience: and let pacience haue her parfecte worke, yͭ ye maye be parfecte and sounde, lakinge nothinge.

*Yf eny of you lacke wysdome, let him axe of God, which geueth to all men indifferentlie, and casteth no man in the teth: and it shal be geuē him. But let him axe in faith and waver not. For he that douteth, is lyke the wawes of yͭ See, tost of the wynde, and caried wͭ violence. Nether let yͭ man thinke that he shal receaue enythige of yͭ LORDE. A waverynge mynded mā ys vnstable in all his waies.

Let the brother of lowe degre reioyce, in yͭ he is exalted: and the rich, in yͭ he is made lowe. For euē as the flō of yͭ grasse shal he vanyshe awaye. The Sonne ryseth wͭ heat and the grasse wydereth, & his floure falleth awaye, and the beautie of the fassion of it perissheth: euen so shal the ryche man perisshe with his abundaunce.

Happy is the man that endureth in tēptacion, for when he is tryed, he shal receaue the crowne of life, which the LORDE hath promised to them that loue him.

Let no man saye when he is tempted, yͭ he is tempted of God. For God tēpteth noe vnto euell, nether tēpteth he eny man. But euery mā is tēpted, drawne awaye, & entysed of his awne cōcupiscēce. Thē whē lust hath conceaued, she bringeth forth synne, & synne when it is fynished, bringeth forth deeth.

Erre not my deare brethrē. *Euery good gifte, & euery parfait gifte, is from aboue, and cōmeth downe from yͭ father of light, with whom is no variablenes, nether is he chaunged vnto darcknes. *Of his awne will begat he vs with the worde of life, that we shulde be the fyrst frutes of his creatures.

*Wherfore deare brethren, let euery man be swifte to heare, slowe to speake, and slowe to wrath. For the wrath of mā worketh not that which is righteous before God.

Wherfore laye aparte all fylthines, all superfluite of maliciousnes, & receaue with meknes yͭ worde yͭ is grafted in you, which is able to saue youre soules. *And se that ye be doers of yͭ worde & not heares only, deceauinge youre awne selues. *For yf eny heare the worde, and do it not, hᵉ is lyke vnto a mā that beholdeth his bodily face in a glasse. For assone as he hath loked on him selfe, he goeth his waye, and forgetteth immediatly what his fassion was. *But who so loketh in yͭ perfect lawe of libertie, and continueth therin (yf he be not a forgetfull hearer, but a doar of the worke) the same shalbe happie in his dede.

Yf eny man amonge you seme deuoute, & refrayne not his tōge: but deceaue his awne herte, this mannes deuocion is in vayne. Pure deuocion and vndefiled before God the father, is this: to vyset the frendlesse and widdowes in their aduersite, and to kepe him self vnspotted of the *worlde.

The II. Chapter.

Brethren, haue not the faith of oure LORDE Jesus Christ yͭ LORDE of glory in *respecte of persons. Yf there come in to yͭ cōpany a mā wͭ a goldē ringe and in goodly aparell, & ther come in also a poore man in vyle raymēt, & ye haue a respecte to him yͭ weareth the gaye clothinge & saye vnto hī: Sit thou here ī a good place, & saye vnto yͭ poore, stonde thou there or sit here vnder my fote stole: are ye not parciall

in youre selues, and haue iudged after euyll thoughtes?

Harken my deare beloued brethrē. * Hath not God chosen the poore of this worlde, which are ryche in faith, and heyres of the kyngdom which he promysed to thē that lo ue him? But ye haue despised the poore. Are not the rych they which oppresse you: & they which drawe you before iudges? Do not they speake euell of that good name after which ye be named.

B If ye fulfill the royall lawe accordinge to the scripture which saith: Thou shalt loue thyne neghbour as thy selfe, ye do well. But yf ye regarde one person more then another, ye cōmit synne, and are rebuked of the lawe as trāgressours. * Whosoeuer shal kepe the whole lawe, and yet fayle in one poynt, he is gyltie in all. For he that sayde: * Thou shalt not commit adulterie, sayed also: thou shalt not kyll. Though thou do none adulterie, yet yf thou kill, thou art a transgresser of the lawe. So speake ye, and so do as they that shalbe iudged by the lawe of libertie. * For ther shalbe iudgement merciles to him that sheweth no mercy, & mercy reioiseth against iudgment.

* What a vayleth it my brethrē, though a man saye he hath faith, when he hath no dedes? Can faith saue him? If a brother or a sister be naked or destitute of dayly fode, & one of you saye vnto them: Departe in peace, God sende you warmnes and fode: not withstōdinge ye geue them not tho thinges which are nedfull to the body: what helpeth it them? Euen so faith, yf it haue no dedes, is deed in it selfe.

C Ye & a man might saye: Thou hast faith, and I haue dedes: Shewe me thy faith by thy dedes: and I wil shewe the my faith by my dedes. Beleuest thou yt ther is one God? Thou doest well. * The deuils also beleue and tremble.

Wilt thou vnderstōde o thou vayne man that faith with out dedes is deed: Was not Abraham oure father iustified thorow workes when he offered Isaac his sonne vpon the aulter? Thou seist how yt faith wrought with his dedes, and through yt dedes was the faith made perfect: & the scripture was fulfilled which saith: * Abrahā beleued God and it was reputed vnto him for rightewesnes: and he was called yt frende of God. Ye se then how that of dedes a man is iustified, and not of faith only. Likewise also was not Raab the harlot iustified thorow workes, when she receaued the messengers, and sent them out another waye? For as the body, with oute the sprete is deed, euen so faith wt out dedes is deed.

The III. Chapter.

MY brethrē, be not euery man a * mas A
ter, remēbrynge how that we shall Mat. 23.
receaue the more damnacion: for in many thinges we synne all. If a man synne Eccli. 14.
not in worde, the same is a parfecte man, & 19. c. 25.
able to tame all the body. Beholde, we put bittes into the horses mouthes yt they shulde obeye vs, and we turne aboute all the body. Beholde also yt shyppes, which though they be so gret, and are dryuen of fearce windes, yet are they turned about with a very smale helme, whither soeuer the violence of the gouerner wyll. Euen so the tōge is a lyttell member, and bosteth great thinges.

Beholde how gret a thinge a lyttell fyre B
kyndleth, and the tonge is fyre, and a worlde of wyckednes. So is the tonge set amonge oure membres, that it defileth the whole body, and setteth a fyre all that we haue of nature, and is it selfe set a fyre euen of hell.

All the natures of beastes, and of byrdes, and of serpentes, and thinges of the see, are meked and tamed of the nature of mā. But the tōge can no man tame. It is an vnruely euell full of deedly poyson. Therwith blesse we God the father, and therwith curse we men which * are made after the similitude of Gen. 1. d
God. Out of one mouth proceadeth blessynge and cursynge. My brethrē these thinges ought not so to be. Doth a fountayne sende forth at one place swete water and bytter also? Can the fygge tree, my Brethren, beare oline beries: ether a vyne beare fygges? So can no fountayne geue bothe salt water and freshe also. If eny man be wyse and endued with learnynge amonge you, let him shewe C
the workes of his good cōuersacion in meknes that is coupled with wisdome.

But yf ye haue bitter enuyenge and stryfe in yor hertes, reioyce not: nether be lyars agaynst the trueth. This wisdome descendeth not from aboue: but is erthy, and naturall, and dyuelishe. For where enuyenge and stryfe is, there is vnstablenes and all māner of euell workes. But the wisdom that is frō aboue, is fyrst pure, thē peasable, gentle, and easy to be entreated, full of mercy and good frutes, without iudgynge, and without simulacion: yee, and the frute of righteweshes is sowen in peace, of thē that mayntene peace.

The IIII. Chapter.

FRom whence commeth warre and A
fightynge amonge you: come they

not here hence: euen of yo volupteousnesses that rayne in youre mēbres? Ye lust, and haue not. Ye envie and haue indignacion, and can not obtayne. Ye fight & warre, and haue not, because ye axe not. Ye axe & receaue not because ye axe amysse: euē to cōsume it vpō yo voluptuousnes. Ye aduouterars, & wemē that breke matrimonie: knowe ye not * how
Joh.2.c
1.1.b
that the frenshippe of ỳ worlde is emmimite to godwarde? Whosoeuer wilbe a frende of the worlde, is made ỳ enemie of god. Ether
1.5.c
do ye thinke ỳ the scripture sayth in vayne. The * spirite ỳ dwelleth in you, lusteth euen contrary to envie: but geueth more grace.
1et.5.b
Submit youre selues to God, and * resist the devell, & he wil flye frō you. Drawe nye to God & he wil drawe nye to you. Clense yō hondes ye synners, and pourge youre hertes ye wauerynge mynded. Suffre afflicciōs: sorowe ye and wepe. Let youre laughter be turned to mournynge, and youre ioye to heuynes. Cast downe youre selues before the
B
1 Pet.5.a
LORDE, and he shal lift you vp. Backbyte not one another, brethren. He that backbyteth his brother, and he ỳ iudgeth his brother, backbyteth the lawe, and iudgeth the lawe. But and yf thou iudge the lawe, thou art not an obseruer of the lawe: but a iudge. There is one lawe geuer, which is able to save and to distroye. * What art thou that iudgest another man?
Ro.14.a
Ieze.18.a
Luc.12.b
* Go to now ye that saye: to daye & to morow let vs go into soche a citie and continue there a yeare, and bye and sell, and wynne: & yet cā not tell what shal happē to morowe. For what thinge is youre life? It is euen a vapoure that apereth for a lytell tyme, and thē vanysheth awaye: For that ye ought to saye: * yf the LORDE wil, and yf we liue, let vs do this or that. But nowe ye reioyce in youre bostinges. All soche reioysynge is euell.
Act.18.a
Heb.6.a
Therfore * to him that knoweth how to do good, and doth it not, to him it is synne.
Luc.12.e

The V. Chapter.

A
Go to now ye riche men. Wepe, and howle on yō wretchednes that shal come vpon you. Youre riches is corrupte, youre garmētes are motheaten. Youre golde & yō silver are cancred, & the rust of them shalbe a witnes vnto you, & shal eate youre flesshe, as it were fyre. Ye haue heaped treasure togedder in yō last dayes: * Beholde, the hyre of the labourers which haue reped downe youre feldes (which hyer is of you kept backe by fraude) cryeth: and the cryes of thē which haue reped, are entred in to the eares of the LORDE Sabaoth. Ye haue lined in pleasure on the earth and in wan
1.Tim.6.b
Leui.19.c
Deut.24.c
Tob.4.c
Lu.
taunes. Ye haue norysshed youre hertes, as in a daye of slaughter. Ye haue cōdempned and haue killed the iust, and he hath not resisted you.
Be pacient therfore brethren, vnto the cō
B
mynge of the LORDE. Beholde, the husbāde man wayteth for the precious frute of ỳ earth, and hath longe pacience there vpon, vntill he receaue the erly and the latter rayne. Be ye also pacient therfore, and settle youre hertes, for the commynge of the LORDE draweth nye. Grodge not one agaynst another brethren, lest ye be damned. Behold, the iudge stondeth before the dore. Take (my brethren) the prophetes for an ensample of sufferynge aduersitie, and of longe pacience, which spake in the name of the LORDE. Beholde we counte them happy which endure. Ye haue hearde * of ỳ pacience of Job, and haue knowen what ende the LORDE made. For the LORDE is very pitifull and mercifull.
Iob.
But aboue all thinges my brethrē, sweare not, nether by heauē, nether by earth, nether by eny other othe. Let youre ye be ye, and yō naye naye: lest ye faule in to ypocricy. Yf eny of you be euell vexed, let hī praye. Yf eny of you be mery, let him singe Psālmes. Yf eny be deseased amonge you, let him call for the elders of the congregacion, & let thē praye ouer him, and anoynte him with oyle in the name of the LORDE: and ỳ prayer of faith shal saue the sicke, and the LORDE shal rayse him vp: and yf he haue cōmitted synnes, they shalbe forgeuen him.
Knowlege youre fautes one to another: and praye one for another, that ye maye be healed. The prayer of a righteous man auayleth moche, yf it be feruēt. * Helias was a mā mortall euen as we are, and he prayed in his prayer, that it might not rayne: & it rayned not on the earth by the space of thre yeares and sire monethes. * And he prayed agayne, and ỳ heauē gaue rayne, & ỳ earth brought forth her frute.
Brethren, yf eny of you erre frō the trueth and another conuert him, let ỳ same know that he which conuerted the synner from goynge astraye out off his waye, shal saue a soule frō death, and shal hyde the multitude of synnes.

The ende of the epistle of S. James.

The Epistle of S. Jude.

The summe of this epistle.

He rebuketh soch as beynge blynded with their owne lustes, resist the trueth, & that we maye knowe them the better, he sayeth they be soch as synne beastly agaynst nature, and despise rulers &c. He exhorteth vs to edifie one another, to praye in the holy goost, to continue in loue, to loke for the cõmynge of the LORDE, and one to helpe another out of the fyre.

IVdas the seruaunt of Jesus Christ, the brother off James. To thē which are called, and sanctified in God the father, and preserued in Jesu Christ. Mercy vnto you, and peace and loue be multiplied.

Beloued, when I gaue all diligence to wryte vnto you of the commen saluacion: it was nedefull for me to wryte vnto you, to exhorte you, that ye shulde continually laboure in the faith which was once geuē vnto the sayntes. * For there are certayne craftely crept in, of which it was wrytten afore tyme vnto soche iudgement. They are vngodly, and turne the grace of oure God vnto wantānes, and denye God the onely LORDE, and oure LORDE Jesus Christ.

My minde is therfore to put you in remēbraūce, for as moche as ye once knowe this, how that ỳ LORDE (after that he had deliuered the people out of Egipt) destroyed them which afterwarde beleued not. * The angels also which kept not their first estate: but lefte their awne habitacion, he hath reserued in euerlastinge chaynes vnder darcknes vnto the iudgement of the greate daye: euen as * Sodom and Gomor, and the cities aboute them (which in lyke maner defiled them selues with fornicacion and folowed straunge fleßhe) are set forth for an ensample, and suffre the vengeaunce of eternall fyre. Lykewyse these dremers defyle the fleßhe despyse rulers, and speake euell of them that are in auctoritie.

* Yet Michael the archangell when he stroue agaynst the deuell, & disputed aboute the body of Moses, durst not geue raylinge sentence, but sayde: the LORDE rebuke the. * But these speake euell off those thinges which they knowe not: and what thinges they knowe naturally, as beastes which are without reason, in tho thinges they corrupte them selues. Wo be vnto thē, for they haue folowed the waye of Cain, and are vtterly geuē to the errour of Balaam for lukers sake, and perysshe in the treason of Core. Gen.4.B Nu.24.E Num.16.

These are spottes which of youre kindnes feast togedder, without feare, fedynge thē selues. Cloudes they are withouten water, caried about of wyndes, and trees without frute at gadringe tyme, twyse deed and plucked vp by the rotes. They are the ragynge waues of the see, fominge out their awne shame. They are wandrynge starres, to whō is reserued the myst of darcknes for euer. C 2.Pet.2.B

* Enoch the seuenth from Adam prophecied before of suche, saienge: Beholde, the LORDE shal come with thousandes of sayntes, to geue iudgemēt agaynst all men, and to rebuke all that are vngodly amonge thē, of all their vngodly dedes, which they haue vngodly committed, and of all their cruell speakynges, which vngodly synners haue spoken agaynst him. Apoc.1.B Esa.3.C

These are murmurers, complaners, walkynge after their awne lustes, whose mouthes speake proude thynges. They haue mē in greate reuerence because of avauntage. But ye beloued, remēber the wordes which were spoken before of the Apostles of oure LORDE Jesus Christ, how that they tolde you ỳ their shulde be begylers in the last tyme, which shulde walke after their awne vngodly lustes. These are makers off sectes fleshlie, hauynge no spriete. 1.Tim.4.I 2.Tim.3.I 2.Pet.3.B

But ye derlye beloued, edifye youre selues in youre most holy faith, prayenge in the holy goost, and kepe youre selues in the loue of God, lokinge for the mercy of oure LORDE Jesus Christ, vnto eternall life. And haue cō passion on some, separatinge thē: and other saue with feare, pullinge them out of the fyre, and hate the fylthy vesture of the fleshe. D

Vnto him that is able to kepe you, that ye saule not, and to present you fautlesse before ỳ presence of his glory with ioye, ỳ is to saye, to God oure saueoure which only is wyse, be glory, maiestie, dominion, & power, now and for euer. Amen.

The Apocalips or reuelacion of S. Jhon.

The ſumme of the Reuelacion.

Chap. I. Happie are they that heare the worde of God and kepe it. He wryteth to the seuen congregaciõs in Asia, seyth seuẽ candilstickes, and in the myddest of them, one like vnto the sonne of man.

Chap. II. He exhorteth foure congregacions to amende, and sheweth the rewarde of him that ouercommeth.

Chap. III. He instrucheth and enfourmeth the angels of thre cõgregacions, declaringe also the rewarde of him that ouercommeth.

Chap. IIII. He seyth the heauen open, and the seate and one syttinge vpon it, and xxiiij seates aboute it with xxiiij. elders syttinge vpon thẽ, and foure beastes prayſinge God daye and night.

Chap. V. He seyth the lãbe openynge the boke, and therfore the foure beastes, the xxiiij elders and the angels prayse the lambe and do him worshipe.

Chap. VI. The lambe openeth the vi. sedles, & many thinges folowe the openynge therof.

Chap. VII. He seyth the seruauntes of God sealed in their foreheades out of all nacions and people: which though they suffre trouble, yet the lambe fedeth thẽ, lederh them to the fountaynes of lyuynge water, and God shal wype awaye all teares from their eyes.

Chap. VIII. The seuenth seale is opened, there is sylence in heauen: the foure angels blowe their trompettes, and greate plages folowe vpon the earth.

Chap. IX. The fifth and sixte angell blowe their trompettes: the starre falleth from heauen: the locustes come out of the smoke: The first wo is past: the foure angels that were bounde are lowsed, and the thirde parte of mẽ is kylled.

Chap. X. The angell hath the boke open, he sweareth there shalbe nomore tyme: he geueth the boke vnto Jhon, which eateth it vp.

Chap. XI. The temple is measured. The seconde wo is past.

Chap. XII. The seuenth angel bloweth his trõpet: There apeareth in heauen a woman clothed with the Sonne: Michael fighteth with the dragon, which persecuteth the woman.

Chap. XIII. A beest ryseth out of the see with seuen heades and ten hornes. Another beest commeth out of the earth with two hornes.

Chap. XIIII. The lãbe stondeth vpon the mount Sion, and the vndefyled congregacion with him: The angell exhorteth to the feare of God and telleth of the fall of Babilon.

Chap. XV. He seyth seuen angels, hauynge seuen vyalles full of wrath.

Chap. XVI. The angels poure out their vyalles.

Chap. XVII. He describeth the woman syttinge vpon the beast with ten hornes.

Chap. XVIII. The louers of the worlde are sory for the fall off Babilon, but they that be off God, haue cause to reioyse for hir destruccion.

Chap. XIX. Prayse and thankes are geuẽ vnto God for iudginge the whore, and for auengynge the blonde of his seruauntes. The angel wyl not be worshipped. The foules and byrdes are called to the slaughter.

Chap. XX. The dragon is bounde for a thousande yeares. The deed arise, and receaue iudgment.

Chap. XXI. In this chapter is describyed the new and spirituall Jerusalem.

Chap. XXII. The ryuer of the water of life, the frutefulnesse and light of the cite of God. The LORDE geueth euer his seruauntes warnynge of thinges for to come: The angel wyl not be worshipped. To the worde of God maye nothinge be added ner mynished there from.

The first Chapter.

THe reuelacion of Jesus Christ, which God gaue vnto him, for to shewe vnto his seruauntes thinges which muste shortly come to passe. And he sent and shewed by his angel vnto his seruaunt Jhon, which bare recorde of the worde of God, and of the testimony of Jesus Chriſte, and of all thinges that he sawe. Happy is he ỹ readeth, and they that heare the wordes of the prophesy and kepe thoo thinges which are wrytten therin. For the tyme is at honde.

Jhon to the seuen cõgregacions in Asia. Grace be with you & peace, frõ him which is and which was, and which is to come, & frõ the seuen spretes which are prepared before his trone, and from Jesus Christ which is a faithfull witnes, and first begotten of the deed: & LORDE ouer ỹ kinges of the earth. Vnto him that loued vs and weßhed vs frõ synnes in his awne blond, and made vs kinges & prestes vnto God his father, be glory and dominion for euer more. Amen. Behold, he commeth with cloudes, and all eyes shall se him: & they also which peersed him. And all kinredes of the earth shal wayle. Euen so. Amen. I am Alpha and Omega, the begynninge and the endinge, sayeth ỹ LORDE almighty, which is and which was and which is to come.

I Jhon youre brother and cõpanyon in tribulacion, and in the kyngdome and pacïence which is in Jesu Christe, was in the yle of Pathmos for the worde of God, and for ỹ witnessynge of Jesu Christe. I was in the spriete on a sondaye, and herde behynde me, a gret voyce, as it had bene of a trompe, sayenge: I am Alpha and Omega, the fyrst and ỹ laste. That thou seist, write in a boke, and sende it vnto the cõgregacions which are in Asia, vnto Ephesus and vnto Smyrna, and vnto Pargamos, and vnto Thiatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicia.

C And I turned backe to se the voyce that spake to me. And whē I was turned: I sawe seuē goldē candestyckes, and in the myddes of the candelstyckes, one like vnto the sonne of man clothed with a lynnin garmēt downe to the ground, and gyrd aboute the brest with a golden gyrdle. His heed, and his heares were whyte, as whyte woll, & as snowe: * and his eyes were as a flamme of fyre: and his fete like vnto brasse, as though they brēt in a fornace: and his voyce as the sounde of many waters. And he had in his right honde seuē starres. * And out of his mouth went a sharpe two edged swearde. And his * face shone euen as the sonne in his strength.

D And when I sawe him, I fell at his fete, euen as deed. And he layde his right honde vpon me, sayenge vnto me: feare not. I am the fyrst, and the laste, and am alyue, and was deed. And beholde, I am alyue forevermore * and haue the kayes of hell & of deth. Wryte therfore the thinges which thou hast sene, and the thinges which are, and ỹ thinges which shalbe fulfylled here after: & the mistery of the seuen starres which thou sawest in my right honde, and the seuen golden candelstickes. The seuen starres are the angels of the seuē congregacions: And the seuen candelstyckes which thou sawest, are the seuen congregacions.

The II. Chapter.

A Vnto the angell of the congregacion of Ephesus wryte: These thinges sayth he that holdeth the seuen starres in his right honde, and walketh in the myddes of the seuen goldē candelstickes: I knowe thy workes, and thy labour, and thy pacience, & howe thou canneste not forbeare them which are euell: and examineste them which saye they are Apostles, and are not: & hast founde thē lyars and hast suffred. And hast pacïēce: and for my names sake hast laboured and hast not fayynted. Neuertheless I haue somwhat agaynst the, forthon hast leste thy fyrst loue. Remember therfore frō whence thou art fallen, and repent, and do the fyrst workes. * Or elles I wyl come vnto the shortly, and wil remoue thy cādelstycke out of his place, excepte thou repent. But this thou hast because thou hatest ỹ dedes of the * Nicolaitans, which dedes I also hate. Let him ỹ hath eares, heare, what ỹ spriete saith vnto the congregacions. To him that ouercommeth, will I. geue to eate of the tree of life, which is in the myddes of ỹ paradise of God. Luc. 13. a Act. 6. a Gen. 2. b

B And vnto the angell of the congregacion of Smyrna wryte: These thinges saith he that * is fyrst, and the last, which was deed, and is alive: I knowe thy workes and tribulacion and pouerte, but thou art ryche: And I knowe the blaspheny of them which call them selues Jewes and are not: but are the cōgregacion of Sathan. Feare none of tho thinges which thou shalt soffre. Beholde, ỹ deuell shal cast of you in to prison, to tempte you, and ye shal haue tribulacion x. dayes. Be faithfull vnto the deeth, and I wil geue ỹ a crowne of life. Let him that hath eares, heare, what the spriete saith to the congregacions: He that ouercōmeth, shal not be hurte of the seconde deeth. Esa. 41. a

And to the angell of the congregacion in Pergamos wryte: This sayth he which * hath the sharpe swearde with two edges: Heb. 4. c I knowe thy workes, and where thou dwelleste, euen where Sathans seat is, and thou kepest my name, & hast not denyed my faith. And in my dayes Antipas was a faithfull witnes of myne, which was slayne amonge you, where Sathan dwelleth. But I haue a fewe thinges agaynst the: that thou hast there, thē that manyntayne the doctryne of * Balaam, which taught in Balak, to put occasion of syn before the children of Jsrael, that they shulde eate of meate dedicat vnto ydoles, and to commyt fornicacion. Euen so hast thou them that mayntayne ỹ doctryne of the Nicolaytans, which thinge I hate. But be cōuerted, or elles I wil come vnto the shortly, and wil fight agaynste thē with the swearde of my mouth. Let him ỹ hath eares, heare, what the spriete saith vnto the cōgregacions: To him that ouercommeth, wil I geue to eate māna that is hyd, and wil geue him a whyte stone, & in the stone a newe name wryttē, which no man knoweth, sauinge he that receaueth it. C Num. 25. a and 31. c

And vnto the angell of the cōgregacion of Theatira write: This saith the sonne of

Apo 1.c 19.c God, which hath his eyes lyke vnto a flame of fyre, whose fete are like brasse: I knowe thy workes and thy loue, seruice, and faith and thy pacience, and thy dedes, which are mo at the last then at the firste. Notwithstondinge I haue a fewe thinges agaynst
3.Re.16.d 4.Re.9.e the, that thou sufferest that woman * Jesabell (which called her selfe a prophetisse) to teache and to deceaue my seruauntes, to make them committ fornicacion, and to eate meates offered vp vnto ydoles. And I gaue her space to repēt of her fornicacion, and
D she repented not. Beholde, I wil cast her into a bed, and them that commit fornicacion with her, in to gret aduersite, excepte they turne from their dedes. And I wil kyll her childrē with deeth. And all the cōgregacios shal knowe, ỹ I am he which searcheth the reynes and hertes. And I wil gene vnto euery one of you acordynge vnto youre workes.

Vnto you I saye, and vnto other of thē of Thiatyra, as many as haue not this lernynge and which haue not knowen the depnes of Sathan (as they saye) I wil put vpō you none other burthen, but ỹ which ye haue already. Holde fast tyll I come, and whosoeuer ouercōmeth and kepeth my workes
Psal.2.b Apoc.19.c vnto ỹ ende, to him wil I gene power ouer nacions, and he shal rule them with a rodde of yron: and as the vessels of a potter, shal he breake them to shevers. Euē as I receaued of my father, so wil I gene him ỹ mornynge starre. Let him ỹ hath eares, heare, what the spriete sayth to the cōgregacions.

The III. Chapter.

A AND wryte vnto the angell of the congregacion off Sardis: this sayth he that hath the seuen spretes of God, & the seuen starres. I knowe thy workes, thou hast a name that thou lyuest, and thou art deed. Be awake, and strengthe the thinges which remayne, that are redy to dye. For I haue not founde thy workes perfecte before God. Remember therfore how thou hast receaued and hearde, and holde fast, and re-
Mat.24.d 1.Tess.5.a 2.Pet.3.b pent. Yf thou shalt not watche, I wil come on the as a thefe, and thou shalt not knowe what houre I wil come vpon ỹ Thou hast a fewe names in Sardis, which haue not defyled their garmentes: and they shal walke with me in whyte, for they are worthy.
He that ouercommeth, shalbe clothed in whyte arayе, and I wil not put out his na-
Luc.12.a me out of the boke of life, * and I wil cōfesse his name before my father, and before his angels. Let him ỹ hath eares, heare, what the spriete sayth vnto the congregacions.

And wryte vnto ỹ angell of the cōgregaciō of Philadelphia: this sayth he ỹ is holy and true, which hath the keye of Dauid: which openyth and noman shutteth, and shutteth and no man openeth. I knowe thy workes. Beholde, I haue set before the an open doore, and no man can shut it, for thou hast a lyttell strength and hast not denyed my name. Beholde, I shal gene some of the congregacion of Sathan, which call them selues Jewes and are not, but do lye: Beholde: I wil make them, that they shal come & worshippe before thy fete: and shal knowe that I haue loued the.

Because thou hast kept the wordes of my pacience, therfore wil I kepe the from the houre of temptacion, which will come vpon all the worlde, to tempte them that dwell vpō the earth. Beholde, I come shortly. Holde that which thou hast, that no mā take awaye thy crowne. Him that ouercometh, will I make a pyllar in the temple of my God, and he shal goo no more out.

And I will wryte vpon him, the name of my God, and the name of ỹ cite of my God, newe Jerusalem, which cōmeth downe out of heauen from my God, and I will wryte vpō him my newe name. Let him that hath eares, heare, what the spriete saith vnto the congregacions.

And vnto the angell of the cōgregacion, which is in Laodicia wryte: This sayth Amen the faithfull and true witnes, the begynnynge of ỹ creatures of God. I knowe thy workes, ỹ thou art nether colde nor hote: I wolde thou were colde or hote. So then because thou art bitwene bothe, and nether colde ner hote I wyll spew the out off my mouth: because thou saist thou art riche and incresyd with goodes and hast nede of nothinge, and knowest not how thou art wretched & miserable, poore, blynde, and naked. I counsell the to bye of me golde tryed in the fyre, that thou mayste be riche: and whyte rayment, that thou mayste be clothed, that thy fylthy nakednes do not apere: anoynt thine eyes with eye salue, ỹ thou mayste se.

* As many as I loue, I rebuke & chastē. Be feruent therfore and repent. Beholde, I stonde at the doore & knocke. Yf eny man heare my voyce and vpen the dore, I wil come in vnto him and will supp with him, & he with me. To him that ouercōmeth, will I graūte * to sytt with me on my seate, euē as I ouercam and haue sytt with my father on his seate. Let him that hath eares, heare,

what the sprete saith vnto the cōgregaciōs.

The IIII. Chapter.

After this I loked, and beholde, a dore was open in heauē, and the fyrste voyce which I harde, was as it were of a tromper talkinge with me, which sayde: cōme vp hydder, and I wil shewe the thinges which must be fulfylled her after. And immediatly I was in the sprete: & beholde, a seate was set in heauen, and one sat on the seate. And he that sat, was to loke vpon like vnto a iaspar stone, and a sardyne stone: And there was a rayne bowe aboute the seate, in syght like to a Smaragde. And aboute the seate were xxiiij. seates. And vpon the seates xxiiij. elders syttinge clothed in whyte rayment, and had on their heades crownes of golde.

And out of ỹ seate proceded lightnynges, and thundrynges, & voyces, and there wer seuen lāpes of fyre, burninge before the seate, which are the seuen spretes of God. And before the seate there was a see of glasse like vnto crystall, and in the mydes of the seate, and rounde aboute the seate, were foure beastes full of eyes before and behynde. And the first beest was like a lion, the seconde beest like a calfe, and the thyrde beest had a face as a man and the fourth beest was like a flyenge egle. And the foure beestes had eche one of them vj. wynges aboute him, and they were full of eyes with in. And they had no rest daye nether nighe, sayenge: Holy, holy, holy, is the LORDE God almyghty, which was, and is, and is to come.

And when those beestes gaue glory and honour and thankes to him that sat on the seate, which lyueth for euer and euer: ỹ xxiiij. elders fell downe before him that sat on the trone, and worshipped him ỹ lyueth for euer, and cast their crounes before ỹ trone, sayenge: thou art worthy LORDE to receaue glory, and honor, and power, for thou hast created all thinges, and for thy willes sake they are, and were created.

The V. Chapter.

And I sawe in the right hōde of him, that sat in the trone, a boke wrytten with in & on the backside, sealed with seuē seales. And I sawe a stroge angell preachinge with a loude voyce: Who is worthy to open the boke, and to loose the seales ther of? And no mā in heauē ner in earth, nether vnder ỹ earth, was able to opē ỹ boke, nether to loke thereon. And I wepte moch, because no man was founde worthy to open and to rede the boke, nether to loke thereon.

And one of the elders sayde vnto me: wepe not: Beholde, the lyon which is off the trybe of Juda, ỹ rote of Dauid, hath obtayned to opē the boke, and to lowse the seuē seales therof. And I behelde, & lo, in the mydes of the seate, and of ỹ foure beastes, and in the mydes of ỹ elders, stode a lambe as though he had bene kylled, which had seuen hornes and seuē eyes, which are the seuē spretes of God, sent in to all the worlde. And he came and toke the boke out of the right hōde of him that sat vpon the seate. Esa. 49. b Esa. 11. b

And when he had taken the boke, the foure beestes and the xxiiij. elders fell downe before the lambe, hauinge harpes and golden vialles full of odoures (which are ỹ prayers of the sayntes) and they songe a newe songe sayinge: thou art worthy to take the boke & to opē the seales therof: for thou wast kylled, and hast redemed vs by thy bloud, out of all kynreddes, and tōges, and people, and nacions, & hast made vs vnto ỹ God, kynges and prestes, and we shal raygne on ỹ earth. B Heb. 9. b 1. Pet. 1. c 1. Ioh. 1. b Apo. 1. a

And I behelde, and I herd the voyce of many angilles aboute the trone, and aboute the beestes and ỹ elders, and I herde thousand thousandes, sayenge with a loude voyce: Worthy is the lambe that was killed, to receaue power, and riches & wißdome, and strength, and honoure and glory, and blessynge. And all creatures, which are in heauē, & on the earth, & vnder the earth, & in the see, & all ỹ are in thē, herd I sayenge: blessinge, honoure, glory, & power, be vnto him, ỹ sytteth vpō the seate, and vnto the lābe for euermore. And the foure beestes saide: Amē. And ỹ xxiiij. elders fell vpon their faces, and worshipped him that lyueth for euermore. Dan. 7. b

The VI. Chapter.

And I sawe when the lābe opened one of the seales, & I herde one of the foure beestes saye, as it wer the noyse off thonder: come and se. And I sawe, and beholde, there was a whyte horsse, and he ỹ sat on him had a bowe, and a crowne was geuen vnto him, and he went forth conquerynge and for to ouercome. And whē he opened the seconde seale, I herde the seconde beeste saye: come and se. And there went out another horsse that was reed, & power was geuen to him that sat there on, to take peace from the earth, and that they shulde kyll one another. And there was geuē vnto him a gret swearde. A Zach. 1. b and 6. a

And when he opened the thyrde seale, I herde the thyrde beeste saye: come & se. And I behelde, and lo, a blacke horsse, and he that

sate on him, had a payre of balances in his honde. And I herde a voyce in the myddes of the foure beastes saye: a measure of whete for a peny, and thre measures of barly for a peny: and oyle and wyne se thou hurte not.

B And when he opened the fourth seale, I herde the voyce of the fourthe beaste saye: come and se. And I loked, and beholde a pale horsse, and his name that sat on him was deeth, and hell folowed after him, & power was geuē vnto them ouer the fourthe parte of the earth, to kyll with swearde, and with honger, and with deeth, of the vermen of the earth.

And when he opened the fyfte seale, I sawe vnder the aultre, the soules of them ỹ were kylled for the worde of God, and for ỹ testimony which they had, and they cryed with a lowde voyce sayēge: How lōge tariest thou LORDE holy and true, to iudge & 4.Esd.15.b
to auenge oure blonde on them that dwell Dan.11.b
on the earth? And longe whyte garmentes Esa.26.c
were geuen vnto euery one of them. And it was sayde vnto them, that they shulde reste for a lyttle seasō, vntyll the nomber of their felowes, and brethrē, and of them that shulde be killed as they were, were fulfilled.

C And I behelde when he opened the sixte seale, and loo, there was a grett earthquake, and ỹ sonne was as blacke as sacke cloth made of heare. And the mone wered euē as blonde: and the starres of heaven fell vnto the earth, euen as a fygge tree castith from her her fygges, when she is shaken off a mighty wynde. And heauen vanyßhed awaye, as a scroll when it is rolled togedder. And all mountayns and yles, were moued out of their places. Esa.2.c
And the kynges of ỹ earth, and the grete men, and the riche men, and the chefe captaynes, and the myghte men, and euery free man, hyd them selues in Apo.9.b
dennes, and in rockes of ỹ hylles, and sayde to the hylles, and rockes: fall on vs, and hyde vs from the presence of him that sytteth on the seate, and from the wrath of the lambe, for the grete daye of his wrath is come. And who can endure it?

The VII. Chapter.

A AND after that sawe I foure angels stōde on ỹ foure corners of the earth, holdinge ỹ foure wyndes of ỹ earth, ỹ ỹ wyndes shulde not blowe on ỹ earth, nether on ỹ see, nether on eny tree. And I sawe another angel ascende frō the rysinge of the sonne, which had the seale of ỹ lyuinge God and he cryed with a lowde voyce to the foure angelles (to whom power was geuen to hurt the earth and the see) sayenge: Hurt not the earth nether the see, nether the trees, till we have sealed the seruātes of oure God in their forheddes.

And I herde the nombre of them which were sealed, and there were sealed an c. and xliiij. M. of all the trybes of the children of Israell. Of ỹ trybe of Juda were sealed xij. M. Of the trybe of Ruben were sealed xij. M. Of the trybe of Gad were sealed xij. M. Of the trybe of Asser were sealed xij. M. Of the trybe of Neptalym were sealed xij. M. Of ỹ trybe of Manasses were sealed xij. M. Of the trybe of Symeon were sealed xij. M. Of the trybe of Leui were sealed xij. M. Of the trybe of Isacar were sealed xij. M. Of the trybe of Zabulon were sealed xij. M. Of the trybe of Joseph were sealed xij. M. Of the trybe of Beniamin were sealed xij. thousande.

After this I behelde, and lo, a grete multitude (which no man coulde nombre) of all nacions and people, and tonges, stode before the seate, and before the lambe, clothed with longe whyte garmētes, and palmes in their hondes, and cryed with a loude voyce, sayenge: saluacion be asscribed to him ỹ sytteth vpon the seate of oure God, and vnto the lambe. And all the angels stode in the compase of the seate, and of the elders and of the foure beastes, and fell before ỹ seat on their faces, and worshipped God, sayenge, amen. Blessynge and glory, wisdome and thākes, and honour, and power and might, be vnto oure God for euermore Amen.

And one of the elders answered, sayenge vnto me: what are these which are arayed in longe whyte garmētes, and whence came they? And I sayde vnto him: LORDE thou woteste. And he sayde vnto me: these are they which cam out of grete tribulacion, and made their garmentes large, and made them whyte in the blonde of the lambe: therfore are they in the presence of the seate of God, and serue him daye and night in his temple, and he that sytteth in the seate, wyll dwell amonge them. They shal honger nomore nether thyrst, nether shal the sonne lyghte on them, nether eny heate: For the lāde which is in the myddes of the seate, shal fede them, and shal leade them vnto fountaynes of lyuynge water, and God shal wype awaye all teares from their eyes.

The VIII. Chapter.

AND when he had opened the seuenth seale, there was silēce in heauen about the space of halfe an houre. And I

shal reigne for eurmore. And the foure and twentye Elders, which sat before God on their seatts, fell vpon their faces, and worshipped God sayenge: we geue the thankes LORDE God allmyghte: which art and wast, and art to come, for thou hast receaued thy greate might, and hast raygned. And the heythen were angry, & thy wrath is come, and the tyme of the deed that they shulde be iudged, and that thou shuldest geue reward vnto thy seruaūtes the prophettes and sayncte, and to thē that feare thy name, small & greate: and shuldest destroye them which destroyethe earth. And the temple of God was opened in heauen, and there was sene in his temple the arcke of his testament: and there folowed lightnynges, and voyces, and thondrynges and earth quake, and a greate hayle.

And there appeared a greate token in heauen. A woman clothed with the Sonne, and the mone vnder her fete, and vpon her heed a crowne of twolue starres. And she was with childe, and cryed trauaillinge in byrth, and payned redy to be delyuered. And there appeared another token in heauen, and beholde a greate reed dragon, hauinge seuen heades, and ten hornes and seuē crownes vpō his heades: and his tayle drue the thyrde parte of the starres, and cast them to the earth.

And the dragon stode before the womā, which was ready to be delyuered: for to deuoure her childe as sone as it were borne. And she brought forth a man childe, which shulde rule all nacions with a rod of yron. And her sonne was taken vp vnto God, and to his seate. * And the woman fled in to wyldernes, where she had a place prepared off God, that they shulde fede her there a M.ij.C. and lx. dayes.

And there was a greate batayll in heauē Michael and his angels foughte with the dragon, and the dragon fought and his angels, and preuayled not, nether was their place founde eny more in heauen. And the greate dragon that olde serpent (called the deuell and Sathanas) was cast out. Which disceaued all the worlde. And he was cast in to the earth, and his angelles were cast out with him also.

And I harde a lowde voyce, which sayde in heauen: Now is saluacion, and strength and the kyngdome become oure Gods, and ỹ power his Christes: For he is cast downe, which accused them before God daye and nyght. And they ouercame him by the blode of the lambe, and by the worde of their testimony, and they loued not their lyues vnto the deeth. Therfore reioyce ye heauens, and ye that dwell in them. Wo to the inhabiters of the earth, and of the see: for the deuell is come downe vnto you, which hath greate wrath, because he knoweth, that he hath but a short tyme.

And when the dragon sawe, that he was cast vnto the earth, he persecuted the woman, which brought forth the man childe. And to the woman were geuē two wynges of a greate egle * that she might flye in to the wyldernes, in to her place, where she is norysshed for a tyme, two tymes, and halffe a tyme, from the presence of the serpēt. And the dragon cast out of his mouth water after the womā, as it had bene a ryuer, that he might cause her to be caught of ỹ floud. And the earth holpe the woman, and the earth opened her mouth, and swalowed vp the ryuer which the dragon cast out of his mouth. And the dragon was wroth with the womā: and went and made warre with the remnaunt of hyr sede, which kepe the cōmaundementes of God, and haue the testimony of Jesus Christ. And I stode on the see sonde.

The XIII. Chapter.

AND I sawe a beest rise out of the see, hauinge seuen heades, and x. hornes, and vpon his hornes x. crownes, and vpō his heed, the names of blasphemy. And the beest which I sawe was lyke a catt of the mountayne, and his fete were as the fete of a bear, and his mouth as the mouthe of a lyon. And ỹ dragō gaue him his power and his seate, and greate auctorite: and I sawe one of his heades as it were wounded to death, and his dedly wounde was healed. And all the worlde wōdred at the beest, and they worshipped the dragon which gaue power vnto the beest, and they worshipped the beest, sayenge: who is like vnto the beest: who is able to warre with him?

And there was geuen vnto him a mouth to speake greate thinges & blasphemies, and power was geuen vnto him, to do xlij. monethes. And he opened his mouth vnto blasphemy agaynst God, to blaspheme his name, and his tabernacle and them that dwell in heauen. * And it was geuen vnto him to make warre with the sayntes, and to ouercome them. And power was geuen him ouer all kynred, tonge, and nacion: * and all that

dwell vpon the earth worshipt him: whose names are not wrytten in the boke of life of the lambe, which was kylled from the begynnynge of the worlde. If eny man haue an eare, let him heare. He that leadeth in to captiuite, shal go in to captiuite: * he that killeth with a swearde, must be killed with ỹ swearde. * Heare is the pacience, and the faith of the saynctes.

Gen. 9 a
Lat. 26. c
Apo. 14 c

And I behelde another beest commynge vp out of the earth, and he had two hornes like a lambe, and he spake as dyd the dragō. And he dyd all that the first beest coulde do in his presence, and he caused the earth, and them which dwell therin, to worshippe the fyrst beest, whose deedly wounde was healed. And he dyd greate wonders, so that he made fyre come downe from heauē in the sight of men. And deceaued them that dwelt on the earth by ỹ meanes of those signes which he had power to do in the sight of the beest, sayenge to them that dwelt on the earth: that they shulde make an ymage vnto the beest, which had the wounde of a swearde and dyd liue.

C

And he had power to geue a spriete vnto the ymage of the beest, and that the ymage of the beest shulde speake, and shulde cause, that as many as wolde not worshippe the ymage of the beest, shulde be kylled. And he made all bothe smale and greate, ryche and poore, fre and bond, to receaue a marke in their right hondes, or in their forheades. And that no man might by or sell, saue he ỹ had ỹ marke, or the name of the beest, ether the nombre of his name. Here is wißdome. Let him that hath wyt, count the nombre of the beest. For it is the nombre of a man, and his nombre is fyre hondred, thre score and fyre.

The XIIII. Chapter.

AND I loked, and lo, a lambe stode on the mount Syon, and with him. C. and xliiij. thousande hauynge his fathers name wrytten in their forheades. And I herde a voyce from heauen, as the sounde of many waters, and as the voyce of a greate thondre. And the voyce that I herde, was as the harpers that playe vpon their harpers. And they songe as it were a newe songe, before the seate, & before ỹ foure beestes, and the elders, and no man coulde learne ỹ songe, but the hondred and xliiij. M. which were redemed from the earth. These are they, which were not defyled with wemen, for they are virgyns. These folowe the lambe whither soeuer he goeth. * These were redemed from men, beynge the fyrst frutes vnto God and to the lambe, and in their mouthes was founde no gyle. For they are without spot before the trone of God.

And I sawe an angell flye in the myddes of heauen hauinge an euerlastinge Gospell, to preache vnto them that syt and dwell on the earth, and to all nacions, kinredes, and tōges and people, sayēge with a lowde voyce: Feare God, and geue honour to him, for the houre of his iudgement is come: and worshippe him * that made heauen and earth, and the see, and the fountaynes off water. And there folowed another angell, sayenge: She is fallen, she is fallen: euē Babilon that greate cite, for she made all nacions drynke off the wyne off hyr whordome.

And the thyrde angel folowed thē, sayenge with a loude voyce: If eny man worshippe the beest and his ymage, and receaue his marke in his forhed, or on his honde, the same shall drynke of the wyne of the wrath of God, which is powred in the cuppe of his wrath. And he shalbe punyßhed in fyre and brymstone, before the holy Angels, and before the lambe.

And the smoke of their torment ascendeth vp evermore. And they haue no rest daye ner nyght, which worshippe the beast and his ymage, and whosoever receaueth the prynt of his name. * Here is the pacience of sayntes. Heare are they that kepe the commaundementes and the faith off Jesu.

And I herde a voyce from heauen, sayenge vnto me: wryte: Blessed are ỹ deed, which here after dye in the LORDE. Yee the spirite sayeth, that they rest from their laboures, for their workes folowe them. And I loked and beholde, a whyte cloude, and vpō ỹ cloude one syttynge like vnto the sonne of man, hauinge on his hēde a golden crowne, and in his hōde a sharpe sykle. And another angell came out of the temple, cryenge with a loude voyce to him that sat on the cloude: * Thruste in thy sycle and reepe: for the tyme is come to reepe, for the corne of the earth is rype. And he that sat on ỹ cloude thrust in his sykle on the earth, and the earth was reeped.

And another angell came out of the temple, which is in heauen, hauinge also a sharpe sykle. And another angel came out from the [illegible] which had power ouer fyre

eryed with a lowde crye vnto hym that had the sharpe syckle, and sayde: Thruste in thy sharpe syckle, and gather the clusters of ỹ earth, for hir grapes are rype. And the angell thrust in his syckle on the erthe, and cut downe the grapes of the vynyarde of the earth, and cast them in to the greate wynefat of ỹ wrath of God: & the wynefat was trodden without the cite, and blonde came out of the fat, euen vnto the horsse brydles by the space of a thousande and sixe hundreth furlonges.

The XV. Chapter.

A AND I sawe another signe in heuen gret & mervellous. vii. angells havinge the seven laste plages, for in thē is fulfylled the wrath of god. And I sawe as it were a glassye see, mingled with fyre, and them that had gotten victory of the beest, and of his ymage, and of his marke, and of the nombre of his name, stonde on the glassye see, hauinge ỹ harpes of God: and they songe the songe of Moses the servaunt of God, and the songe of the lambe, saynge: Greate and marvellous are thy workes LORDE God almyghty, iust and true are thy wayes, thou kynge of sayntes. * Who shal not feare the O LORDE and glorysie thy name? For thou only art holy, for all gētiles shall come and worshippe before the, for thy iudgmentes are made manyfest.

B And after that, I loked, and beholde, the temple of the Tabernacle of testimony was open in heauen, and the seuen angelles came out of the temple, which had the seuen plages, clothed in pure and bryght lynnē, and hauynge their brestes gyrded with golden gerdelles. And one of the foure beestes gaue vnto the seuen angelles seuen golden vialles, full of the wrath of God which liueth for euermore. * And the temple was full of smoke for the glory off God, and for his power, and no man was able to entre in to the temple, tyll the seuen plages of the seuē angels were fulfilled.

The XVI. Chapter.

A AND I herde a greate voyce out of the temple, sayenge to the seuen angels: go youre wayes, poure out youre vialles of wrath vpon the earth. And the fyrst went, and poured out his viall vpon the earth, and there fell a noysome [illegible] vpon the men which had the marke of the beest, and vpon them that worshipped his ymage. And the seconde angel shed out his viall vpō the see, and it turned as it were in to the blond of a dead man: and every lyuinge thinge dyed in the see. And the thyrde angel shed out his vyall vpon the ryuers and fountaynes of waters, and they turned to blonde. And I herde an angel saye: LORDE which art and wast, thou art righteous and holy, because thou hast gevē soche iudgmentes, for they shed the blonde of sayntes, and prophetes, and therfore hast thou geuen them blonde to drynke: for they are worthy. And I herde another angell out of the aulter, saye: euen so LORDE God almighty, B true and righteous are thy iudgmentes.

And the fourth angell poured out his viall on the Sonne, and power was geuen vnto him to vexe men with heate of fyre. And the men raged in gret heate, and spake euell of the name of God, which had power ouer those plages, and they repented not, to geue him glory. And the fifte angell poured out his vyall vpon the seate of the beest, and his kyngdome wexed derke, and they gnewe their tonges for sorowe, and blaspheamed the God of heauē for sorowe, and payne of their sores, and repented not of their dedes.

And the sixte angell poured out his vyall C vpon the gret ryuer Euphrates, and the water dryed vp, that the waye of the kynges of the Easte shulde be prepared. And I sawe thre vncleane spretes like frogges come out of the mouth of the dragon, and out off the mouth off the beest, and out off the mouth of the false prophet. For they are the spretes of deuels worckynge myracles, to go out vnto the kynges of the earth and of the whole worlde, to gadder them to the battayle of that gret daye of God allmighty. * Be holde, I come as a thefe. Happy is he that watcheth and kepeth his garmentes, lest he be founde naked, and men se his filthynes. And he gaddered them togedder in to a place, called in the hebrue tonge, Armagedon. Mat. 24. Luc. 12. 1. Thes. 5. 2. Pet. 3.

And the seuenth angell poured out his D viall in to the ayre. And there came a greate voyce out of heauen from the seate, sayenge: It is done. And there folowed voyces, & dringes, and lightenynges, and there was a gret earthquake, soch as was not sence men were vpon the earth, so myghty an earthquake and so greate. And

was devyded in to thre parties. And the cities of nacions fell. And greate Babilon came in remembraunce before God, to geve vnto hyr the cuppe of wyne of the fearcenes of his wrath. And every yle fled awaye, and the mountaynes were not founde. And there fell a greate hayle, as it had bene talentes, out of heauē vpon the men, and the men blasphemed God, because of the plage of the hayle, for it was greate, and the plage of it sore.

The XVII. Chapter.

A AND there cam one of the seuē angels, which had the seuen vialles, and talked with me, sayenge vnto me: Come, I wil shewe the the iugdment of the greate whore, that sytteth vpon many waters, with whom the kynges of the earth haue commytted whordome, and the inhabiters of the earth are dronken with the wyne of her fornicacion. And he caryed me awaye into the wildernes in ỹ spirete. And I sawe a woman syt vpon a rose colored beest, full of names of blasphemie, which had seuē heades & ten hornes. And ỹ woman was arayed in purple and rose color, and decked with golde, precious stone, and pearles, and had a cupp of golde in her honde, full of abhominacions, and fylthines of her wordome. And in her forhed was a name writtē, a mistery: greate Babilon the mother of whordome,
B and abominaciōs of the earth. And I sawe the wyfe dronkē with the blonde of sayntes, and with the blond of the witnesses of Jesu. And when I sawe her, I wondred with greate mervayle.

And the angell sayde vnto me: wherfore mervaylest thou? I wyl shewe the the mistery of the woman, and of the beest that beerith her, which hath seuen heades, and ten hornes. The beest that thou seest, was, and is not, and shall ascende out of the bottomlesse pytt, and shal go in to perdicion, and they that dwell on the earth shal wondre (whose names are not wrytten in the boke of life from the begynnynge of the worlde) when they beholde the beest that was, and is not. And here is a mynde, that hath wisdome.

The seuen heades are seuen mountanes, hich the woman sytteth: they are also nges. Fyue are fallen, and one is, er is not yet come. When he com te continue a space. And the and is not, is euē the eyght, and is of the seuen, and shal go in to destruc-
cion. And ỹ ten hornes which thou sawest, are ten kynges, which have not yet receaued the kyngdome, but shal receave power as kynges at one houre with ỹ beest. These haue one mynde, and shal geve their power and strēgth vnto ỹ beeste. These shal fyght with the lambe, and the lābe shal overcome them: For he is LORDE of all lordes, and kinge of all kinges: and they that are on his syde, are called, and chosen and faithfull.

And he saide vnto me: The waters which thou sawest, where ỹ whore sytteth, are peo-
ple, and folke, and nacions, and tonges. And the ten hornes, which thou sawest vpon the beest, are they that shal hate the whore, and shal make her desolate, and naked, and shall eate hir fleshe, and burne her with fyre. For God hath put in their hertes, to fulfill his wyll, and to do with one consent, for to geve hir kyngdome vnto the beest, vntill the wordes of God be fulfylled. And the womā which thou sawest, is that greate cite, which raigneth ouer the kynges of the earth.

The XVIII. Chapter.

AND after that I sawe another angel come downe frō heauē, hauinge gre-
te power, and ỹ earth was lyghted with his bryghtnes. And he cryed mighty with a stronge voyce, sayenge: She is fallen, she is fallen, euen greate Babilon, and is become the habitacion of devels, and ỹ holde of all fowle spretes, and a cage of all vncleane and hatefull bydes: for all naciōs have dronken of the wyne of the wrath of her whordome. And the kynges of the earth have committed fornicacion with her, and the marchauntes are wexed ryche of the abundaunce of her pleasures.

And I herde another voyce from heauen saye: come awaye from her my people, that ye be not partakers of her synnes, lest ye receave of her plages. For her synnes are gone vpto heauen, and the LORDE hath remembred her wyckednes. Rewarde her euen as she rewarded you, and geve her dubble accordinge to her workes. And poure in dubble to her in the same cuppe, which she fylled vnto you. And as moche as she glorysfied her selfe and lyved wantonly, so moch poure ye in for her of punyshmēt, and sorowe, for she sayeth in her herte: I syt beinge a quene, and am no wyddowe, and shall se no sorowe. Therfore shal her plages come at one daye, deeth,

and sorowe, and honger, and she shalbe brēt with fyre: for stronge is the LORDE God which shal iudge her.

And the kynges of the earth shal bewepe her and wayle ouer her, which haue committed fornicacion and lyued wantanly with her, when they shal se the smoke of her burnynge, and shal stonde a farre of for feare of her punyshment, sayenge: Alas, Alas, that greate cite Babylon, that mighty cite: For at one houre is thy iudgment come. And the marchauntes off the earth shall wepe and wayle in them selues, because no man will bye their ware eny more, the ware of golde, and syluer, and of precious stones, off pearle, & sylke, and purple, and starlet, & all Thynen wod, and all manner vessels of yuery, and all manner vessels of most precious wod, and of brasse, and of yron, & synomom and odours, and oyntmentes, and frankynsence, and wyne, and oyle, and fyne floure, and wheate, and catell, and shepe, and horses, and charrettes, and bodies and soules of men.

And the apples that thy soule lusted after, are departed from the. And all thinges which were deyntie, and had in pryce, are departed from the, and thou shalt fynde them no more. The marchauntes of these thinges which were wexed ryche by her, shall stonde a farre of for feare of the punyshment of her, wepynge and waylinge, and sayenge: alas alas, that greate cite, that was clothed in sylke, and purple, and scarlet, and decked with golde, and precious stone, and pearles: for at one houre so greate ryches is come to naught.

And euery shippe gouerner, and all they that occupie shippes, and shippmen which worke in the see, stode a farre of, and cryed, when they sawe the smoke of her burnynge, and sayde: what cite is like vnto this greate cite? And they cast dust on their heades, and cryed wepynge, and waylinge, and sayde: Alas, Alas the greate cite, wherin were made ryche all that had shippes in the see, by the reason of her wares: for at one houre is she made desolate.

Reioyce ouer her thou heauē, and ye holy Apostles, and prophetes: for God hath geuen youre iudgmēt on her. And a mighty angell toke vp a greate stone lyke a mylstone, and cast it in to the see, sayenge: with suche violēce shal that greate cite Babylon be cast, and shalbe founde no more. And the voyce of harpers, and musicions, and of pypers, and trompetters, shalbe herde no more in the: and no craftes man (of what soeuer craft he be) shalbe founde eny more in the: and the sounde of a myll shalbe herde no more in the: * and the voyce of the bryde grome and of the bryde, shalbe herde nomore in the for thy marchauntes were prynces of the earth. And with thyne inchaūtment were deceaued all nacions: and in her was founde the blonde of the prophetes, and of the sayntes, and of all that were slayne vpō the earth. Iere.16.25

The XIX. Chapter.

AND after that, I herde the voyce of A
moch people in heauen, sayenge: Alleluia. Saluacion and glory and honour, and power be ascribed to the LORDE & God, for true and righteous are his iudgmentes, because he hath iudged the greate whore (which did corrupt ỹ earth with her fornicacion) and hath auenged the blond of his seruaūtes of her hond. And agayne they sayde: Alleluia. And smoke rose vp for euermore. And ỹ xxiiij: elders, & the foure beestes fell downe, and worshipped God that sat on the seate, sayenge: Amen: Alleluia. And a voice came out of the seate, sayenge: prayse & LORDE God all ye that are his seruaūtes, ye that feare him both small and greate. Apo.9.c 14.c

And I herde the voyce of moch people, [illegible] ỹ voyce of many waters, & as ỹ voyce of stronge thondrynges, sayenge: Alleluia, for God omnipotent raigneth. Let vs be glad and reioyce, and geue honour to him: for the mariage of the lābe is come, and his wife made her self ready. And to her was graunted, that she shulde be arayed with pure and goodly sylke. (As for the sylke, it is the righteweśnes of sayntes.) And he sayde vnto me: * Blessed are they which are called vnto the Lambes supper. And he sayde vnto me: these are the true sayenges of God. And I fell at his fete, to worshippe him. And he sayde vnto me: * Se thou do it not. For I am thy felowe seruaunt, and one of thy brethren, and of them that haue the testimony of Jesus. Worshippe God. For the testimony of Jesus is ỹ spirete of prophesy. And I sawe heauē open, & beholde, a whyte hors and he ỹ sat vpon him, was called faith and true, & in righteweśnes dyd indge and make battayle. His eyes * were fyre, and on his heade were many crownes: and he had a name wrytten, that no man knewe but him self. * And he was Luc.14.c Act.10.c 14.c Apo.22.c

vesture dipt in blonde, and his name is called, ỹ worde of God. And ỹ warriers which were in heauen, folowed him vpon whyte horsses, clothed with whyte and pure sylke
Apoc.1.c and * out of his mouthe wente a sharppe swerde, that with it he shulde smyte the hei-
Psal.2.b then: * And he shall rule them with a rodde of yron, and he trode the wynefatte of the fearcenesse and wrath of allmighteye God. And hath on his vesture and on his thyghe a name wrytten: * Kynge of all kinges, and
Dan.12.a
1.Tim.6.
Apo.17.c LORDE of all lordes.

D 2 I sawe an angell stonde in the Sonne, and he cryed with a lowde voyce, sayenge to all the fowles that flye by them yddes vnder the heauen: Come and gadder youre selues togedder vnto the supper of the grea-
Ezec.39.d God, that ye maye eate * the flesshe of kynges, and of hye capraynes, and the flesshe of mighty men, and the flesshe of horsses, and of the that syt on them, and the flesshe of all free men and bond men, both of small and greate. And I sawe the beeste and the kynges of ỹ earth, and their warriers gadbred togedder, to make battayle agaynste him that sat vpon the horsse, and agaynst his sowdiers.

And the beeste was taken, and with him that false prophet that wroughte myracles before him, with which he disceaued them that receaued the beestes marke, and them
Dan.7.b that worsshipped his ymage. * The
Apo.20.c were cast in to a ponde of fyre burn-
Mat.25.d brymstone: and the remnaunte were slayne
Heb.4.c with the swearde of him that sat vpon the horsse, which swearde proceded out of his mouth, and all the foules were filled with their flesshe.

The XX. Chapter.

AND I sawe an angell come downe from heauen, hauinge the keye of the bottomlesse pyt, and a gret chayne in
ab.4.b his honde. * And he toke the dragon that
Pet.5.b olde serpent (which is the deuell and Satanas) and he bounde him a thousand yeares: and cast him in to the bottomlesse pyt, and he bounde him, and set a seale on him, that he shuld disceaue the people nomoare, tyll the thousand yeares were fulfilled. And after that must he be lowsed for a littell sea-

sones, and they sat vpon
dgement was geuen vnto
e the soules of them that
were beheaded for the witnes of Jesu
for the worde of God: which had not wo
shipped the beest, nether his ymage, neither
had taken his marke vpon their fo-
des, or on their hondes: and they lyued, and
raygned with Christ a thousand yeare: bu
the other of the deed men lyued not aga-
ne, vntill the thousand yeare were fynished.
This is that fyrst resurreccion. Blessed an
holy is he that hath parte in the fyrst re-
reccion. On soch hath the seconde deeth no
power, but they shalbe the prestes of Go
and of Christ, and shall raygne with him
thousand yeare.

And when the thousand yeares are expi
red, Sathan shalbe lowsed out of his prison,
and shal go out to deceaue the people which
are in the foure quarters of the earth, Gog
and Magog, to gadder them togedder to
batayle, whose nombre is as the sonde of
the see: and they went vp on the playne of
the earth, and compased the tentes of the
sayntes aboute, and the beloued cite. And
fyre cam downe from God out of heauen,
and deuoured them: * and the deuell that
disceaued them, was cast in to a lake of fyre
and brymstone, where the beest and the false
prophet were, and shalbe tormented day
and nyght for euermore.

And I sawe a gret whyte seate, and him
that sat on it, from whose face fled awey
both the earth and heauen, and their place
was nomoare founde. * And I sawe the dead,
both gret and small stonde before God: And
the bokes were opened, and another boke
was opened, which is (the boke) of life, and
the deed were iudged of tho thinges which
were wrytten in the bokes accordinge to
their dedes: and the see gaue vp her dead,
which were in her, and deeth and hell deliuered vp the deed, which were in them: and
they were iudged euery man accordynge to
his dedes. And deth and hell were cast in to
the lake of fyre. This is that second deeth.
And whosoeuer was not founde wrytten
in the boke off life, was cast in to the lake
of fyre.

The XXI. Chapter.

AND I sawe a * newe heauen and a
newe earth. For the fyrst heauen, and
the fyrst earth were vanysshed awey,
and there was nomoare See. And I Jhon
sawe that holy cite newe Jerusalem come
downe from God out of heauen, prepared

garnißhed for hyr hußband. And
e a greate voyce from the seate, sayen
holde, the tabernacle of God is with
and he wil dwell with them. And they
be his people, and God himselfe shalbe
with thē, and shalbe their God. * And God
shal wipe awaye all teares from their eyes.
And there shalbe nomore deeth, nether so-
rowe, nether shal there be eny more payne,
for ye olde thinges are gone. And he that sat
vpon the seate, sayde: * Beholde, I make all
things newe. And he sayde vnto me: wryte
for these wordes are faithfull and true,

he sayde vn ie: it is done * I am
nd En egynnynge, and
he, I wi n that is a thyrst
fre. He that
om ith, sh hinges * I
wil d, and halb ome. But
the nynge, and the ab-
hom ble, and murthurers, and whormon-
gers, and sorcerers, and ydolaters, & all lyars,
shal haue their parte in the lake, that bur-
neth with fyre and brymstone, which is the
seconde death.

And there came vnto me one of the seuen
angels, which had the seuen vials full of the
seuen last plages: and talked with me, saye-
ge: come hydder, I wil shewe the the bryde,
ye lābes wyfe. And he caryed me awaye in ye
sprete to a greate and an hye moūtayne, and
he shewed me the greate cite, holy Jerusalē
descendinge out of heauen from God, hauyn
ge the brightnes of God. And her shynynge
was lyke vnto a stone most precious, euen a
Jaspar cleare as cristall: & had greate and
hye walles, and had twolue gates, and at ye
gates twolue angels: and names wrytten,
which are the twolue trybes of Israel: on
the est parte thre gates, and on the north sy
de thre gates, and towarde the south thre
gates, and from the west thre gates: and the
wall of the cite had twolue foundaciōs, and
in them the names of the lambes twolue A-
postles.

C * And he that talked with me, had a gol-
den rede to measure the cite with all, and the
gates therof, and the wall therof. And the
cite was bylt foure square, and the lenth
was as large as the bredth of it, and he mea-
sured the cite with the rede twolue M. fur-
longes: and the length and the bredth, and
ye heyth of it, were equall. And he measured
the wall therof, an crliiij. cubittes, after ye
measure of a man, which the angel had.
And the buyldinge of the wall of it was of
Jaspar. And the cite was of pure golde, like
vnto cleare glasse: and ye foundaciōs of the
walles and of ye cite were garnyßhed with
all maner of precious stones. The fyrst foun
dacion was a Jasper, the seconde a Saphy
re, ye thyrde a Calcedony, the fourth a Sma
ragde: the fyft a Sardonix: the sixt a Sar-
deos: the seuenth a Crysolite, the eyght be-
rall: the nynth a Topas: the tenth a Cryso-
prasos: the eleuēth a Jacyncte: the twelfte
an Amatist.

And the twolue gates were twolue pear D
les, and euery gate was of one pearle, and ye
strete of the cite was pure golde, as a thro-
rowe shyninge glasse. And I sawe no temple
therin. For the LORDE God allmighty and
the lambe is the temple of it, and the cite
hath no nede of the Sonne, nether of the mo
ne to lyghten it. For the bryghtnes of God
doth light it: and the lambe is the lyght of
it. And ye people which are saued, shal wal-
ke in the light of it: and the kynges of the
earth shal brynge their glory vnto it. * And Esa.60.b
the gates of it shal not be shut by daye. For
there shalbe no nyght there. And there shal
entre in to it none vncleane thinge: nether
what soeuer worketh abhominacion: or ma-
keth lyes: but they which are wrytten in the
lambes boke of life.

The XXII. Chapter.

AND he shewed me a pure ryuer of wa A
ter of life clere as cristall: proceadinge Eze.47.a
out of the seate of God and of ye lam Zac.14.b
be in the myddes of the strete of it, and of
ether syde of the ryuer was there wod of li-
fe: which bare twolue māner of frutes: and
gaue frute euery moneth: and the leaues of
the wodd serued to heale the people with
all.

And there shalbe no more curse, but the
seate of God and ye lābe shalbe in it: and his
seruauntes shal serue him: And shal se his
face, and his name shalbe in their forheades.
* And there shalbe no night there, and they Esa.60.d
nede no candle, nether light of the Sonne:
for the LORDE God geueth thē light, and
they shal reygne for euermore.

And he sayde vnto me: these sayenges are B
faithfull, and true. And the LORDE God
of the holy prophetes sent his angell to she
we vnto his seruauntes, the thinges which
muste shortly be fulfylled. Beholde, I come
shortly. * Happy is he ye kepeth ye sayēge of Apoc.1.
ye prophesy of this boke. I am Jhon, which

these thinges and herde them. And whē I had herde and seene them, I fell downe to worshippe before the fete of the angell which shewed me these thinges. And he saide vnto me: * se thou do it not, for I am thy felowe seruaunt and the felowe seruaūt of thy brethren the prophetes and of them, which kepe the sayenges of this boke. Worshippe God.

And he sayde vnto me: seale not the sayenges of the prophesy of this boke. For the tyme is at hōde. * He that hurteth, hurt him be euell styll: and he which is filthy, let him be filthy styll: and he that is righteous, let him be more righteous: and he that is holy, let him be more holy. And beholde, I come shortly, and my rewarde with me, to gene euery man accordinge as his workes shalbe. * I am Alpha and Omega, the begynnynge and the ende, the first and the laste. Blessed are they that kepe his commaundementes, that their power maye be in the tree of life, and maye entre in thorow the gates into the cite. For without are dogges and inchaunters and whoremongers, and murderers, and ydolaters, and whosoeuer loueth or maketh.

I Jesus haue sent myne angell, to testifye vnto you these thinges in the cōgregacions. I am the rote and the generacion of Dauid and the brighte morninge starre. And the spirite and the bryde saye: Come. And let him that heareth, saye also: Come. * And let him that is a thyrst, come. And let whosoeuer wyll, take of the water of life frely.

I testifye vnto euery man that heareth the wordes of prophesy of this boke: * yf any man shal adde vnto these thinges, God shal adde vnto him the plagues that are written in this boke. And yf any man shal take away of the wordes of the boke of this prophesy, God shal take away his parte out of the boke of life and out of the holy cite, and from the thinges which are written in this boke. He which testifyeth these thinges, saith: Surely I come quickly. Amen. Euen so, come LORDE Jesu. The grace of our LORDE Jesu Christ be with you all. Amen.

The ende of the new testament.

A faute escaped in prynting the new Testament.

In the fourth leafe, the first syde, in the sixte chapter of S. Mathew.
Seke ye first the kyngdome of heauen: &c.
Reade.
Seke ye first the kyngdome of God. &c.

Prynted in the yeare of our LORDE M. D. XXXV.
and fynished the fourth daye of October.